

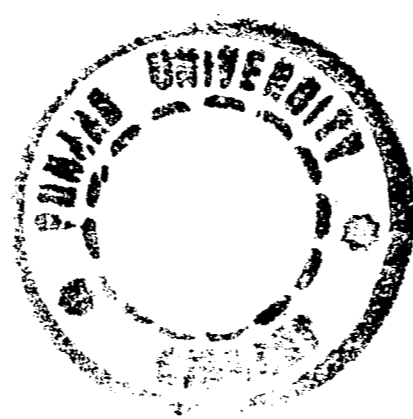
PERSPECTIVES ON  
SIKH POLITICAL PHILOSOPHY AND ETHICS

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T H E S I S

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## P R E F A C E

While a good deal of literature has been produced on different aspects of Sikh Polity and the Sikh Ethic no attempt has so far been made to study the continuity of the Sikh thought from the times of Guru Nanak. Most works on Sikh Polity begin with the pontification of Guru Hargobind (1595-1644 A.D.), thereby starting with the premise that Sikh Polity was the direct outcome of the 'new policy' of the sixth Guru. Two recent works - Gurbachan Singh Nayyar's Sikh Polity and Political Institutions and Bhagat Singh's Sikh Polity discuss the development of Sikh Political Institutions during the period of the Sixth Guru onward and take the building of Akal Takhat as the turning point. While Dr. Nayyar has covered the period from Guru Hargobind to the emergence of Sikh Mirdars, Dr. Bhagat Singh's work extends to the study of the Sikh polity in the 18th and 19th centuries. Both the scholars as also a number of others believe that it was Guru Hargobind who heralded the change in the Sikh thought by assuming the temporal powers in addition to the existing tradition of spirituality. However a careful perusal of the Dani of

Guru Nanak and successive Gurus and other Bhagtas whose teachings are in confirmity with those of the Sikh Gurus and form part of the Holy Book - Guru Granth Sahib - shows that foundations for Sikh political philosophy and ethics had already been laid by the first Guru. Guru Nanak clearly understood the political milieu in which he was born and his reaction to the politics of oppression whether it was from the ruling elite or the priestly class. While talking of the oppression in different spheres of the contemporary society the Guru was not only showing the awareness of the problems but was clearly laying the foundations of a new kind of political philosophy based on ethics. While he did not find anything wrong with the monarchical system of rule which was then the fashion, what pained him the most was that the monarch as well as his functionaries at different levels were not performing their duties conscientiously. Instead of simply criticising the prevalent corrupt system the Guru followed a more positive approach by suggesting how a benevolent ruler should perform his duties and what should be the obligations of the ruling elite.

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While Guru Nanak fearlessly condemned the Lodi rulers who failed to protect their subjects during Babur's invasions of India he did not hesitate to criticise the Mughal Emperor as well the armies of invasion which followed no ethics and did not hesitate to dishonour the victimised innocent civilian population. Here again the Guru was indirectly suggesting that both the rulers and the subjects should follow some sought of political ethics and codes of civilised behaviour. The Sikh tradition mentions about a meeting between Guru Angad and Emperor Humayun after the latter's defeat at the hands of Sher Shah Suri. Since the Guru was busy with his meditation he did not notice the arrival of the Emperor. This enraged Humayun who took out his sword and threatened to kill the Guru. The Guru kept his cool and boldly told the Emperor that when there was need for him to take out the sword he did not do so and use of force with a saint was going to serve no purpose. The moral was clear - the Emperor had failed to do his duty in the field of action and instead of consolidating his victory his indulgence in merry making allowed in enemy the upper hand.

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Similarly the successive Gurus not only continued the missionary work of Guru Nanak but also looked after the organisational set-up. Establishment of a large number of Sangats with prominent persons of the areas in their charge, was clearly a step which was bound to take care of the genuine interests of the followers along with the spiritual needs. Organisation of the Manji - System and introduction of the Dasand system greatly strengthened the grass roots of the new polity and ethics which the Sikh Gurus had evolved. Regular remittance of Daswand to the Guru and utilisation of this amount for institutional purposes were the steps which strengthened and consolidated the Sikh movement. Since there was no open clash with the contemporary Mughal rulers due to the liberal policies of Emperor Akbar the political philosophy lay dormant. It was the change in the state policy heralded by Jahangir's accession to the throne which brought the Sikh movement in open clash with the ruling elite. Persecution and subsequent martyrdom of the fifth Guru, Arjan Dev brought the Sikhs in open defiance of the unjust ways

of the contemporary rulers. But much before Guru Hargobind built the Akal Takhat to symbolise his temporal authority Sikh political philosophy and ethics had clearly emerged on the lines suggested by Guru Nanak.

Present study is an attempt at discussing different perspectives on Sikh political philosophy & ethics during the times of the ten Gurus (1469-1708). On the basis of careful study of the teachings of Guru Nanak, successive Sikh Gurus and Bhaktas such as Namdev, Dhanna and Kabir etc. an attempt has been made to project the Sikh political thought which emerged from the teachings of these saints and seers. While Guru Granth Sahib remains the major source of this study other contemporary sources such as Varan Bhai Gurdas, writings of Guru Gobind Singh, Gurbilas Patshahi 6 and 10, Gur Pratap Suraj Granth, Puratan and other Janam Sakhis, Hukamnamas and Rehatnamas have also been used with great advantage. While referring to the Indian scene references have been made from such classics as Mahabharata, Manu Smriti, Upanisads. To get an idea of the political thought of other religions Avesta, Dhammapada, Koran, Bible have been

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consulted. Being a student of political science also I have made use of my study of original work of such distinguished Political thinkers as Plato, Aristotle and Hobbes. With a view to understand the contemporary Indian and the world scene I have consulted the constitution of India, the U.N. charter and other basic sources on the subject.

While giving quotation from Guru Granth Sahib I have depended on the English translations by Dr. Gopal Singh and S. Manmohan Singh and Sikh Religion (in 6 volumes) by M.A. Macauliffe. Prof. G.S. Talib who has recently finished his translation of the Guru Granth Sahib was kind enough to help me in translating some of the quotation from Bachitra Natak, Guibilas Patshahi-6, and Gurpratap Suraj Granth. Hew Mcleod's recent work - Textual Sources for the Study of Sikhism has proved useful in giving quotation from different Rahatnames.

I wish to *express* my sincere thanks to the authorities of different repositories of records, particularly Bhai Mohan Singh Vaid's collection, Punjabi University Patiala, the Central State Library and the Municipal Library at Patiala, the Panjab University Library, Chandigarh, the Central Library



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(KANWARJIT SINGH)

## CHAPTER - I

### THE MILIEU

'Religion' is derived from the Latin religare, which means to tie back.<sup>(1)</sup> But in its institutionalised form, religion refers to an institution with a recognised body of communicants who gather together regularly for worship and accept a set of doctrines offering some means of relating the individual to what is taken to be the ultimate nature of reality.<sup>(2)</sup>

Sikhism is also a religion which aims at reunion of the individual with the Ultimate Reality. But in this process of reunion Sikhism does not negate the world which, though, impermanent, yet holds some meaning. According to Sikhism living in this world in a rightful manner is a part of the path leading to reunion with the Ultimate Reality. To achieve the goal the Sikh Gurus did not advocate seclusion from the society. Thus the Sikh view of life is active participation in various spheres of activities of life in a rightful manner. One comes across many evils of society but Sikhism advises not to close one's eyes to these but to

attempt boldly to face and eradicate worldly evils. The fifth Guru, Arjan Dev, writes:

O righteous man, speak up: Why are you silent so?  
For, you have seen with your eyes the treacherous  
ways of Maya !<sup>(3)</sup>

Contrary to the prevalent practice of denouncing the world in order to realise the Truth or to become a true Yogi, the Sikh Guru believed that the world was worth living and it was possible to live pure among the impurities of life. Guru Nanak says:

Yoga is not abiding at the tombs or the crematoriums,  
nor in entering into a pseudo-trance.  
Yoga consists not in roaming the world,  
nor in bathing at the pilgrim - stations.  
Only in remaining Detached in the midst of attachments,  
one attains to the (True) state of Yoga.<sup>(4)</sup>

Guru Nanak and his all the nine successors were house-holders and advocated that it was possible to attain spiritual bliss while enjoying worldly comforts provided one does not forget the Lord. The fourth Guru, Ramdas, makes it clear when he says:-

Blessed are the eats, wears and riches of those  
who are Imbued with the Lord's Name.  
Blessed are their homes, temples, palaces and rest-houses,  
dedicated to the Devotees and mendicants of God.

3.

Blessed are their horses, saddles and horse-cloths,  
which are yoked to the Service of the Saints.  
Pure are all their deeds who Utter ever the Lord's True Name. (5)

Rather than advocating and supporting the traditional living of a yogi the Gurus emphasised on Raj-Yoga. In this context a dialogue between the Sixth Guru, Hargobind, and a contemporary Maratha Saint Ramdas, the preceptor of Shivaji, is worth quoting here:

"Once the Guru was staying in Kashmir. There came a Sadhu to see him. He was a Deccani, Ramdas by name. Riding a horse, the Guru had returned from a hunt. Many Sikhs were there with him. He asked him, "I had heard you occupied the gaddi of Guru Nanak. Guru Nanak was a tyagi Sadhu - a saint who had renounced the world. You are wearing arms and keeping an army and horses. You have yourself called Sacha Padshah - A true King. What sort of a Sadhu are you?" Guru Hargobind said, "Internally a hermit, and externally a prince; arms mean protection for the poor and destruction for the tyrant. Baba Nanak had not renounced the world but had renounced Maya, the self and ego". Ramdas was pleased (to hear this) and said, "This appealeth to my mind." (6)

(Sakhi 39. Pothi Panjeh Sakhian)

So the Sikh Gurus did not discard any positive aspect of life but forcefully denounced the evils of life. The political situation of their times was no exception to it. They denounced evils of the contemporary politics and taught us the clean and the pure one.

That is why the Sikh Gurus responded to the social as well as political situation of their times. They did not turn a deaf ear to these happenings of their times. They boldly pointed out the weaknesses of society as well as political set-up. Their response finds expression in the scriptures in direct or latent form. Indirectly, the Gurus have used the system of metaphorical usage of the contemporary political phraseology. On the basis of these relations and response to the contemporary politics we can infer their political ideas. J.S. Grewal is of the opinion that 'he (Guru Nanak) was primarily a social and religious thinker, but it is also suggested that even if he did not systematically probe into the affairs of the state it is possible to form an idea of his reactions to political authority'.<sup>(7)</sup>

To infer political theory of the Sikh Gurus we have to study the milieu in which they lived and the situations they responded to.

Guru Nanak, the founder, was a contemporary of five monarchs - Bahlul Lodi (1469-89), Sikandar Lodi (1489-1517) and Ibrahim Lodi (1517-1526) and Mughal rulers - Babur (1526-1530) and Humayun (1530-1539). But Guru Nanak does not

mention the name of any of these rulers except Babur while attacking their unrighteous policies. Whenever he points out or criticises some policy he attributes it to the general term 'ruler'.

The most important event that took place during the days of Guru Nanak was the invasions of Babur and subsequent establishment of Mughal rule in India. In Guru Nanak's reaction to the political events of his time Babur's invasion of India figures prominently. His compositions pointing to this event are known as Babar-Vani. 'In 1520 A.D. Babur crossed river Chenab and occupied Sialkot without much resistance. Then he marched on Sayyidpur (Eminabad) which was taken by assault and put to the sword!<sup>(8)</sup>

Guru Nanak reacted against the atrocities committed by the armies of Babur. He condemned excesses committed by his soldiers. Guru Nanak says while addressing Lalo:

Bringing a bridal procession of sin, (Babar) hath  
hunted from Kabul and demandeth wealth as his bride, O Lalo.  
Modesty and Religion have vanished; falsehood  
marcheth in the van, O Lalo.

The occupation of the Qazis and the Brahmans is  
gone; the devil readeth the marriage service, O Lalo.  
Muselman women read the Quran, and in suffering  
call upon God, O Lalo.

Hindu women whether of high or low caste, meet  
the same fate as they, O Lalo.

6.

They sing the psalm of murder, O Nanak, and  
smear themselves with the saffron of blood.  
Nanak singeth the praises of the Lord in the  
city of corpses, and uttereth this commonplace. (9)

In the Babar Vani Guru Nanak gives a vivid description of the havoc wrought by the armies of invasion led by Babur and describes how the soldiers dishonoured the innocent women. Further while the Guru made a seathing attack on Babur and his army of sinners in keeping with the higher spiritual values he believed that everything happened according to Lord's will.

The Guru was equally opposed to the idea of either the invaders imposing their culture on the subjugated populace or the people copying the culture of the ruling elite. With the advent of Muslim rule the Hindu culture started acquiring the Islamic tinge because of the pressures of the ruling elite. To quote Guru Nanak:

Now that the turn of Sheikhs has come,  
the Primal Lord is called Allah:  
And the (Hindu) gods and temples have been  
taxed: such is the current way !  
The ablution pot, the prayer, the prayer-mat,  
the call to prayer, have all assumed the  
Muslim garb:

even God is now robed in blue (like the Muslims did):

And men have changed their tongue and the  
Muslim way of greetings prevails. (10)

It becomes clear that Guru Nanak did not like the imposition of elite culture on the subjects and equally the acceptance of alien culture or language under pressure. This he indicates clearly in Asa ki Var when he says:

In the time of Atharva Veda, or the Kali-age,  
Allah became the name of God.

The Hindus wear the (Muslim) blue and follow  
the suits of the Turks or Pathans. (11)

Another comment on the situation of his time is:

The kings are like whores, the courtiers  
like dogs;

For, they awaken those that asleep in God's Peace.

The king's servants tear (the docile subjects) with  
their nails.

And, like crows, lick up all the blood that  
they spill. (12)

This clearly indicates the type of rulers and administrative machinery of his time. Kabir also refers to the low ebb of morality of the administrative officials of his time. Though he uses the terms as metaphors but the latent meaning is clearly discernible when he says:

The nine Assessors and the ten Judges leave  
no one (subjects) in Peace;

For, they measure not the Farms honestly,  
and want their palms to be greased. (13)



Guru Nanak makes another general statement about the political situation of the times:

Kings are butchers, cruelty their knife,  
 Sense of duty has taken wings and vanished.  
 Falsity prevails like the darkness of darkest night,  
 The moon of truth is visible nowhere.  
 I have tired myself in Search, but,  
 In the darkness of the Age,  
 No path(of righteousness) is visible. <sup>14</sup>

Guru Nanak makes many indirect references to the contemporary political situation. This may be inferred from the metaphorical use of the prevalent political terminology. It has been remarked recently that "Guru Nanak had a first-hand knowledge of the condition of the people under the Lodis and of the behaviour of the ruling class towards the subject people". <sup>15</sup> "The number of passages often quoted by writers in illustration of Guru Nanak's political concerns is not more than ten. But there are other verses which have a bearing on the subject and the number of such verses is by no means small. Altogether, they suggest Guru Nanak's familiarity with contemporary politics and bureaucratic set up. This may be inferred from the occurrence, in these verses, of such phrases as sultan, patshah, shah-i-islam, takht, taj, hukm, amr, pathani-aml, wazir, diwan, naib, lashker, umara, khan, malik, shiqdar, qazi,

chauchari, mugaddam, raiyat, for instance. Also, there are references to the court and palaces, royal canopy, elephants, armour, cavalry, trumpets, treasury, coins, mint, salary(wah), taxes and even to revenue-free land." 16

Bhai Gurdas is another important contemporary source. He mentions the political milieu of Guru Nanak's times. He tells us that at the times of Guru Nanak the kings were unrighteous and did not look after their subjects but rather harrassed them. For Bhai Gurdas it was just like the fence, which is meant to protect the fields, eating the crop. The subjects were also blind or lacking proper knowledge and wisdom.<sup>17</sup>

Guru Nanak himself confirms the facts:

Avarice and Sin are the king and the minister,

and Falsehood is their chief:

And Lust is the adviser, and so they all confabulate.

Their subjects too are blind, without wisdom;

and, like the dead, they dance to their tune. 18

Bhai Gurdas also mentions the religious discrimination during the Muslim rule. He tells us that the Hindu temples were razed to the ground and Muslim mosques were built at those places and all over there was injustice.<sup>19</sup> On the whole, Guru Nanak saw in his contemplation that the entire world was in agony.<sup>20</sup> The second Guru, Angad Dev had similar opinion. He comments:

The begger is called the king, the fool is termed wise;

The blind man is called the seer; yea, so are the words bandied about.

The mischievous ones and those addicted to falsehood secure the first place in life.

This is what the Guru teaches that in the Kali-age men discriminate but indiscriminately. <sup>21</sup>

This was his general statement about the Kali-age and not that particular short period.

The following hymn of the third Guru, Amardas, aptly describes the agony of the contemporary world:

The world is on fire: O God,  
Save it Thou in Thy Mercy:  
Through whichever Door it Comes unto Thee,  
Save it that wise, pray. <sup>22</sup>

Similarly the fifth Guru, Arjan Dev, refers to the rulers indulged in lustful pleasures and pastimes:

He(the king) rules in ten directions  
And with numerous females indulges in  
pleasure and merry-making..... <sup>23</sup>

From the martyrdom of the fifth Guru, Arjan Dev, the situation changed. The Gurus themselves were actively involved in the contemporary political situation. This is evident from the Sixth Guru wearing two swords and thereby indicating the combination of religion and politics but with a vital difference that politics was to be subservient to religion. This also shows

that the Guru was introducing a new type of politics based on ethics.

There was no confrontation between the emperor Jehangir who tried to placate the Muslim orthodoxy which led to the Emperor ordering persecution and ultimately death of Guru Arjan Dev. But a careful perusal of the later period of Jehangir's reign shows that he was wearing the cloak of fanaticism as a political expediency in order to gain support of the Muslim orthodoxy. As a result of the reversal of Emperor's policy cordial relations between Jehangir and Guru Hargobind were established.

Guru Hargobind maintained a regular army, of which he himself was the supreme commander. He had his own source of income through the system of Daswand - one tenth of his income to be donated by every practising Sikh. He acted as Chief Justice for the Sikhs. He used to hold courts at Akal Takhat. He was called Sacha Patshah - the true king-by his followers. With this almost 'a state within the state' came into existence which can never be tolerated by any government and is treated as a rebellion in the legal sense.

After the demise of Jehangir, his son Shahjahan ascended the throne. Relations between the new ruler and Guru Hargobind developed strains after some-time. There was open confrontation after sometime. Four battles were fought. According to the Sikh chronicles the Guru fought all the battles decisively and was victorious. However Mohsin Fani, a contemporary Persian writer differs regarding the first battle at least. But Sikh chroniclers'

claim of success of Guru in the battles to an extent cannot be discounted.<sup>24</sup> Macauliffe stands by the view of Sikh chroniclers.

From the detailed account of the battles fought by the Guru we can easily infer his fighting tactics and war strategy and also the ethics and morality to be followed during the fight, i.e. the laws of war. Detailed accounts of battles are available from various sources such as Gurbilas Patshahi 6 written by Kavi Sohan in about 1718 A.D., the famous Suraj Prakash Granth written by Kavi Santokh Singh, Panth Prakash of Giani Gian Singh etc. After Guru Hargobind's battles, the next important historical event which took place was the martyrdom of Guru Tegh Bahadur, the ninth Guru. His son, Guru Gobind Singh, the tenth and last Sikh Guru took to sword. He himself has written about his mission on this earth in his autobiography, the Bachitra Natak :

The divine Guru sent me for religion's sake:  
 On this account I have come into the world-  
 'Extend the faith everywhere;  
 Seize and destroy the evil and the sinful'.  
 Understand this, ye holy men, in your souls.  
 I assumed birth for the purpose  
 Of spreading the faith, saving the saints,  
 And extirpating all tyrants.<sup>25</sup>

During the time of Guru Gobind Singh Aurangzeb was the ruler who was very fanatic. He was following policy of persecution of non-Muslims. His was the age of utmost hatred, religious intolerance and discrimination. All this was against the principles

of justice and humanity. The Guru faced the challenge militarily. Firstly he fought some battles with the Hindu hill-chiefs who were puppets of the central ruler. Then he fought battles with the royal armies. The Guru gives a vivid description of his battles in his autobiography. The Bachitra Natak and the Zafarnama - his epistle of victory written to Aurangzeb - are the most dependable sources to understand Guru's philosophy relating to war and politics. He was of the firm opinion that moral principles must be followed even during war. One more thing we can understand from his philosophy is that his enemy was not any individual but the element of the unrighteousness. This is borne out from the incident of Bhai Kanahiya as told in Sikh chronicles. Some of the Guru's soldiers complained that while serving water Bhai Kanahiya made no distinction between the soldiers of the army of the Guru and those of the enemy. While asked to explain his conduct Kanahiya replied that he saw the Guru's image in every being. The Guru was so impressed by the altruistic spirit of Kanahiya's thought that he gave him a small box of ointment saying that the latter could apply this also to the wounds of the soldiers in both the camps while serving water. This incident can be called a precursor to the modern concept of Red-Cross.

NOTES AND REFERENCES

1. Webster's Third New Encyclopaedic Dictionary.
2. W.L. Reese, Dictionary of Philosophy and Religion, p. 488
3. Gopal Singh, Sri Guru Granth Sahib (English Ver.), p. 536

ਬੋਲਿ ਜੁਧਰਮੀਕਿਆ ਮੋਨਿ ਕਤ ਧਰੀ ਰਾਮ ॥

ਤੁ ਨੇਤੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਰਾਈ ਰਾਮ ॥,  
the third Guru, Adi Granth, p. 547.

4. Ibid., p. 699.

ਜੇਰੁ ਨ ਬਢਾਰਿ ਮਥੀ ਮਸਈ ਜੇਰੁ ਨ ਤਾਈ ਨਾਇ ॥

ਜੇਰੁ ਨ ਦੇਸਿ ਦਿਸਤਰਿ ਭਵਿ ਜੇਰੁ ਨ ਤੀਰਸਿ ਨਾਇ ॥

ਬੀਜਨ ਮਾਇ ਨਿਰੀਜਨ ਰਹਿ ਜੇਰੁ ਜੁਗਤਿ ਇਵ ਪਾਇ ॥,  
Guru Nanak, Adi Granth, p. 730.

5. Ibid., p. 624.

ਤਿਨ ਨਾ ਖਧਾ ਪਿਧਾ ਮਾਇਆ ਸਭ ਪਵਿਤੁ ਹੈ ਜੇ ਨਾਮਿ ਹਰਿ ਰਏ ॥

ਤਿਨ ਨੇ ਥਰ ਮੰਦਰ ਮਹਨ ਸਰਈ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜਿਨੀ ਕੁਰਮੁਖਿ

ਸੇਵਕ ਸਿਖ ਭਭਿਅਦਤ ਜਾਇ ਵਰਸਏ ॥

ਤਿਨ ਨੇ ਤੁਰੇ ਜੀਨ ਖੁਰਕੀਰ ਸਭ ਪਵਿਤੁ ਹਰਿ ਜਿਨੀ ਕੁਰਮੁਖਿਸਿਖ

ਸਥ ਸੰਤ ਚਕਿ ਜਏ ॥

ਤਿਨ ਨੇ ਕਰਮ ਧਰਮ ਨਾਚਜ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜੇ

ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਮੁ ਹਰਿ ਸਏ ॥,

the fourth Guru, Adi Granth, p. 648.

6. Ganda Singh, The Panjab Past And Present, Vol.XIII-I  
April, 1979, p. 241.

ਏਕ ਬੇਰ ਕੁਰੂ ਜੀ ਕਾਮੀਯ ਮੇ ਟਿਕੇ ਜੇ । ਤਹਾ ਇਕਸਥੁ ਦੀਦਾਰ ਕੇ ਆਇਆ ਦਖਨੀ  
ਬਾ ਨਾਮ ਰਾਮ ਦਾਸ । ਤਥ ਕੁਰੂ ਜੀ ਸਿਕਰ ਖੇਲਤੇ ਆਵਤੇ ਥੋੜੇ ਪਰ ਆਸਵਾਰ ਸਥ  
ਸਿਖ ਸੰਤ ਬਹੁਤ ਸੀ । ਪੁਸ਼ਨ ਨੀਤਾ ਹੁਸੁਇਆ ਬਾਕੁਰੂ ਨਾਲਕ ਦੀ ਰਦੀ ਪਰ ਬੈਠਾ  
ਹੈ । ਨਾਲਕ ਕੁਰੂ ਤਿਆਈ, ਸਥੁ ਥੇ । ਤੁਮ ਸੁਸਤਰ ਧਰਣ ਕਰੇ ਹੈਨਿ ਥੋੜੇ ਰੋਜ ਰਖੀ  
ਹੈ । ਸਚਾ ਪਾਰਸ਼ਾਦ ਕਰਵਤਾ ਹੈ । ਠੈਸਾ ਸਥੁ ਹੈ । ਕੁਰੂ ਹਰਿ ਰੋਬਿੰਦ ਬਿਹਾ ਬਚਨ

ਫਕੀਰੀ, ਜ਼ਾਹਰ ਅਮੀਰੀ, ਸ਼ਸਤਰ ਕਰੀਬ ਕੀ ਰਖਿਆ, ਜਰਵਲੈ ਕੀ ਭਖਿਆ ।  
ਬਚਾ ਨਾਲ ਸੰਸਾਰ ਨਹੀ ਤਿਆਗਿਆ ਯਾ, ਮਯਾ ਤਿਆਗੀ ਯੀ । ਰਾਮਦਾਸ  
ਪ੍ਰਸੰਨ ਹੋਇਆ, ਰਹਿਆ ਇਹ ਹਮਦੇ ਮਨ ਭਵਤੀ ਹੈ ।

7. J.S. Grewal, Guru Nanak In History, p. 146.
8. The Babur-nama, I, 429, (quoted in J.S. Grewal, Guru Nanak In History, p. 6).
9. M.A. Macauliffe, The Sikh Religion, Vol. I, p. 109.,  
ਜੈਸੀ ਮੈ ਅਵੈ ਖਾਸਾ ਕੀ ਬਈ ਤੈਸਤਾ ਕਰੀ ਬਿਆਨੁ ਵੇ ਕਲੈ ॥  
ਪਾਪ ਕੀ ਜੰਦ ਤੈ ਕਬਲਹੁ ਹਾਇਆ ਜੈਰੀ ਮਠਿ ਦਾਨੁ ਵੇ ਕਲੈ ॥  
ਕਾਸੀਆਂ ਬਾਮਣਾ ਕੀ ਕਠ ਬਨੀ ਅਠ ਪਰੈ ਸੈਤਾਨੁ ਵੇ ਕਲੈ ॥  
ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕੜਹਿ ਖੁਦਾਇ ਵੇ ਕਲੈ ॥  
ਜਾਤਿ ਸਨਾਸੀ ਹੋਰਿ ਰਿਦਵਾਈਆ ਏਹਿ ਕੀ ਕੇਮੇ ਨਾਇ ਵੇ ਕਲੈ ॥  
ਮੁਠ ਤੈ ਸੋਹਿਕੈ ਕਾਵੀਯਹਿ ਨਾਲ ਤਤ ਕਾ ਗੁੰਗੁ ਪਾਇ ਵੇ ਕਲੈ ॥,  
Guru Nanak, Adi Granth, p. 722.
10. Gopal Singh, *op. cit.*, p. 1141.,  
ਅਦਿ ਪੁਰਖ ਕਉ ਅਨਹੁ ਕਹਮਿ ਸੇਖਾਂ ਆਈ ਵਲੀ ॥  
ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਨਬਾ ਅਸੀ ਕੀਰਤਿ ਚਲੀ ॥  
ਗੁਜਾ ਬੰਦ ਨਿਵਜ ਮੁਸਲਾ ਨੀਲ ਰੂਪ ਸਨਵਾਰੀ ॥  
ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨੈ ਜੀਯੈ ਬੈਠੀ ਅਵਰ ਤੁਮਾਰੀ ॥,  
Guru Nanak, Adi Granth, p. 1191 .



11. ਕਲਿ ਮਹਿ ਬੇਦੁ ਆਗਲੁ ਰੁਆ ਨਉ ਪੁਦਾਈ ਆਹੁ ਕਇਆ ॥  
ਨਲਿ ਬਸਤੁ ਨੈ ਕਪੜੇ ਪਹਿਰੈ ਸੁਰਨ ਪਠਾਈ ਆਲੁ ਕੀਆ ॥,  
Guru Nanak, Adi Granth, p. 470.
12. Gopal Singh, op. cit., p. 1229.,  
ਰਜੈ ਸੋਹ ਮੁਆਮ ਟੁਠੇ ॥ ਜਾਇ ਜਗਾਇਨੁ ਬੈਠੇ ਸੁਠੇ ॥  
ਚਲਰ ਆਰਾ ਪਾਇਨਿ ਆਉ ॥ ਰਹੁ ਖਿਤੁ ਕਰਿਹੈ ਚਟਿ ਆਉ ॥,  
Guru Nanak, Adi Granth, p. 1208
13. Ibid., p. 753.,  
ਨਉ ਭਾਠੀ ਦਸ ਮੁਸਫ ਭਵਿਹਿ ਕਈਯੋਰਿ ਬਸਨ ਨ ਦੇਹੀ ॥  
ਭੈਰੀ ਪੁਰੀ ਮਖਹਿ ਨਾਰੀ ਬਹੁ ਚਿਸਟਾਲਾ ਕੈਹੀ ॥,  
Kabir, Adi Granth, p. 793.
14. Sewaram Singh, The Divine Master, p. 5.,  
ਕਲਿ ਕਾਰੀ ਰਜੈ ਕਾਠਾਈ ਧਰਮੁ ਪੰਮ ਕਰਿ ਉਡਰਿਆ ॥  
ਕੁਠੁ ਆਮਦਸ ਸਚੁ ਚੰਦਮਾ ਦਸਿ ਨਾਰੀ ਕਰ ਚਕਿਆ ॥  
ਹੁ ਭਲਿ ਢਿਨੀ ਹੋਈ ॥ ਆਪੈਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥,  
Guru Nanak, Adi Granth, p. 145.
15. Genda Singh, Presidential Address, Panjab History Conference,  
Patiala 1969, 77, (quoted in J.S. Grewal, Guru Nanak in  
History, p. 147).
16. J.S. Grewal, Guru Nanak In History, p. 147.

17. ਕਣਿ ਘਾਈ ਫੁਤੇ ਮੁਹੀ ਖਜੁ ਹੋਇਆ ਮੁਹਦਾਰ ਕੁਸਾਈ ॥  
 ਰਜੇ ਪਖ ਕਮਵਦੇ ਉਨਟੀ ਵਾਜ ਖੇਤ ਕਹੀ ਖਾਈ ॥  
 ਪਰਜਾ ਖੰਧੀ ਗਿਆਨ ਬਿਨੁ ਕੁਝ ਹੁਸਤੁ ਮੁਖਹੁ ਘਲਾਈ ॥  
 Bhai Gurdas, Varan, 1:30.
18. Gopal Singh, op. cit., p. 462.,  
 ਨਝੁ ਪਖ ਦੁਇ ਰਜਾ ਮਹਤਾ ਕੁਝੁ ਹੋਆ ਸਿਰਦਾਰੁ ॥  
 ਕਮ ਨੇਝ ਸਦਿ ਪੁਕਠਿ ਬਹਿ ਬਹਿ ਕਰੇ ਬੋਚਾਰੁ ॥  
 ਖੰਧੀ ਰਧਿ ਗਿਆਨ ਵਿਹੁਣੀ ਕਹਿ ਕਰੇ ਮੁਦਾਰੁ ॥,  
 Guru Nanak, Adi Granth, pp. 468-9.
19. ਨਦੁਰ ਦੁਆਰੇ ਯਹਿ ਨੈ ਤਿਹਿ ਨਉੜੀ ਮਸੀਤਿ ਉਸਾਰਾ ॥  
 ਮਸਨਿ ਕਹੀ ਕਰੀਐ ਨੈ ਧਰਤੀ ਉਪਰਿ ਪਖੁ ਬਿਸਾਰਾ ॥...  
 ਪਖੇ ਦਾ ਵਰਤਿਆ ਵਰਤਾਰਾ ॥,  
 Bhai Gurdas, Varan, 1:20.
20. Sewaram Singh, op. cit., p. 55.,  
 ਬਚਾ ਦੇਖੈ ਗਿਆਨੁ ਪਰਿ ਜਲਤੀ ਸਭੇ ਫਿਰਵੀ ਦਿਸੀ ਘਾਈ ॥,  
 Bhai Gurdas, Varan, 1:24.
21. Gopal Singh, op. cit., p. 1229.,  
 ਨਉ ਕਰੀ ਪਾਇਸਾਬੁ ਮੁਰਮ ਪੰਝਿਤੁ ਨਉ ॥  
 ਘੇ ਨਾ ਨਉ ਪਾਬੁ ਏਵੈ ਕਰੇ ਕੁਆਉ ॥  
 ਇਕਤਿ ਨਾ ਨਉ ਚਉਧਰੀ ਕੁਝੀ ਪੂਰੇ ਸਉ ॥  
 ਨਾਲਕ ਕੁਰਮੁਖਿ ਜਦਠਿ ਕਣਿ ਨਾ ਏਹੁ ਨਿਅਉ ॥,  
 the second Guru, Adi Granth, p. 1288.
22. Ibid., p. 810.,  
 ਜਗਤੁ ਜਨੰਦਾ ਰਖਿ ਨੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥  
 ਜਿਹੁ ਦੁਆਰੇ ਉਖਰੈ ਤਿਠੇ ਐਹੁ ਉਖਾਰਿ ॥,  
 the third Guru, Adi Granth, p. 853.

23. ਰਜ ਕਮਵੈ ਦਹਦਿਸ ਸਾਈ ॥ ਮਏ ਰੰਗ ਭੋਗ ਬਹੁ ਨਾਈ ॥,  
the fifth Guru, Adi Granth, p. 176.
24. Indubhuson Banerjee, Evolution of Khalsa, vol. 2, pp.21-25.
25. M.A. Macauliffe, The Sikh Religion, Vol V, pp. 300-01,  
ਹਮ ਇਹ ਕਜ ਜਗਤ ਮੇ ਅਏ ॥  
ਧਰਮ ਹੇਤ ਕੁਰਦੇਵ ਪਨਏ ॥  
ਹਰਾ ਤਰਾ ਤੁਮ ਧਰਮ ਬਿਠਏ ॥  
ਦੁਸਟ ਏਮੀਅਨ ਪਨਠਿ ਪਡਏ ॥  
ਧਾਈ ਕਜ ਧਰਾ ਹਮ ਜਨਮੈ ॥  
ਸਮਝ ਯੇਹੁ ਸਧੁ ਸਭ ਮਨਮੈ ॥  
ਧਰਮ ਚਨਯਨ ਯੰਤ ਉਬਯਨ ॥  
ਦੁਸਟ ਸਭਨੇ ਨੇ ਮੂਨ ਉਪਯਨ ॥,  
Guru Gobind Singh, The Bachitra Natak, ed. Giani Narsin  
Singh, Das Granthi Satik, p. 238.

## CHAPTER II

### THE CONCEPT OF RULER IN SIKHISM

We have no authentic information as to how the State first began. Through inferences and generalization regarding the dim past on the basis of the slender evidence at our disposal, we can deduce that State existed in some form or the other wherever human beings lived together in large numbers. Various theories regarding its origin have been propounded from time to time such as (1) The Divine Origin Theory, (2) The Social Contract Theory, (3) The Force Theory, (4) The Patriarchal Theory and (5) The Matriarchal Theory.

The oldest theory is the Divine Origin theory. According to it the State is established and governed by God Himself or through His special representatives. The chief exponents of this theory in early times were the

Jews. In the Old Testament there are many references supporting this fact. The Greeks and Romans regarded the State as only indirectly divine. This very theory later on made the rulers dictators. Man had to suffer much at their hands. However, all these theories are speculative in nature.

Almost the first type of State which emerged from primitive conditions was the Imperial state. The plateaus of Mexico and Peru produced the earliest form of the State. Then arose many more vast empires such as the Sumerian, the Assyrian, the Persian, the Egyptian, the Chinese etc. For the most part these were merely tax-collecting and recruit-raising agencies. As soon as the ruling dynasty became weak, the powerful rivals established the authority. No individual liberty or true political progress was possible.

The second important stage was reached in Greece in the form of city-states. The Sparta city-state alone remained conservative and maintained a steady tradition of unbroken continuity in its government. In the other city-states the normal political evolution was from monarchy to aristocracy, from aristocracy to

tyranny and from tyranny to democracy. It was in Greece where Plato, the great political philosopher took birth in 427 BC. He was the first to have prescribed some qualifications for the rulers of those city-states. He did not think everyone to be fit to rule. For Plato the individual mind is divided into three elements - Reason, Spirit and Appetite. The lowest is 'Appetite' and the highest is 'Reason'. Reason is the rational element with its main function 'to think and to know'. For him the ruler must be from this category of mind. Plato was the first person to dream of the Philosopher King. According to Plato the foremost task of such a king was to deliver justice. He must be over and above the selfish interests. He must have the capacity to think reasonably and take right decisions. For this he must be properly educated.

In ancient India also such qualifications and duties of the ruler existed in some form or the other. Several terms like Rajadharma, Rajyasashtra, Dandaniti, Nitisashtra etc. indicate this. The terms like Rajadharma used by Manu, 'Duties of the Kings' and Rajyasashtra, 'Science of the State' require no

explanation. Monarchy was the normal form of government. The term Dandaniti is also self-explanatory. These terms have occurred in the epic, Mahabharata. Manu goes to the extent of declaring that it is Danda who is the real king, the real leader and the real protector.<sup>1</sup> The rules about the functions and duties of the king and welfare of the state were therefore naturally called Dandaniti. In Arthashastra of Kautilya it is written that the king must regard his own happiness as indissolubly connected with that of his subjects.<sup>2</sup> Just as an expectant mother sacrifices her own desires and pleasures, lest they should be harmful to the child to be born, the king must sacrifice his own conveniences, inclinations and pleasures in order to be of the maximum help and service to his people.<sup>3</sup> The body of the king is not meant for enjoyment and pleasures; he has to put up with great troubles and worries while carrying out the royal duty of protecting the subject and fulfilling the dharma.<sup>4</sup> Happiness, it was believed, depended upon virtue and piety, and these could prosper only if the king himself set a proper example and standard. Under a good king prosperity will prevail.<sup>5</sup>

From time to time in almost all the parts of the world various scholars and spiritual leaders put forward many valuable theories so that the State can become truly a welfare state. But very often the state power has been misused by the rulers. The rulers in the history have often forgot all such teachings of our great scholars and leaders.

While giving the ideas on Politics the Sikh Gurus had welfare state in their mind. They did not commend any particular form of the state unlike other political philosophers. They were more concerned with the qualifications and duties of the ruler. They took ruler as a general term for the premier of a state. They were not concerned with the prevailing forms such as monarchy, aristocracy or democracy etc. At the most what the Sikh Gurus talked of is the Ideocracy which is called Halemi Raj by the fifth Guru. Keeping the Ideocracy in their mind the Gurus prescribed certain qualifications and duties of the rulers.

In Sikhism the main goal of the human being is to be one with the Supreme Being. The fifth Guru says:

Thou hast obtained from God a human's body  
Now alone is the time to Attain to thy Lord.<sup>6</sup>

Each and every action of man should be such which should take him more and more nearer to this Goal. He should not do anything which may lead him astray. The principal means to achieve this Goal is Nam-Simran and good actions. The Fifth Guru says in Sukhmani:

Of all religions, this one is the purest,  
That one Meditates on the Lord's Name and does what  
is Holy.<sup>7</sup>

So the ruler, in Sikhism, should be one who creates such conditions for his subject as well as for himself so that this goal is achieved easily. Not only that he should not become an obstacle



in the path but also he should be helpful by creating a good and peaceful atmosphere in his kingdom so that his subject find it easier to achieve their Goal.

Only such a person who has become one with God, who has conquered all weaknesses can be able to lead his subjects to the Goal. Only such a person is fit to be the ruler and deserves the respect from the subjects because he automatically, will be the just ruler. Guru Nanak himself prescribes such qualifications:

Only he should sit on the throne who is worthy of it  
And who has realised the Guru's Word and Silenced the  
Five desires.<sup>8</sup>

Such a king gets full respect every where. Nanak again writes:

To such throne everyone pays his obeisance, night  
and day.

This is the true glory that one earns, by attuning  
to the Guru's Word.<sup>9</sup>

The third Guru also says:

That king alone must sit on the throne, who is  
worthy of it,  
Yea, he, who Realises the (God's) Truth, he(alone)  
is the worthy king.<sup>10</sup>

In Adi Granth 'Janak' has been used as a simile to an ideal ruler. 'Janak' mean Jnani, - one who has the true

knowledge, as Bhatt Kal has explained in Adi Granth:

He alone is Janaka, who hitches the chariot (of  
his mind) to the state of Ever blessedness,  
And gathers he Contentment, and fills the Empty  
Vessel (of the heart).

Unutterable is the Story of the 'Eternal Abode'  
and he alone is Blest with it whom God Blesses.

O Blessed Guru Ram Das: such a kingship, like Janaka's,  
becomes only thee.<sup>11</sup>

According to Mahankosh (the Sikh encyclopaedia) written by  
Kahan Singh Nabha, Janak was the king of Mithila. He was  
son of 'Mith', who in turn was son of 'Nim'. From this Janak,  
this name has been given to the descendent genealogy. The  
name of father-in-law of Lord Rama was Sirdhwaj who was the  
twentieth descendent of Raja Janak. According to Valmik<sup>12</sup>  
Raja Janak was a great king. Raja Sirdhwaj, the twenty-first  
Janak, was a great saint-king. It is this Janak referred to  
in the Adi Granth. The fourth Guru says about Janak:

Janaka too was attuned to the Lord's Name, Blest  
by the Guru.<sup>13</sup>

Both these qualities of Janak are a rare combination. It is  
because of these two qualities (of being saint and king) he  
is used as a model for an ideal king. Bhatt Kal Sahar writes  
in the Adi Granth while addressing to the fourth Guru:

Through Thee, the benign rule of Janaka has again come  
to the world the age of truth has dawned.<sup>14</sup>

The fourth Guru writes about Janak :

And Janaka, seated on his kingly throne, anointed his  
forehead with the Dust of the feet of nine seers.<sup>15</sup>

Keeping this idea of an ideal ruler in mind, some qualifications and duties of the ruler can be deduced from Gurbani. The foremost quality of a ruler is that he/she should be a realised soul. Guru Nanak writes about it :

Only he should sit on the throne who is worthy of it  
And who has realised the Guru's word and silenced the  
five desires.<sup>8</sup>

Further :

They should sit on the throne who contemplate the Guru's  
word;  
And the find the Essence of God. O, such is the True  
Glory of those who are associated with the Name  
of God.<sup>16</sup>

The third Guru writes :

That king alone must sit on the throne, who is worthy of it  
Yea, he, who Realises the (God's) Truth, he(alone) is the  
worthy king.<sup>10</sup>

According to the Sikh Gurus, only such a person who has realised the Truth is qualified to be a ruler. He must have conquered the Five evils lust, anger, greed, attachment and ego. Only such a ruler can become selfless. Only a realised soul can truly understand the meaning of 'fatherhood of God and brotherhood of man'. For this he has to renounce worldly passions. "The king should first subdue himself, and then seek to subdue his foes. How should a king, who has not been able to conquer himself should conquer his foes? The conquest of these, viz.,

the aggregate of five is regarded as the conquest of self. The king who has succeeded in subduing his senses is competent to resist his foes".<sup>17</sup> Only the person who has realised the Soul can be truly just.

The third Guru says :

Who himself is true, his Throne is True, delivered  
the True Justice.<sup>18</sup>

In Sikhism, great stress is laid on Raj-yoga. Only a true Yogi can become a true ruler. Here Yogi means the person who has realised God through Nam Simran and good actions. In the Adi Granth the poet (Bhatt) Kal Sahar describes the three personalities Lord Bawan, Lord Rama and Lord Krishna as Raja-Yogis. After that he gives this title to Guru Nanak. To quote him :

In the Satyuga too, you enjoyed the state of Rajyoga,  
when you deceived Bali, becoming a dwarf, whose form  
pleased you.

And in the Treta age too, when you were called Rama  
of the Raghu clan,

And in the Duapar age too as Krishna; when you  
Emancipated Kansa,

And blest Ugrasena with a kingdom and thy Devotees  
with the state of fearlessness,

In the Kali age you are called Nanak, and Angad and  
Amardas.

Yea, eternal and moveless is thy rule, O Guru, for  
such was the command of the Primeval Lord.<sup>19</sup>

For the fourth Guru he wrote that the third Guru has passed the

throne of Raja Yoga to Guru Ramdas. To quote him :

Throne of Raj-Yoga, he passed on to Guru Ramdas.<sup>20</sup>

So both the terms 'Raj-Yoga' and 'Janak-Raj' are synonymous in the Adi Granth. And these are explained also in the same meaning by poet Kal Sahar on page 1389 in the Adi Granth. Both the terms indicate that the ruler must have attained union with God. The person who has not conquered the weaknesses of common man is not at all fit to sit on the throne. The person who has conquered his weaknesses can never be defeated in any sphere. The ruler should consider himself as a servant to the Master and not master himself. He should take it for granted that he has to answer for his weaknesses to his Master. Guru Nanak writes :

From his mind he foreakes covetousness, avarice and evil  
In his fortress he proclaims the victory of his Monarch  
and returns not vanquished ever.

He who calls himself the Lord's servant and replies to  
Him in defiance.

He loses his wages and he is not seated on the throne.<sup>21</sup>

The ruler must be full of virtues. He should transcend greed, illusion and sin. He should practise chastity, charity and self-control. He must be manned by Truth. He should always be contended. Guru Nanak indicates all these qualities when he takes his body as fortress and mind as a king. He says :

In the strong fortress of the body with beauteous  
doors, abides the mind king with his special assistants.  
Whosoever is engrossed in falsehood and avarice, he

obtains not an abode in the Lord-Home.  
 Through greed and sin one regrets,  
 If the mortal seeks the Lord's protection, then in  
 this body village of king come and abide the power-  
 ful truth, contentment, chastity, charity and  
 self-control.

Nanak, through the Guru's word one easily meets with  
 Lord, the Life of the world and honour.<sup>22</sup>

At one place Saint Kabir hints at some other qualities which the ruler should possess while fighting the battle with the evil. He has put duality and the three qualities of Maya (illusion), weal and woe, worldly love, evil understanding, covetousness in the category of evil forces and the Divine love, Nam Simran (meditation), poise, truth, contentment, company of saints and grace of Lord as the forces of Godliness or Truth. Kabir has asked his king (mind) to use the forces of Godliness against the forces of evil and he will surely be victorious.<sup>23</sup>

The ruler should follow the path of Truth and Compassion.

This was said by Namdev when he was tortured by the ruler of his time and when the latter came to know about his saintliness, begged for his pardon. To quote Namdev :

And the test there of is,  
 That hereafter, you (king) will tread the path of  
 Truth and Compassion.<sup>24</sup>

Kabir asks the ruler to inculcate wisdom or Jnan and detachment

or Vairag and he should stop his outgoing mind through meditation. He can inculcate such virtues only through Nam-Simran. Only such a person deserves to be a ruler. To quote Kabir:

He alone is a Sultan, the king, who aims with the two  
 errors(of wisdom and Detachment),  
 And stops the out-goings of his mind,  
 And gathers the hosts (of virtue) abiding in the (mind's)  
 Sky, yea, the Tenth Door,  
 O, that Sultan alone is canopied (by God).<sup>25</sup>

The ruler must consider himself as the servant to his subjects because God dwells in the subjects as well as in the ruler. Doing all his duties he must not forget the Name of the Lord. While enjoying the facilities, which he gets due to his status, it is tendency of the man to forget His Name. In such a case all these enjoyments will take him to serpent's birth. He will have to pay for his indulgence, as the fifth Guru says:

Dominion over other, vast estates, and overlordship and  
 enjoyments of myriad kinds,  
 And beautiful gardens and the proud command that runs,  
 And indulgence in various kinds of colourful shows;  
 (all these are vain).  
 For, if one remembers not the Lord in the heart, one  
 gets the life of a serpent.<sup>26</sup>

He must not at all indulge in enjoying the riches which he gets.

It is of no use to amass riches and live in luxury. If th  
 by the use of force one becomes the ruler and issues decrees  
 and while indulging in all these he forgets His Name, all these  
 things and riches are worthless. He must be careful that  
 while enjoying all these gifts of God he does not forget the  
 Name of the Lord. Guru Nanak elaborates this in the very first  
 hymn of Siri Raqa in the Adi Granth. He says:

If my palace were raised of jewels and inlaid with rubies,  
 And pleasantly plastered with musk and saffron, and  
 sandal paste,

Would then I lose myself and forget the Lord's Name?

.....

Even if I were a king, a gatherer of ermine, and my  
 seat were on a throne.

And I commanded people about and about,

And that would be vain,

If I forget thee, O my Loved Lord!<sup>27</sup>

#### DUTIES OF A RULER:

##### (1) JUSTICE:

According to Sikhism every one has to realise God sooner  
 or later. One can only realise Him by adopting His qualities.  
 As He is just God so the man has also to become just, especially  
 the man who is ruling over others. He has to become as just  
 as God, only then he can find place nearer Him. So dispensing  
 justice becomes the foremost duty of a ruler. If a ruler wants



to purify himself he can't do so with water. For a ruler it is justice which makes him pure as Guru Nanak says:

For the monarch through justice and for the learned by dwelling on Truth (that the mind is cleansed).<sup>28</sup>

The ruler should not become a thorn in the eyes of his subjects. His Nam-Simran also is acceptable only when he delivers justice to the subjects. Like this he can become a true ruler. The third Guru says:

Enjoy thou a griefless kingdom by practising  
Truth, through the Guru's grace,  
While sitting on the throne of truth administer  
justice and this will unite thou with the True  
One.<sup>29</sup>

Such a ruler who delivers full justice to his people need not depend upon others for help. He become self-dependent. The fifth Guru says:

In whose court justice is ever administered  
He is self-dependent and leans on none.<sup>30</sup>

Only the government of such a just ruler is stable and he is respected everywhere and lives in history. Says Guru Nanak:

The sovereignty of the truthful king is known in  
many ages to come,  
Only he, whosoever, obeys such Lord becomes a noble  
in his court.<sup>31</sup>

But if any ruler becomes corrupt in delivering justice to his subjects, he loses his right to be a ruler. Guru Nanak even goes to the extent to say that if the subjects obey the orders of such corrupt ruler, who has failed to deliver justice or who takes bribe for delivering justice, it is the fault more of the subjects than that of the ruler. It is just like the habit of a dog who obeys the just or unjust orders of his master only for a piece of bread. The Guru says:

If the king administers justice only when his palm  
is greased,

Only in the name of God, none obeys.

Nanak says such men are men only in shape and name,

In deeds they are dogs, waiting for command at his  
(ruler's) door.<sup>32</sup>

Guru Nanak vehemently condemned corruption in the judicial system of his time. He equally condemned the corruption in this department in the name of God or scriptures, which was in practice in those days. The priests of Islam (Kazis) used to get bribe and do injustice. If any person objected they used to quote the verses from the holy scriptures and interpreted those to suit their own interests. Guru Nanak writes:

Becoming a judge the Kazi sits to administer justice.

He tells the rosary and mutters God's Name;

Taking bribe, he does injustice.

If someone asks him, then he quotes and reads  
out some aphorism.<sup>33</sup>

So it is the duty of the ruler to ensure that there is no corruption in his department of judiciary. He himself should rise above such corrupt practices and deliver justice to his people.

It is also his duty to punish the guilty persons. The persons who are going astray must be checked. Even God also punishes the "Manmukh" - the persons who go astray. The fourth Guru says:

He Himself Adjudicates and Drives off the false.

He Grants Honour to the Truthful; True, True

is His Justice.<sup>34</sup>

In the western school of thought Thomas Hill Green is also of the view to punish the offenders. "In order to maintain conditions and remove obstacles, the state must positively interfere.... It must use force to repel a force which is opposed to freedom. The criminal's will which is anti-social, constitutes a force opposed to freedom. Punishment in order to be effectually preventive must be a reformation of the will, or rather a shock which makes possible the criminal's reformation of his own will."<sup>35</sup>

Plato first of all talked of justice in the state. For him, "Society is to be concerned as a system of services in which every member both gives and receives. Justice is the bond which holds a society together, a harmonious union of individuals, each of whom has found his life-work in accordance

with his natural fitness and his training."<sup>36</sup>

In Mahabharata Bhisma told Yudhishthira about the latter's duty to deliver justice to his subjects, while telling him his overall duties. He said, "If the king fails to administer justice, he can neither have heaven nor fame." "A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits he should always appoint persons possessed of wisdom and knowledge of the affairs of the world, for the state really rests upon a proper administration of justice."<sup>37</sup>

In the Vedic literature justice is one of the fundamental aims of the state. "The king or the head of the state was to be like god Varuna, the upholder of the law and order (dhitavrata); he was to punish the wicked and help the virtuous. Religion was to be promoted, morality was to be encouraged and education was to be patronised."<sup>38</sup>

"Unhappiness, misery and pestilence among the subjects were attributed to failure in duty on the part of the king. 'When kings are unjust' says one writer, 'even sugar and salt lose their flavour.'<sup>39</sup> The popular notion on this subject is well illustrated by the Jatakas. The ox of a ploughman is struck accidentally by his plough-share; for this the king is to blame;

a milkman is killed by a vicious cow, the blame is assigned to the same quarter; even a frog does not spare the king when it is bitten by hungry crows.<sup>40</sup> Happiness, it was believed, depended upon virtue and piety, and these could prosper only if the king set a proper example and standard.<sup>41</sup>

(2) DUTY TO PROTECT THE SUBJECTS:

In the Mahabharata Bhishma is said to have told king Yudhishtira, "Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection of subjects. The protection the king grants to his subjects uphold the world. "Manu the son of Prachetas sang these two verses respecting the duties of king. Listen to them with attention. 'These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove the village and a barber that is desirous of going to the wood'. Protection of the subjects, O Yudhishtira, is the very essence of kingly duties. A divine Kavi Usanas of austere penances, the thousand eyed Indra, the Manu, the son of Prachetas, the divine Bharadwaja and the sage Gaurasiva, all devoted to Brahmanand, have composed Treatises on the duties of kings. All of them praise the duty to protection in respect of kings."<sup>42</sup>

Yajnavalkya Smriti supports the above view. "Narada

regards the taxation as the king's pay for the protection of his people. No one ever makes a payment, says Apararka, without expecting a return; the taxes therefore, are paid only as a return for the protection expected from the king."<sup>43</sup>

In the western school of thought Bertrand Russell suggests the idea of a modified state. The state, according to him, should perform the essential functions of preserving internal law and order and affording protection against foreign aggression and some other minor functions such as education, sanitation, public hygiene, and prevention of infectious disease.<sup>44</sup>

In Sikhism also it is the holy duty of the ruler to protect his subjects. It is his duty to keep the opposite elements together without harming each other. The fifth Guru illustrates with the examples of water and earth, fire and wood which are kept together and due to the Ruler's control these do not harm each other. To quote him:

He has stringed the whole world with breath and has kept  
the fire along with the wood.

He has kept the water and the earth together and no one  
bears enmity with (or harms) each other.<sup>45</sup>

Similarly the fourth Guru illustrates:

(In His kingdom) The earth and water abide in one place  
and the fire is locked in wood.

The sheep and the lion, the Lord has kept in one place.  
 O man contemplate thou on God and shake thy doubt  
 and dread.<sup>46</sup>

Guru Nanak says that under His rule no enemy or suffering can  
 ever harm us. To quote him:

Thy Rule is eternal it goes never  
 Yea, ever-lasting is Thy Rule it stays for ever.  
 .....  
 No adversary, no pain, can touch him, nor sin him  
 contaminates.<sup>47</sup>

As the servant of the Master has not to be afraid of anyone,  
 similarly the subjects should not be afraid of any one. It  
 is the ruler who has to ensure the security of his subjects.  
 The fifth Guru says:

To whom can Thy servant now pay obeisance  
 When Thou, the king, Preservest his Honour.<sup>48</sup>

In an ideal state described by the fifth Guru, none can harm  
 others because of the protection provided to everyone by the  
 ruler. Everyone lives in perfect peace and enjoys life. All  
 over there is courtesy, modesty and humbleness. He says:

The Merciful Master has now given the command.  
 No one now domineer and annoys another.  
 All abide in peace and this now has become a  
 benign regime.<sup>49</sup>

The tenth Guru says that if the ruler protects his subjects then the latter need not worry about their protection, just as if anyone gets the shelter of a lion, one does not then need to be afraid of goats etc. Guru Gobind Singh writes in the Zafarnama, the epistle of victory, addressed to Aurangzeb:

And when the lion brave and bold  
Doth shelter one from the nasty foe,  
The timid goat, buffalo, dapple deer  
can never near his sojourn dare go.<sup>50</sup>

(3) DUTY TO PROTECT THE SUBJECTS FROM EXPLOITATION:

It is a common tendency among men to exploit others at any opportunate time. It is the rich who always exploit the poor. It is the duty of the ruler to protect his people from such exploitation. Guru Nanak called the rulers of his times, who exploited their subjects, as blood sucking kings and ferocious tigers who lick up the blood of the poor subjects and his courtiers dogs. When they will be called for settlement of their accounts, such rulers will be dishonoured for it. In a very scathing attack he writes:

The kings are like whores, the courtiers like dogs;  
For they awaken those that sleep in God's peace.  
The king's servants tear (the docile subjects) with  
their nails,  
And, like curs, lick up all the blood that they spill.



But, hark, where men are to be judged (at the Lord's Court)  
 Their noses will be chopped off, for, God will trust  
 them not.<sup>51</sup>

Amassing wealth by exploiting the subjects is bitterly  
 condemned by the fifth Guru also. He says that such wealth  
 will be given away by God to someone else one day. Such  
 wealth takes the man astray. To quote him:

Becoming a king, one has dominion over all,  
 And through oppression, one gathers riches  
 Gathers he the bagful, bit by bit,  
 But God, (in His Justice) snatches it away and gives  
 it to another.<sup>52</sup>

Sikhism condemns the exploitation of the subjects through  
 heavy taxation. Kabir condemns such rulers who realise more  
 tax than is due. He says that at least he will not pay such  
 undue tax. He says that the officials who come to collect  
 the tax, measure the land unlawfully and try to extract even  
 more. But when he reports the matter to the higher authorities  
 and checks his accounts then there stands nothing due. So  
 he condemns the realisation as well as payment of undue taxes.  
 To quote him:

In the fortress, the five are like the king's officials,  
 who make ever a fresh demand for Revenue.  
 But I am the Tenant of no one, then why am I asked to pay?

O Saints, the Tax-gatherers torture me each day;  
 And so I raise my hands to God and lo, He saves me.  
 The nine Assessors and the ten Judges leave no one in Peace;  
 For they measure not the Farms honestly, and want their  
 palms to be greased.<sup>53</sup>

It behoves the ruler not to appoint such officials who realise the amount of tax which is not due to the concerned person. Ravidas indicates about the ideal State in his verses. In such a State, he says, there is no pain or worry because there is no such tax, there is no awe, none commits error etc. He writes:

'Griefless' is the name of my state  
 where abide not either pain or care  
 No anguish there of tax on goods,  
 Neither fear, nor error, nor dread, nor decline.<sup>54</sup>

Guru Nanak says that if any clothe is defiled with blood then how a person who sucks the blood of the poor through exploitation can be without stain? He cannot be truthful. To quote him:

If blood sticks to the clothes, the clothes become impure;  
 Will the minds of those be pure who suck the blood of  
 human beings?<sup>55</sup>

It is the duty of the ruler to see whether one's due is being paid to the same person or anyone else who has not put any labour is taking away the prize, which often happens. The

person who labours with all his sweat and blood is not given the price and the 'owner' takes away all the prize without putting any kind of effort. It is just like that a poor peasant who sows the seeds, puts his labour for the crop to come up, guards it for the whole time but it is reaped by the owner of the land and that poor fellow cannot do anything except to helplessly watch. The fifth Guru puts it like this:

As is the watchman over the farm of another,  
And the farm remains with the master, while the  
watchman passes away.

The watchman suffers hard to protect the farm,  
But for this, he goes away (in the end) with  
empty hands.<sup>56</sup>

"The notion of the kingship as a trust was there in ancient India. The king was particularly enjoined to note that the treasury was not his private or personal property. "In the Mahabharata it is written, "If a king misappropriates public funds and diverts them to his personal use, he will be guilty of sin and be condemned to hell."<sup>57</sup>

(4) TO FULFIL THE BASIC NEEDS OF THE SUBJECTS:

It is the duty of the ruler to fulfil the basic needs such as livelihood, of his people. Just as the King God first of all manages the livelihood and then he creates the creature, similarly the ruler should take the duty to provide his subjects the things of basic necessity as his foremost task. Only such a ruler can expect any respect from the public. The fifth Guru says:

In every home rings the praise of this King, in every  
 home are men Zealous of Him.  
 He first Provides Succour and thereafter Createth He  
 the creatures.<sup>58</sup>

The subjects of such a ruler are always satisfied because they  
 are fed to the full and they always enjoy life. The people  
 need not to worry about their livelihood and other basic needs.  
 They are always happy and delightful because of such amenities.  
 The fifth Guru addresses to the King of Kings:

Content is he and ever at Peace  
 of whom Thou art the King and Master.<sup>59</sup>

According to Guru Nanak only such a person is fit to be  
 a king or ruler who takes proper care of his subjects. It is  
 his duty to ensure that each and every person in his dominion  
 gets the things of bare necessity of day-to-day. Only such a  
 government can rule successfully and is a true government. To  
 quote Guru Nanak:

Only His is the true government who nourishes  
 the people day and night.<sup>60</sup>

Only such a ruler is free from any stain or stigma in whose  
 dominion everyone is happy and gay and has no scarcity of any  
 thing of the basic necessity. Guru Nanak commends such a ruler:

O king Thou art free from Flaw  
 for your people are blissful.<sup>61</sup>

In Vedic India also "the State was to secure not only moral but also material well-being of its citizens. The kingdom of king Parikshit, idealised in the Atharvaveda (xx.127), flowed with milk and honey. All round welfare of the public was clearly regarded as the chief aim of the state during the Vedic and Upanisadic ages, i.e., down to C.600 B.C."<sup>62</sup>

In the Mahabharata king Bhishma teaches Yudhishthira that the ruler must feed his subjects. He should ensure that none has slept hungry any day. To quote him, "He should feed those that have not been fed and enquire after those that have been fed."<sup>63</sup>

**(5) TO UPHOLD FUNDAMENTAL RIGHTS OF THE CITIZENS:**

It is the moral duty of the ruler to guarantee his subjects personal liberty and other fundamental rights. He is to protect the honour of his people because death is better than a life of dishonour. The first liberty should be that of conscience. It was for this freedom that the ninth Guru, Teg Bahadur, laid down his life in 1675. Aurangzeb, the then ruler, did not provide his subjects with this freedom. He was trying to impose his own religion, culture and thoughts upon his subjects.

Guru Nanak in his times vociferously condemned not only such rulers who were trying to impose their culture and faith on their subjects but also condemned such people who adopted the culture and faith of the ruling class under pressure. He condemned the wearing of blue (Islamic) clothes by the Hindus

who had also started reading Islamic scriptures. In Asa ki Var he writes:

Who (Hindu) Decked Himself in (the Muslim) blue and  
 assumed the attributes of a Turk and a Pathan.  
 They seek approval of the Muslim rulers by wearing  
 blue  
 Within, they worship (their idols); (outside) they  
 read Quran and observe the codes of the Turks.  
 Shed Thy Deceit and Hypocrisy, O Brahmin!<sup>64</sup>

He even condemned the adoption of the language of the other people under pressure. When the Hindus adopted the Islamic language in the place of Sanskrit and Devnagri, he criticised the Hindus for this.

In every house all the persons say 'Mian' (Islamic language),  
 Your language has become different, O man (Hindus).<sup>65</sup>

He bitterly criticised such kings who imposed their faith and culture on the subjects. He attacked their policy of repression of others' faith when the Muslim rulers levied tax on the Hindu temples and their religious rites and practices, even though the Guru himself did not believe in those beliefs, rites and practices. What he wanted to speak against was the forcible suppression of the feelings of anyone. While condemning such tax he says:

Ah! Tax is levied on the temples of gods.  
 Such a practice has come into vogue.<sup>66</sup>

In the western school of thought Hegel, " regards freedom as the very essence of man. It is his distinctive quality. To remove freedom is to renounce one's humanity."<sup>67</sup> His ideal state is "the state that is the highest and most perfect embodiment of social morality."<sup>68</sup>

While discussing the rights Herbert Spencer condemned the barbarous governments which interfere with the operation of the law of the energy of faculty. Firstly the government can efface itself for the sake of the law of equal freedom by admitting the rights of the citizens "to ignore the state". Function of the state is protection-administration of the law of equal freedom-maintenance of natural rights."<sup>69</sup>

John Locke was a great defender of natural rights. For him the state was constituted for the protection of natural rights. The state is a contract entered into by Locke's natural man. "They join together in civil society to protect their property more adequately-life, liberty and (unequal) estates."<sup>70</sup>

Harold J.Laski, the great English Political thinker of early 20th century wrote in his book 'A grammar of Politics', "A state is known by the rights that it maintains. The state briefly does not create but recognises rights. Rights are those conditions of social life without which no man can seek in general to be himself at his best."<sup>71</sup> For him without rights there can't be any liberty. He does not want to reduce the

individual to the position of a sheer member of a herd. He describes three aspects of liberty. "Firstly, there is the private liberty-the opportunity to exercise freedom of choice in those areas of life where the results of any effort mainly affects him in that isolation by which, at least ultimately, he is always surrounded". Example of this liberty is religion. For him, private liberty will go to stray dogs if law fails to protect an individual in the matters of access to public places on grounds of religion, caste, creed or sex or if there is discrimination in the matters of employment. Second is political liberty and the third one is economic liberty which means that the citizens should be free from the constant fear of employment and insufficiency."<sup>72</sup>

For Bertrand Russel "freedom is the supreme good for their realisation. Freedom of thought and speech would go like cleansing draught through the neuroses and superstitions of the 'modern' mind."<sup>73</sup>

(6) PROPER DISTRIBUTION OF WEALTH:

It is the duty of the ruler to work for the elimination of the improper difference between 'haves' and 'have-nots'. Especially when in the modern times there is a wide gap between the two, it is the duty of the ruler to lessen this gap and bring both closer to each other. Communists call it equal distribution of wealth and that is what gave birth to communism. According to Communist philosophy modes of production should not be in the hands of capitalist class but



in the hands of working class. With this the equal distribution of wealth is possible. F.W.Coker writes about the ideas of Karl Marx in his book 'Recent Political Thought (New York), "the doctrine that wage-workers in fields, factories, and mines are the real producers of wealth, most of which is unjustly taken away from them by employers, traders, and other non-producers; and they proposed collectivist schemes—a state monopoly of the services of marketing and banking, a currency system based on time unit of labour, voluntary co-operative societies—in-order either to ensure an exchange of goods on the basis of the quantities of labour employed in producing them or to secure generally an equitable distribution of wealth among those who create it."<sup>74</sup>

C.L. Weyper writes: "The class which exercises ownership of the means of production will dominate the rest when, for instance, the most important factor in the forces of production is agricultural, land owners will be the ruling class. The dominant class alone has freedom, and to preserve this must act the part of oppressors. They, therefore, create an executive and repressive instruments by the use of which they hope to maintain their position and which is called state."<sup>75</sup>

Egalitarian concept in Sikh society is so well organised that this has become a part of their daily prayer, "Raj Karega Khalsa Aaki Rahe Na Kaya..."<sup>76</sup> Generally, the term Aaki is misinterpreted. It is often used for the rebellious. Actually

both Aaka and Aaki are Arabic words. The word Aaka is quite commonly used for Malak or owner and Aaki means Malkiat or the ownership". So the correct meaning of this couplet should be 'the Pure shall rule and none other (who is not Pure) will have the ownership". It is like the nationalisation of the property. The persons who are not pure at heart and mind, have tendency to hoard things to exploit others. Such persons should not get chance to accumulate the wealth. Only persons who are pure at heart and mind will never exploit anyone nor accumulate the wealth. They will always seek the welfare of all. Only such persons are fit to rule and such ruler should have the ownership so that the hoarding and exploitation can be put to an end. Almost every devout Sikh recites this couplet twice a day as a part of his daily prayers. Thus a Sikh prays for proper distribution of wealth.

There can't be proper distribution of wealth where the rulers are greedy and lustful. Guru Nanak condemns such rulers who do not maintain proper circulation of wealth and hoard it themselves. To quote Guru Nanak:

Gathers the world's riches, thou the egoistic king!<sup>77</sup>

The fifth Guru says that such wealth which is always collected through untruthful means, never helps. He condemns the accumulation of wealth by rulers:

Becoming a king, one has dominion over all.

And through oppression, one gathers riches.  
 Gathers he the bagful, bit by bit,  
 But God, (in His Justice) snatches it away and  
 gives it to others.<sup>52</sup>

Kabir also criticises such rulers who accumulate wealth:

The kings wasted their lives gathering riches and  
 burying their treasures under the earth.  
 O my soul such a world is a blind deep pit on all  
 sides the death's net is thrown.<sup>78</sup>

If the ruler himself tries to accumulate wealth, its proper distribution cannot be possible at all. So for this the ruler should first of all be contented. The fifth Guru writes that the kingdom of a discontented ruler is of no use.<sup>79</sup> Therefore, it is essential that the ruler himself be contented, only then he can arrange for proper distribution of wealth amongst his subjects. The fifth Guru advises the people to boycott such a ruler who runs after wealth. To quote him:

I will abandon the wealth accumulating king.<sup>80</sup>

Ravidas calls a state an ideal one where there is proper distribution of wealth, where there are no 'have-nots'. All the necessities of life are available to everyone in sufficient quantity; where all are rich and none poor; all live satiated. He writes:

Populated and ever famous is that city,  
 The wealthy and the content dwell there.<sup>81</sup>

In such a state, he says, there is no agony, no grief, no sorrow. He calls such a state as Begumpura or the 'griefless' state:

'Griefless' is the name of my town,  
where abide not either pain or care.<sup>82</sup>

(7) TO KEEP THE SUBJECTS UNITED:

The ruler has to keep his subjects united so that they can face the enemy from within as well from without. There can be difference of opinion but that must be taken in a healthy way. There may be living, people from various races, religions, castes and cultures etc. but the ruler must behave with all as a common father, just as God treats all of us as His children. As God keeps even the opposite elements in the nature united, for example, earth and water, wood and fire etc., he keeps close to each other without harming each other. The fourth Guru says:

The earth and water abide in one place and the fire  
is locked in wood.

The sheep and the lion, the Lord has kept in one place.<sup>45</sup>

Similarly the ruler must keep the people from different belongings united just like the different pearls of a necklace.

The fifth Guru says:

He has stringed the whole world with breath  
and has kept the fire along with the wood.

He has kept the water and the earth together  
and no one bears enmity with (or harms) each other.<sup>46</sup>

This will create unity in diversity. The ruler should not have in his mind even an idea to act partially.

In the Mahabharata Bhishma asked Yudhishtira, "The king should always bear himself towards his subjects as a mother towards the children of her womb."<sup>83</sup>

In addition to all these duties the tenth Guru lays much stress on the unity of thought, word and deed. For him the person who does not have this unity in practice is not at all fit to be a ruler. In the Zafarnama Guru Gobind Singh reminds Aurangzeb of his promise not to harm the former while evacuating the Anandpur Fort. Further the Guru condemns Aurangzeb for not keeping his word and contrary to the assurances subjecting the Guru, his family and armies to untold sufferings. The Guru tells the king that one, especially the ruler, must not go back from his promises. Otherwise the ruler is becoming unjust. To quote him:

O mortal man thyself thou do adorn  
with the bliss of being utter true.  
Stick to the position once taken up  
Within and without the same be you.<sup>84</sup>

The Guru condemned his injustice of not keeping his promises:

O Aurangzeb proud lord of the world  
Who adareth a monarch's high throne  
Strange is the justice thou dispenses  
And the royal qualities by thee shown.<sup>85</sup>

Virtually the whole of the Zafarnama is full of such couplets written against this policy of the ruler of his time. Even the fifth Guru says, in general, that the man must keep the unity of thought, word and deed. To quote him:

He pledges his Word but keeps it not, and all the  
speaks is false

Yea, False is he from within, with Illusion involved.<sup>86</sup>

In the Zafarnama the Guru also writes about some more qualities required of a ruler. For him, he must possess wisdom and wit to settle the matters on time and to such a ruler the Guru pays his respect.<sup>87</sup> The ruler must conquer the enemies of the kingdom. He must protect the poor. The Guru gives the example of some ancient Chinese ruler who had these qualities.<sup>88</sup>

#### RIGHTS OF THE RULER:

From the preceding analysis about the duties of a ruler it should not be deduced as if a ruler has only obligations and is not entitled to any special privileges.

The foremost right of a ruler is that he must have sovereignty. He must be treated as the supreme power of the state. He must have the right to order and get the things done. Otherwise he will not be able to function effectively. He must be able to exercise supreme jurisdiction. While telling about the need of inner life for a saint the fifth Guru says that a king without the above powers is just like a warrior without weapons:

As a Brahmin without a saffron-mark  
 As a Kingship without command  
 As a warrior without weapons  
 So is a Saint without an Inner life.<sup>89</sup>

The subjects must treat a righteous ruler, as their sovereign king. Only then they can get happiness or bliss. A righteous ruler is entitled to respect from his subjects. If the subjects pay full respect to such a ruler who looks after them well than they have not to worry at all in any matter. They will have full access to him. He will be able to listen to them carefully. Guru Nanak says:

They looked upon him as a king  
 and were stopped not at the door of his castle.<sup>90</sup>

Without right to get respect what will be the status of the ruler? He must get some status which he deserves. Guru Nanak gives the example of a cow which does not yield milk. What is the use of such a cow? How can the vegetation survive without water? Birds can't survive without wings. Similarly no ruler or king can survive or perform his duties effectively without having some status and respect or rights. To quote him:

Without milk a cow, without wings a bird, without  
 water the vegetation of what avail are they?  
 As without obedience a king, so without the Lord's Name,  
 the mind is but a blind spot.<sup>91</sup>

The fifth Guru says that the ruler must have sovereignty. Only a person having this right can be the ruler. He takes canopy as the symbol of sovereignty.

He is the monarch who has the royal umbrella over  
His head.<sup>92</sup>

Another right Guru Nanak concedes to an ideal ruler is that he can levy tax for the earnings of the state. The ruler must have the right to levy the rightful taxes. It becomes the duty of the subjects to pay such rightful taxes so as to maintain the state. He says as the gold-smith solders the gold with the help of heat, one is soldered with the world through son, soldered with the body by taking meals and the love is soldered with sweet words, similarly the subjects are soldered with the ruler by the payment of such taxes.<sup>93</sup> These are some of the privileges which a righteous ruler must get. But with getting these rights he must remember his duties. Only such a ruler is acceptable who, getting these rights performs his duties well and actually earns these rights.



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2. प्रजा सुखे सुखीराजः प्रजातौ च हिने हितम् । नात्मप्रियं हिने राज प्रजातौ तु प्रियं हितम् ॥ ,  
Arthasastra I.19. quoted in A.S. Altekar, op.cit., p. 98.
3. नित्यं राजा तथा मास्यं गर्भिणी सहस्रिणी । यथा स्वं सुखप्रसूज्य गर्भस्य सुखमावहेत् ॥,  
Agni Purana, 222.8 quoted in A.S. Altekar, op.cit., p.98.
4. राजा शरीरग्रहणं न भोगाय महीपते । ज्ञेयाय महते पृथ्वीस्वधर्मपरिपालने ॥ ,  
Markandeya Purana 130-33. quoted in A.S. Altekar, op.cit., p.98
5. पर्वत्र नो वार्त्तवोहि राजन्नाये कुनस्त्वय्युगमं प्रजाताम् ।  
सुते तपत्यावरणाय दृष्टेः अत्येन मोहस्य क्वी नमिमा ॥ ,  
Rigveda V.10. quoted in A.S. Altekar, op.cit., p.96.
6. Gopal Singh, Sri Guru Granth Sahib (Eng. version), p.15.  
ਭਈ ਪਰਚਤਿ ਮਨੁਖ ਦੇਗੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਨੀ ਇਹੁ ਤੇਰੀ ਪਰੀਆ ॥ ,  
the fifth Guru, Adi Granth, p. 12.
7. Gopal Singh op.cit., p. 257  
ਸਰਸ ਸਰਸ ਮਹਿ ਸ੍ਰੇਸਟ ਸਰਸੁ ॥  
ਰਹਿ ਤੈ ਨਮੁ ਨਪਿ ਨਿਰਮਲ ਸਰਸੁ ॥ ,  
The fifth Guru, Adi Granth, p. 266..
8. ਤਖਤਿ ਬਰੈ ਤਖਤੈ ਨੀ ਨਾਇਨ ॥ ਪੰਚ ਸਮਝੈ ਕੁਮਤਿ ਪਾਇਨ ॥ ,  
Guru Nanak, Adi Granth, p. 1039

- ਤਖਤਿ ਨਾਮ ਹੋਵੈ ਦਿਨ ਜਾਤੀ ॥
9. ਇਹ ਸਭੁ ਵਡਾਈ ਗੁਰਮਤਿ ਕਿਵ ਜਾਤੀ ॥, Ibid.
10. Gopal Singh, op. cit (English Version), p. 1040  
 ਤਖਤਿ ਰਜਾ ਸੇ ਬਰੈ ਜਿ ਨਾਮੈ ਨਾਇਕ ਹੋਈ ॥  
 ਜਿਥੀ ਸਚੁ ਪਕਾਇਆ ਸਚੁ ਰਸੇ ਹੋਈ ॥,  
 the third Guru, Adi Granth, p. 1088
11. Gopal Singh, op.cit., p. 1326  
 ਜਨਮ ਸੋਇ ਜਿਨਿ ਜਾਇਆ ਉਠਮਨਿ ਗੁਰੁ ਕਰਿਆ ॥  
 ਸਚੁ ਤਿਮਿ ਸਾਦਰੇ ਅਭਰਾ ਸਚੁ ਕਰਿਆ ॥ ਅਕਾ ਕਾਮਾ ਅਮਾ ਪੁਰੀ ਜਿਹੁ ਦੇਇ ਸੁ ਪਵੈ ॥  
 ਇਹ ਜਾਨ ਰਜ ਗੁਰ ਰਮਦਾਮ ਤੁਠ ਹੇ ਬਖਿ ਘਵੈ ॥,  
 Bhatt Kal, Adi Granth, p. 1398
12. Balmik Ramayana 1:71 quoted in Kahan Singh Nabha, Bahan Kosh, p. 503)
13. Gopal Singh, op. cit., p. 573  
 ਗੁਰਮੁਖਿ ਜਨਨੇ ਤਰਿਨਾਮ ਕਿਵਣਾਈ ॥,  
 the fourth Guru, Adi Granth, p. 591
14. Gopal Singh, op. cit., p. 1333  
 ਜਨਮ ਰਜ ਬਰਾਇਆ ਗੁਰੁ ਘਾਣੀਆ ॥,  
 Bhatt Kal, Adi Granth, p. 1407.
15. Gopal Singh, op.cit., p. 1248  
 ਜਨਮ ਜਾਨ ਬੈਠੇ ਸਿੰਘਾਨ ਨੁ ਮੁਨੀ ਗੁਰਿ ਤੈ ਕਵੈਠੇ ॥,  
 Bhatt Kal Adi Granth, p. 1309. These nine seers are explained  
 in Bhagvati Purana
16. ਿਇ ਬੈਸਹਿ ਤਖਤਿ ਪੁ ਸਬਦ ਵੀਚਰੈ ॥  
 ਗੁਰੁ ਕਰਹਿ ਅੰਗਰਤਿ ਜਾਇ ਸਤ ਸੰਗਤਿ ਸਚੁ ਵਡਾਦ ਹੇ ॥,  
 Guru Nanak, Adi Granth, p. 1026

17. J.N. Bose, Bhisma His Life and Teachings, p. 178.
18. ਸਚਾ ਆਪਿ ਤਖਤੁ ਸਚਾ ਸਚਿ ਸਚਾ ਨਕੋ ਨਿਅਉ ॥,  
The Third Guru, Adi Granth, p. 949.
19. Gopal Singh, op. cit., p. 1319  
ਸਾ ਤੁਗਿ ਤੈ ਮਾਇਓ ਚਿਉ ਦਲਿ ਬਢਨ ਰਾਇਓ ॥  
ਤੈ ਤੈ ਮਾਇਓ ਰਾਮੁ ਰੁਵੰਸ ਰਾਇਓ ॥ ਦੁਆਪਾਰਿ ਸਿਸਕ ਮੁਰਾਰਿ ਸੀਸ ਚਿਰਤਯਾ ਰੀਓ ॥  
ਪ੍ਰਿਯੋਸਨ ਤਉ ਰਾਮਾ ਜੈ ਭਰਤਰ ਰੀਓ ॥ ਸਾ ਜੁਠਿ ਪੁਆ ਨਾਨਕੁ ਚੁਰ ਚੰਗੁ ਆਮਰ ਰਾਇਓ ॥  
ੴ ਗੁਰੂ ਗਾਨ ਆਚਿਰਤੁ ਆਣੁ ਆਇ ਪੁਰਖ ਟੁਕਾਇਓ ॥  
Kal Sahar, Adi Granth, p.1389.
20. ਰਜ ਸੁਠ ਤਖਤੁ ਦੋਆ ਰੁਰ ਰਾਮਦਸ ॥,  
Kal Sahar, Adi Granth, p. 1399.
21. ਚੁ ਠੇਕ ਖੁਰਿਆਯੋਆ ਕੋ ਮਨੁ ਗਿਆਰਿ ॥ ਚਿ ਕੋਰੀ ਪਾਤਿਸਾਥ ਕੀ ਕੀ ਨਾ ਆਵੈ ਠਾਰਿ ॥  
ਚਾਨੁ ਰਹਿ ਮਾਮੁ ਚਾ ਚੀਰੇ ਉਚ ਰੇਇ ॥ ਵਸੁ ਭਵਯੇ ਆਪਾ ਰਾਤਿਨ ਸੋਚਿ ਰੇਇ ॥,  
Guru Nanak, Adi Granth, p. 936.
22. Manmohan Singh, Sri Guru Granth Sahib(English Version), p.3406  
ਰਾਇਆ ਕੋਟੁ ਕੀ ਮਹਿ ਰਜਾ ॥ ਕੋ ਮਵਾ ਭਠਾ ਵਰਵਯਾ ॥  
ਗਿਆ ਠੇਕ ਨਾਹੀ ਆਰਿ ਵਯਾ ਕਸ ਪਥ ਪਾਤਾਇਆ ॥ 16 ॥  
ਸੁ ਤੁ ਸੋਠਿ ਵਰ ਮਹਿ ਰਜਾ ॥ ਜੁ ਜੁ ਸੋਠਿ ਸਾਹਿ ਮੁਰਾਰੀ ॥  
ਨਾਨਕ ਸਹਜਿ ਮਿਠੈ ਜਰਜੀਵਨੁ ਰੁਗਾਬਨੀ ਪਤਿ ਪਾਇਆ ॥16॥,  
Guru Nanak, Adi Granth, p.1037.
23. Gopal Singh, op. cit., pp. 1110-11.  
ਜਿਉ ਜੀ ਚੁ ਬੰਦਾ ਰਾਈ ॥ ਕੇਵਲ ਕੋਟ ਆਰੁ ਕੇਵਲ ਮਾਈ ॥  
ਪਚਿ ਪਚੀਸ ਮੋਹ ਮਹ ਮਾਯਾ ਆਹੀ ਪਕ ਨ ਮਾਇਆ ॥  
ਕਸ ਕਰੀਓ ਕੋ ਕੇਰੁ ਨ ਪਹੁੰਦੇ ਕਰਾ ਰਾਈ ਕੁਠਾਇਆ ॥1॥  
ਕਮੁ ਕਿਰਾਈ ਕੁਮੁ ਸੁਮੁ ਸਕਵਾਨੀ ਪਾਪੁ ਪੰਨੁ ਕਰਵਯਾ ॥  
ਕੋ ਪੁਆਨੁ ਮਗ ਬਠ ਕੁੰਦਰ ਕਰ ਆਨੁ ਮਵਯਾ ਰਜਾ ॥2॥  
ਸਵਯ ਸਨਯ ਕੇਪੁ ਮਾਯਾ ਕੇ ਕੁਬੁਧਿ ਕਮਾਨ ਚਰਾਈ ॥  
ਚਿਜਾ ਤੀਰ ਰਹੇ ਘਟ ਕੇਰਿ ਇਉ ਕੁਠੁ ਕੀਓ ਨ ਰਾਈ ॥ 3॥  
ਪੇਮ ਪਨੀਤਾ ਸੁਰਤਿ ਹਵਈ ਕੋਨਾ ਕਿਆਨੁ ਚਾਇਆ ॥

ਗੁਰਮ ਅਭਿ ਸਹਜੇ ਪਰਸਾਨੀ ਏਕਹਿ ਚੇਟ ਚਿਠਾਇਆ ॥4॥  
 ਮਤੁ ਚਿਉ ਤੈ ਕਾਠੇ ਨਾਥਾ ਏਕੇ ਦੁਇ ਸਾਵਾਯਾ ॥  
 ਸਾਧਿਕਿ ਕੁਰੁ ਕੁਰੁ ਕੀ ਚਿਪਾ ਕੇ ਪਰਠਿ ਕਾ ਕੇ ਰਥਾ ॥5॥  
 ਕਰਵਤ ਭੀਠਿ ਆਇ ਸਿਮਰਨ ਕੀ ਨਟੀ ਨਾਨਕ ਤੈ ਭਥੀ ॥  
 ਦਸੁ ਕਮੀਉ ਚਕਿਓ ਕਾਰੁ ਚਿਪਰਿ ਰਜੁ ਕਠਿ ਅਭਿਨਾਥਾ ॥6॥੨॥17॥.

Kabir, Adi Granth, p.1161-62.

24. Gopal Singh, op. cit., p.1116.

ਸਾਧਿ ਸੀਠਿ ਚਲਹੁ ਸੁਨਿਤਾਲ ॥.  
 Mamdeva, Adi Granth, p. 1166.

25. Gopal Singh, op. cit., p. 1108

ਸੇ ਸੁਰਤਾਨ ਕੁ ਦੁਇ ਮਰ ਤਾਏ ॥ ਭਥਿ ਆਤਾ ਭੀਠਿ ਅਠੈ ॥  
 ਭਥਨ ਸਿੰਠ ਮਹਿ ਨਾਥਾ ਕਰੈ ॥ ਸੇ ਸੁਰਤਾਨ ਕੁ ਸਿਰਿ ਧਰੈ ॥,  
 Kabir, Adi Granth, p. 1160.

26. Gopal Singh, op. cit., p. 64.

ਰਥਾ ਸਿੰਠ ਸਿਲਕਾਰੀਆ ਕਾ ਕੋਠ ਸਿਧਾਯ ॥  
 ਬਠ ਸੁਹਵੈ ਕੋਰੈ ਚੰਦੇ ਗੁਰਮ ਆਯ ॥ ਰੰਗ ਤਮਯੇ ਬਹੁ ਸੀ ਚਾਇ ਕਹਿ ਸਹਿਯਾ ॥  
 ਚਿਤਿ ਨ ਆਇਓ ਪਾਠਗੁਰਮ ਤਾ ਕਰਪ ਕੀ ਜੁਨਿ ਕਇਆ ॥,  
 The fifth Guru, Adi Granth, p. 70

27. Gopal Singh, op. cit., p.18

ਮੇਤੀ ਤ ਮੈਠ ਉ ਚਰਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜਕਠੁ ॥  
 ਕਸੂਰਿ ਕੁੰਠੁ ਅਠਿ ਚੰਦਨਿ ਨੀਪਿ ਅਵੈ ਚਠੁ ॥  
 ਮਤੁ ਕੇਮਿ ਕੁਨਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਅਵੈ ਕਠੁ ॥

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 ਸੁਨਤਾਨ ਹੋਵਾ ਮੇਨਿ ਨਾਥਰ ਤਾਇ ਰਥਾ ਪਉ ॥  
 ਕੁਰੁ ਰਥਾਨ ਕਰੀ ਬਿਠਾ ਨਾਥਾ ਸਰ ਵਉ ॥  
 ਮਤੁ ਕੇਮਿ ਕੁਨਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਅਵੈ ਕਠੁ ॥,  
 Guru Nanak, Adi Granth, p. 14.

28. Gopal Singh, op.cit., p.1185  
ਰਸੈ ਜੁਲੀ ਨਿਯਦ ਦੀ ਪਤਿਆ ਸਚੁ ਧਿਆਨ ॥,  
Guru Nanak, Adi Granth, p. 1280
29. ਨਿਹੰਟਕ ਰਚੁ ਭੁੰਚਿ ਤੁ ਭੁਗਮੁਖਿ ਸਚੁ ਕਮਾਈ ॥  
ਸਚੈ ਤਮਿ ਬੈਠਾ ਨਿਯਉ ਕਰਿ ਸਤ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਈ ॥,  
The Third Guru, Adi Granth, p.1087.
30. ਸਦਾ ਸਰਮ ਜਦੈ ਦੋਖਾਇ ॥ ਬੇਮੁਹਤਜ ਨਹੀ ਸਿਧੁ ਕਾਇ ॥,  
The Fifth Guru, Adi Granth, p. 987.
31. ਸਚੈ ਕੀ ਸਿਰਾਥ ਜੁਠੁ ਜਈ ਐ ॥ ਜੁਮ ਮੇਲਿ ਨਿਰਦਾਸੁ ਦਰਿ ਦੀਖਾਇ ॥,  
Guru Nanak, Adi Granth, p. 142.
32. ਰਜਾ ਨਿਯਉ ਕਰੈ ਹਥਿ ਰੋਇ ॥ ਕਰੈ ਖੁਦਾਇਠ ਮਲੈ ਰੋਇ ॥  
ਮਯਸ ਮੁਕਤਿ ਠੇਲੁ ਨਮੁ ॥ ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਭੁਰਮਠੁ ॥,  
Guru Nanak, Adi Granth, p. 350.
33. Manmohan Singh, op. cit., p. 3119  
ਕਸੀ ਰੋਇਠੀ ਖਰੀ ਨਿਯਾਇ ॥ ਫੇਰੈ ਸਾਖੀ ਕੀ ਖੁਦਾਇ ॥  
ਦਰੀ ਕੈ ਹੁ ਕਵਾਏ ॥ ਜੇਠੈ ਪੁਠੈ ਤਾ ਪਤਿ ਸੁਣਾਏ ॥,  
Guru Nanak, Adi Granth, p. 951.
34. Gopal Singh, op.cit., p.80  
ਹਰਿਯਾਪਿ ਬਚਿ ਕਰੈ ਨਿਯਉ ਕੁਰਿਯਾਥ ਭ ਮਠਿ ਕਰੋਇ ॥  
ਸਚਿਯਾਰਾ ਦੇਇ ਵਡਿਯਾਈ ਹਰਿ ਸਰਮ ਨਿਯਉ ਕਰੋਇ ॥,  
the Fourth Guru, Adi Granth, p.89
35. Sukhbir Singh, A History of Political Thought Vol.II pp.141-42.
36. Sabine; A History of Political Thought, quoted in Sukhbir Singh,  
A History of Political Thought, Vol. II, pp.17-18.

37. J.N. Bose, Bhisma His Life And Teachings, p.180.
38. A.S. Altekar, State And Government In Ancient India, pp.47-48.  
Chhandogya Upanisad quoted in State And Government In Ancient India.

न मे स्तेनो जनपदे न ऋषो न मद्यपो नानाहिना निननीविद्यान स्वैरी स्वैरिषी हुनः ।,

39. Jataka, Vol.III, p.111, quoted in A.S. Altekar, State And Government In Ancient India, p. 96.

40. Ibid., V, pp.101-7, quoted in A.S. Altekar, op.cit., p.96.

41. सर्वत्र वो वार्तावेदि राजन्नाये कुतस्त्वय्यशुभं प्रजानाम् ।  
सुपे नपत्यावरणाय दृष्टेः कल्पेन नो कस्य स्वै नमिमा ॥,

Rig Veda, V.1C, quoted in A.S. Altekar, op.cit. p.96.

42. J.N. Bose, Bhisma His Life And Teachings, pp.164-65.

43. सर्वे हि दाने प्रयच्छन्नात्मसम्वापि प्रयोजनमुद्दशति । न च करवानथ स्वगुणैरन्यत्रयोजन-  
मस्ति ।  
नस्मात्करमाददानेन प्रजापालने विधीयमिति सिद्धम् । ,

quoted in A.S. Altekar, State And Government In Ancient India, p. 97.

44. Sukhbir Singh, A History of Political Thought, Vol.2, p.385.

45. Manmohan Singh, op.cit., p. 4070.

ਪਵਨਿ ਪਰੇਇਓ ਸਰਲ ਅਚਾਰੁ ਪਵਲ ਕਸਟ ਸਰਿ ॥

ਨੋਰੁ ਧਰਨਿ ਨਰਿ ਰਥੇ ਏਕਤ ਨੇਇ ਨ ਨਿਸਰੀ ਸਰਿ ॥,

the fifth Guru, Adi Granth, p. 1235.

46. Manmohan Singh, op.cit., p.2396.

ਵਿਚੇ ਧਰਤੀ ਵਿਚੇ ਪਈ ਵਿਚਿ ਕਸਟ ਅਰਨਿ ਧਰਨਿ ॥

ਬਲਰੀ ਸਿੰਘ, ਇਹੀ ਸਾਇ ਰਥੇ ਮਨ ਹਰਿ ਨਥਿ ਕੁਮੁ ਭਉ ਦੁਰਿ ਨਰਿ ॥,

the fourth Guru, Adi Granth, p.735.

47. Gopal Singh, *op.cit.*, p.553.  
 ਰਸ ਤੇਰਾ ਕਛੁ ਨ ਜਾਇ ॥  
 . . . . .  
 ਦੁਸਮਨ ਤ ਦੁਖਨ ਨ ਨੀ ਮੁਠੇ ਪਛੁ ਠੇਕਿ ਕ ਖਾਇ ॥,  
 Guru Nanak, Adi Granth, p.567.
48. Gopal Singh, *op.cit.*, p.368.  
 ਤੇਰੇ ਦਸਤੇ ਕਉ ਜਿਸਨੀ ਕਾਇ ॥  
 ਜਿਸਨੀ ਮੋਰਾ ਰਾਮੀ ਖਾਇ ॥,  
 the fifth Guru, Adi Granth, p.376.
49. Manmohan Singh & Gopal Singh, *op.cit.*, pp.251 & 68.  
 ਹੁਇ ਹੁਕਮੁ ਰੋਆ ਮਿਹਾਵਲ ਦਾ ॥ ਧੈ ਕੋਇ ਨ ਕਿਸੇ ਰਵਲਦਾ ॥  
 ਸਭ ਸੁਖਾਨੀ ਵੁਠੀਆ ਇਹੁ ਰੋਆ ਰੋਮੀ ਰਸੁ ਜਹੇ ॥,  
 the fifth Guru, Adi Granth, p.74.
50. G.S. Bedi, The Epistle of Victory (English Trans. of Zafarnama), p.8.  
 ਕਸੇ ਪੁਸਤ ਉਤਰਦ ਪੀ ਹੋਰਿ ਨਰ  
 ਨਕੀਰਦ ਬੁਜੇ ਮੇਠੇ ਆਬੁ ਕੁਜਰ ॥,  
 Guru Gobind Singh, the Zafarnama ed.Lal Singh,  
Chonvin Bani Dasam Granth, p.482.
51. Gopal Singh, *op.cit.*, p.1229.  
 ਰਜੇ ਸੋਹ ਮੁਕਦਮੁਤੇ ॥ ਜਾਇ ਜਾਇਨਿ ਏਠੇ ਸੁਤੇ ॥  
 ਚਕਰ ਨਰਦਾ ਪਾਇਨਿ ਆਬੁ ॥ ਤਤੁ ਖਿਰੁ ਟੁਕਿਰੈ ਰਟਿ ਜਬੁ ॥  
 ਕਿਠੈ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥ ਨੈਨੀ ਵਠੀ ਨਾਇਤਬਾਰ ॥,  
 Guru Nanak, Adi Granth, p.1288

52. Gopal Singh, op.cit., p.387.

ਕੁਪਤਿ ਹੋਇ ਨੈ ਰਾਜੁ ਕਮਾਇਆ ॥ ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਈ ਮਾਇਆ ॥  
ਸੰਚਤ ਸੰਚਤ ਸੈਠੀ ਕੀਐ ॥ ਪੁਰਿ ਉਸ ਤੇ ਹਾਰਿ ਖੜਕ ਨਉ ਦੋਨੀ ॥,  
the fifth Guru, Adi Granth, p.392.

53. Gopal Singh, op.cit., p.753.

ਏਹੁ ਏਹੁ ਪੰਚ ਸਿਦਦਾਰਾ ਪਚਿ ਮਛਹਿ ਹਲਾ ॥  
ਜਿਮੀ ਨਈ ਮੈ ਕੋਸੀ ਕੀ ਏਈ ਭੋਗਾ ਨੈਨੁ ਪੁਖਲਾ ॥  
ਹਰਿ ਨੈ ਕੋਰਾ ਮੈ ਕਉ ਨੀਤਿ ਡੀ ਪਟਵਾਰੀ ॥  
ਪੁਪਰਿ ਕੁਜਾ ਕਰਿ ਮੈ ਕੁਛੁ ਪਹਿ ਪੁਕਾਰੇਆ ਤਿਨਿ ਹਉ ਨੀਆ ਪੁਬਾਰੀ ॥  
ਕਉ ਡਾਡੀ ਦਸ ਮੁੰਧਰ ਬਢਹਿ ਰਈਅਤਿ ਬਠਨ ਨ ਦੇਹੀ ॥  
ਏਰੀ ਪੂਰੀ ਮਛਹਿ ਨਾਰੀ ਕਹੁ ਬਸਟਲਾ ਕੋਹੀ ॥,  
Kabir, Adi Granth, p.793.

54. Gopal Singh, op.cit., p.335.

ਬੇਕਮਪੁਰਾ ਹਰ ਨੈ ਕਉ ॥ ਕੁਮ ਅਇਹੁ ਨਹੀ ਤਿਹਿ ਠਉ ॥  
ਨਾ ਤਸਵੀਸ ਖਿਰਖ ਨਾ ਮਲੁ ॥ ਖਉਦੁ ਨ ਖਤਾ ਓ ਤਹੁ ਸਵਲੁ ॥,  
Ravidas, Adi Granth, p.345.

55. Gopal Singh, op. cit., p.131.

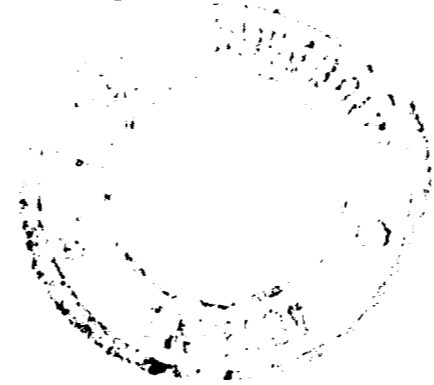
ਜੇ ਕਉ ਕਹੈ ਕਪੜੈ ਜਮਾ ਹੋਇ ਪਾਠੁ ॥ ਜੇ ਕਉ ਪੀਵਹਿ ਮਾਝਾ ਤਿਨ  
ਜਿਉ ਨਿਗਲੁ ਚਉ ॥,  
Guru Nanak, Adi Granth, p.140.

56. Gopal Singh, op.cit., p.170.

57. ਜਿਉ ਤਖਾ ਮੇਰ ਉਪਰਿ ਪਕਾਇ ॥ ਚੋਰੁ ਮਸਾਲਾ ਰਖਾ ਉਠਿ ਚਾਇ ॥  
ਉਸ ਮੇਰ ਕਲਇ ਰਖਾ ਕਠੇ ॥ ਤਿਸ ਨੈ ਪਲਿਕਾ ਨ ਪਕੇ ॥,  
the fifth Guru, Adi Granth, p.179.

57. बल प्रजारक्षणात् दामार्थं क्लेष संग्रहः । परमेह च सुखदो नृपत्यान्यस्तु व शरदः ।  
धी पुत्रार्थं पुत्रे पाच स्वोपयोग्येवत्वम । नरकयेव स ज्ञेयो न परत्र सुखप्रदः ॥ ,

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Mahabharata IV.2.3-5 quoted in A.S. Altekar, op.cit.p.97.

58. Gopal Singh, op.cit., p.1180.

ਘਟਿ ਘਟਿ ਨਸਾ ਰਜਨ ਨੀ ਚਲੈ ਘਰਿ ਘਰਿ ਤੁਝਹਿ ਪੁਰਾ ॥

ਜੀਠ ਜੰਤ ਸਭਿ ਪਈ ਕਰਿਆ ਪੁਖੀ ਗਿਜਰੁ ਸਮਝਾ ॥,  
the fifth Guru, Adi Granth, p.1235.

59. Gopal Singh, op.cit., p.396.

ਵੇਪਰਦਯ ਖੜੀ-ਨੀ ਨਉ ਮਠਾ ਹੀਰਾ

ਰਜੀ ਧਈ ਸਦਾ ਸੁਖ ਜਚਾ ਤੂੰ ਮੀਰਾ ॥,  
the fifth Guru, Adi Granth, p.400.

60. ਅਠਿਨਿਠੀ ਜੀਠਾ ਏਥਿ ਸਮਝੈ ਤਿਸ ਹੀ ਹੀ ਸਝਾਵਾ ॥,  
Guru Nanak, Adi Granth, p.1331.

61. ਨਿਹਰੇਵਨੁ ਰਜਨ ਸੁਖੀ ਨੇਰੁ ॥,  
Guru Nanak, Adi Granth, p.1190.

62. A.S. Altekar, op.cit., p.48.

63. J.N. Bose, op.cit., p.162.

64. Gopal Singh, op.cit., pp.464-6.

ਨੀਰੁ ਖਾਸੁ ਨੈ ਕਪੜੇ ਪਹਿਰੈ ਤੁਝ ਪਠਾਈ ਆਨ ਖੀਰਾ ॥

- ਨੀਰੁ ਖਾਸੁ ਪਹਿਰਿ ਕੋਢਹਿ ਪਰਦਯੁ ॥

ਮਠੇਰੁ ਖਾਸੁ ਨੈ ਪੁਰਹਿ ਪੁਰਯੁ ॥

- ਮੀਰਹਿ ਪੁਰਾ ਪਰਹਿ ਖੇਬਾ ਸੰਗੁ ਤੁਰਨਾ ਭਈ ॥

ਕੇੜਹਿ ਪਾਠਿ ॥,

Guru Nanak, Adi Granth, pp.470-2.

65. Manmohan Singh, op.cit., p.3926.

ਘਰਿ ਘਰਿ ਮੀਰਾ ਖਾਸੁ ਜੀਠੀ ਬੋਲੀ ਖੜਕੁ ਤੁਮਝੀ ॥,  
Guru Nanak, Adi Granth, p.1191.

66. Manmohan Singh, op.cit., p.3926.  
 ਦੇਵਲ ਦੇਵਤਿਆਂ ਕਰੁ ਨਬਾ ਸਿਸੀ ਕੀਰਤਿ ਚਲੀ ॥,  
 Guru Nanak, Adi Granth, p.1191.
67. Sukhbir Singh, op.cit., p.116.
68. J.N. Halloual, Main Currents in Modern Political Thought, p.263.
69. Bukhbir Singh, op.cit., p.171-72.
70. M.O.Sibley, Political Ideas and Ideologies, p.378.
71. Sukhbir Singh, op.cit., p.349.
72. Ibid., pp.348-9.
73. Ibid., p.382.
74. Ibid., p.203.
75. C.L.Wayper, Political Thought, p.206, quoted in  
 Sukhbir Singh, op.cit., p.216.
76. Bhai Nandlal, Tankhahname, ed. in Piara Singh Padam,  
Rehatname, p.47.  
 This couplet 'Raj Karega Khalee Aci Rahe Na Kaye.....'  
 is often said to have been written by Guru Gobind Singh.  
 But surprisingly I found in the library of Sant Marnam Singh  
 'Kile Wale', a traditional saint in Punjab, that it was  
 written in some quite an old edition of Puratan Janam  
Sakhi. I found it written in Bhupatname (an account of  
 Guru Gobind Singh) also. It is found in Rahitname of Prahlad  
 Singh also. I wanted to get photostat copies of these  
 but he did not allow to take the books along for this  
 purpose even.

77. ਮਾਇਆ ਸੰਚਿ ਰਜੈ ਅਚੰਦਾ ॥,  
Guru Nanak, Adi Granth, p.1342.
78. ਦਰਸ ਸੰਚਿ ਸੰਚਿ ਰਜੈ ਮੁਏ ਆਡਿਏ ਰੰਚਨ ਭਾਚੀ ॥  
.....  
ਮਨ ਰੇ ਸੰਸਥੁ ਖੰਧ ਭਰੇਰਾ ॥  
ਚਹੁਦਿਸਿ ਪਸਰਿਓ ਹੈ ਜਾ ਜੇਵਰਾ ॥,  
Kabir, Adi Granth, p.654.
79. ਐਸੈ ਰਜੁ ਨ ਕਿਤੇ ਰਾਜਿ ਜਿਤੁ ਨਹ ਡਿਪਤਾਏ ॥,  
the fifth Guru, Adi Granth, p. 745.
80. ਮਾਇਆ ਸਾਖੀ ਚਹੁਪਤਿ ਜਿਨੁ ਕੋਰਉ ਤਿਆਗਿ ॥,  
the fifth Guru, Adi Granth, p.811.
81. Menmohan Singh, op.cit., p.1153.  
ਅਬਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾ ਭਨੀ ਬਸਹਿ ਮਸੂਰ ॥,  
Ravidas, Adi Granth, p. 345.
82. Gopal Singh, op.cit., p.335.  
ਬੇਗਮਪੁਰਾ ਸਹਰ ਠੇ ਨਉ ॥ ਦੁਖ ਐਹਿਉ ਨਹੀ ਤਿਹਿ ਠਉ ॥,  
Ravidas, Adi Granth, p.345.
83. J.N. Bose, op.cit., pp.158-9.
84. G.S. Bedi, op.cit., p.21.  
ਹਮੂੰ ਮਰਦ ਬਯਦ ਸੁਵਾ ਸੁਖਨਵਰ ॥ ਨ ਸਿਨਯੇ ਕਿਰਰ ਦਰ ਚਹਨੈ ਇਕਰ ॥ 5 ॥,  
Guru Gobind Singh, the Zafarnama quoted in Lal Singh,  
op.cit., p.496.
85. Ibid., p.25.  
ਅਜਬਸਤ ਇਨਸਾਢੇ ਦੀ ਪਰਵਰੀ ॥ ਕਿ ਹੋਝ ਅਸਤ ਹੋਝ - ਈ ਸਰਵਰੀ ॥,  
Guru Gobind Singh, op.cit., p.500.
86. Gopal Singh, op.cit., p.1053.  
ਬਚਨਿ ਕਰੇ ਤੈ ਖਿਸਨਿ ਕਾਇ ਬੋਝੇ ਸਭੁ ਕਰਾ ॥  
ਦਿਕਹੁ ਬੋਝਾ ਡੁੱਜਿਆਉ ਡੁੱਝੀ ਸਭ ਮਰਾ ॥,  
the fifth Guru, Adi Granth, p.1099.

87. ਸਜੇਬਦ ਅਜੇ ਖਰਦ ਤਜੇ ਲਗੀ ॥ ਬਰਾਂ ਅਲਏ ਲਾਬੀਰ ਹਜ਼ਾਰ ਆਫ਼ਰੀ ॥56॥,  
Guru Gobind Singh, the Zafarnama, Hikait II, translated  
in Punjabi, Giani Narain Singh, p.32.
88. ਮਸਮ ਅਫ਼ਰਏ ਸ਼ਾਹਿ ਚੀ ਦਿਲ ਤਿਰਜ਼ ॥ ਕਰੀਬੁਲ ਨਿਵਜੇ ਕੁਲੀਲੁ ਤੁਰਜ਼ ॥,  
Ibid., p.48.
89. Gopal Singh, op.cit., p.1294.  
ਤਿਲ ਹੀਏ ਜਥਾ ਬਿਪੁ ਅਮਰ ਹੀਏ ਜਾ ਰਜਨਰ ॥  
ਅਵਧ ਹੀਏ ਜਥਾ ਸੂਰਾ ॥ ਨਲਾ ਰਮ ਹੀਏ ਤਾ ਬੈਸਨਵਰ ॥56॥,  
the fifth Guru, Adi Granth, p.1359
90. ਰਜ ਨੁ ਜਾਹਿ ਅਪਣਾ ਵਹਿ ਘਰਿ ਠਚ ਨ ਹੋਇ ॥,  
Guru Nanak, Adi Granth, p.57.
91. Gopal Singh, op.cit., p.345.  
ਦੁਧ ਬਿਨੁ ਧੋਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ ਨਾਹੀ ॥  
ਗਿਆ ਸੁਲਤਾਨੁ ਸਨਮ ਵਿਹੁਣਾ ਖੀਠੀ ਕੈਠੀ ਤੇਰਾ ਨਮੁ ਨਾਹੀ ॥,  
Guru Nanak, Adi Granth, p.354.
92. ਪਤਿਸਯੁ ਕੁ ਸਿਰ ਸੋਊ ॥,  
the fifth Guru, Adi Granth, p.258.
93. ਕੇਰਾ ਕੰਚਨ ਤੁਏ ਸਯੁ ॥ ਅਲੀ ਕੰਠੁ ਪਏ ਤੇਰਾ ॥  
ਕੋਰੀ ਸੋਤੀ ਤੁਏ ਭਰਾਯੁ ॥ ਪੁਤੀ ਕੰਠੁ ਪਏ ਸੰਸਾਰਿ ॥  
ਰਜਾ ਮਕੀ ਟਿਠੀ ਕੰਠੁ ਪਾਇ ॥ ਭੁਖਿਆ ਕੰਠੁ ਪਏ ਜਾ ਖਾਇ ॥  
ਕਾਲਾ ਕੰਠੁ ਯਦੀਆ ਮਹਿ ਏਨ ॥  
ਕੰਠੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਨ ॥,  
Guru Nanak, Adi Granth, p.143.

## CHAPTER III

### JUSTICE IN SIKHISM

Ordinarily by justice we mean fairness, impartiality or adherence to truth etc. It is conformity to truth, fact, reason, correctness, rightfulness. Many times justice and righteousness are used as synonyms.

According to the "Dictionary of Philosophy and Religion" Justice is derived from the Latin word 'Jus' ("right" or "law").<sup>1</sup> Saint Augustine explains the origin of the word 'justice' while explaining one of the dialogues of Cicero, an ancient Roman orator. 'Juris' derived from 'Jus' he interprets as meaning justice - "righteousness" or "justice."<sup>2</sup> Since times immemorial many theories have been put forward to define to and describe justice. It will be pertinent to study various perspectives of it.

THE WESTERN PERSPECTIVE:

In the West, Greek thought has been the father of various theories of political science. Historical evolution of justice is often started right from Homer, a Greek thinker. He has mentioned both administration of justice and ethics of justice. 'Just' and 'God-fearing' are comprehensive categories of all virtue or righteousness for the Homeric Odysseus.<sup>3</sup> For Socrates "...it is love and order and sobriety and justice that holds together gods and men and the whole world, which is therefore a cosmos - an order, not a licentious disorder."<sup>4</sup> It is just like Rta of Hinduism which will be discussed later.

Plato dealt with the concept of justice in detail. Justice of Plato is social in nature. In the Republic he "regards justice in its subjective aspect as entire righteousness, the harmony, unity, and right functioning in division of labour of all 'parts' or 'faculties' of the soul".<sup>5</sup>

One of the fundamental theories of Plato was the three fold division of man's mind into Reason, Spirit and Appetite. On the basis of these, three classes of society are inferred, i.e., the Rulers, the Soldiers and the Farmers. His another assumption was that justice was not prevailing at his times. He refuted the prevailing theories of justice. First was "to give every man his due and doing good to one's friends and evil to enemies." Plato refuted it on the ground that it is not easy to recognise true friends and enemies. Secondly it is morally not good to do evil to anyone, may he be an enemy. And thirdly the theory is based on individualistic

rather than broader terms.

Another theory was that of Sophists. For them justice weighed more in the interest of the stronger. Therefore they believed that injustice is better than justice. Again Plato refuted it on the ground of individualism. He wanted commonly agreed concept of justice for the whole society.

Another theory described justice as the 'child of fear'. But it seemed to Plato that justice was not something external as described in all the prevalent theories. According to Plato, "justice is deep rooted in the human mind. It is as instinct; a virtue."

Plato held that "justice is the bond which holds the society together, a harmonious union of individuals, each of whom has found his life-work in accordance with his natural fitness and his training".<sup>6</sup> Therefore conception of his social justice or righteousness is that each person should do his appointed work in contentment. And that is the true principle of social life and sense of duty. Proper education to all the three classes of mind also forms part of Plato's concept of justice.

Justice was one of the four virtues for the Greeks, the other three being Wisdom, Courage and Temperance. However, Aristotle explains two types of justice: (i) Complete and (ii) Particular Justice. Complete justice is like moral virtues.

He explains this in his book entitled Ethics that it is such "as exists among people who are associated in common life with a view to self-sufficiency and enjoy freedom and equality."<sup>7</sup> But, for him, it is not possible until people are law-abiding. Particular justice consists "in the distribution of honour or wealth or any other things which are divided among the members of the Koinonia."<sup>8</sup>

Cicero, a Roman thinker born in 106 B.C. found that the state was doing injustice to the people as the rulers were going away from the universal law. Justice, for him meant "conformity of particular laws to universal law."<sup>9</sup>

For St. Augustine "Justice is conformity to order."<sup>10</sup> But if it is taken in respect of duties and obligations then it cannot be an absolute justice. In case of conflict one cannot be just to all. Absolute justice, for Augustine, "is possible only in a universal society which is under the Kingship of God and is regulated by Universal order prescribed by the Will of God for all men."<sup>10</sup> This concept is very close to that of Sikhism, which believes in total submission to the Will of God called 'Hukam'. The Sikh Gurus also advised us to believe the Will of God. Augustine holds that this Will of God is applicable both to the state and the individual.



For Kant, faith and execution of rights established by the state is justice. Hegel calls obedience to state laws as justice. Herbert Spencer holds that "Justice means that every man shall be free to do what he wills provided he infringes not the equal freedom of any other man."<sup>11</sup> According to the Bible justice is to obey the Lord's commandments.<sup>12</sup>

#### THE INDIAN PERSPECTIVE:

In Hinduism justice is expressed in the terms of righteousness. It is found right from the Rig Veda in the expression of the term Rta. Primarily Rta means cosmic order. It denotes order of the moral law also. In the words of Radhakrishnan, "Rta originally meant the 'established route of the world, of the sun, moon and stars, morning and evening, day and night'. Gradually it became the path of morality to be followed by man and the law of righteousness observed even by gods."<sup>13</sup>

The guardian of Rta, in the Rig Veda, is god Varuna the great guardian of morality. "The Law of which Varuna is the custodian is called Rta. Rta literally means 'the course of things'. It stands for the law in general and immanence of justice."<sup>14</sup> Later Rta also came to be interpreted<sup>15</sup> the right path. In the Rig Veda there is a prayer to god Indra 'to lead

us to right path, the path of Rta.<sup>15</sup>

Meaning of the word dharma is multi-dimensional. Dharma denotes 'duty' also. According to Radhakrishnan, "The conception of dharma is a development of the idea of Rta, which stands for the cosmic and moral order and expresses 'the reasonableness and law abidingness of nature' and includes law and convention, etiquette and moral principles. There is a continuity from the Vedic Rta, to the Upanisadic and later dharma, and this continuity is facilitated by the notion of satya".<sup>16</sup> The idea of justice or righteousness is expressed in this meaning of the term dharma.

In Vaisesika-sutra dharma is "the consummation of the process of spiritual development which is at once the condition of all goodness and the good."<sup>17</sup>

According to the Gita man's dharma is to carry out the duties without the desire for reward. Lord Krishna said to Arjuna:

Thy business is with action only, never with its fruits; so let not fruit of action be thy motive, nor be thou to inaction attached."<sup>18</sup>

According to the Encyclopaedia of Religion and Ethics, "Neither the more formal philosophy nor the doctrine of

faith succeeds in providing a more satisfactory doctrine of righteousness than the Gita."<sup>19</sup>

The Gita holds that justice is in avadharna-doing one's own duty. If on the contrary we allow ourselves to be subjected by the mechanical determination of pradharna - doing others' duty, that, in the eyes of the Gita, is a sin.<sup>20</sup>

The Upanisads hold that the meditation is the higher path which can bring about the realisation of eternal righteousness. So they condemned the ritualistic ethics, particularly the sacrificial cult. "The Bṛhadaranyaka Upanisad asserts that he who worships a divinity other than the self is to be treated as no other than a more domestic animal of gods."<sup>21</sup> Chandogya Upanisad severely condemns sacrificial act.<sup>22</sup> It holds that those whose conduct here has been good, will quickly attain a good birth (literally womb), the birth of a Brahmin, the birth of a Kshatriya or the birth of a Vaisya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, the birth of a hog, or the birth of a Candala."<sup>23</sup> For Manu, justice is in performing duties, assigned separately to four classes by God. Brahmans are to study and teach the Veda, give and accept alms; the Kshatriya to protect the people, to give alms, to study the Veda, to offer sacrifices; the Vaisya to do the trade and to lend money, to give alms, to offer sacrifices and to study the Veda;

the Sudra to serve meekly even these other three classes.<sup>24</sup>

In Zoroastrianism Asha is the principle of righteousness. It is equivalent to Rta of the Rig Veda. In Zoroastrianism God Himself is righteous. So one can achieve Him through righteousness. "It (righteousness) makes us one with Him. He who seeks Truth and righteousness seeks God; he who, finds these finds the whole universe is in his hand. 'Through Righteousness God Himself advanced the furthest' - Vaana 57:4."<sup>25</sup> In the Avesta Asha (Righteousness) is praised very much because through it we can approach Him:

".... and accompanied by Asha Vahista (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!"<sup>26</sup>

Man finds place nearer to God (Ahura Mazda) only on the basis of his good actions. He must have good thoughts, words, & deeds. "The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven". "He belongs to Ormazd, if

he helps them by good thoughts, words, and deeds...."<sup>27</sup>

In Sikhism words Niyaye, Niyen, Tapasag, Sach, Dharm, etc. have been used for justice. Though the last two have other meanings also at various places but these have been used for 'justice' also. For example Dharm has been used for religion, faith, honesty, duty etc. in addition to justice.<sup>28</sup>

#### JUSTICE-ATTRIBUTE OF GOD:

In Sikhism justice is one of the attributes of God. This is indicated in the Mul Mantra, the primal creed of the Sikh thought where justice is referred to as Satt. Though Satt refers to permanent existence of God, who is out of the limits of time and space; to creation which is relative truth, last of all it refers to ethical truth (Sach)<sup>29</sup> and this truth includes justice. The fourth Guru supports this when he writes that God is true - His justice is true and the persons who realise it within them become one with Him:

When Thou alone art True, when Thy Justice  
too is True, whom shall then we fear?  
Nanak: they who Realised the Truth, became  
one with the Lord's Truth.<sup>30</sup>

Injustice has no place in God's order because He is absolutely just:

Into the Court of the True One, enters  
not the False (unjust).<sup>31</sup>

For the fifth Nanak God is absolutely just:  
Perfect is the justice of the Creator Lord.<sup>32</sup>

Guru Nanak, while describing Him all in all, tells that He  
Himself is the true Judge, so none is to fear about it.

Himself He sits on the Throne to Judge with  
Justice.<sup>33</sup>

#### JUSTICE OF GOD:

According to Sikhism God is the only true judge. His  
justice is true. His justice is not like justice of human  
beings. Here in our justice the person who is actually  
virtuous is not rewarded properly. And in most cases a  
culprit can escape punishment from the court of law because  
of our procedural methods or any other reason. But in the  
Court of God none can escape the true judgement. According  
to the fourth Guru:

One can run away from the man's court;  
but where is one to go if one runs away  
from the Lord?<sup>34</sup>

#### CHARACTERISTICS OF HIS JUSTICE:

(1) God does not practise any partiality while delivering  
justice. In His Court there is neither high nor low, nor

rich nor poor. His justice is true to the meaning of the Word. He does not show any partiality on the basis of caste or other considerations. Guru Nanak writes:

Hereafter in the Lord's court high caste  
and power are of no account.

For one is to face new persons (who do not  
hear or care the castes or power).

Only those are honoured who have done good  
deeds in the world.<sup>35</sup>

The third Guru writes:

Hereafter goes not caste nor colour with us  
One becomes as per deeds.<sup>36</sup>

Here one thing is to be made clear that the term 'good deeds' should not be taken to mean the Karma philosophy of Hinduism. 'Good deeds' include Nam-Simran also. The third Guru makes it clear when he says:

Hereafter, no one asks one's caste,

For, Good (only) is the Practice of the Word.

.....

Nanak: They, who are imbued with the Name, are

Emancipated through the infinite Love of the Guru.<sup>37</sup>

This is evident from the examples of Ravidas, who was a cobbler and Namdev, a weaver. Both of them were emancipated.

Another example is that of Bidar, son of a slave girl, in whose house Lord Krishna chose to take meals, leaving the rich food of king Duryodhana. The fourth Guru writes:

Contemplating the Lord, men of low caste

attained a high Station:

Pray, ask thou Vidura, the son of the

slave-girl, with whom Krishna chose to abide.

.....

Havides, the tanner, praised his Lord

for a brief time.

And he from a low-caste Wretch was Purified,

and all the four castes repaired to his feet.

Namdeva Loved his Lord, though people called

him a calico-printer.

Yet, the Lord turned his back upon the high

castes, and Hugged him, His Devotee, to

His Bosom.<sup>38</sup>

Similarly in His Court masters and servants are dealt with equally, without any distinction on the basis of their stature. The fifth Guru writes:

There (in the Lord's Court) the Adjudication is based upon Truth; and the Master and the Servant are

deemed equal (before the Lord).<sup>39</sup>

(ii) Justice of God is based on the deeds of the persons.

As we sow here so shall we reap in His Court. Guru Nanak



makes it clear in Japuji, his very first composition.<sup>40</sup> He says in Aga ki Var also that man is regarded according to his deeds.<sup>41</sup> The fourth Guru makes it further clear that mere hollow talks will not be considered in His Court, while delivering justice, one may speak in beautiful and flattering language. It is the deeds which are to be considered. He says:

The Lord's Justice is not upon mere talk:

if one takes poison, one dies.

See friends, the Justness of my Lord's

Regime, that one is awarded justly for

what one does.<sup>42</sup>

The fifth Guru writes that the Kali-age is the best one because in this age one reaps according to his own deeds. Bhai Gurdas tells us that in other three ages, - Satyug, Treta and Duapar one was not to reap his own sowing but the whole country, city or genealogy, respectively, had to suffer for the misdeeds of one individual. But in Kali-age the justice is true as the person concerned himself only suffers for his misdeeds.<sup>43</sup> The fifth Guru writes:

People look upon the three past Ages,

Satyayuga, Treta and Duapar, as great,

But for me, the present, is the greatest of them all.

For in this Kali-age, only the who sows the seeds reaps the fruit; and no one is made answerable

for another.<sup>44</sup>

In conclusion, Guru Nanak tells that God, after creating the creatures, installed the righteous Judge to record their deeds. And there is only true judgement and nothing else. The righteous are rewarded properly and the false are punished.

He says:

Creating the beings, God has installed the  
Righteous Judge to record their accounts.  
There, only the truth is adjudged true and the  
sinners are picked up and separated out.  
The false find no place there and they go to  
hell with blackened faces.  
They who are imbued with Thy Name win, O Lord.  
They who are cheats they lost the day.  
God has installed Dheramraj to record the accounts.<sup>45</sup>

(iii) He punishes the wicked. His punishment comes in many forms. Sometimes it comes in the form of diseases. The secret cause of our diseases are the outcome of our evil actions - of this birth or of the previous births. The fifth Guru writes:

Ailments afflict those who commit sins.  
The Lord Himself sits as the Judge.<sup>46</sup>

In His Court a sinner always loses the game. Especially such a person who does evil deed in actual practice but pretends to be pure, is bound to be treated like a thief and

punished.<sup>47</sup> Persons who torment the poor or weak are punished heavily. Such an act is never tolerated. Even to misrepresent someone is taken as a crime in His Court. That person is disrespected in both the worlds. He has to suffer for his misdeeds. The fifth Guru says:

Whoever over the humble and the meek vows to tyrannize,  
 The Supreme Lord in flames burns him.  
 The Creator perfect justice dispenses,  
 .....  
 The traducer is destroyed, afflicted with a great malady.  
 He is destroyed by Him, against whom no saviour exists:  
 Of such here and hereafter, evil is the repute.<sup>48</sup>

(iv) He always saves the honour of his true devotees (Bhagats). It is His innate Nature and He is very conscious about it. He always gives higher seat and respect to them. While giving his Bhagats respect and honour, God goes to the extent to declare:

Him, whom I Bind down, My Devotee can Deliver:  
 but he, who is Bound by My Devotee, him I can't:  
 Yea, if at a time the Devotee chains me too  
 (With the Cord of Love), I cannot but submit.<sup>49</sup>

It is His self-assumed duty to protect the honour of His Bhagats and to punish those practising falsehood - this is His Justice. The fourth Guru says:

The Devotees by Him are Blest, while the  
False ones are by Him, Cursed.

True, True is the Master, True His Justice;  
O, dust be on the heads of His traducers.<sup>50</sup>

The reason behind this is that His true devotees or Bhagats are in tune with Him. They have all the Godly qualities. They never do wrong things. Only that person is a true Bhagat or Sant who moves every inch in His Will. Such a Sant is not different from God. The fifth Guru says:

The Saint is he, with whom the Lord is pleased.  
The Saint does only what the Lord does.<sup>51</sup>

The ninth Guru writes:

He, who Dwells ever on God, he and God are one.  
For, he is the Embodiment of God, and there is  
no distinction between the two, nay none.<sup>52</sup>

So, because of this reason God ever abides by His devotee and punishes those who try to trouble him. The fourth Guru tells us that throughout history also God has been protecting the honour of His Bhagats and punishing the guilty. He says:

In every age, God created His Devotees, and  
their Honour was saved by Him.

The wicked Harnakashyapa was slain by the  
Lord, and Prahlada, the Devotee, was Blest.

He turned His back upon the Egoistic and the  
Slanderers and Namdeva He ushered into His  
Presence.<sup>53</sup>

(v) Besides the above characteristics of God's Justice, Compassion forms an important aspect. Forgiveness is strongly recommended by the Sikh Gurus. God is infinitely Gracious. He, while delivering Justice, may forgive also. It is also His innate Nature. Any body who really repents over his misdeeds and makes up his mind strongly not to repeat the same, is pardoned by Him. The fifth Guru says:

For the Lord, our Spouse, is Infinite and Beneficent,  
the Master of Maya, the Support of the earth, and  
the Purifier of Sinners.

.....  
Whosoever seeks the Lord's Refuge, him He  
Hugs to His Bosom: this is the innate Nature  
of the Lord.<sup>54</sup>

The fifth Guru further writes that if His own devotees sometimes errs or makes some mistake unwittingly or unconsciously, God in His Compassion warns him about his mistake and sometimes admonishes him but ultimately forgives him and shows him the right path:

As the child, in his innocence, commits a  
myriad errors,  
And the father instructs and reprimands him,  
but then hugs him to his bosom,  
So does the Lord forgive us our past Sins and  
shows us the Path for the future.<sup>55</sup>

Here the only pre-condition is that the person seeking mercy must be genuine. It is not like this that one repeats that very mistake many times and seeks mercy and will be pardoned. One must be sincere in seeking apology and His Mercy, only then it is granted.

JUSTICE AS THE DUTY OF THE RULER:

The ruler is the representative of God on this earth to deliver justice to the people. God has created this image government in the world only for the sake of delivering justice.<sup>56</sup> So it is the most sacred duty of the ruler to deliver justice.

God punishes such who don't deliver justice, rather tyrannize the poor people. The fifth Guru writes:

Whoever over the humble and the meek  
vows to tyrannize,

The Supreme Lord in flames burns him.

The Creator perfect justice dispenses.<sup>57</sup>

Bhagat Kabir strongly condemns tyranny and the use of force.

He says:

Kabir: Whosoever wrongs another by force,  
he has to answer for it before his God,  
And be Struck in the Face: For,  
how by such a one can God be faced?<sup>58</sup>

Justice as a duty of the ruler has already been discussed in detail in the chapter entitled Concept of Ruler in Sikhism.

SOCIAL JUSTICE:

In Sikhism justice at many places is referred to in terms of social equality. At the time of Guru Nanak there were inequalities amongst the people. There were many divisions and sub-divisions in the society. Caste-system was predominant. The lower-caste people were looked down upon and were treated as untouchables. Very rough treatment was given to them.

In the medieval society the poor suffered economic disparities and disabilities and were denied justice. Thirdly, there were division on the basis of religion. People with religious beliefs different from the ruling class were looked down upon. There was no justice for them. They were at the mercy of the people belonging to the dominant group. Fourthly, injustice was being done to women also.

The Sikh Gurus believed in universal equality. Caste-system was outrightly rejected. This has been discussed in the chapter of 'Human Rights' under the heading of 'Right against 'Racial Discrimination'.

And again, the Sikh Gurus preached equal justice for various classes based on economic divisions. They attached

no importance to the wealth. For them God is dwelling in the hearts of the rich as well as the poor.

In the Court of God there is no difference between the rich and the poor, the master or the servant,<sup>39</sup> the king or the subjects. The Gurus tell us that these statures of this world are not for ever. These are not true. Therefore while doing justice these things must not be taken into consideration, as Guru Nanak tells us:

Niether the kings, nor the subjects, nor  
the chiefs will remain,

.....

The fool thinks the solid and beautiful  
mansions will remain his.

(But know ye that) treasures, full of wealth,  
are emptied in a moment.<sup>59</sup>

In his Vagan, Bhai Gurdas tells us that Guru Nanak wiped out the difference between the high and the low, the king and the poor person.<sup>60</sup> The fifth Guru says in a similar manner:

The knower of God looks on all with  
equal eyes like the wind that blows  
alike on the kings and the poor.<sup>61</sup>

This can be seen in any great personality. Lord Rama



accepted tasted 'Ber' fruit from a low-caste poor woman Bhilini. Lord Krishna preferred to take meals with the poor man Bidur who was a true person, while rejecting the offer of the unrighteous king Duryodhna. Similarly Guru Nanak preferred to go to Bhai Lalo, a poor carpenter and refused to accept the delicious dishes of Malik Bhago who had collected money not through rightful means.

This was practically adopted by institutionalising 'Langar' - the community kitchen where the rich and the poor could sit together in the rows and eat common food prepared by the persons from all classes and castes. This was to give a lasting blow to such differences. This system is prevalent today also.

Bhagat Kabir remarked that the rich and the poor are made equally by God. The rich persons do not care at all for the poor while the latter pay full respect to the former. For Kabir the actual rich is he who is in tune with God. To quote him:

No one shows consideration to the poor,  
 For, however the poor one tries, the  
 man of riches cares not.  
 If the poor one goes to the man of riches,  
 Lo, he turns his back upon him.  
 But if the man of riches goes to the poor one,  
 He honours him and calls him in.

The rich and the poor are but brotherst  
 They are the Manifestation of the Lord's Power.  
 Says Kabir: "The poor one is he alone,  
 In whose heart God is not."<sup>62</sup>

The Sikh Gurus, who ~~makw~~ believed in universal brother-  
 hood preached against sectarian thoughts. According to them  
 all religions are equal. One may profess any religion but  
 basically he/she is a human being. This line of thinking  
 started right from Guru Nanak. He preached that there should  
 be no discrimination on the basis of religion. God has no  
 religion and the tenth Guru also says so while paying  
 obeisance to God: I salute God, Who has no religion.<sup>63</sup>  
 He does not consider any particular religion good or bad. It  
 is the deeds which make man good or bad. He was of the  
 opinion that liberation or the Goal of man is achieved not by  
 following any particular faith or religion or sect. He  
 prayed to God to liberate those who sincerely want it, say he  
 professes any religion or even no particular religion of this  
 world. He says:

The world is on fire; O God, Save it  
 Thou in Thy Mercy:  
 Through whichever Door it Comes unto  
 Thee, Save it that wise, pray.<sup>64</sup>

The very first words that Guru Nanak uttered when he reappeared after Veni episode, were: 'there is no Hindu no Musalman', indicating that to him all were human beings and worldly labels of 'Hindus' and 'Muslim' had no meaning. The fifth Guru reiterated the same while quoting Kabir. He refused to accept any religious order. The only thing he accepted was that he is the child of God only. To quote him:

I am neither Hindu, nor a Muslim,  
For my body and the vital breath  
belongs to the God of both.<sup>65</sup>

The tenth Guru, Gobind Singh, very strongly condemned discrimination or injustice on the basis of sect, religion and even nationality. There is a true spirit of internationalism in his compositions. He said that one may be a Hindu or a Muslim or belong to any of the sects, basically he is a man. He says:

One man by shaving his head is accepted as a Sanyasi,  
another as a Jogi or a Brahmachari, third as a Jati.  
Some men are Hindus and other Musalmans;  
among the latter are Rafazis, Imams, and Shafais-  
know that all men are of the same caste.  
Karta (the Creator) and Karim (the Beneficent) are the same;  
Razak (the Provider) and Rahim (the Merciful) are the same;  
let no man even by mistake suppose there is a difference.<sup>66</sup>

There is a strong feeling, in his compositions, that all men are made up of same material i.e. five element; and the physical differences are due to the different environments. All the holy scriptures talk about a universal God. Only God is the source of all human beings. As the sparks rise from fire and fall back into it, dust particles rise from dust and go back to it, waves are nothing but water, similarly all sentient and non sentient beings emanate from God and will go back and merge with Him.<sup>67</sup> Such is Guru's sense of equality and equal justice to all. He sees God dwelling in all whether one belongs to any country or any part of it. In his composition, Akal-Ustat, he talks of many countries and their parts and areas such as: Hingal (in east), ranges of Himalayas, Iran, Ghazni, Arabic countries, France, England, Kandhar, Bengal, Delhi, Rohelkhand, Magadh, Bundelkhand, Nepal, China, Manchuria, Tibet etc. He sees God dwelling in all people living anywhere in the world. He feels that all are singing His Praise only. Hence they all are one. He says that God is so much just that He hears the (meek) ant first and (the mighty) elephant afterwards.<sup>68</sup>

The Sikh Gurus gave equal status to women also. Justice must not be denied to them on the basis of sex. Position of women in Sikhism has already been discussed in the chapter of 'Human Rights'. According to Sikh thought justice must

be given to all the people without any distinction or discrimination based on inequality. For the Gurus to deprive others of their rights amounts to injustice. Even to have an eye over the thing or another's right is sin. Guru Nanak says:

Saith Nanak: To grab what is another's is evil,  
As pig's flesh to the Muslim and cow's flesh to the  
Hindu.<sup>69</sup>

Guru Nanak further says that even the Guru stands by those who do not usurp others due:

The Guru-teacher stands by us, if we  
usurp not another's due.

By mere talk none goes to Heavens:  
for, Emancipation is by living the Truth.<sup>70</sup>

Guru Nanak is of the opinion that justice is the fundamental right of a person. To deprive him of this right is sinful.

He condemns the unjust ways of the Kazis:

Becoming a judge he sits to administer justice.  
He tells rosary and mutters God's Name.  
Taking bribe he does injustice (grab the right of the  
other),  
If someone asks him, then he quotes and reads  
out some aphorism.<sup>71</sup>

#### JUSTICE TO SELF:

After social justice we come to another aspect of justice,

i.e., justice to one's self. As the human form is given as a chance to the creature to realise the Truth so to work for this ideal sincerely is justice to one's self. To waste this opportunity and spend the whole of life in enjoying the worldly pleasures and always remaining occupied with immoral deeds is injustice to our human birth. Guru Nanak tells us that the bride (human-being) does justice when she destroys her sins and intunes herself to her Spouse:

She destroys her sins, abides as master  
of herself and becoming the Discriminating Mind,  
She adjudges (does full justice).<sup>72</sup>

Again the Guru says:

In the City of the body, the Mind is the  
King, and the five knowing-faculties abide within it.  
And, the Mind, seated on the Throne of heart ministers  
Justice, becoming Wise, uttering the Word.<sup>73</sup>

Therefore justice to one's self is the self-conquest and meditating on Lord's Name for which one has taken birth.

#### PLACE OF GRACE AND FORGIVENESS:

While discussing the justice and its application we have already studied that in God's Justice there is place of Grace and Forgiveness too. Similarly man should also

have this sense of forgiveness. There is a strong idea of forgiving the persons who harm us, forgiving the enemies even. Shaikh Farid even goes to the extent that if one slaps you, turn the other side of the face to receive another.<sup>74</sup>

This is a psychological reformation of the person. One realises one's mistake and repents on his folly of harming such a nice person who, instead of slapping him in turn, is ready to receive another blow. Further Farid advises to do good even to the wicked and not to lose one's temper.<sup>75</sup>

The spirit of forgiveness and benevolence is best conveyed in the following maxim:

Generally a bad person is paid back in his own coin,  
It is only the noble souls who forgive the wicked.  
However only a great man like Guru Nanak alone  
can return good for the evil.<sup>76</sup>

Guru Nanak says that only that person who has the qualities of truthfulness, contentment, wisdom, compassion and forgiveness alone attains supreme position. He says:

Of Truth be one's fasting, Contentment  
the Pilgrim - station and Wisdom and cognition the  
Bath,  
And Compassion the god, Forgiveness the  
Rosary; then, one is sublime being.<sup>77</sup>

Kabir goes to the extent of saying that God dwells in the hearts of those who have forgiveness or compassion for others in their hearts:

Where there is Wisdom, there is Right-  
eousness; where there is falsehood,  
there is Sin,  
Where there is greed, there is death;  
Where there is Compassion, there is God.<sup>78</sup>



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41. ਫਨੁ ਤੇਵੇਹੇ ਪਯਥਿ ਜੇਵੇਹੀ ਕਥ ਕਮਯਥਿ ॥ ,  
 Guru Nanak, Adi Granth, p.468.
42. Gopal Singh, op.cit., p.300.,  
 ਗੁਰੂ ਉਪਰਿ ਨਪਯਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਥੀ ਤਤਕਾਲ ਮਰਿ ਜਯੇ ॥  
 ਤਯੀ ਵੇਖੁ ਨਿਅਉ ਸੁਭੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਜੇਈ ਕਥੇ ਤੇਹਾ ਜੇਈ ਪਯੇ ॥ ,  
 the fourth Guru, Adi Granth, p.308.
43. Bhai Gurdas, Varan, 1:13.
44. Gopal Singh, op. cit., p.402.,  
 ਸਤਜੁਰੁ ਤੇਹਾ ਦੁਖਪੁਰੁ ਭਣਕਿ ਕਨਿਜੁਰੁ ਉਹਮੇ ਜੁਗਾ ਮਾਹਿ ॥  
 ਅਕਿਰੁ ਕਰੇ ਸੇ ਅਕਿਰੁ ਪਯੇ ਜੇਈ ਨ ਪਕੜਕਿ ਕਿਸੇ ਥਯੇ ॥ ,  
 the fifth Guru, Adi Granth, p.406.
45. Man Mohan Singh, Sri Guru Granth Sahib (English &  
 Punjabi Translation), p.1528.,  
 ਨਲਾ ਜੀਅ ਉਪਇ ਤੈ ਨਿਖਿ ਨਵੈ ਧਰਮੁ ਬਹਾਨਿਯਾ ॥  
 ਓਠੇ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੈ ਚੁਣਿ ਵਖਿ ਕਥੇ ਜਜਮਨਿਯਾ ॥  
 ਬਉ ਨ ਪਯਇਨਿ ਕੁਠਿਯਾ ਮੁਹ ਕਥੈ ਵੇਜਕਿ ਚਾਨਿਯਾ ॥  
 ਤੇਠੇ ਨਾਇ ਕਤੇ ਸੇ ਜਿਠੈ ਕਥੇ ਹਠਿ ਕਥੇ ਐ ਠਕਨ ਚਾਨਿਯਾ ॥  
 ਨਿਖਿ ਨਵੈ ਧਰਮੁ ਬਹਾਨਿਯਾ ॥ ,  
 Guru Nanak, Adi Granth, p.463.

46. Ibid., p.665.,

ਰੋਕ ਬਿਖਾਰੇ ਕਹਦੇ ਪਖ ॥

ਅਦਲੀ ਹੋਇ ਬੈਠਾ ਪੁਰੁ ਆਪਿ ॥,

the fifth Guru, Adi Granth, p.199.

47. ਕਰੈ ਦੁਹਕਰਮ ਦਿਖਾਈ ਹੋਰੁ ॥ ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੋਰੁ ॥,

the fifth Guru, Adi Granth, p.194.

48. G.S. Talib, 'Sri Guru Granth Sahib (In English Translation), vol.I, p.403.,

ਰਰੀਬਾ ਉਪਰਿ ਜਿ ਬਿਜਿ ਦਾਕੀ ॥ ਪਾਰਬੁਰਮਿ ਸਾ ਅਕਨਿ ਮਹਿ ਸਾਕੀ ॥

ਪੁਰਾ ਨਿਅਉ ਕਰੇ ਕਰਤਾਰ ॥ ਅਪੁਨੇ ਦਸ ਕਉ ਰਖਨਹਾਰੁ ॥

ਆਇ ਜੁਗਾਇ ਪਗਟ ਪਰਤਾਪੁ ॥ ਨਿਦਰੁ ਮੁਖਾ ਉਪਜਿ ਵਡ ਤਾਪੁ ॥

ਇਨਿ ਮਾਰਿਆ ਜਿ ਰਮੇ ਨ ਕੋਇ ॥ ਆਏ ਪਏ ਮੈਦੀ ਸੋਇ ॥,

the fifth Guru, 'Adi Granth', p.199.

49. Gopal Singh, op. cit. p.1197.,

ਮੇਰੀ ਬਯੋ ਭਰਤੁ ਫੜਈ ਬਯੋ ਭਰਤੁ ਨ ਡੁਟੇ ਮੋਹਿ ॥

ਏਕ ਸਮੇ ਮੈ ਕਉ ਕਹਿ ਬਯੋ ਤਉ ਭੁਨਿ ਮੇ ਧੀ ਜਬਥੁ ਨ ਹੋਇ ॥,

Namdev, Adi Granth, pp.1252-3.

50. Ibid., p.808.,

ਕੁਕਿਅਚਾ ਨੇ ਮੁਹ ਫਿਟਕੀਅਹਿ ਸਚੁ ਭਰਤਿ ਵਡਿਅਈ ॥

ਸਚੁ ਸਾਹਿਬੁ ਸਚਾ ਨਿਅਉ ਹੈ ਸਿਰਿ ਨਿਦਰੁ ਵਈ ॥,

the fourth Guru, Adi Granth, p.851.

51. Ibid., p.824.,

ਜੋਈ ਸੰਤੁ ਜਿ ਭਵੈ ਰਾਮ ॥ ਸੰਤ ਕੋਇੰਦ ਕੋ ਏਨੈ ਕਾਮ ॥

the fifth Guru, Adi Granth, p.867.

52. Ibid., p.1349.,

ਜੋ ਪੁਲੀ ਨਿਸਿ ਦਿਨੁ ਭਜੇ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥

ਹਰਿ ਜਨ ਹਰਿ ਖੰਤਰੁ ਨਹੀ ਨਾਲਾ ਸਾਚੀ ਮਠੁ ॥

the ninth Guru, Adi Granth, p.1427.

53. Ibid., p.445.,

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਤਰਤ ਉਪਾਇਆ ਪੈ ਜ ਰਖਦਾ ਆਇਆ ਰਾਮਰਜੈ ॥

ਹਰਦ ਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪੁਰਨਾਦੁ ਤਰਾਇਆ ॥

ਅਰੰਭੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮੋਉ ਮੁਖਿ ਨਾਇਆ ॥

the fourth Guru, Adi Granth, p.451.

54. Ibid., p.533.,

ਹਰਿ ਕੰਤ ਅਨੰਤ ਦਇਆਲ ਸੁੰਬਰ ਕੋਇੰਦ ਪਰਿਤ ਉਧਾਰਣੈ ॥

.....

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਭਵੈ ਇਹੁ ਚਿਰਦੁ ਸੁਖਾਮੀ ਸੰਦਾ ॥

the fifth Guru, Adi Granth, p.544.

55. Ibid., p.602.,

ਜੈਸਾ ਬਲਨੁ ਰਾਇ ਸੁਭਾਈ ਨਮ ਅਪਰਾਧ ਨਮਾਵੈ ॥

ਕਹਿ ਉਪਦੇਸੁ ਡਿਕਣੇ ਬਹੁ ਭਾਈ ਬਹੁੜਿ ਪਿਤਾ ਕਨਿ ਨਾਵੈ ॥

ਪਿਠਲੇ ਅਉਰੁਣ ਬਖਸਿ ਨਏ ਪੁਰੁ ਆਈ ਮਾਰਗਿ ਪਾਵੈ ॥

the fifth Guru, Adi Granth, pp.624-5.

56. ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਾਹਾਰੁ ॥ ,  
Guru Nanak, Adi Granth, p.580.
57. G.S. Talib, op. cit., p.403.,  
ਕਰੋਬਾ ਊਪਰਿ ਜਿ ਖਿਜਿ ਦਾਕੀ ॥ ਪੁਸ਼ਪੁਹਮਿ ਸਾ ਯਗਨਿ ਮਹਿ ਸਾਕੀ ॥  
ਪੁਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰ ॥ .....  
the fifth Guru, Adi Granth, p.199.
58. Gopal Singh, op. cit., p.1307.,  
ਕਾਬੀਰ ਜੇਰੁ ਕੀਆ ਏ ਜੁਲਮ ਹੈ ਕੋਇ ਜਬਦੁ ਖੁਦਾਇ ॥  
ਦਰਤਰਿ ਨੇਮਾ ਨੇਸੈ ਮਚ ਮੁਹੈ ਮੁਹਿ ਖਾਇ ॥ ,  
Kabir, Adi Granth, p.1375.
59. Ibid., p.132.,  
ਰਜੈ ਰਸਤਿ ਸਿਰਦਾਰ ਕੋਇ ਨ ਰਹਸੀਓ ॥ .....  
ਪਠੇ ਬੰਦ ਦੁਆਬ ਮੁਰਖੁ ਜਦੈ ਆਪਣੇ ॥  
ਦਰਇ ਭਰੇ ਭੰਡਾਰ ਰਹਿ ਇਕਿ ਖਣੇ ॥ ,  
Guru Nanak, Adi Granth, p.141.
60. ਰਾਣਾ ਰੰਗੁ ਬਰਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ ॥ ....  
ਕਨਿ ਤਾਰਇ ਕੁਰੁ ਨਾਲਰ ਆਇਆ ॥ ,  
Bhai Gurdas, Varan, 1:23.
61. Manmohan Singh, op. cit., p.906.,  
ਬੁਰਮਗਿਖਾਨੀ ਨੈ ਦਿਸਟਿ ਸਮਾਨਿ ॥  
ਜੈਸੇ ਰਜ ਰੰਗ ਕਉ ਨਦੀ ਤੁਨਿ ਪਵਾਨ ॥ ,  
the fifth Guru, Adi Granth, p.272.

62. Gopal Singh, op. cit., p.1107.,

ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ ॥  
 ਕਮ ਜਤਨ ਕਰੈ ਉਹੁ ਚਿਤਿ ਨ ਧਰੇਇ ॥1॥ ਰਹਉ ॥  
 ਜਉ ਨਿਰਧਨੁ ਸਰਧਨ ਕੈ ਜਾਇ ਅਥੈ ਬੈਠਾ ਪੀਠਿ ਫਿਰਾਇ ॥1॥  
 ਜਉ ਸਰਧਨੁ ਨਿਰਧਨ ਕੈ ਜਾਇ ॥ ਦੋਖਾ ਆਦਰੁ ਖੀਖਾ ਬੁਠਾਇ ॥2॥  
 ਨਿਰਧਨੁ ਸਰਧਨੁ ਦੇਨਉ ਭਾਈ ॥ ਪੁਰ ਕੀ ਕਨਾ ਨ ਮੇਟੀ ਜਾਈ ॥3॥  
 ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ ॥ ਜਦੈ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ ॥4॥,

Kabir, Adi Granth, p.1159.

63. Harbans Singh Doabia, Life Story Of Siri Satguru  
 Gobind Singh Ji Maharaj And Some of His Hymns, part II, p.4.,

ਨਾਸਤੰ ਆਮਜਥੇ ॥,  
 the tenth Guru, 'Jap Sahib'

64. Gopal Singh, op. cit., p.810.,

ਜਗਤੁ ਜਲੀਲਾ ਰਮਿ ਨੈ ਅਖਣੀ ਕਿਰਪਾ ਧਰਿ ॥  
 ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਚਿਤੈ ਨੈਹੁ ਉਬਾਰਿ ॥,

Guru Nanak, Adi Granth, p.853.

65. Ibid., p.1084.,

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥  
 ਯਾਹ ਰਾਮ ਟੇ ਹਿੰਦੂ ਪਰਾਨ ॥,

the fifth Guru, Adi Granth, p.1136.

66. M.A. Macauliffe, The Sikh Religion, vol.VI, p.275.,

ਕੋਉ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਅਮੀ ਕੋਉ ਜੋਗੀ ਭਇਓ  
 ਕੋਉ ਬੁਹਾਰਚਾਰੀ ਕੋਉ ਜਤੀ ਅਨੁਮਾਲਬੇ ॥  
 ਹਿੰਦੂ ਤੁਰਕ ਕੋਉ ਰਾਬਜੀ ਇਮਾਮ ਸਾਢੀ ਮਾਲਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਲਬੇ ॥  
 ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਜ਼ਕ ਰਹੀਮ ਓਈ ਦੂਸਰੈ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭੁਮ ਮਾਲਬੇ ॥,

the tenth Guru, Akal Ustat, Lal Singh (ed),

Chonvin Bani Dasam Granth, p.92.



67. ਦੇਗੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਐ ਨਿਵਜ ਓਈ ਮਾਨਸ ਸਬੈ ਏਕ ਹੀ ਅਨੇਕ ਕੇ ਭੁਖਉ ਹੈ ॥  
 ਦੇ ਵਤਾ ਅਦੇਵ ਜੋਛ ਕੰਘੁੜ ਤੁਹਕ ਹਿੰਦੁ ਨਿਖਚੇ ਨਿਖਚੇ ਦੇਸਨ ਕੇ ਭੋਗ ਕੇ ਪਭਉ ਹੈ ॥  
 ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ ਮਚ ਬਦ ਖਰਸ ਐ ਖਚ ਕੇ ਰਖਉ ਹੈ ॥  
 ਖਰ ਖਰਿਖ ਸੋਈ ਪੁਰਾਨ ਐ ਫੁਕਾਨ ਓਈ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕ ਹੀ ਬਨਉ ਹੈ ॥  
 ਜੈਏ ਏਕ ਖਚ ਕੇ ਕਨੁਕਾ ਕੇਟ ਖਚ ਉਠੇ ਨਿਖਚੇ ਨਿਖਚੇ ਹੁਏ ਕੇ ਡੇ ਰਿ ਖਚ ਮੇ  
 ..... ਮਿਲਾਹਿਕੇ ॥  
 ਤੈਸੇ ਚਿਸ ਰੂਪ ਤੇ ਖਠੁਤ ਡੁਤ ਪੁਰਟ ਹੋਇ ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੇ ਸਮਾਹਿਕੇ ॥,  
 the tenth Guru, Akal Ustat, Lal Singh (ed),  
Chonvin Bani Dasam Granth, pp.92-94.
68. ਹਬੀ ਕੀ ਪੁਕਾਰ ਪਨ ਪਛੇ ਪਹੁਚਤ ਤਾਹਿ ॥  
 ਚੀਟੀ ਕੀ ਚਿੰਘਚ ਪਹਿਲੇ ਹੀ ਸੁਨੀਅਤ ਹੈ ॥,  
 the tenth Guru, Dasam Granth, Giani Narain Singh (ed),  
Das Granthi Sateek, p.157.
69. G.S. Talib, op. cit., p.289.,  
 ਹੁਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਖਰ ਉਸੁ ਭਾਇ ॥,  
 Guru Nanak, Adi Granth, p.141.
70. Gopal Singh, op.cit., p.132.,  
 ਭੁਰੁ ਪੀਰੁ ਹਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਬੁ ਨ ਖਾਇ ॥  
 ਕਨੀ ਚਿਸਤਿ ਨ ਜਾਇਕਿ ਡੁਟੈ ਸਚੁ ਰਖਾਇ ॥,  
 Guru Nanak, Adi Granth, p.141.
71. Manmohan Singh, op. cit., p.3119.,  
 ਹਬੀ ਹੋਇ ਨੈ ਖਰੀ ਨਿਖਾਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਪੁਦਾਇ ॥  
 ਵਢੀ ਖੀ ਕੁ ਹੁਠਾਏ ॥ ਜੈਏ ਪੁਠੈ ਤਾ ਪਕਿ ਸੁਠਾਏ ॥,  
 Guru Nanak, Adi Granth, p.951.

72. Gopal Singh, op. cit., p. 729.  
 ਤਸਕਰ ਮਾਰਿ ਵਸੀ ਪੰਚਾਇਨਿ ਆਨੁ ਕਰੇ ਵੀਚਾਰੀ ॥,  
 Guru Nanak, Adi Granth, p. 765.
73. Ibid., p. 867.  
 ਨਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ ॥  
 ਸਬਦਿ ਰਵੈ ਖਸਟਿ ਘਰਿ ਰਜਾ ਆਨੁ ਕਰੇ ਕੁਟਕਾਰੀ ॥,  
 Guru Nanak, Adi Granth, p. 907.
74. ਫਰੀਦਾ ਜੈ ਤੈ ਮਚਨਿ ਮੁਕੀਆ ਤਿਨਾ ਨ ਮਚੈ ਖੁੰਮਿ ॥  
 ਖਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨਾ ਦੇ ਚੁੰਮਿ ॥,  
 Sheikh Farid, Adi Granth, p. 1378.
75. ਫਰੀਦਾ ਬੁਰੈ ਕਾ ਭਯਾ ਕਰਿ ਕੁਸਾ ਮਨਿ ਨ ਹਾਇ ॥,  
 Shaikh Farid, Adi Granth, pp. 1381-82.
76. ਬੁਰੈ ਨਲ ਸਭ ਬੁਰਾ ਕਰਦੈ,  
 ਮਢ ਕਰਨ ਕਈ ਸਿਯਾਏ ।  
 ਬੁਰੈ ਨਲ ਫਿਰ ਕੈਰੀ ਕਰਨੀ,  
 ਇਹ ਕੁਠੁ ਕਾਲਾ ਜਾਏ ॥
77. Gopal Singh, op. cit., p. 1190.  
 ਸਚੁ ਵਰਤੁ ਸਿਰਿਮੁ ਤੀਰਾ ਗਿਆਨੁ ਧਿਆਨੁ ਤਿਸਨਾਨੁ ॥  
 ਦਇਆ ਦੇਵਤਾ ਖਿਆ ਜਪਮਾਲੀ ਤੇ ਮਾਲਸ ਪਰਧਾਨ ॥,  
 Guru Nanak, Adi Granth, p. 1245.
78. Ibid., p. 1305.  
 ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਖੁਨੁ ਤਹ ਪਪੁ ॥  
 ਜਹਾ ਲੋਠੁ ਤਹ ਕਲੁ ਹੈ ਜਹਾ ਖਿਆ ਤਹ ਆਪਿ ॥,  
 Kabir, Adi Granth, p. 1372.

## CHAPTER IV

### CONCEPT OF MAN IN SIKHISM

Man is the central figure in the whole of the universe. No philosophy, no religion can exist without man as these are associated with him only. As Political Science is the study of man state and government so it is necessary to study the concept of man in Sikhism while studying the whole political philosophy of the Sikhs.

Man is the unique creation on this earth. It is man only who is consciously aware of his surroundings. 'Man has capacity to master not only the forces of nature but also the living beings through his intellect. In the absence of the sentient and intellectual capacity, no illusion or assertion of any sort of Reality is possible. Thus man

stands at the highest pedestal of the cosmos; he is last step of the staircase of the creation.<sup>1</sup> Man, since ages is trying to understand himself. Almost all the schools of thought have propounded philosophies on him; from where he has come, what was the purpose, what he has to do and why, where he has to go? There are many other similar questions also. Almost all schools of thought have tried to answer these and some other questions in their own way. Sikhism also answers the queries about the man in its own way.

The concept of man in Sikhism is based on the intuitive knowledge of the Gurus, some of which they have written in their Bani. Virtually the whole of Sikhism revolves around the goal of man i.e. to know the self,<sup>2</sup> and how to achieve this goal. In order to understand the concept of man in Sikhism we have to study it under various headings which are as under:

(1) MAN IN RELATION TO THE UNIVERSE:

Man is a tiny creature in the vast natural surroundings. First of all we have to study how this universe came into existence. For Sikhism God is the Primary Cause of the creation. The Sikh thought does not agree with any theory of evolution which does not show God as the Prime Cause. God was in unmanifested form before the creation. There was God and



The tenth Guru, Gobind Singh, puts it like this:

As millions of sparks arise from fire separately  
but again merge in fire,

.....

Similarly non-sentient and sentient beings spring from God, who is manifested in them and all will merge again in Him.<sup>6</sup> But when did this creation take place? Guru Nanak says that no one can know it through his intellect. Even Vedas and Kazis could not find it. It is only God, the creator who knows it.<sup>7</sup> While describing the stages of evolution Guru Nanak tells that from the True God came the wind, from wind, water came into existence and from water the universe came into existence.

To quote Guru Nanak:

From the True One came the wind; from wind came  
the water;  
From the water sprang the three worlds; and He, the  
Lord Pervaded all.<sup>8</sup>

Much later Science discovered that evolution of universe started from the nebula, which literally means fog, mist, vapour or cloud etc. With the process of condensation and contraction it was converted into the state of molten material and finally solid material. According to the view of Sir James Jeans, "Our home in space came into being as a globe

of intensely hot gas (air) on which no life of any kind could either gain or retain a foothold. Generally this globe of gas cools down becoming first liquid, then plastic."<sup>9</sup> The only difference is that Guru Nanak takes God as the Prime Energy or the Primary Source of all the matter.

It is really startling that Guru Nanak stated the facts from his metaphysical vision much before the scientists came to above conclusion after much of laborious work of so many years. In coming times science may also come to the conclusion that the Primary source or the Prime Energy behind the creation is God.

God, similarly, created man also and put His spirit (life) into him. Man's relationship with the universe is that of microcosm and macrocosm. The word Macrocosm has been derived "from the Greek makros ("great") and kosmos ("universe"). The term is contrasted with microcosm, from mikros ("small") and kosmos ("universe"). Macrocosm, taken to refer to universe, is set in contrast to man, the microcosm, a little universe".<sup>10</sup> The human body is not merely a part of the universe but is an epitome of it i.e., microcosm in relation to the macrocosm. So we can't find anything extra in the universe which is not there in the human body. There is complete similarity even between the physical processes of the universe and the biological

phenomenon in the body of man". Bhagat Pipe expresses the similarity in this manner:

God is in the body; the body is the temple of God,  
 In the body there are pilgrims and travellers;  
 In the body there are incense, lamps and sacrificial food;  
 In the body there are offerings of leaves.

After searching many regions, I have found nine  
 treasures in the body.

Nothing is born and nothing dies. I say in the name of God,  
 Whatever is found in the universe is found in the body;  
 Whoever searches it, shall find it.

Peapa says: God is the Primal Essence; He will be known  
 through the True Guru.<sup>12</sup>

Guru Nanak also tells that the human body is the epitome of the universe:

See in the part (individual form) whatever is in the  
 the whole (the universe).<sup>13</sup>

Guru Nanak further says that 'in the body there are cities shops, fortresses and cabins, wherein True trade is to be done.<sup>14</sup> He further explains that 'within the city of the body is the castle of mind; wherein resides the True Lord.<sup>15</sup>

Similarly the third Guru, Amardas, says:

Everything is there in the body, the regions, the spheres and the nether-worlds.

There are jewels in the body, there are stores of Dhakti.  
 There is the universe of nine regions within the body,  
 There are shops, bazars and cities.



The Name (full of nine treasures) is found in the body  
 after contemplation on the Word of the Guru.....  
 There are fear and love in the body, which are  
 obtained by the grace of the Guru.....  
 Brahma, Vishnu and Shiva reside in the body.....<sup>16</sup>

According to Swami Vivekananda, "The whole of the  
 universe is built upon the same plan as a part of it. So  
 just as I have a mind, there is a cosmic mind, as in the  
 individual so in the universe. There is a universal gross  
 body; behind that a universal intelligence. And all this is  
 in Nature; the manifestation of nature, not outside of it.  
 Then there is the self of man which is also the self of the  
 universe."<sup>17</sup>

The Sikh concept of universe is more realistic. The  
 Sikh Gurus never took the cosmos as unreal. According  
 to them it is created by the Real, it is also real. In this  
 real world God Himself resides.<sup>18</sup> But the cosmos is not an  
 absolute reality. It is a relative truth. Universe is finite  
 and has an end. Because of non-permanence of this world, the  
 Gurus called it Maya, an edifice of smoke, like a shadow etc.  
 Every thing that has been created is non-permanent. Only God  
 is permanent.

God has created this universe to create the personality of a complete man, we may call him saint.

To manifest the holy (saint) has He the three worlds created.<sup>19</sup>

Man is the central figure in this world. He has something unique. He is the master creature in this world because he is consciously aware, due to which he rules the world of creation on this earth. All other creatures have a subordinate position. The fifth Guru says:

All other forms of existence slave for thee,  
And you are the overlord of this earth.<sup>20</sup>

It is the capacity of man alone to understand and distinguish between worthy and unworthy deeds. It is man alone who, by meditating on His Name, can know about the aim of life. Only he can meditate on Nam. God has given the human body for this cause only. Through it he can gain knowledge about other worlds and of the universe and beyond. This is the stage of a Brahminani depicted by the fifth Guru in the Sukhmani. The equivalent of this personality is depicted in the Dhammapada (in pali language) of Buddhism also.<sup>21</sup> The Dhammapada is in the form of questions and answers. The question is 'who will comprehend this earth and this realm of Yama and this world together with

the devas? Who will investigate the well-taught path of Virtue, even as an expert will pick flowers?"<sup>22</sup>

The answer is, "A disciple will conquer (Comprehend) this world and this world of Yama with its gods. The disciple will find out the well-taught path of virtue even as a skilled person finds out the (right) flower."<sup>23</sup> The author of the Dhammapada has used the term 'Sekho', which is often pronounced as 'Sikh'. Disciple is Sanskritised translation of the term 'Sikh' or 'Sekho'. This term comes out as equivalent to the term Brahmajnani of the fifth Guru, Arjun Dev. He has answered the above mentioned question in a similar manner. He has used the term Brahmajnani, in place of Sekho. He tells that this world is full of evil thinking and skepticism due to which one has to take births and rebirths. Only a Brahmajnani, who is not evil thinking and skeptic, swims across this world<sup>24</sup> and cycle of births and deaths is not imposed on him. Therefore it does not seem surprising that the Sikh Gurus used the word Sikh in this context instead of the traditional Sanskritised meaning, the Shishya or the disciple.

So it is to achieve this aim of gaining the saintliness that God has created man, after passing the soul through

various other species such as worm, elephant, fish, deer, bird, serpent, bull, horse, rock, mountain, vegetation, etc. Only after wandering through such eighty four lakhs of lives the soul has got the birth as a man. So this is the time to achieve the goal, according to the fifth Guru.<sup>25</sup>

So again and again the Sikh Gurus remind the man, that it is only he, who is conscious of his purpose and advise not to forget to achieve that.

(2) COMPOSITION OF MAN:

Biologically man's life starts from sperm and ovum. This body takes its form in the womb from sperm of the father and ovum of the mother. To quote the fifth Guru:

You were built with the father's sperm and the  
mother's ovary in the fire of the womb.<sup>26</sup>

Bhagat Ravidas describes the composition of human body like this:

The body is the wall of water, supported by the  
pillar of wind: the plaster is of the ovary and the  
sperm.

The frame-work is of the flesh, bones and veins:  
Lo, in it resides the poor bird (of our soul).<sup>27</sup>

This body is supported by food, which is taken in

many forms and especially grain. Kabir says:

I seek no more than two seer of wheat flour  
 With a quarter seer of ghee, and a pinch of salt.  
 And half a seer of lentils too,  
 That will support me two times a day.<sup>28</sup>

The Adi Granth also describes the physical development of man. Guru Nanak describes nine stages of physical evolution of man, in general:

At ten, one is a child, at twenty a youth and at  
 thirty he is called handsome.  
 At forty, he is full, at fifty his foot falls back,  
 and at sixty, old age comes on.  
 At seventy he loses his intellect and at eighty  
 he cannot perform his duties.  
 At ninety his seat is on the cot and being weak  
 he absolutely understands not what strength is.<sup>29</sup>

The body of man is composed of five elements: earth (charti), air (paavan), water (pani), fire (agni) and space (akash). The ninth Guru says:

Of the five elements, O Wise ones, is our body  
 forged.<sup>30</sup>

But at more subtle level man is composed of spirit, mind and body. When we refer to a man it does not mean that the

man is the body. It is not mind also. Then the question arises, where lies the man or I? Guru Nanak asks the question what dies at the time of death. Does man die? To quote Guru Nanak:

The air, the water and the fire unite to create  
the body.  
Which plays (to the tune of) thy ever restless  
intellect.  
.....  
The body is but the dust; the breath is but the wind;  
Who then, O wise one, ever dies?  
The death, verily, is of the Strife, of Ego, in  
the mind.  
Dies not the Seer within thee—the undying Self.<sup>31</sup>

The above text makes it clear that man is composed of three things: body, mind and spirit (soul). The body is gross, mind is subtle and spirit or soul is the essence, due to which both, body and mind, are functioning. Bhagat Kabir tells about such composition:

Within the house (of the body) is the house (of mind)  
and within it is the great house (of soul).<sup>32</sup>

The great house (Param Kothi) described by Kabir is part

of God Himself:

Says Kabir, this soul is the Lord's offspring.  
It is stable like the ink which can be erased  
not from the paper.<sup>33</sup>

Similarly the fifth Guru says:

Our soul is the image of the Transcendent God.  
Neither is this Soul old nor young,  
Neither dies nor it goes,  
For, since the beginningless time, it is Merged  
in its self.<sup>34</sup>

So it becomes clear that till soul remains in the body, the latter and the mind function, when it goes to its Source (God) the body ceases to function. Soul is the motivating force in the body. This soul is transferred from body to body after death and it carries seemkars with it.

### (3) NATURE OF MAN:

What is the nature of man? This question has been asked since ages. Many a philosopher have answered this question in different manners. For Greek Philosophers, man is a rational being.

For Socrates man is essentially good. It is only

ignorance or lack of knowledge or lack of education that man cannot see the goodness and does evil. "The view that moral goodness is knowledge based on the assumption that all men are searching implicitly for the good, which, once they see it, they will embrace. Men cannot truly see the good and then do the evil. Contrariwise, failure to act righteously is due to ignorance of what is right".<sup>35</sup> For this reason Socrates stresses on moral education of man.

For Plato there are three categories of human mind. Out of these one is developed if proper education is given accordingly. He assumes that human mind has these three categories: Reason, Spirit and Appetite. Reason is the foremost category of mind. This category produces the ruling class with all rational knowledge. The second category, i.e. Spirit produces military class and the third one produces the peasantry class.

Aristotle is also of the view that man or soul is essentially rational. But it needs proper education. "The rational aspect of the soul, by contrast with the irrational, is conscious and deliberate. It is developed to its full potentialities only under purposeful direction and discipline. Man in addition to being vegetative and appetitive- characteristics which he shares in some measure with all vegetables and animals - is also rational."<sup>36</sup>



"By nature", Augustine holds, "man is made for society and harmony. To be fully itself, an individual soul will subject the irrational to the rational, the fleshly appetites to the beatific vision. At the same time, its perfect union with God will remain its equally perfect and harmonious concord with other souls."<sup>37</sup> For him human nature consists of dual character. One is that of body and second is of soul. The former is based on appetitive and possessive impulses of man's lower nature. This state is not permanent. This is due to the result of original sin i.e., disobedience of the Angels. When this state will pass away the character of soul which consists of pious deeds will start. These are two stages in human nature.

Machiavelli's description of human nature is quite negative. For him man is self-centred, aggressive, stupid and irrational. He has love of novelty. Love and fear are primary motives and fear is more powerful. He has love for wealth. He is jealous, ambitious and has a desire of being independent of others.<sup>38</sup>

Hobbes' concept of human nature is that "man is essentially selfish, contentious, quarrelsome, mean, wicked, non-altruistic, non-rational, impulsive and self-centred".<sup>39</sup>

Locke's approach is quite humanistic in character. Instead of maintaining that man is merely an animal, Locke holds that man is moral and a social animal.<sup>40</sup> For him "human beings are good, social, moral and rational. They are equal also, morally speaking. They are endowed with innate and indefeasible rights of life, liberty and property."<sup>41</sup>

For Rousseau man has two instincts: The instinct of preservation and the gregarious instinct.<sup>42</sup> For Burke human wants demand rights which must not be denied.

Kant, in his book Fundamental Principles of the Metaphysics of Morals, writes, "Man's will is good not because, the consequences which flow from it are good, nor because it is capable of attaining the end which it seeks, but it is good in itself, or because it wills the good."<sup>43</sup>

T.H. Green and Herbert Spencer hold the view that man has inherent instinct of rights for which he has given birth to state to protect those. For Spencer there are two fundamental laws of human nature - (1) Law of free energy of faculty and (2) the law of equal freedom.<sup>44</sup> Both of these must be allowed to operate.

Bertrand Russell was of the opinion that "Man is a combination of God and beast, a mixture of god and devil."<sup>45</sup>

Biblical concept is that man was created as an image of God.<sup>46</sup> So it indicates that man is a moral creature with intellect, capacity for feeling and a will.

In Islam, Allah created the man with His own hands<sup>47</sup> and in a most noble image. To quote the Koran:

"We moulded man into a most noble image."<sup>48</sup>

In Islam man is essentially good because, the Koran holds, Allah's own spirit He induced in man. In the Koran Allah, while addressing to Satan, says:

"When I have fashioned him (man) and breathed  
of My spirit into him.

Kneel down and prostrate yourselves before him."<sup>49</sup>

The Koran also holds that little knowledge is given to the spirit.<sup>50</sup> Therefore, it is prone to evil. In the Koran Joseph says:

"Not that I am free from sin:  
man's soul is prone to evil."<sup>51</sup>

The man has been given free will to choose whatever path he likes and will be judged and given reward accordingly. To quote the Koran:

"It (soul) shall be requited for whatever good and  
whatever evil it has done."<sup>52</sup>

The nature of man in Sikhism, has been described by many other revered writers from various angles, here we shall deal only with the aspect that is concerned with Political Science.

In Sikhism man is essentially good, he is like God. Kabir points out that man (soul) is the part of the Supreme Soul or God.

Says Kabir: "This Soul is of the same essence  
as is God,  
And abides ever, as does the indelible ink on  
paper."<sup>53</sup>

As explained in the above couplet man is like God. As God is infinitely good similarly is the man.

But due to Maya and Haumai man goes astray. The term Haumai consists of two words Hau and Mai, which means 'I am'. Ordinarily it is translated as ego. But ego has some positive sense also, whereas this haumai is totally negative. Since there is no exact equivalent of haumai in English we may translate it as 'I-am-ness'.

Ordinarily man takes birth due to haumai only (though this is not in the case of realised souls).<sup>54</sup>

This haumai is like chains due to which man has to take birth. This haumai travels with the soul of man from the previous birth in which he has not tried to renounce it and always has been in its grip. This travels with the soul in the form of Sanskars. This haumai becomes the cause of births and deaths again and again. Guru Nanak tells:

In Haumai one comes; in haumai one goes.<sup>55</sup>

The second Guru describes the phenomenon as:

The trammel of haumai is this that man again and again, enters into existences.<sup>56</sup>

Actually God abides by the man but it is the haumai which acts as a wall between the two. Hence the true relation and effect of the former on the latter diminishes. The fourth Guru takes God (Supreme Soul) as Groom and man (soul) as a bride while describing it:

The bride and Groom abide together,  
but between the two is the stone-wall of I-am-ness.<sup>57</sup>

The second is Maya. Maya is one of the basic concepts of Hinduism. But in Sikhism Maya has been taken in a totally different way. The Gurus have studied Maya from various

angles. One angle is the sense of material possession. Man is attracted by material and wealth. This Maya takes man astray. The third Guru says:

The man of riches is blind and deaf,  
 For he hearkens not to the Word,  
 his mind being filled with the noise (of riches).<sup>58</sup>

This Maya (riches) is such which invariably involves the exploitation of the poor. Guru Nanak writes:

Many, O many, have been consumed and wasted  
 away by their riches,  
 Which one gathers not without sinning, nor  
 carries along when dead.<sup>59</sup>

Maya from another angle is attachment with the worldly relations. Man gets involved in the worldly attractions and forgets to attain his final Goal for which he has been sent to this world. The third is that the whole universe or creation is maya. This means that this world is transitory and one should not have any attachment to it. The fifth Guru beautifully explains maya in the Sukhmani:

All thy love of Maya is surely the love of illusion:  
 For the (sense-pleasures) pass of forsooth.  
 Why, O why, thou lovest the passing shade of the  
 tree,  
 For, it goeth soon and thou comest to grief.  
 All that seems, passes away;

Why then this thy love of Darkness?  
 He, who loves a wayfarer,  
 What is it that he gets from him who comes  
 only to pass away.<sup>60</sup>

Man is illusioned and goes astray due to the above mentioned Haumai and Maya. He has to get rid of these two. But, for this he has to pray to God and with His grace and personal efforts he can get rid of the two. He becomes a complete man and man in original form. The third Guru asks man to recognise his true self after getting rid of his shackles:

O my mind, thou art the spark (embodiment) of  
 the Divine Light; know thy Essence.<sup>61</sup>

When man becomes like this or when he recognises his true self, man of this final stage is described in the Sukhmani as the Brahmainani. Such a man becomes one with God. He comes in his original form. So his nature also becomes like God. Though he does not become God he becomes 'Godlike'. Even at the stage of Guru Nanak, man does not become God. Bhai Gurdas, the first Sikh theologian, explains it beautifully when he describes Guru Nanak as 'Akal Rup'<sup>62</sup> He calls Guru Nanak not God but the image of God. Actually soul is part of God and it is in His Image. The fifth Guru

says:

And our Soul is the image of the Transcendent God.<sup>63</sup>

Such a man becomes totally fearless.

Again:

He, who meditates on the Fearless One, loses all  
his fear.<sup>64</sup>

Essentially man is free by nature. It was only due to Haumai and Maya, that he got into chains. He has got freedom of will or actions, though not unlimited. Man is free to choose good or bad. This becomes clear when the Gurus repeatedly advise men to follow the right path. The fifth Guru says that man comes on this earth to gain something i.e., union with God but instead of doing this he starts doing bad deeds and thus wastes his life.<sup>65</sup> Sheikh Farid warns that man will have to answer for his deeds to God.<sup>66</sup> So it becomes clear logically that one is answerable only when one has free will.

But at the same time man cannot have a total free will. According to Gopal Singh, "Man can never have a total free will, it is impossible and absurd. However here before us we see man in pain and sin, and though being constantly warned by God within them, they choose Him not



and go their own peculiar ways led by the Urit of habit (Kirat) which is part of their sub-conscious mind. There is, thus, an element of choice within them, all the time to exercise their free will, however limited that freedom is, as is obvious to anyone with a little sense of his own Psyche".<sup>67</sup> Darshan Singh observes, "In the poetry of Guru Nanak, there are frequent references depicting self-volition. There is no doubt that in the universal order, an individual is nothing. He has to move, feel and act in accordance with the universal order. He cannot change the universal order merely to see that it suits him. Good or bad deeds are because of this order. But alongwith it, every man is endowed with a conscience, capacity to think and act. He has the power to develop a highly ethical and religious conduct. According to Guru Nanak, such a conduct with a spiritual basis, produces eternal happiness. But this power is limited and is also dependent upon his grace."<sup>68</sup>

Some of the checks on free will are in the form of some social ethics. Only a person who meditates on God and observes such ethical norms and does pious deeds is a true man or a religionist. According to the fifth Guru:

Of all religions, this one is the purest:

That one Meditates on the Lord's Name and  
does what is Holy.<sup>69</sup>

According to Sikh thought man is not complete without observing ethics. Without observing these Nam Simran is of no consequence. In Japuji, Guru Nanak says:

Without observing good qualities not true  
devotion can be.<sup>70</sup>

In Sikh thought ethics and morality form part of man's duties. Fulfilling his duties he becomes free. A complete man is always aware of his duties. Freedom of actions becomes his right.

About human freedom Rousseau observes, "Man is born free but everywhere in chains." To explain it from the Sikh angle we can say that man when born is essentially free but gets into chains due to haumai and maya. Only after the True Realisation he can achieve real freedom.

#### (4) MAN AND SOCIETY:

At the time of the birth of Guru Nanak, man had developed a conflict with his milieu. Unable to face the world he was virtually running away from the society. The persons who tended to be spiritual were renouncing the world, living in forests and hill-tops.

Genuine religious feeling and codes of ethics and

morality gave way to hypocrisy, empty ritualism, ceremonialism and fanaticism. Guru Nanak thus explains the situation:

Righteousness and the sense of shame have hid  
themselves and falsehood walks abroad.<sup>71</sup>

Priestly class, both in Hinduism and Islam, was exploiting the situation. The Guru points to the hypocrisy of the Brahmin, the Hindu priest:

They tax the cow and the Brahmin and with the  
cow-dung they hope to save themselves!  
They wear Dhoti, the frontal-mark and the rosary  
(like the Hindu), but they eat the barbarian's  
(Muslim's) grain.  
Within, they worship (their idols); (outside),  
they read Quran, and observe the Code of the Turks.  
Shed they Deceit and Hypocrisy, O Brahmin,  
For, it is through the Lord's Name that one  
swims across.<sup>72</sup>

The Muslim priest or the Nazi was no better. He too wore the cloak of religiosity. He tended to be religious but was misusing his judicial power to make money. Guru Nanak tells:

Becoming a judge, he (Dazi) sits to administer  
justice.

He tells rosary and mutters God's Name.

Taking bribe, he does injustice.

If some one asks him, then he quotes and reads  
out some aphorism.<sup>73</sup>

Guru Nanak tells about both Hindus and Muslims:

The man-eaters (Muslim) say the (Five) prayers !  
And they who wield the knife wear the sacred  
thread !

And in their homes do the Brahmans blow the conch  
(for prayer),

But, they too relish the same tastes.

False is their stock, False their trade.

Yes, they all fill their bellies through falsehood.

The sense of shame and honour from them is far  
removed.<sup>74</sup>

Others, whether Hindus or Muslims, are but praters.<sup>75</sup>

Not only this but both the Hindus and the Muslims  
were fighting with each other. Hindus called the Muslims  
as Malechhas or the barbarians and the Muslim called the  
Hindus as Kafirs or the infidels. Bhai Gurdas tells  
us that both were fighting each other, leaving aside the

truth.<sup>76</sup> The Muslims, being a ruling class had the upper hand. The Muslim rulers destroyed the Hindu temples and built mosques thereon.<sup>77</sup>

The Hindu society was badly divided into four castes and many sub-castes. The low caste Sudras were ill-treated by the other three castes. Position of women was not better. Purdah and Sati systems were in practice.

It was in this milieu that Guru Nanak came to the scene. He condemned the policy of renunciation. He preached to live pious and social life. One must not run away from this world. Running away to forests is no solution to the sufferings and problems. He criticised the Siddhas who were some-what spiritual people but had run away to the hill-tops. Bhai Gurdas tells in his Vars that Guru Nanak condemned their policy of renunciation. He asked them to go to the world and work for reforming the society.<sup>78</sup> The fifth Guru supports it:

He who, night and day, chants only the praise of  
the Lord, remains detached in his household,  
gets salvation.<sup>79</sup>

The tenth Guru, Gobind Singh also rejects renunciation and beautifully explains the true Senyas:

O man, practise asceticism in this way:-  
 Consider thy house altogether as the forest,  
 and remain an anchorite at heart.  
 Make continence thy matted hair, union with God  
 thine ablutions, thy daily religious duties the  
 growth of thy nails,  
 Divine knowledge thy spiritual guide; admonish  
 thy heart and apply God's name as ashes to thy body.  
 Eat little, sleep little, love mercy and forbearance.  
 Ever practise mildness and patience, and thou  
 shalt be freed from the three qualities (of maya).  
 Attach not to thy heart lust, wrath, covetousness,  
 obstinacy and worldly love.  
 Thus shalt thou behold the Real Soul of this world,  
 and obtain the Supreme Being.<sup>80</sup>

In early Vedic society also married life was treated  
 as a better life. In the Yajurvedic Upanishads it is  
 mentioned that 'a person, who is unmarried is unholy!'<sup>81</sup>  
 According to the Avesta, the holy book of Zoroastrians,  
 oblations offered unto gods or ancestors by a maiden or  
 a bachelor are unacceptable to them.<sup>82</sup>

Then our Gurus advocated equality amongst human  
 beings. They outrightly rejected caste and other systems  
 which tended to divide the human beings. Kabir gave the  
 message of fatherhood of God and brotherhood of man. To

quote him:

First, God Created His Light; and from it were  
all men made:  
Yea, from God's Light came the whole universe:  
so, whom shall we call good, whom bad?<sup>83</sup>

The fifth Guru says:

Thou art our only Father; We are only Thy children.<sup>84</sup>

Guru Gobind Singh, the tenth Master claimed:

Some men are Hindus and others Musalmans;  
among the latter are Rafazies, Imams, and  
Shafais-

know that all men are of the same caste.

Karta (the Creator) and Karim (the Beneficent)  
are the same,

Razak (the Provider) and Rahim (the Merciful)  
are the same;

let no man even by mistake suppose there is  
a difference.<sup>85</sup>

In Sikhism, a true spiritualist never makes distinction  
on the basis of caste, colour, creed, race, religion and  
sex etc.

Sikhism lays great emphasis on honest living and

earning one's livelihood through honest means. There is no place for parasites in Sikh Society. The Gurus forbade accepting of alms and using the offerings to the religious places for personal ends. Guru Nanak says:

And, though proclaimed as a guru, begs from  
 door to door,  
 Never, O men, should one fall like at the feet of  
 such a one.<sup>86</sup>

Guru Nanak instructed us to earn our livelihood through honest means:

He alone, O Nanak, knows the Way,  
 Who earns with the sweat of his brow  
 and then shares it with the other.<sup>87</sup>

The Guru condemned life of a parasite. He forbade us to have an eye on the others' earnings:

Saith Nanak: To grab what is another's is evil,  
 As pig's flesh to the Muslim and cow's flesh to  
 the Hindu.<sup>88</sup>

But Sikhism also lays great stress on helping the needy and the poor. Guru Nanak advised to give in charity



some part of the honest earning.<sup>87</sup> It was this practice of giving part of one's earning for the welfare of others which later led to the system of Daswand. Every Sikh has to give one tenth of his income as a donation to the Guru which is meant to help the needy and the poor.

Daswand is considered essential for every practising Sikh. This is sharing of one's earning which is called Vand Chhakna in the Sikh dialect. Another feature of Vand Chhakna is the langar system or panqat. The importance of langar grew at the time of the third Guru, Amar Das. He made it compulsory for all visitors to partake langar before allowing an audience. According to Sikh tradition emperor Akbar took food in langar before paying obeisance of Guru Amar Das. So service to community and mankind is one of the basic features of Sikhism. It has got so much importance that, according to Guru Nanak, one can find place near God only with the service to mankind. He says:

He who dedicates himself to the service of others  
in the world,

He gets a Seat of Honour in the Lord's Court.<sup>89</sup>

A Sikh is also supposed to protect the weak and the defenceless. The ninth Guru, Tegh Bahadur laid down his life to protect the religion of the oppressed section.

The sixth and tenth Gurus took to sword for the sake of extending protection to the oppressed section of society. The Sikhs were advised to wear sword or 'Kirpan', as his dress, which literally means to protect the honour (Kirpa + Asn), may it be of others or of one's own. But the Gurus did not forget to serve even the wounded foes in the battle field. The example of Bhai Kanahia can be well cited. He used to serve water to the wounded persons in battlefield irrespective of their allegiance. The Sikhs objected to it and reported the matter to Guru Gobind Singh. On asking, Bhai Kanahia told that he saw the image of the Guru in all persons alike. For him there was no enemy. The Guru not only praised his action but gave him the medicines also to give it to any of the wounded persons, might he be of the enemy's army. Guru Gobind Singh not only preached his Sikhs to become saint-soldiers but himself became a true ideal.

(5) THE IDEAL AND ITS ATTAINMENT:

According to Guru Nanak God has created this world to make a personality of a complete man whom he calls as Sant (saint). He says:

The Lord has created these three worlds to make  
the personality of a saint.<sup>90</sup>

So with this purpose man was also created. All over the

Adi Granth it is found written that this human body is given to the soul to achieve this aim of 'Santhood' - the complete man.

Human soul is the part of the Supreme Soul i.e., God. Says Kabir:

This soul is the Lord's off-spring.<sup>91</sup>

It is the law of nature that everything tends to go to its source. The source of water in this world is ocean. We see that all the water flow in the direction leading towards the ocean. It always travels downwards. All the rivers flow in this direction and ultimately fall into the ocean and become part of it. The tenth Guru supports this phenomenon when he says that all the sparks come back to the fire, all the particles of dust come back into the dust. Similarly as our soul is part of the Supreme Soul it tends to go back to its Source. The Guru writes:

As from one fire millions of sparks arise;  
 though rising separately, they unite again  
 in the fire;

As from one heap of dust several particles of  
 dust fill the air, and on filling it again  
 blend with the dust:

.....  
 So from God's form non-sentient and sentient  
 things are manifested, and, springing from Him  
 shall be united in Him again.<sup>92</sup>

It is the logic of things that our soul has to merge with the Supreme Soul sooner or later. The souls of saintly figures like Kabir and Nanak have already merged, souls of many are travelling in that direction. Every one has to pass through the stage of such great persons one day. The only difference is of our delay in adopting the way of such great personalities.

Virtually, the whole of the Adi Granth tells us what is our goal, how to achieve it, what are the hinderances on the way, and how to overcome those. All these are instructed to us with proper illustrations from the history or mythology.

The Ideal: The ideal is explained differently by all the religions and schools of thought. Mimansa calls it mukti by getting into the heaven or the swarga; according to Nyaya and Veiseshak it is the release from the causes of sufferings; Sankhya calls it detachment of Purush from Prakriti; Buddhism calls it Nirvan, Jainism calls it to attain the stage of Jinn.

But Guru Nanak says:

I seek no dominion, nor Deliverance, for I crave  
for nothing but the Love of Thy Lotus-Foot.<sup>93</sup>

This was the level of his saintliness or love and devotion for his Lord. This is the stage which we have to seek for. Love for the sake of Love should be our goal. When any feeling of getting anything, may it be of the highest level, comes, then the love is not true, it demands something. True love has no demand. Sheikh Farid beautifully expresses this thought:

O Farid, where there is greed to get something  
in exchange there is no love.  
With such greed false is the love.<sup>94</sup>

He says when one's desire to get something, though of the highest level, is not fulfilled such false love will be finished.<sup>95</sup>

At this above stage one is in tune with God, nay he becomes one with Him. He even sheds the desire for Mukti and wants only love, through Nam-Simran. The fifth Guru thus describes this state:

Not myriads of heavens can equal (the Lord's)  
Name:- (Blest with it), the Wise one sheds even  
the desire for Emancipation.<sup>96</sup>

Exactly like this Kabir had risen above the desire of heaven and the fear of hell. This is what he tells us about his own state of mind:

Kabir has risen above (the desire of) heaven  
and (the fear of) hell by the Grace of God,  
And now he lives Intoxicated with the Lord's  
Lotus-feet, in the beginning as at the end.<sup>97</sup>

So we come to the conclusion that oneness with God is our aim. This has been expressed in many other synonymous terms such as Jivan mukti, Chauthpad, Turiyawastha, Sahajpada, Sachkhand, Opening of Dasam Dwar, etc. Guru Tegh Bahadur, calls it Nirban. Though these words have been taken from different connotations but in the Adi Granth these have been used only for oneness with God.

#### ATTAINMENT:

In Indian philosophy there are three margas: Karma Marg, Bhakti Marg and Gyan Marg. These three are not absolutely exclusive of each other. In Karma Marg, desireless actions are emphasised. In Bhakti Marg the devotee presupposes some incarnation of God as absolutely perfect and considers himself extremely insignificant, humble and meek. The third is the Gyan Marg, advocated by Sankara, in which man is to realise God through knowledge.

For this school of thought the cause of suffering is due to maya or illusion, which in turn is due to ignorance or Avidya.

Nam Marga of Sikhism does not reject these three outrightly. Some good features of all the three margas are embodied in Nam Marga. But in Sikhism Karma is not absolute. Only by doing good actions man cannot attain oneness with God. Something more is required and that is Nam-Simran which is primary. Good actions, though not negated, are secondary.

All other rituals and Karmas are useless without  
the Lord's meditation.<sup>98</sup>

About the Bhakti Marga Sikhism does not condemn the true devotion but the theory of incarnation of God and idol worship and dances etc. in Bhakti are not approved by the Sikh Gurus. They preached Nirgun Bhakti like Kabir did. According to Guru Nanak:

Yes, Wise is not the who destroys his wisdom in  
Strife.

Through Wisdom, one Serves God; through Wisdom,  
one Attains Honour.

Through Wisdom, one Realises what one reads;  
through Wisdom, Charity comes into one's mind.<sup>99</sup>

However, the Gurus attach no value to knowledge which is without Nam-Simran. Such knowledge leads us nowhere. The third Guru says:

The world is like the crow: it crows out its wisdom,  
But its within is filled with Greed, Falsehood  
and Ego.

So know ye, that without the Lord's Name one's  
outer show is exposed in the end.<sup>100</sup>

The fifth Guru makes a clear statement:

Be one handsome in extreme, of high lineage,  
Endowed with intellect, greatly learned in  
theology, wealthy,  
Without Love for the Lord, saith Nanak,  
Reckon such a one as dead.<sup>101</sup>

The Gurus also condemned outrightly the tendency of Samkara's Gian Marg towards renunciation. The ninth Guru clearly says:

Why goest thou, O man, to search God in the forest?  
God, though ever detached dwells everywhere and  
abides even within thee.<sup>102</sup>

A true form of Sanyas is beautifully depicted by Guru Gobind Singh in the Dasam Granth.<sup>80</sup>



NAM MARGA:

While the concept of Nam is a topic for wider discussion here we are concerned only with its practical aspect i.e. Nam-Simran.

As already discussed, the soul takes birth in some form because of haumai. If one is to transcend such births and death, the cause of which is haumai, then one has to do Nam-Simran, with His grace. Guru Nanak explains in Aas Ki Var that how this haumai is to be overcome:

The trammel of ego (Haumai) is this that man  
again and again, enters into existences.

.....  
Ego (Haumai) is a chronic disease, but it has also  
its curing medicine.

If the Lord be in Grace one practises the Word  
of the Guru,

Says Nanak: "Hear ye men, thus is this melody  
cured."<sup>103</sup>

So it is practising the Word of the Guru which is called Nam-Simran which makes the man to transcend haumai and helps him become one with God.



Yes, Dwell thou on God and abandon Him not;  
 For, the Attainment of God is the object of  
 human life.<sup>105</sup>

The hymns of Guru Tegh Bahadur, the ninth Guru very forcefully remind us of our Goal and to achieve it through Nam-Simran.

Thou passed through myriads of births, age after age  
 and then thou wert Blest with the vesture of man.  
 Says Nanak: "Now is the time for thee to meet  
 thy God: why dost thou Cherish (Meditate on) Him not?"<sup>106</sup>

Again:

O Saints, Utter the Praise of the Lord,  
 The life of man is priceless: why waste it  
 away in vain.<sup>107</sup>

It is believed that birth in human form is a chance to do Nam-Simran. The first thing man has to do is to get initiated. Because without a guide or Guru one cannot progress in Nam-Simran. It is the Guru who leads us to God through Nam-Simran. It is the Guru who makes us to do the Nam-Simran. Without Guru this cannot be done. It is he who unites man with God. The fifth Guru says:

Be not led astray by the ill usion of the world,  
 (And know thou that) without the Guru, no one is  
 Ferried across (the Sea of Existence).

The Guru shows the Path to the strayers.  
 And makes one forsake the Other, and be dedicated  
 to the Lord's Worship (i.e. Nam-Simran).<sup>108</sup>

He further says that the Guru acts as a mediator between  
 the man and God. He says:

I've seen the Guru as was his Repute:  
 The Separated ones he Unites with God and is  
 an intercessor at the Lord's Court.<sup>109</sup>

Even more clearly he tells that without the Guru's  
 initiation and instruction one cannot have the Divine  
 knowledge.<sup>110</sup>

So it is the Guru who makes us to meditate on His Name  
 and leads us further to Divine knowledge and makes us one  
 with God.

Now the question is how to do Nam Simran? Guru Nanak  
 explains it very clearly in Japuji that at the first  
 stage one is to repeat the Name (or the Gurmantra which  
 is given at the time of initiation, by the Guru) again

and again. He says:

Were man's one tongue to become a hundred thousand,  
 And even twenty times that;  
 Were each such tongue to utter the Lord's Name-  
 Supreme a hundred thousand times each instant.<sup>111</sup>

Kabir tells the way while giving the example of Dhru and  
 Prahlad. He says:

Contemplate thy Lord in the same way,  
 As did Dhruva and Prahlada Duell on their Lord.<sup>112.</sup>

So it is clear that while starting, man is to repeat it  
 by tongue several times every day especially in the early  
 morning hours. Because at that time there is complete  
 calm and quiet and our mind is fresh. We can pay more  
 devotion and attention to Nam-Simran without any disturbance.  
 That is why the Gurus also laid stress on rising up early  
 in the day.<sup>113</sup> With the passage of time and more and more  
 time devoted in Nam-Simran with devotion one's spiritual  
 stage starts rising. With man's efforts and Guru's grace  
 there comes the state of effortless Nam-Simran. At this stage  
 man is not to put in any effort. It is an automatic  
 process. One even hears some unrecognisable voices which  
 is Nad which after more and more efforts, labour, devotion

and self-surrender to the Will of God become not only clearly audible but also come under control and one can hear the Nad of one's choice just as a radio frequency can be changed to catch any station of one's choice whenever one feels like. This is the stage of Brahmajnani described by the fifth Guru in Sukhmani. This gives the feeling of Vismad (wonder and bliss). With Nam-Simran moral qualities automatically start developing in the mind and man becomes moral. Godly attributes start accumulating in man. There comes unity and purity in thoughts, words and deeds. One transcends Haumai and other negative qualities. Man becomes free and his mind is cleansed.<sup>114</sup> With the transcendence of Haumai one becomes one with God, which is man's final Goal.

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ਦਸ ਬਲਤਣਿ ਬੀਠਿ ਹਵਣਿ ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਰਹੈ ॥  
ਚਲੀਸੀ ਪੁਤੁ ਹੋਇ ਪਚਸੀ ਪਰੁ ਮਿਸੈ ਸਨੀ ਕੇ ਬੋਧਾ ਘਵੈ ॥  
ਸਤਰਿ ਕਾ ਮਤਹੋਇ ਅਜੀਹਾ ਕਾ ਵਿਉਰਬੁ ਨ ਪਵੈ ॥  
ਨਵੈ ਕਾ ਸਿਹਜਸਨੀ ਮੁਖਿ ਨ ਜਾਏ ਅਪਰਨੁ ॥ ,  
Guru Nanak, Adi Granth, p. 138.

30. Gopal Singh, op. cit., p. 1349.

ਪਚ ਤਤ ਨੈ ਤਨ ਰਵਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਲ ॥ ,  
the ninth Guru, Adi Granth, p. 1426.

31. Ibid., p. 145.

ਪਉਣੈ ਪਈ ਅਠਨੀ ਕਾ ਮੇਨੁ ॥ ਚੰਦਨ ਕਪਲ ਬੁਧਿ ਕਾ ਮੇਨੁ ॥  
.....  
ਦੇਹੀ ਮਾਣੀ ਕੋਠੈ ਪਉਣੁ ॥ ਬੁਝੁ ਹੋ ਭਿਅਨੀ ਮੁਖਾ ਹੋ ਕਉਣੁ ॥  
ਮੁਈ ਸੁਰਤਿ ਬਦੁ ਅਰੰਕਲੁ ॥ ਓਹੁ ਨ ਮੁਖਾ ਜੋ ਦੇਖਹਾਰੁ ॥2॥ .  
Guru Nanak, Adi Granth, p. 152.

32. ਕੋਠਰੇ ਮਹਿ ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਰਿ ॥ ,  
Kabir, Adi Granth, p. 970.

33. Manmohan Singh, op. cit., p. 2836.

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਮੈਸੁ ॥  
ਜਸ ਕਥਾਦ ਪਰ ਮਿਟੈ ਨ ਮੈਸੁ ॥ ,  
Kabir, Adi Granth, p. 871.

34. ਅਚਰਜ ਕਰਾ ਮਹਾ ਅਨੂ ॥ ਪੁਰਖਾ ਪਦਮੁਰਮ ਕਾ ਕੁਪੁ ॥  
 ਨਾ ਇਹੁ ਬੁਾ ਨਾ ਇਹੁ ਬਲਾ ॥ ਨਾ ਇਸੁ ਦੁਖ ਨਹੀ ਜਮ ਜਲਾ ॥  
 ਨਾ ਇਹੁ ਬਿਨੈ ਨਾ ਇਹੁ ਜਾਇ ॥ ਅਦਿ ਜੁਗਠੀ ਤਹਿਯਾ ਸਮਾਇ ॥,  
 the fifth Guru, Adi Granth, p. 868.
35. Mulford Q Sibley, Political Ideas and Ideologies,  
 p. 59.
36. Ibid., p. 92.
37. Ibid., pp. 188-89.
38. R.M. Bhagat, Western Political Thought: Plato to Burke,  
 p. 117.
39. Ibid., (part of Thomas Hobbes), p. 15.
40. Jones, Masters of Political Thought, Vol. II, p. 156.  
 Quoted in R.M. Bhagat, op. cit., p. 88.
41. R.M. Bhagat, op. cit., p. 90.
42. Ibid., p. 168.
43. Sukhbir Singh, A History of Political Thought, vol.2,  
 pp. 84-85.
44. Ibid., p. 170.
45. Wazir Singh, Humanism of Guru Nanak, p. 70.
46. Then God said, "And now we will make human beings;  
 they will be like us and resemble us". Genesis 2:26,  
Good News Bible, The Bible Society of India, Bangalore,  
 p. 5.
47. "Satan", said Allah, "Why do you not bow to him whom  
 My own hands have made". The Koran, 38:75, English

version by N.J. Dawood, p. 289.

48. The Koran, 95:4, N.J. Dawood, op. cit., p. 23.
49. Ibid., 15:29-30, N.J. Dawood, op. cit., p. 243.
50. 'The Spirit is at my Lord's command. Little indeed is the knowledge vouchsafed to you'. The Koran, 17:85, Ibid., p. 240.
51. The Koran, 12:53, English version by N.J. Dawood, p. 42.
52. The Koran, 2:286, N.J. Dawood, op. cit., p. 365.
53. Gopal Singh, op. cit., p. 828.
- ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਮੈਸੁ ॥  
 ਕਸ ਕਾਬਦ ਪਰ ਮਿਟੈ ਨ ਮੈਸੁ ॥,  
 Kabir, Adi Granth, p. 871.
54. A realised soul does not take birth as a man due to Maumai or any other negative reason. He takes birth of his own, as Guru Nanak supports it :  
 Yea, the God-man comes and goes at his will, Gopal Singh, op. cit., p. 888.
- ਕੁਰਮੁਖਿ ਖਛੈ ਜਾਇ ਨਿਸੈਰੁ,  
 Guru Nanak, Adi Granth, p. 932.
55. ਹਉ ਵਿਚਿ ਖਾਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥  
 ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥....,  
 Guru Nanak, Adi Granth, p. 466.
56. ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੈਨੀ ਪਾਇ ॥,  
 the second Guru, Adi Granth, p. 466.

57. Gopal Singh, op. cit., p. 1206.  
 ਧਨ ਪਿਰ ਨਾ ਇਕ ਹੀ ਸੰਗਿ ਵਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਈ ॥,  
 the fourth Guru, Adi Granth, p. 1263.
58. Ibid., p. 304.  
 ਮਾਇਆਯਾਚੀ ਖਤਿ ਖੀਨਾ ਬੇਨਾ ॥  
 ਸਬਦੁ ਨ ਸੁਣਈ ਵਹੁ ਕੈਨ ਬਚੇਨਾ ॥,  
 the third Guru, Adi Granth, p. 313.
59. Ibid., p. 415.  
 ਇਸੁ ਜਰ ਨਾਠਇ ਖਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਖਣੀ ਖੁਆਈ ॥  
 ਪਖਾ ਬਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਸਿ ਨ ਜਾਈ ॥,  
 Guru Nanak, Adi Granth, p. 417.
60. Ibid., p. 259.  
 ਖਨਿ ਭੀਤਿ ਮਾਇਆ ਨੇ ਹੇਤ ॥ ਸਰਪਰ ਹੇਵਤ ਜਾਨੁ ਖਨੇਤ ॥  
 ਸਿਰਖ ਕੀ ਭਾਇਆ ਸਿਉ ਰੰਗੁ ਨਾਈ ॥ ਓਹ ਬਿਨੀ ਉਹੁ ਮਨਿ ਪਛੁਤਾਈ ॥  
 ਨੇ ਦਸਿ ਸੇ ਚਲਨਹਾਰੁ ॥ ਨਪਟ ਰਹਿਓ ਤਰ ਖੀਧ ਖੀਧਾਰੁ ॥  
 ਬਣਾਉ ਸਿਉ ਜੇ ਨਾਈ ਨੇਹ ॥ ਤਾ ਕਉ ਹਾਸਿ ਨ ਖਾਈ ਨੇਹ ॥,  
 the fifth Guru, Adi Granth, p. 268.
61. Ibid., p. 437.  
 ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਖਖਣਾ ਮੂਨੁ ਪਛੁਦੁ ॥,  
 the third Guru, Adi Granth, p. 441.
62. ਇਨੁ ਬਝਾ ਖਕਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਈ ਮਰਦਨਾ ॥,  
Varan Bhai Gurdas, 1:35, published by Shiromani Gurudwara  
 Prabandhak Committee, Amritsar, p. 18.
63. Gopal Singh, op. cit., p. 825.  
 ਪੁਰਮਾ ਪਾਰਬ੍ਰਹਮ ਨਾ ਰੂਪੁ ॥,  
 the fifth Guru, Adi Granth, p. 868.

64. Ibid., p. 285.

ਨਿਰਭਉ ਜਪੈ ਸਕਨ ਭਉ ਮਿਟੈ ॥

the fifth Guru, Adi Granth, p. 293.

65. ਪ੍ਰਦੀ ਤੂੰ ਖਾਇਆ ਨਾਚਾ ਕੈਣ ॥ ਨਕਾ ਕਿਤੁ ਕੁਫਕੈ ਸਭ ਮੁਕਦੀਚਨੀ ਰੈਣਿ ॥

the fifth Guru, Adi Granth, p. 43.

66. ਫਰੀਦਾ ਚਾਰਿ ਕਵਾਇਆ ਹੀਨਿ ਨੈ ਚਾਰਿ ਕਵਾਇਆ ਸੰਮਿ ॥

ਨੇਮਾ ਰਬੁ ਮਰਿਸੀਆ ਤੁ ਖਾਏ ਨੇਰੇ ਨੰਮਿ ॥

Sheik Farid, Adi Granth, p. 1379.

67. Gopal Singh, The Religion of the Sikhs, p. 85.

68. Darshan Singh, The Religion of Guru Nanak, pp.84-85.

69. Ibid., p. 257.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥

ਹਰਿ ਨੈ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

the fifth Guru, Adi Granth, p. 266.

70. ਬਿਣੁ ਕੁਣ ਕਰਿ ਭਰਤਿ ਨ ਹੋਇ ॥

Guru Nanak, Adi Granth, p. 4.

71. Gopal Singh, op. cit., p. 692.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਢਪਿ ਪਲੋਏ ਕੁਰੁ ਫਿਰੈ ਪਰਾਨੁ ਵੇ ਨਲੋ ॥

Guru Nanak, Adi Granth, p. 722.

72. Ibid., p. 465.

ਭਉ ਬਿਰਥਮਣ ਕਉ ਕਰੁ ਨਾਵਹੁ ਕੋਠਰਿ ਤਰਣੁ ਨ ਆਈ ॥

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਲੀ ਧਨ ਮਨੋ ਫਾ ਖਾਈ ॥

ਐਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਰੇਬਾ ਸੰਜੁ ਤੁਰਕਾ ਭਾਈ ॥ ਫੋਡਨਿ ਪਾਈਯਾ ॥ ਨਾਮਿ ਨਇਐ ਜਾਹਿ  
ਤਰੰਦਾ ॥

Guru Nanak, Adi Granth, p. 471.

73. Manmohan Singh, op. cit., p. 3119.

ਨਜੀ ਹੋਇਨੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਪੁਦਾਇ ॥

ਫੜੀ ਨੈ ਹਰੁ ਕਵਾਏ ॥ ਜੇਨੈ ਪੁਠੈ ਤਾ ਪਰਿ ਸੁਣਾਏ ॥

Guru Nanak, Adi Granth, p. 954.

74. Gopal Singh, *op. cit.*, p. 465.  
 ਮਦਸ ਮਦੈ ਕਰਹਿ ਨਿਵਜ ॥ ਫੁਰੀ ਵਗਇਨਿ ਤਿਨ ਗਣਿ ਤਚ ॥  
 ਤਿਨ ਘਰਿ ਬੁਹਮਣ ਪੁਰਹਿ ਨਦ ॥ ਉਨਾ ਭਿ ਆਵਹਿ ਓਈ ਸਦ ॥  
 ਕੁੜੀ ਰਾਸਿ ਕੁੜਾ ਵਖਲੁ ॥ ਕੁੜੁ ਬੈਲਿ ਕਰਹਿ ਆਹਲੁ ॥  
 ਸਰਮ ਧਰਮ ਆ ਰੇਰਾ ਦੁਰਿ ॥ ਨਾਨਕ ਕੁੜੁ ਰਹਿਯਾ ਭਗਪੁਰਿ ॥,  
 Guru Nanak, Adi Granth, p. 471.
75. Manmohan Singh, *op. cit.*, p. 3120.  
 ਹੇਰੁ ਫਰਕੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥,  
 Guru Nanak, Adi Granth, p. 952.
76. ਸਚੁ ਨਿਨਾਰੈ ਭਹਿ ਰਇਆ ਮਹਿ ਮਰਦੈ ਬਾਹੁਣ ਮਉਨਦੈ ॥,  
Varan Dhai Gurdas, 1:21.
77. ਨਾਨਕ ਦੁਖਦੈ ਵਾਹਿ ਕੈ ਤਿਹਿ ਨਉੜੀ ਮਸੀਤਿ ਉਸਾਰਾ ॥,  
*Ibid.*, 1:20.
78. ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣ ਜਗਤਿ ਕਉ ਪਾਰਿ ਉਤਾਰਾ ॥  
*Ibid.*, 1:29.
79. ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੈਵਲ ਬਖੁਲੁ ॥ ਬਿਗਾਤ ਮਹਿ ਸੋਈ ਨਿਰਬਲੁ ॥  
 the fifth Guru, Adi Granth, p. 281.
80. M.A. Macauliffe, The Sikh Religion Vol. V, p. 324.  
 ਰੇ ਮਨ ਯੋਗੇ ਰਰ ਸੰਨਿਯਆ ॥  
 ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਉਦਯਾ ॥1॥ਰਹਉ ॥  
 ਜਤ ਕੀ ਜਟਾ ਜੈਕ ਕੈ ਮਜਨੁ ਨੈਮ ਕੈ ਨਖਨ ਬਝਓ ॥  
 ਰਿਖਾਨ ਕੁਰੁ ਆਰਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੁਤ ਨਗਉ ॥1॥  
 ਅਨਪ ਆਰਾਭ ਸੁਲਘ ਸੀ ਨਿੰਦਾ ਦਯਾ ਡਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥  
 ਸੀਨ ਸੰਤਿਖ ਸਦਾ ਨਿਰਬਾਹਿਏ ਹ੍ਰੋਏ ਚਿਕੁਣ ਆਤੀਤਿ ॥2॥  
 ਕਾਮ ਕ੍ਰੋਧ ਚੰਦਰ ਨੇਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸੋਊ ਨਯਐ ॥  
 ਤਬ ਹੀ ਆਰਮ ਤਤ ਕੈ ਦਰਸੈ ਪਰਮ ਪੁਰਖ ਕਹ ਪਐ ॥3॥੧॥,  
 Guru Gobind Singh, Dasam Granth, ed. Lal Singh,  
Chorvin Bani Dasam Granth, p. 216.



81. अथर्ववेदो वा लघुः पत्नीकः ॥

Taittiriya Brahmana, quoted in A.S. Altekar, *The Position of Women in Hindu Civilisation*, p. 31.

82. Ashi Yashta, c, X, 54. Quoted in A.S. Altekar, *op. cit.*, p. 31.

83. Gopal Singh, *op. cit.*, p. 1285.

ਅਵਲਿ ਅਨਹ ਨੂਰੁ ਨਿਪਾਇਆ ਕੁਦਰਤਿ ਨੈ ਸਭ ਬੰਦਿ ॥  
 ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਸਭੁ ਉਪਜਿਆ ਕਉਨ ਭਨੇ ਨੈ ਮਇ ॥  
 Nabir, Adi Granth, p. 1349.

84. *Ibid.*, p. 590.

ਏਨੁ ਪਿਤਾ ਏਕਸ ਨੈ ਹਮ ਬਾਰਿਕ ..... ॥,  
 the fifth Guru, Adi Granth, p. 611.

85. M.A. Macauliffe, *op. cit.* (vol. V), p. 275.

ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਚਨੀ ਇਮਮ ਸਢੀ  
 ਮਾਲਮ ਕੀ ਜਾਤ ਸਢੈ ਏਕੈ ਪਹਿਚਾਨੈ ॥  
 ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਕਠੁਲ ਕਹੀਮ ਓਈ ॥  
 ਦੁਸਰੈ ਨ ਭੇਦ ਕੋਈ ਕੁਲ ਕੁਮ ਮਾਲਢੈ ॥,  
 Guru Gobind Singh, Dasam Granth, ed. in Lal Singh,  
*op. cit.*, p. 92.

86. Gopal Singh, *op. cit.*, p. 1190.

ਕੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਾ ਜਾਇ ॥  
 ਤਦੈ ਮੂਲਿ ਨ ਨਕਸਿ ਪਾਇ ॥,  
 Guru Nanak, Adi Granth, p. 1245.

87. *Ibid.*, p. 1191.

ਅਵਲਿ ਮਾਇ ਸਿਫ ਰਸਰੁ ਕੋਇ ॥ ਕਾਨੁ ਰਚੁ ਪੜਯਹਿ ਸੋਇ ॥,  
 Guru Nanak, Adi Granth, p. 1245.

88. G.S. Talib, *op. cit.*, p. 289.  
 ਹੁਰੁ ਪਰਗਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਖਰ ਉਸੁ ਰਾਇ ॥  
 Guru Nanak, Adi Granth, p. 141.
89. Gopal Singh, *op. cit.*, p. 29.  
 ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਰਮਾਇਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਇਐ ॥,  
 Guru Nanak, Adi Granth, p. 26.
90. ਸੰਤ ਹੇਤਿ ਪੁਤਿ ਤਿਕਵਾ ਧਯੇ ॥,  
 Guru Nanak, Adi Granth, p. 224. (For meanings  
 Translation of Adi Granth into Punjabi by Prof.  
 Sahib Singh, Sci Guru Granth Sahib Daroan, vol. II,  
 pp. 370-2).
91. Manmohan Singh, *op. cit.*, p. 2836.  
 ਰਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਯੋਗੁ ॥,  
 Kabir, Adi Granth, p. 871.
92. M.A. Macauliffe, *op. cit.* (vol. V), p. 276.  
 ਜੈਸੇ ਏਕ ਯਾਦ ਤੇ ਰਨੁਕਾ ਕੋਟ ਯਾਦ ਉਠੇ ॥ ਨਿਯਾਚੇ ਹੁਇਨੈ ਫੇਰਿ ਯਾਦ ਮੈ ਮਿਠਾਹਿਠੇ ॥  
 ਜੈਸੇ ਏਕ ਧੁਰ ਤੇ ਯਨੈਕ ਧੁਰ ਪੁਰਤ ਹੈ ॥ ਧੁਰਨੇ ਰਨੁਕਾ ਫੇਰ ਧੁਰ ਹੀ ਸਮਾਹਿਠੇ ॥  
 .....  
 ਤੈਸੇ ਬਿਸੁ ਰੂਪ ਤੇ ਯਥੁਤ ਰੂਤ ਪਛਟ ਹੋਇ ॥ ਤਾਹੀ ਤੇ ਉਪਜ ਸਏ ਤਾਹੀ ਮੈ ਸਮਾਹਿਠੇ ॥,  
 Guru Gobind Singh, Dasam Granth, ed., in Lal Singh,  
*op. cit.*, p. 94.
93. Gopal Singh, *op. cit.* p.524.  
 ਰਜ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਹਨ ਰਮਨਾਰੇ ॥,  
 Guru Nanak, Adi Granth, p. 534.

94. ਫਰੀਦਾ ਜਾ ਨਬੁ ਤ ਨੇ ਹੁ ਕਿਆ ਨਬ ਤ ਕੂੜਾ ਨੇਹੁ ॥  
 94. Sheikh Farid, Adi Granth, p. 1378.
95. Sahib Singh, Sri Guru Granth Sahib Darshan (Punjabi),  
 vol. 10, p. 311.
96. Gopal Singh, op. cit., p. 1029.  
 ਕਈ ਬੈਠਿਠ ਨਾਬੀ ਨਵੈ ਨਬੈ ॥  
 ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਰਿਆਨੀ ਤਿਆਏ ॥,  
 the fifth Guru, Adi Granth, p. 1078.
97. Ibid., p. 1304 and Sahib Singh, op. cit., vol. 10,  
 pp. 215-16.  
 ਕਬੀਰ ਸੁਰਕ ਨਕ ਕੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਇ ॥  
 ਚਰਣ ਕਾਲ ਕੀ ਮਹਿਜ ਮਹਿ ਰਹਉ ਚੀਤਿ ਅਰੁ ਯਾਇ ॥,  
 Kabir, Adi Granth, p. 1370.
98. ਯਾਨ ਅਚਾਰ ਬਿਉਹਾਰ ਹੈ ਜੇਤੇ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਫੇਰ ॥,  
 the fifth Guru, Adi Granth, p. 682.
99. Gopal Singh, op. cit., p. 1190.  
 ਅਕਲਿ ਏਹ ਨ ਯਾਖਿ ਅਕਲਿ ਰਵਾਇਓ ਬਾਇ ॥  
 ਅਕਲੀ ਸਾਹਿਬ ਜੇਵਕਿ ਅਕਲੀ ਪਾਇਓ ਮਾਨੁ ॥  
 ਅਕਲੀ ਪਤਿ ਕੇ ਬੁਠਕਿ ਅਕਲੀ ਕਰਿ ਦਾਨੁ ॥,  
 Guru Nanak, Adi Granth, p. 1245.
100. Ibid., p. 789.  
 ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਰਿਆਨੁ ॥ ਖੀਰਿ ਨੇਹੁ ਝੁਠੁ ਅਭਿਮਾਨੁ ॥  
 ਬਿਨੁ ਨਵੈ ਪਜੁ ਨਹੁ ਨਿਦਾਨਿ ॥,  
 the third Guru, Adi Granth, p. 832.

101. G.S. Talib, op. cit., p. 516.  
 ਅਤਿ ਸੁੰਦਰ ਕੁੰਠੀ ਚਤੁਰ ਮੁਖਿ ਭਿਆਨੀ ਸਨਵੰਤ ॥  
 ਮਿਰਤਕ ਕਹਾਇ ਨਾਲਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਠਵੰਤ ॥,  
 the fifth Guru, Adi Granth, p. 253.
102. Manmohan Singh, op. cit., p. 2240.  
 ਕਾਏ ਚੇ ਬਨ ਖੋਜਨ ਕਾਈ ॥  
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਯੋਧਾ ਤੇਰੀ ਸੰਗਿ ਸਮਾਈ ॥,  
 the ninth Guru, Adi Granth, p. 684.
103. Manmohan Singh and Gopal Singh, op. cit., pp. 1539 & 460.  
 ਹਉਮੈ ਏਈ ਈਧਨਾ ਡਿਰਿ ਡਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥  
 .....  
 ਹਉਮੈ ਦੀਰਘ ਰੇਤੁ ਹੈ ਦਾਜੁ ਭੀ ਇਸ ਮਾਹਿ ॥  
 ਕਿਰਪਾ ਕਰੈ ਜੇ ਅਪਣੀ ਤਾ ਕੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥  
 ਨਾਲਕਾ ਕਰੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥,  
 Guru Nanak, Adi Granth, p. 466.
104. Gopal Singh, op. cit., p. 15.  
 ਤਾਈ ਪਤਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥  
 ਕੇਇੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥  
 ਅਵਰ ਕਜ ਤੇਰੇ ਚਿਤੈ ਨ ਕਾਮ ॥  
 ਮਿਨੁ ਸਬਸੰਗਤਿ ਭਜੁ ਕੇਵਨ ਨਾਮ ॥,  
 the fifth Guru, Adi Granth, p. 12.
105. Ibid., p. 1108.  
 ਕੁਰ ਜੇਵਾ ਤੇ ਭਰਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥  
 ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਜੇ ਏਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥  
 ਭਜਹੁ ਕੇਇੰਦ ਭੁਲਿ ਮਤ ਯਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਨਾਹੁ ॥,  
 Kabir, Adi Granth, p. 1159.

106. Ibid., p. 610.

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਫ ਹਾਰਿਓ ਮਾਸ ਦੇਹ ਨਹੀ ॥  
 ਨਾਲਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਯਾ ਮਿਮਰਤ ਕਹਾ ਨਹੀ ॥,  
 the ninth Guru, Adi Granth, pp. 631-32.

107. Ibid., p. 211.

ਸਾਧੈ ਕੋਬਿੰਦ ਕੇ ਕੁਨ ਕਥਓ ॥  
 ਮਾਨਸ ਜਨਮੁ ਖੋਲ੍ਹੁ ਪਾਇਓ ਬਿਰਧਾ ਕਹਿ ਕਥਯਉ ॥,  
 the ninth Guru, Adi Granth, p. 219.

108. Ibid., p. 820.

ਮਤ ਕੇ ਭਰਮਿ ਭੁਨੈ ਸੰਸਾਰਿ ॥ ਕੁਰ ਬਿਨ ਨੈਇ ਨ ਉਤਰਸਿ ਪਾਇ ॥  
 ਭੁਨੈ ਕਉ ਭੁਰਿ ਮਾਰਯੋ ਪਾਇਯਾ ॥ ਕਥਹ ਤਿਯਾਰਿ ਹਰਿ ਭਫਤੀ ਕਾਇਯਾ ॥,  
 the fifth Guru, Adi Granth, p. 864.

109. Ibid., p. 914.

ਜੈਸਾ ਸਤਿਗੁਰ ਸੁਣੀਦਾ ਤੈਓ ਹੀ ਮੈ ਭੀਠੁ ॥  
 ਵਿਠੁਕਿਯਾ ਮੈਠੇ ਪਹੁ ਹਰਿ ਕਰਕਹ ਕਾ ਬਸੀਠੁ ॥,  
 the fifth Guru, Adi Granth, p. 957.

110. ਬਿਨੁ ਕੁਰ ਦੀਯਿਆ ਨੀ ਕਿਆਠੁ ॥,  
 the fifth Guru, Adi Granth, p. 1140.

111. G.S. Talib, op. cit., p. 18.

ਇਕਾਦੁ ਜਠੈ ਨਾਮ ਹੋਰਿ ਨਮ ਕੇਵਰਿ ਨਮ ਵੀਸ ॥  
 ਨਮੁ ਨਮੁ ਕੇਵਰਾ ਕਾਮੀਯਹਿ ਏਕੁ ਨਾਮ ਜਕਦੀਸ ॥,  
 Guru Nanak, Adi Granth, p. 7.

112. Gopal Singh, op. cit., p. 326.

ਰਮੁ ਜਪਉ ਜੀਅ ਕੈਸੇ ਸੇ ਸੇ  
ਸੁ ਪੁਰਿਨਦ ਜਪਿਓ ਹਰਿ ਜੀ ॥

Kabir, Adi Granth, p. 337.

113. ਸੰਮ੍ਰਿਤ ਵੇਨਾ ਸਚੁ ਨਉ ਵਡਿਅਈ ਵੀਰਚ ॥

Guru Nanak, Adi Granth, p. 2.

114. ਭਰਸਿ ਮਤਿ ਪਯਾ ਹੈ ਸੰਚੇ ॥ ਓਹੁ ਧੋਈ ਨਵੈ ਨੈ ਤਿਨਿ ॥

Guru Nanak, Adi Granth, p. 4.

## CHAPTER V

### HUMAN RIGHTS IN SIKHISM

A right is "just and fair claim to anything whatever; power privilege etc. that belongs to a person by law, nature of tradition; also that to which one has a just claim."<sup>1</sup> And Human means pertaining to mankind.

In the pre-historic times, the eldest male member had absolute rights over his family. The individual living under him had to surrender their individuality in return for the security. The head of the family was called Patriarch. According to Homer, "It was his authority to give law to his children and to his wives."<sup>2</sup> He ruled over his wives and children. There was no question of any rights to individuals. With the passage of time slavery system started. Mighty persons started keeping the other persons, who were mentally or physically weaker, as slaves. 'If there was one institution which was really common to all people of antiquity, it was

Stoics like Zeno, Cicero, Seneca were of the view that, "according to the law of nature, all human beings are equal despite the difference in languages, nationalities and races. All can lead universally one kind of life i.e., a life according to Reason. The civil laws of various states cannot separate them rather they should conform themselves to the Law of Nature.' The Stoics, therefore, drew the conclusion that men should stop living as citizens of various states, under different conceptions of justice and law. Rather they should live as citizens of one world under one Law of Nature. It is for this that the stoics propounded their concepts of universal brotherhood and cosmopolitanism. As members of one great family all men are brothers and equals and have equal rights."<sup>8</sup>

The stoics left an indelible impression on the Roman philosophers. Cicero talked of equality and cosmopolitanism of men. Seneca stressed the right of man and said slave or free-man all must be treated equally.

Saint Augustine introduced the subject very early in the City of God.<sup>9</sup> The central theme is whether there can be a populus without justice. In Cicero's dialogue De Republica it is written- "a people is a multitude of men or an assembly associated together by a common acknowledgement of right (juris) and by a community of interests!



Augustine then proceeds to interpret this Ciceronian statement. "Juris' derived from 'jus', means 'justitia'-"righteousness" or "justice." And he is at pains to show that he believes Cicero meant 'vera justitia'-true righteousness or justice. If legal right must be based on 'justitia' and 'justitia' is, in fact, 'vera justitia', then one vital aspect of 'vera justitia' is surely the recognition which man must accord to the one true God.<sup>10</sup> For Augustine where rights and justice are taken away, the kingdoms are great robberies.

Thomas Aquinas acknowledged the 'equality of all men' and such other rights as were necessary for the development of their personality.

Thomas Hobbes was of the view that "the individual was a creature of passions and moved more by instinct than reason', all his activities were centred on two focal points that is self-preservation and the pursuit of felicity. Hence in the state of nature individuals definitely had the right of life, liberty and also to some extent property."<sup>11</sup>

John Locke was one of the greatest individualistic thinker. He preached that the earth and all the institutions thereof were made for the individual and not the individual for them. Hobbes was also an individualist

but he (Locke) was also authoritarian and an absolutist, who would compromise his individualism for the sake of discipline or order in the state even. The only precious thing for him was the life of the individuals for which he would allow his individuals the right even to resist the state. After all, man would require his liberty, property and other facilities like laws, impartial judges etc. in order to lead a good life.<sup>12</sup>

Situation started changing materially slowly which inundated the world with new ideas in all spheres of human life. In England authoritarian activities of the king Henry II were resented. The king was forced to sign Magna Carta in 1215 A.D., said to be the first mile-stone on the roads of liberties of the people of England. With this no freeman could be captured or imprisoned or outlawed or exiled or in any way destroyed except by the lawful judgement of his peers only. The right of justice was not to be denied to anyone. Magna Carta set a new trend. Then came the Petition of Rights in 1628.

As and when any political philosopher propounded any theory on human rights, the change started. With Hobbes and Locke's efforts came the Bill of Rights in 1689. King James II fled and William and Mary signed that Bill which

gave many rights to the Parliament, a house chosen by the people. With Rousseau came the French Revolution and the French Declaration of the Rights of Man came in 1789. In 1793 more rights such as right to resist oppression, freedom of the press and other civil and political rights were added.

#### THE INDIAN PERSPECTIVE.

Ancient Indian political thinkers approached the problem from quite a different perspective. They usually described not the rights of the citizens, but the duties of the state; the former are to be inferred from the latter. "We are quite in the dark about the details of the political life in the Vedic period. At that time popular assemblies (samities) existed and controlled the king's activity. It is quite possible that not all the inhabitants had the right to become the members of the samiti; only it may have constituted a privileged class corresponding to the aristocratic order."<sup>13</sup> Equality of all citizens before the law did not exist in ancient India, with Brahmins being the privileged class.

"Mahabharata and Digvijayika tell that there prevailed a golden age of harmony and happiness when people led happy and peaceful life, though no government existed (in ancient India) to see that the laws of nature were respected and

followed.<sup>14</sup>

Later, in the times of Mauryan rule, 'Megasthenes leaves no doubt that peace, prosperity and contentment prevailed throughout the empire.'<sup>15</sup> Ashoka worked for the elevation of his subjects and for recognition of the sanctity of life. His policy of non-violence led him to enforce law for the sanctity and security of all living creatures. In short people enjoyed many rights in the Hindu empire.

With the advent of the Muslim rule, in the Delhi Sultanate period the life of Hindus became miserable who did not get much rights especially the right to freedom of practising religion. A tax on their religion called Jazia was imposed. It is so said that "if the revenue collector spits into a Hindu's mouth, the Hindu must open his mouth to receive it without hesitation."<sup>16</sup> The religious and cultural and even social rights of the Hindus were taken away. They were made to lead the lives of slaves. Many a time there were massacre of Hindus. The invasions of Changiz Khan and Timur made the condition of the Hindus more critical. Many of the Hindus were forcibly converted to Islam.

Guru Nanak condemned the atrocities of the rulers of the

Delhi sultanate and later those of the Mughals. He asked them to provide the subjects with certain fundamental rights which any human being must get. Some such rights can be taken out from the Sikh literature and history. These are described as under:

(1) RIGHT TO FREEDOM OF RELIGION:

This was the right which was most forcefully advocated by Sikhism. It was for the sake of this right that the ninth Guru, Tegh Bahadur, laid down his life in 1675 in Delhi. Some Brahmins from Kashmir approached him to save them from forcible conversion to Islam by the then ruler. The Guru himself was not a believer of the faith of those Brahmins but he stood for the right to the freedom of practising any religion and laid down his life for the cause. The tenth Guru writes about this martyrdom in his composition called Bachitra Natak:

It was for sake of the sacred thread and the  
 frontal-mark (of the Hindus),  
 That he performed a great act of chivalry.  
 He suffered martyrdom for the sake of Religion.  
 His head he gave but not his determination.<sup>17</sup>

In Sikhism the main objective of man is to attain oneness with God. God created the world for this very

purpose only i.e., to create the personality of a complete man or saint. This is the religion of man. For the achievement of this objective the right to practise the religion one wants, is very important. The choice should be of the man himself. The third Guru prays to God:

Through whichever Door it (world) comes unto Thee  
Save it that wise, pray.<sup>18</sup>

Guru Nanak condemned the rulers of his times who took away this right of the people, especially that of the Hindus to practise their religion in their own way. He severely criticised the policy of levying tax on the temples and the religious rites of the Hindus. While criticising such tax he says:

And the (Hindu) gods and temples have been taxed  
such is the current way!<sup>19</sup>

Bhai Gurdas, the Sikh theologian and a contemporary of the fifth Guru also condemns the destruction of places of worship of the non-ruling class. He condemns in his first 'Var' the destruction of Hindu temples by the Muslim Rulers.<sup>20</sup>

In the western school of thought many thinkers advocated the right to the freedom of religion.

Though Plato was a great supporter of justice in his ideal state but in older age he held the view about the religion in his book The Laws that "in sub-ideal state religion is subject to the regulation and supervision of the state as Education is'. However Plato forbids the private religious exercises."<sup>21</sup> "The Christians emphasised that spiritual side of man was beyond the scope of the state."<sup>22</sup> According to saint Augustine 'the individuals need the security and order which it (state) provides in order to be free from disturbances and molestation in the performance of their religious duties.'<sup>23</sup> Machiavelli advised his fictional Prince to respect the religion followed by his subjects.<sup>24</sup>

Jean Bodin propounded religious toleration as a matter of policy because during his time (1530-1596) an acute civil war was going on in France. He believed that the state should allow all types of religious sects to flourish in the territory of the state and must not impose any religion of its own on the population.<sup>25</sup>

Thomas Hobbes was of the view that the individual must have full liberty in the sphere of faith. "Leviathan,

(his composition)', wrote Hobbes, 'cannot oblige men to believe...thought is free' Weyper says, he is an opponent of all authority in philosophy, belief, opinion."<sup>26</sup>

"Locke is in fact the first of the English thinkers the basis of whose argument is mainly secular. 'State will not interfere with anybody's soul.'"<sup>27</sup>

Prof. H.J. Laski, a British thinker, referred to three aspects of liberty and those were private, political and economic. "Private liberty means the opportunity to exercise freedom of choice in those areas of life where the results of my effort mainly affect me. Such a thing is religion and the state should not interfere in it."<sup>28</sup>

After the second World War this right was included in the Universal Declaration of Human Rights by the United Nations Organisation in 1948. Article 18 of this Declaration reads "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."<sup>29</sup> Now this right has been included in the constitutions of many countries. In Indian constitution also this right is granted by articles 25-28.<sup>30</sup>



**(2) CULTURAL RIGHTS:**

The Gurus advocated the freedom of culture. Man should be free to follow the culture of his choice and to speak the language he likes. There should not be any interference from the State. Guru Nanak forcefully condemned the rulers of his time for imposing their culture and language on the public. The Hindu culture and their Sanskrit language was looked down upon. He even condemned the Hindus for changing their culture and language under the influence of the ruling Muslim class. Even the gods were changed. To quote Guru Nanak:

Now that the turn of the Sheikhs (Muslim divines)  
has come, the Primal Lord is called Allah;  
And the (Hindu) gods and temples have been taxed:  
such is the current way !

The ablution pot, the prayer, the prayer mat, the  
call to prayer, have all assumed the Muslim  
garbs: even God is now robed in blue (like  
the Mughals did).

And men have changed their tongue and the Muslim  
way of greetings prevails.<sup>31</sup>

In 'Aas Ki Var' also Guru Nanak condemns the change of culture by the Hindus. He says:

Who (Hindu) Decked Himself in (the Muslim) blue  
 and assumed the attributes of a Turk and a Pathan.  
 They seek approval of the Muslim rulers by wearing  
 blue.<sup>32</sup>

In modern times cultural rights have been granted  
 by U.N.O. in article 2, 16 and 22 of the 'Universal  
 Declaration of Human Rights'<sup>33</sup> which were declared on  
 Dec. 10, 1948.

In the Conference of Religion and Peace held in  
 Kyoto (Japan) in October, 1970, it was declared - "Members  
 of this Conference urge religions to use all their moral  
 weight in bringing about an end to cultural discrimination  
 which deprives the common patrimony of humanity of the  
 cultural riches acquired so slowly and so laboriously."<sup>34</sup>

Article 29 of the Indian Constitution guarantees  
 cultural rights to all citizens. The article reads -  
 'Any section of the citizens residing in the territory of  
 India or any part thereof having a distinct language,  
 script, or culture of its own shall have the rights to  
 conserve the same.'<sup>35</sup>

### (3) RIGHT TO BASIC NECESSITIES

In ancient India the rights of people were taken as

the duties of the ruler. The state was to promote Dharma, Artha, Kama, Moksha. In the sphere of Artha came this right of the people to have employment and the things of the basic need. "The state, however, was to secure not only the moral but also the material wellbeing of its citizens. The kingdom of king Parikshit, idealised in the Atharvaveda (xx.127), flowed with milk and honey. All round welfare of the public was clearly regarded as the chief aim of the state during the Vedic and Upanisadic ages, i.e. down to c.600 B.C."<sup>36</sup>

In Sikhism it is the right of the human being to get the things of basic need. The means of subsistence are given by God to His creatures as the fifth Guru says:

In every home rings the Praise of this King  
 in every home are men zealous of Him,  
 He first Provides succour and thereafter createth  
 the creatures.<sup>37</sup>

Kaizir, while addressing God, says that the things of basic needs are his right. If the latter will not give it, the former will ask for it. He demands almost all the things of basic need. He says:

O God, I can worship Thee not on a hungry stomach:  
 Here I give back my rosary to Thee.

.....

O Lord, how can I pull on with Thee?

But, if thou livest not Thyself, I'll make a  
demand on Thee.

I seek no more than two seers of wheat flour,  
With a quarter seer of ghee and a pinch of salt.  
And half a seer of lentils too,

That I can eat my fill two times a day.

I seek a couch too, supported by four legs,  
And a bedding also, along with a pillow.

And, shall I ask not for a quilt too to cover  
my body,

So that attuned to Thee I worship no one but Thee?

No, no, I've shown no covetousness.<sup>38</sup>

Dhanna, in the Adl. Granth, has also demanded for  
certain basic things of daily need as a matter of right.

He says:

I beg of Thee to Bless me with flour, lentils  
and ghee.

That my heart keeps ever pleased with Thee.

And I beg to thee for silken wear and also

footwear,

And the foodgrains too, grown by tilling the

land seven times over.

And, hark, I ask also for a milch cow and a  
 buffalo too,  
 And a fine Arabian horse for me to ride (through  
 Thy wondrous earth)  
 And I ask for a dutiful wife to look after my  
 household:  
 These are the needs of me which I seek from  
 Thee, O my Beneficent God.<sup>39</sup>

The fifth Guru puts a precondition on this right i.e. remembering the Name of God. He says if one remembers His Name then one has every right to get the things of daily need, even to some extent the things of enjoyment. He says:

(Remember the Lord) Whose are all the gift  
 which we receive.  
 Thirty-six kinds of delicious diets to eat,  
 comfortable couches, cool wind, peaceful  
 revelments and enjoyment of sweet pleasure.<sup>40</sup>

In Sikhism it is the duty of every Sikh to give this right to all fellow-men. Even if some one is unable to do any work or has not got any employment, it is the duty of the others to look after him. It was for this purpose that the system of 'Daswand' (to donate one tenth of the total income)

was started. I was only to give the due right to the needy person. Guru Nanak gave the idea of earning one's livelihood through rightful means and to give some part of it as donation or charity.

He alone, O Nanak, Knows the Way,

Who earns with the sweat of his brow and then shares it with the other (the needy).<sup>41</sup>

Ravidas depicts an ideal state where this right of the citizens is well protected and all get what they need.

There abide only the rich and the satiated.<sup>42</sup>

In the U.N's Declaration of Human Rights<sup>43</sup> in 1948, the right to employment and the things of basic need have been included therein under articles 23 and 25.

#### (4) RIGHT TO JUSTICE:

In ancient India it was one of the fundamental aims of the state to promote dharma<sup>44</sup> or justice. In Vedic literature peace, order, security and justice were regarded as fundamental aims of the state. The king or the head of the state was to be like god Varuna, the upholder of the law and order (dhrityavrats); he was to punish the wicked and help the virtuous.<sup>45</sup>

In the western world many political philosophers and thinkers have given their theories on this right from time to time. Plato (427 B.C.) was quite vocal in giving this right to the citizens. In the words of Prof. Barker: "Social justice may be defined as the principle of a society, consisting of different types of men-who have combined under the impulse of their needs for one another, and by their combination in one society, and their concentration of their separate functions, have made a whole which is perfect because it is the product and the image of the whole of the human mind."<sup>46</sup>

St. Thomas Aquinas (1227-1274) following Aristotle defined justice as "the fixed and perpetual will to give to everyone his own right."<sup>47</sup>

For John Locke (1632) justice was "to give every individual the rights of preservation of life, health, liberty, possession, equality and the right to enforce law of nature to safeguard his rights as well as the rights of his neighbour."<sup>48</sup> While for Edmund Burke (1729), men have a right to justice between their fellows.<sup>49</sup>

According to Prof. H.J. Laski (1893), "Every citizen has the right to be provided with judicial safeguards which

can guarantee liberty to the citizens. This means that justice should be administered without fear or favour. It must not be harder upon the poor than upon the rich."<sup>50</sup>

In Sikhism it is the right of the people to get justice. It is indicated by Guru Nanak when he criticises the Kazi who sits as the judge and takes away the right to get justice and sells it to someone who greases his palm. He says:

Kazi sits as a judge

He tells rosary and mutters God's Name.

Taking bribe he usurps the right to justice  
(and does injustice).

If anyone asks for it, he misquotes and reads  
out some aphorism.<sup>51</sup>

It is the state which is to ensure that justice is done to all in the dominion. God Himself is Just. He never does injustice. The culprit can escape the human judge but he can't escape from the Court of God. It is His nature to do full justice to everyone. The fourth Guru says:

One can run away from man's court;

but where is one to go if one runs away from  
the Lord?<sup>52</sup>



The government of this world is only the image of the Government of God which He has created to give justice to the people. Guru Nanak tells:

Thou hast created the Throne to Adjudicate truly.<sup>53</sup>

So God, being Himself truly Just, has given the right to justice to all human beings.

(5) RIGHT AGAINST RACIAL DISCRIMINATION:

Since the Vedic period the Hindu society has been divided into four castes - Brahmin, Kshatriya, Vaishya and Sudra.

"The English word 'Caste' is derived from the Portuguese and the Spanish word 'casta' which means race.<sup>54</sup> It has been used since the middle of the 15th century to denote different classes into which Hindus are divided. Varna or colour and Jati or race are the two commonest words in Indian languages which are interchangeably used to denote 'caste'.<sup>55</sup>

On the authority of the Rig Veda John Murray writes:

When they divided the Purusa, into how many parts did they arrange him? What was his mouth? What his two arms? What are his thighs and feet called?

The Brahmin was his mouth, his two arms were made in rajanya (warrior), his two thighs the vaiya (trader and agriculturalist), from his feet the sudra (servile class) was born.<sup>56</sup>

According to Chandogya Upanisad even man's present caste is pre-determined. For it man's destiny is determined by his Karma:

"Those whose conduct here has been good, will quickly attain a good birth (literally womb), the birth of a Brahmin, the birth of a Katriya or the birth of a Vaiya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, the birth of a hog or the birth of a Candala."<sup>57</sup>

Here Candala is used for the outcaste or Sudra. So it means that a person has some caste from the birth itself. The Laws of Manu hold the divine origin of the caste:

"But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs and feet. To brahmanas he assigned teaching and studying (the veda), sacrificing for their own benefit and for others, giving and accepting of (of alms). The Katriya

be commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Vedas), and to abstain from attaching himself to sensual pleasures; the Vaiya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money and to cultivate land. One occupation only the Lord prescribed to the Sudra, to serve meekly even these (other) three castes."<sup>58</sup>

Manu gives the duty of teaching the Vedas to Brahmana alone.<sup>59</sup> For him Brahmana is the lord of all castes.<sup>60</sup> Whatever exists in the world is the property of the Brahmana.<sup>61</sup>

The Bhagavad Gita also supports the divine origin of the caste system:

"The four castes were emanated by me, by different distribution of qualities and action; know Me to be the author of them, though the actionless and inexhaustible."<sup>62</sup>

Sikhism outrightly rejects the caste-system. All human beings are equal. All are created by God. None is good or bad by birth. It is the actions which make a man good or bad. Nor there is any water-tight compartmentization of the work in different castes. Any body can do any job of his/her choice. Condemning the traditional caste system Guru Nanak says:

Preposterous is caste and the name (glory)  
as source of every creature is One.<sup>63</sup>

Guru Nanak talks about the futility of the castes because,  
as he says, our aim is to get intune with God and in His  
Court there is no caste:

Recognise Lord's light within all and inquire  
not the caste for there is no caste in His world.<sup>64</sup>

Again:

Ask not the caste of anyone,  
Ask in whose heart God has come to dwell.  
Caste is known There by the deeds done by one.<sup>65</sup>

For Guru Nanak, a low caste is one who has forgotten the  
Name of God.<sup>66</sup>

Kabir makes a scathing attack on the caste system.  
He criticises those Brahmins who assume that Godliness  
can be attained by them alone. He tells them that  
none becomes highcaste by birth. Only that person is a  
true Brahmin who attains Godliness. He bitterly  
criticises the superiority complex of the so-called  
Brahmins. To quote him:

In the womb dwelling, the mortal has no lineage  
and caste.

From the seed of the Lord, all have sprung.  
 Say, O Pandit, since when has thou been a Brahman?  
 Waste not thy life by repeatedly calling thyself  
 Brahman.

If thou art a Brahman, born of a Brahmin  
 Mother, then why hast thou not come by some  
 other way?

How art thou a Brahman and how am I a low caste?  
 How am I of blood and how thou art of milk?  
 Says Kabir, only he who contemplates over the  
 Lord is said to be a Brahman among us.<sup>67</sup>

The third Guru, Amardas, says that it is not the  
 right of 'born Brahmin' only to realise God. Any body  
 can realise Him by meditating on His Name and become a  
 true Brahmin. According to Guru Nanak a person who is  
 brave for doing good actions is a true Kshatriya.

He who know Brahman (God) is known as a Brahmin  
 yea, he who is ever attuned to the Lord.  
 And, instructed by the True Guru, he practises  
 Truth and Self-discipline and is rid of the  
 Affliction of Ego.  
 He Sings the Lord's Praise, Gathers the Lord's  
 Praise and Merges in God's Light.<sup>68</sup>



the same body, the same build, a compound of earth, air, fire and water.<sup>70</sup>

From the above study it can be concluded that in Sikhism ~~gkghx~~ high caste is a person who meditates of God's Name. It is the right of all human beings. Anyone can meditate on His Name. So any discrimination on the basis of castes by birth, is strictly prohibited.

Today this right is recognised by U.N. Charter of Declaration of Rights in the article 2 of it.<sup>71</sup>

(6) RIGHT TO PROPER EDUCATION:

In ancient India the right to get education was given only to upper three castes the Brahmin, the Kshatriya and the Vaishya. The Sudras who were placed at the lowest ebb could not get education. Of the three classes only Brahmin had the right to teach. Kshatriya and Vaishya could get education but could not impart it. According to the laws of Manu:

"Let the three twice born castes (varna), discharging their (Prescribed) duties, study (the veda); but among them the Brahmana (alone) shall teach it, not the other two; there is an established rule."<sup>72</sup>

Regarding the aims and ideals of the state Chandogya

Upanisad tells us that "Religion was to be promoted, morality was to be encouraged and education was to be patronised."<sup>73</sup>

In Sikhism all people have right to get education. Guru Nanak laid great stress on the need of education amongst the subjects of his time. The Guru believed that it was because of lack of education that people tolerated the oppressive ways of their ruler. Guru Nanak thus describes the situation in 'Aas Ki Vag':

The subjects are blind and without wisdom  
(or knowledge),  
they satisfy the official's fire of greed and  
bribe (carrion).<sup>74</sup>

The Guru was of the view that had the people got proper education they won't have followed their corrupt masters.

In his Varan Bhai Gurudas mentions about the lack of education amongst the people at the time of Guru Nanak's birth. He says that the subjects were blind because of lack of knowledge and fell owing the falsehood.<sup>75</sup>

The tenth Guru attached great importance to education and learning. He himself got education in



various fields. This he indicates in his autobiography called Bachitra Natak. He patronised scholars. He maintained many scholars in his court. This was to set an example for his Sikhs not to remain illiterate but to get proper education.

In the western school of thought Plato laid great stress on the need of education. Plato suggested spiritual method of education to attain justice. For him, "to make the society harmonious and to bring about unity in the State, proper education is essential. Education reforms the wrong ways of living by altering the whole outlook on life. It is 'an attempt to cure a mental malady by mental medicine' (Barker). Rousseau's perhaps hitting the right mark when he says that 'Republic' (of Plato) is hardly a political work at all, but is the finest treatise on education that ever was written."<sup>76</sup>

Like Plato, Aristotle also regards the state mainly as an educational institution. The main function of the Ideal state of Aristotle is ethical. It aims at inculcating moral values in man. That state is the best state which enables every one to lead a good and happy life. And good and happy life, for Aristotle <sup>is</sup> moral life.<sup>77</sup>

James Mill (1773-1836) said, "all men were by nature

equal and the differences among them were due mainly to education. Education was 'the best employment of all the means which can be made use of by man for rendering the human mind to the greatest possible degree, the cause of human happiness!'<sup>78</sup>

Mill regarded education so essential that he laid a lot of emphasis on the educational qualifications of the voters.<sup>79</sup>

Prof. H. J. Laski (1893-1950) said "Every citizen has the right to education. It is education which makes a man a good citizen. Every citizen is authorised to demand elementary education and it is only when this much has been guaranteed to every individual that provision should be made for higher education for a few individuals."<sup>80</sup>

Like Plato Bertrand Russell also believed that "education is an attempt to touch the evil at its source and to reform the wrong methods of life by altering the whole out-look of life. This, and not violent revolution, or paper legislation is the way out of economic greed and international brutality."<sup>81</sup>

The Universal Declaration of Human Rights of UNO granted the right to education to the individual in

article 26 of it.<sup>82</sup> Constitution of India also provides this right under articles 29 and 30 of it.

(7) EQUAL RIGHTS FOR WOMEN:

In early Vedic period, position of women in Indian society, was good. Though there were stray incidents of unwelcoming the female child but the sacred literature was against it. It was not a general practice. "Some thinkers have even pointed out that a talented and well behaved daughter may be better than a son (Sam. Nik; III 2,6)". In cultured circles such a daughter was regarded as the pride of the family.<sup>83</sup> Women were given proper education to make them properly trained so that they could be successful in their married life. The Atharvaveda observes that a maiden can succeed in her marriage only if she has been properly trained during the period of studentship (brahmacharya).<sup>84</sup>

"In pre-historic times lady poets themselves were composing hymns, some of which were destined to be included even in the Vedic Saehitas. According to the orthodox tradition as recorded in the Sarvanukramanika, there are as many as twenty women among the 'seer' or authors of the Rigveda. Some of these may have been

mythical personages; but internal evidence shows that Lopamudra, Visvavara, Sikata Nivavari and Ghosha, the authors of the Rigveda 1.179, V.28, VIII. 91, IX. 81. 11-20, and X.39 and 40 respectively, were women in flesh and blood, who once lived in Hindu society.<sup>85</sup>

Women freely participated in religious rites and practices. For instance, in more than one place in Ramayana Sita is described as offering her daily Vedic prayers.<sup>86</sup> In some cases men's offerings were not acceptable without the presence of his wife.<sup>87</sup> Satapatha Brahmana holds that 'gods do not accept the oblations offered by a bachelor.'<sup>88</sup>

Even widow remarriage used to take place in the early Vedic India. "Atharvaveda refers to a woman marrying second time. It lays down a ritual to secure the union of the new couple in heaven."<sup>89</sup> Custom of Sati was also not in vogue.

But afterwards the position of women started deteriorating. Slowly and slowly they were reduced to a low caste or equivalent to Sudra. Women started being treated as property which needs protection and it was considered as one of the duties of the king. In Markandeya Purana, "a prince boasts that he never ~~is~~ coveted other men's wives or wealth or anything belonging

to them."<sup>90</sup> According to Agni Purana "woman and animal can be kept as pledge, and interest on them is the seventieth part of their original value. Very probably this is monthly interest."<sup>91</sup>

Women started being treated at par with Sudras. Agni Purana, a work of about eleventh century A.D., holds that "one who commits the murder of a woman shall be required to perform the same kind of penance as is prescribed for the murder of a Sudra."<sup>92</sup>

According to Manu man should not eat the leavings of a woman or a Sudra who are forbidden flesh. In case anyone did not follow the rule he was required to eat barley for seven days as a punishment.<sup>93</sup> According to him the woman and slave have no right to property. "A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong."<sup>94</sup>

This trend was also prevalent in Rome at that time. "According to it (Roman law) the children, the wife, and the slaves of a Roman head of a house (paterfamilias) were equally subject to his unrestricted power (vitae necisque potestas) and equally outside the jurisdiction of the state."<sup>95</sup>

For Manu a woman is never independent. "Her Father protects (her) in childhood, her husband protects her in youth, and her sons protect (her) in old age; a woman is never fit for independence."<sup>96</sup>

In practising religion also she had got no rights. "Even in later Vedic period the Stapatha Brahmana warns that while teaching 'praverjya' the teacher should not look at the woman, the sudra, the dog and the blackbird, because they are untruth."<sup>97</sup> Manu also prescribes like this.<sup>98</sup>

"By the laws of Brahmanes the woman, the sudra and the people of lower classes are deprived of the right to perform fire sacrifice; they can perform other ceremonies without mantras."<sup>99</sup>

"In Gupta and post-Gupta times women and sudras were conceded at least the right to acquire the knowledge of the Puranas. But even in subsequent times it was not permissible to study the Veda near the woman and sudra."<sup>100</sup>

The evil of Sati was in vogue. The widows were burnt alive along with the pyre of their husbands, even against their wishes. According to Angiras "only course which religion has prescribed for a widow is that of Sati."<sup>101</sup> Another evil was Purdah system which was very popular especially amongst Muslims.

In Sikh society women are given high status. The very first Guru, Nanak Dev stood, very strongly, for equal rights to women. He vehemently condemned the low status given to them. He said that it is the woman who gives birth to men, it is she who makes the kings and other great men. Without her man is incomplete. Therefore we must not call her bad. To quote him:

From the woman is our birth; in the woman's  
womb are we shaped.  
To the woman are we engaged; to the woman are  
we wedded.  
The woman is our friend, and from the woman is  
the family.  
If one woman dies, we seek another; through the  
woman are the bonds of the world.  
Why call woman evil who gives birth to kings and  
all?  
From the woman is the woman; without the woman  
there is none;  
Nanak without the woman is the One True Lord  
alone.<sup>102</sup>

Guru Nanak also condemned the idea of impurity of a woman in the days of her menstrual cycle. Guru Nanak said there is no impurity in it. It is a natural cycle.

Actual impurity is in the mouth of a person who tells lies after lies. Impurity is due to bad qualities and not due to natural bodily function.<sup>103</sup>

Then he condemned the idea of impurity after the woman gives birth to child. There was a system to keep woman separate from the rest of the family for some days after the child's birth. She was not allowed to touch anything because her touching anything would render it impure. This impurity was called Sutak. Guru Nanak raised his voice against this evil practice. He said everywhere reproduction is taking place. Even the cow-dung-cakes used to cook food are not free from it. The insects are reproducing, then, there must be impurity. None of the things we eat or use otherwise, is free from life which is multiplying every moment. He told that actual impurity is due to evil thoughts of mind. In Aga Ki Var he says:

If impurity attaches (to life's birth), then  
all, all over, are impure.

In the cow-dung and the wood too is the life  
of worms.

As many are the grains of food, not one is  
without life.

And, is not water life, that bring all to life?



How can then we believe in life's impurity,  
 when impurity is in our bread.  
 Nanak: impurity goes no otherwise save by being  
 wise.<sup>104</sup>

Further the Guru tells about the actual impurity:

The mind's impurity is covetousness, the tongue's  
 impurity is falsehood.  
 The impurity of the eyes is coveting another's  
 woman, beauty and riches.  
 The ear's impurity is to hear and carry tales.  
 Nanak: even the purest of men, thus bound, go  
 to the city of the Dead.<sup>104</sup>

On the basis of these ideas he described Sutak as an  
 illusion of mind:

All idea of impurity is illusion of mind which  
 attacks those who are in the duality of Maya.  
 The creatures take birth and die through His will  
 through His Will one comes and goes.  
 To eat and drink is pure: For the Lord hast Blest  
 us with these in His Mercy.  
 Nanak: they who Realise the Truth through the  
 Guru, to them Impurity sticks not.<sup>105</sup>

Sikhism forbids women to immolate themselves on the pyres of their dead husbands. The third Guru put a complete ban on the Sati system. He says:

A 'Sati' is not she, who burns herself on  
the pyre of her spouse.

Nanak: a 'Sati' is she, who dies with the  
sheer shock of separation.

Again:

A Sati is one who lives Contented and  
embellishes herself with Good Conduct (chaetity).  
And Serves her Lord (Husband) with all her heart  
and Cherishes Him ever.<sup>106</sup>

The fifth Guru also condemned the Sati system and told that it was of no use to burn oneself. One can't reach one's husband. A true Sati is the one who obeys her husband and surrenders to his will and thinks her husband only as her master, just as a Bhagat takes God as his Husband.<sup>107</sup> The system of dowry was also condemned by the fourth Guru.<sup>108</sup>

Man, in Sikhism, is to treat his wife in a rightful manner. He must satisfy himself with his wife only. He must not go out for other women to satisfy his lust. Guru Gobind Singh asked not to think of other women in a lustful manner even in dreams.<sup>109</sup> Bhai Gurdas advises

to treat other women as mothers, sisters or daughters according to their age.<sup>110</sup>

It is not only the woman who has to adjust with her husband but it is both ways. It is a mutual adjustment. The third Guru tells:

They are not said to be husband and wife who merely sit (live) together.

Rather they alone are called husband and wife who have one soul in two bodies."

In Sikhism women have got full religious rights. They cannot only come to the Sikh religious place i.e. Gurdwara but also participate actively in the functions. In Sikh history we can have the examples of Mata Khivi, the wife of the second Guru took active part in the maintenance of the langar i.e. community kitchen. This is confirmed by the Adi Granth.

There are several examples in Sikh history to show that the women worked and cooperated with men, sometimes with greater vigour. Examples of Bibi Bhani, Mata Gujri (the mother of Guru Gobind Singh), Mai Bhago (who fought valiantly at Khidrana, now Mukatsar, at the time of Guru Gobind Singh), Mata Sundri are worth mentioning.

Mata Sundri provided the much needed leadership during the critical period after the demise of her husband<sup>112</sup> Guru Gobind Singh in 1708.

In modern times, the Declaration of Human Rights by UNO declares in its article 2 that all human beings are entitled to the rights listed in the charter without the distinction of race, colour, and language etc.<sup>113</sup>

The Indian constitution also contains similar provisions.

(8) RIGHT TO RESIST OPPRESSION:

Ancient India had a strong tradition of the subjects resisting the tyrannical ruler and his functionaries. There is an ample evidence to support the argument that subjects were advised to resist the tyrants or to leave his territory and shift to better governed kingdom.<sup>115</sup> It was probably hoped that the prospective loss of the revenue might bring the king to his senses. In extreme cases the subjects could even replace the king.<sup>116</sup>

Mahabharata recognises subjects' right to tyrannicide, if there was no other remedy left to them.<sup>117</sup> Some thing

like this is conveyed in the Zafarnama of the tenth Guru Gobind Singh addressed to Aurangzeb, the tyrant ruler of his time. The Guru recommends that when all peaceful means fail to restore peace and order, it is lawful to take to arms.<sup>118</sup>

With this we can draw the inference that sovereignty ultimately rested in people. It was a constitutional right given to them by the scriptures.

In the western school of thought St. Thomas Aquinas (1227-1274) takes it as a duty and not right of the people to resist the tyrant ruler. "If he becomes tyrant and pursues his personal interests it becomes the duty of the subjects to resist. 'It is for this reason that the ~~rights~~ resistance of tyranny is not only a right but a duty."<sup>119</sup>

Thomas Hobbes (1558-1679) was of the view that the sovereign must get absolute powers. But man has entered into contract with the state and surrendered certain rights for the sake of his protection of life. If life is endangered by the sovereign then the people have the right to resist and change him. "... every man has the right to disobey if his sovereign commands him to kill, wound, or maim himself; or not to resist those that assault him; or to abstain from the use of food, medicine or any other thing, without which he cannot live...".<sup>120</sup>



All around, it is the dark night of Falschhood;  
 And Truth? O, where is the moon of Truth?<sup>124</sup>

Guru Nanak blamed the subjects even more. According to him it was the fault of the public which obeyed the orders and showed faithfulness without seeing the right or wrong. In Aas Ki Vag he says:

Avarice and Sin are the king and the minister,  
 and Falschhood is their chief;  
 And Lust is the advisor, and so they all  
 confabulate.

Their subjects too are blind, without wisdom;  
 and like the dead, they dance to their tune  
 (submit to their will).<sup>125</sup>

He calls such men, who, for the sake of piece of bread obey like dogs all the orders of the ruler, whether right or wrong. He forbade to obey the orders of an unjust ruler:

Says Nanak, they are human in form, by name,  
 But in deeds a dog, waiting for the (just or  
 unjust) order at master's door.<sup>126</sup>

Guru Nanak was in favour of taking a stand against the misrule. For this the subjects must be prepared for it and not let the ruler to misuse his authority.

The fifth Guru, Arjan Dev had the boldness to challenge the oppressive ways of the contemporary ruler and in the process faced martyrdom. Hargobind, the sixth Guru had to resort to military action for the purpose.

Guru Tegh Bahadur did not accept the oppressive policy of the ruler of his time and stood against the religious persecution and reign of terror let loose on those who did not conform to the religious policy of the state. The Guru, who believed in the freedom of religions voiced his protest against the policy of Aurangzeb to forcibly convert Hindus to Islam and laid down his life in 1675 to uphold the principle of religious freedom. His son and successor Guru Gobind Singh created the Khalsa and fought against the unjust rule of Aurangzeb, the then ruler. He devoted the best part of his life in fighting against the oppression. Clearly stating his non-submissive rather offensive policy towards the royal oppression he writes in Zafarnama, the epistle of victory:

When all efforts to restore peace  
 Prove useless and no words avail,  
 Lawful is the flash of steel then  
 And right it is the sword to hail.<sup>127</sup>



For him it was better to die while facing such a challenge than to submit to repressive and unjust policies of the contemporary rulers. Even Guru Nanak gives the right to die while facing the challenge, for a righteous cause. He says:

Blessed is the dying of the Hero whose death  
is Approved by the Lord.<sup>128</sup>

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.....

ਧਰਮ ਹੇਤ ਸਚਾ ਬਿਨਿ ਕੀਯਾ ॥ ਸੀਸੁ ਦੀਯਾ ਪਰ ਬਿਰੁ ਤੁ ਦੀਯਾ ॥,

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ਕੁਯਾ ਸਭ ਨਿਵਜ ਮੁਠਾ ਨੀਨ ਕੁਪ ਬਠਵਈ ॥  
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ਨੀਨ ਵਸਤੁ ਪਹਿਰਿ ਰੋਵਹਿ ਪਰਵਾਣੁ ॥  
ਮਠੈ ਘਾਨੁ ਤੈ ਪੁਜਹਿ ਪੁਰਾਣ ॥

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33. .... social and cultural rights indispensable for his  
dignity and the free development of his personality -  
Article 22, Universal Declaration of Human Rights,  
published in T.S. Batra, op. cit., p.251.

34. Homer A. Jack, Religion for Peace, Proceedings of the  
Kyoto Conference on Religion and Peace, p.181.

35. Government of India, Constitution of India.

36. A.S. Altekar, op. cit., p.48.

37. Gopal Singh, op. cit., p.1180.

ਘਟਿ ਘਟਿ ਕਥਾ ਰਜਨ ਨੀ ਚਲੈ ਘਰਿ ਘਰਿ ਤੁਧਰਿ ਉਮਾਰਾ ॥  
ਜੀਅ ਜੰਤ ਸਭਿ ਪਦੈ ਕਰਿਆ ਪੁਸੀ ਕਿਸੁ ਸਮਾਰਾ ॥,  
the fifth Guru, Adi Granth, p.1235.

38. Ibid., p.631.

ਤੁਮੇ ਭਗਤਿ ਨ ਕਹਿ ॥ ਯਹ ਮਾਨਾ ਅਪਨੀ ਕਹਿ ॥  
ਹਉ ਮਥਉ ਸੰਤਨ ਕੇਨਾ ਮਿ ਨਾਹੀ ਕਿਸੀ ਦਾ ਕੇਨਾ ॥1॥  
ਮਥੈ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸਕਿ ॥ ਆਪਿ ਨ ਦੇਹੁ ਤ ਕੇਵਉ ਮਰਿ ॥ ਕਹਉ ॥  
ਦੁਇ ਸੇਰ ਮਥਉ ਕੁਨਾ ॥ ਪਉ ਘਉ ਸੰਠਿ ਨੁਨਾ ॥  
ਅਧ ਸੇ ਕੁ ਮਥਉ ਦਲੈ ॥ ਮੋਕਉ ਕੇਨਉ ਵਖਤ ਗਿਵਲੈ ॥2॥  
ਖਾਣ ਮਥਉ ਚਉਪਈ ॥ ਸਿਰਹਲਾ ਅਵਰ ਤੁਧਈ ॥  
ਉਪਰਿ ਕਉ ਮਥਉ ਮਥਾ ॥ ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਬਥਾ ॥3॥  
ਮਿ ਵਹੀ ਕੇਰਾ ਕਥੈ ॥  
ਇਕ ਨਉ ਤੇਰਾ ਮਿ ਕਥੈ ॥

Kabir, Adi Granth, p.656.

39. Ibid., p.665.

ਕਾਕਿ ਸੀਧਾ ਮਥਉ ਘੀਉ ॥  
ਰਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਕਉ ॥  
ਪਨੀਆ ਵਢਣੁ ਨੀਰਾ ॥ ਅਨਠੁ ਮਥਉ ਸਤ ਸੀਰਾ ॥1॥  
ਕਉ ਭੈਸ ਮਥਉ ਨਵੇਰੀ ॥ ਇਕ ਤਜਨਿ ਤੁਰੀ ਚੀਰੀ ॥  
ਘਰ ਕੀ ਕੀਹਨਿ ਚੀਰੀ ॥ ਜਨੁ ਪੰਨਾ ਕੇਵੈ ਮੰਗੀ ॥2॥1॥.

Channa, Adi Granth, p.695.

40. Mansohan Singh, Sri Guru Granth Sahib (English Version), p.333.

ਜਿਸਦਾ ਦਿਤਾ ਸਭੁ ਨਿਛੁ ਕੈਸਾ ॥ ਫਤਹਿ ਚੀਜ਼ੁ ਭੋਜਨੁ ਖਏ ॥

ਜੇਜ ਸੁਖਲੀ ਸੋਭਨੁ ਪਵਾਸਾ ਸਗਲ ਕੈਸ ਕੰਠ ਕਰਾਸਾ ਸੀਉ ॥

the fifth Guru, Adi Granth, p.100.

41. Gopal Singh, op. cit., p.1191.

ਯਾਨਿ ਖਾਇ ਨਿਛੁ ਹਸਰੁ ਏਇ ॥ ਨਾਕਲ ਰਚੁ ਪੰਦਰਿ ਜੇਇ ॥

Guru Nanak, Adi Granth, p.1245.

42. ਬਿਠਲਾਨ ਸਭਾ ਮਸਹੂਰ ॥ ਉਹੀ ਭਨੀ ਭਾਇ ਮਸੂਰ ॥

Ravidas, Adi Granth, p.345.

43. "Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment" -- Article 23.  
"Everyone has the right to a standard of living adequate for health and well-being of himself and of his family, including food, clothing, housing and medical care...."-  
Article 25, edited in T.S. Betra, op. cit., pp.251-52.

44. Rahabharata XII. 29.112; Suvarna, XIII. 50.63 quoted in N.S.Pankaj, State And Religion In Ancient India, pp.11 and 213.

45. A.S. Aitkar, op. cit., pp.47-48.

न मे स्वैरिणी जन्मपदे न कदर्यै न प्रद्युषे  
वन्महिताभिर्नर्नविद्मन्म स्वैरिणी स्वैरिणी कुतः ।

Chhandogya Upanisad, V.11.5.

46. R.M. Bhagat, op. cit., p.18.
47. Ibid., p.36.
48. Ibid., pp.93-94.
49. Reflections on the Revolution in France, Work III, p.309.  
quoted in R.M. Bhagat, op. cit., p.196.
50. V.D. Mahajan, op. cit., p.475.
51. ਕਜੀ ਹੋਇ ਨੈ ਬਹੈ ਨਿਕਾਇ ॥ ਏਰੇ ਤਸਬੀ ਕਰੈ ਮੁਕਾਇ ॥  
ਕਬੀ ਨੈ ਨੈ ਹੁਕੁ ਕਵਾਏ ॥ ਜੇਰੇ ਪੁਰੈ ਤਾ ਪਤਿ ਸੁਣਾਏ ॥,  
Guru Nanak, Adi Granth, p.951.
52. Gopal Singh, op. cit., p.573.
- ਮਠਸਾ ਨਿਖਰੁ ਦੀਬਲਹੁ ਠੋਈ ਭਜਿ ਕਿਲੈ ਹਰਿ ਦੰਬਲਹੁ ਠੋਈ ਕਿਥੈ ਜਾਇਆ ॥,
- The fourth Guru, Adi Granth, p.591.
53. ਕੁਦਾਰਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਕੋਟਹਾਰੈ ॥,  
Guru Nanak, Adi Granth, p.580.
54. Homo Hierarchicus, Dummont; p.21. Quoted in  
V. Thomas Samuel, One Caste One Religion  
One God, pp.74-75.
55. V. Thomas Samuel, op. cit., p.75.
56. Rig Veda 10:90:11,12. Quoted in S.Radhakrishnan,  
'A Source Book In Indian Philosophy, p.19.

57. Chandogya Upanisad, V.10.8. quoted in S.Redhakrishnan,  
The Principal Upanisads, p.433.
58. The Laws of Manu 1.87-91, translated by Buhlerg;  
Max Muller (ed.), Sacred Books of the East, Vol.xxv,p.24.
59. Ibid., X.1, p.401.
60. Ibid., X.3, p.402.
61. Ibid., I.99, p.26.
62. Bhagavad Gita, 4.13, tr. by Annie Besant and Bhagwan  
Das, p.81.  
 चानुर्वर्ण्यं मया सृष्टं गुणकर्मविभागज्ञाः ।  
 तस्य कर्तारमपि मां विद्वन्कर्तारमप्ययम् ।
63. ਫਰਤ ਜਾਤੀ ਫਰਤ ਨਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਵਉ ॥,  
Guru Nanak, Adl Granth, p.83.
64. ਜਫਰੁ ਜੈਤਿ ਨ ਪੁਛਰੁ ਜਾਤੀ ਆ ਜਾਤਿ ਨ ਰੇ ॥,  
Guru Nanak, Adl Granth, p.349.
65. ਜਾਤਿ ਜਾਮੁ ਨਹ ਪੁਛਿ ਸਚ ਖਜੁ/ਬਤਾਇ ॥  
ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਰੇ ਜਾਮੁ ਰਮਾਇ ॥,  
Guru Nanak, Adl Granth, p.1330.
66. ਖਸਮੁ ਵਿਸਥਰਿ ਤੇ ਮਜਾਤਿ ॥ ਨਾਨਾ ਨਥੈ ਬਾਠੁ ਜਾਤਿ ॥,  
Guru Nanak, Adl Granth, p.10.
67. Manmohan Singh, op. cit., pp.1084-85.



ਕਰਕ ਵਸ ਮਹਿ ਫੁਨੁ ਨਹੀ ਜਾਤੀ ॥  
 ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਰ ਉਤਪਾਤੀ ॥1॥  
 ਕਹੁ ਤੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਤੇ ਹੁਏ ॥  
 ਆਸ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਰ ਮੋਏ ॥1॥ ਕਹਉ ॥  
 ਜੇ ਤੂੰ ਬ੍ਰਹਮਣੁ ਬ੍ਰਹ ਠੀ ਕਾਇਆ ॥  
 ਕਉ ਆਨ ਝਟ ਕਾਏ ਨਹੀ ਕਾਇਆ ॥2॥  
 ਤੁਮ ਕਤ ਬ੍ਰਹਮਣ ਹਮ ਕਤ ਸੁਦ ॥  
 ਹਮ ਕਤ ਨੋਹੁ ਤੁਮ ਕਤ ਦੁਧ ॥3॥  
 ਕਹੁ ਕਬੀਰ ਜੇ ਬ੍ਰਹਮ ਬੀਚਰੈ ॥  
 ਜੇ ਬ੍ਰਹਮਣ ਕਹੀਅਤੁ ਹੈ ਹਮਰੈ ॥4॥ .

Kabir, Adi Granth, p.324.

68. Gopal Singh, op. cit., p.503.

ਬ੍ਰਹਮੁ ਬਿੰਦਿ ਜੇ ਬ੍ਰਹਮਣੁ ਕਹਮਿ ਜਿ ਆਦਿਨੁ ਹਰਿ ਠਿਕਾਇ ॥  
 ਸਤਿਕੁਰ ਪੁਕਿ ਸਚੁ ਸੰਜਮੁ ਕਮਾਏ ਹਉਮਿ ਕੋਕੁ ਤਿਸੁ ਜਾਇ ॥  
 ਹਰਿ ਕੁਠ ਕਾਏ ਕੁਠ ਸੰਕੁਰੈ ਜੋਤੀ ਜੋਤਿ ਮਿਕਾਇ ॥ .

the third Guru, Adi Granth, p.512.

69. Ibid., p.1331.

ਖਡੀ ਜੇ ਜੁ ਕਰਮਾ ਕਾ ਸੁਭੁ ॥ ਪੁੰਨ ਕਾਨ ਕਾ ਕੀ ਸਰੋਬੁ ॥  
 ਮੇਤੁ ਪਾਵਣੀ ਬਸਿ ਦਾਸੁ ॥ ਜੇ ਖਡੀ ਕਰਕਰ ਪਰਵਾਣੁ ॥ .

Guru Nanak, Adi Granth, p.1411.

70. M.A. Macauliffe, The Sikh Religion Vol.VI, p.275.

ਨੇਉ ਭਾਇਓ ਗੁੰਡੀਆ ਜੰਤਮਸੀ ਨੇਉ ਜੋਗੀ ਕਇਓ ॥

ਨੇਉ ਬੁਝਾਰੀ ਨੇਉ ਜਤੀ ਅਨੁਮਲਯੋ ॥

ਗਿੰ ਤੁਕਲ ਨੇਉ ਰਚਨੀ ਆਮ ਮਾਢੀ ॥

ਮਾਸ ਨੀ ਜਰ ਸਏ ਏੀ ਪਰਿਚਾਲੋ ॥

.....

ਏਨੈ ਨੈਨ ਏਨੈ ਕਲ ਏਨੈ ਦੇਹ ਏਨੈ ਬਲ ॥

ਮਝ ਬਦ ਮਾਸ ਜੋ ਮਝ ਨੇ ਰਚਉ ਹੈ ॥

Guru Gobind Singh, Dasa Granth, ed. & trans. by  
Pandit Narsin Singh, pp.84-85.

71. T.S. Batra, op. cit., p.248. "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without any distinction of any kind, such as race, colour, sex, language ....."

72. The Laws of Manu X.1, Max Muller (ed.), op. cit.,  
vol.xxv., p.401.

73. न मे लौने जनपदे न स्वर्गे न मरुयो  
तन्नाहितग्नितविद्वान् श्वेती श्वेती कुतः ।,

Chandogya Upanisad, V.11.5, quoted in A.S.Altkar,  
op. cit., p.48.

74. Manmohan Singh, op. cit., p.1546.

ਸੰਗੀ ਰਧ ਤੇ ਗਿਆਨ ਦਿਹੁਣੀ ਕਹਿ ਭਵੇ ਮੁਰਦਾਉ ॥

Guru Nanak, Adi Granth, p.469.

75. ਪਰਜਾ ਸੰਗੀ ਸਿਖਲਾਨ ਚਿੰਤਾ ਸੂਚੀ ਦੁਆਰਾ ਮੁਮਕਿਨ ਕਰਾਈ ॥

1.30, Vargh Bhai Gurdas, pub. by Shiromani  
Gurdwara Prabandhak Committee, Amritsar, p.15.

76. R.M. Bhagat, op. cit., pp.27-28.

77. Ibid., p.134.

78. V.D. Mahajan, op. cit., p.25.

79. Ibid., p.39.

80. Ibid., p.475.

81. Sukhbir Singh, A History of Political Thought, Vol.2,  
pp.382-83.

82. T.S. Datta, op. cit., p.252.

Article 26i (1) Everyone has the right to education.  
Education shall be free, at least in elementary and  
fundamental stages. Elementary education shall be  
compulsory. Technical and professional education shall  
be made generally available and higher education  
shall be accessible to all on the basis of merit.

(2) Education shall be directed to the full development  
of the human personality and to the strengthening  
of respect for human rights and fundamental  
freedoms. It shall promote understanding,  
tolerance and friendship among all nations, racial  
or religious groups, and shall further the  
activities of the United Nations for the maintenance

of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

83. स्वयं कुलीवित्म् ॥

Kumarsambhava, VI, 63, quoted in A.S. Altekar,

The Position of Women in Hindu Civilization, p.4.

84. ब्रह्मचर्येण स्वयं कुलीवित्त्वेन पितुः ॥,

XI, 5,18. quoted in A.S. Altekar, The Position of Women in Hindu Civilization, p.10.

85. Ibid., p.10.

86. सद्यः प्रलम्बाः स्वयं धवमेत्यनि जानन्ति ।

नदी चेमा शुभजला सद्यः वरवर्णिनी ॥ ,

V. 15, 48. quoted in A.S. Altekar, op.cit., p.11.

87. नक्षत्रस्युत्थो जपः विश्वाः स्तनरमिवात्मानं पश्यते । ,

Altareya Brahmana, I.2.8; quoted in A.S. Altekar,

op. cit., p.197.

88. अथर्ववेदो वेदो पत्नीः । ,

Satapatha Brahmana, V.1,6,

10; quoted in A.S. Altekar, op. cit., p.197.

89. Atharvaveda, ix, 5,27-8; quoted in A.S. Altekar,

op. cit., p.150.

90. kṛta sprha ca na mayā parastriyibhavadīau, Mark.

Purana, 13.13., quoted in R.S. Sharma, Light on Early

Indian Society and Economy, p.23.

91. *septatisu pasustrinam raaya staganapara*, Agni Purana, 253. 63-64. quoted in R.S. Sharma, op. cit., p.26.
92. *Apradustam striyam hatva sudrahatyavratam caret*, Agni Purana, 173.13; quoted in R.S. Sharma, op. cit., p.26.
93. The Laws of Manu, XI.153., Max Muller, op. cit., vol. xxv., p.461.
94. Manu, VIII.416., quoted in Max Muller, op. cit., p.326.
95. William A. Hunter, Introduction to Roman Law, (London, 1934), p.24; quoted in R.S. Sharma, op. cit., p.32.
96. The Laws of Manu, IX.3, Max Muller, op. cit., p.328.
97. *stri sudrah sva krenah sa kunistani na prakset*, xiv.1.1.31, R.S. Sharma, op. cit., p.30.
98. The Laws of Manu, XI.224, Max Muller, op. cit., p.476.
99. Brahma Purana p.572, R.S. Sharma, op. cit., p.31.
100. Ibid., p.31.
101. A.S.Altekar, The position of Women in Hindu Civilization, p.126.
102. Gopal Singh, op. cit., p.467.

ਕੰਠਿ ਕੰਪਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਮੰਠਿ ਵੀਠਿ ॥

ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ॥

ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ॥

ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ॥

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ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ਕੰਠਿ ॥

Guru Nanak, Adi Granth, p.473.

103. ਜਿਉ ਜੇਰੁ ਚਿਰਨਵਣੀ ਆਵੈ ਵਲੈ ਵਲ ॥  
 ਸੁਨੈ ਸੁਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਮੁਆਰੁ ॥  
 ਸੁਚੇ ਏਹਿ ਨ ਆਪੀਆਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਹੋਇ ॥  
 ਸੁਚੇ ਸੇਈ ਨਾਲਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਹੋਇ ॥,

Guru Nanak, Adi Granth, p.472.

104. Gopal Singh, op. cit., p.466.,  
 ਜੇਕਰਿ ਸੁਤਕੁ ਮਨਾਓ ਸਭਤੈ ਸੁਤਕੁ ਹੋਇ ॥  
 ਕੋਹੇ ਅਤੇ ਨਾਕੀ ਅੰਦਰਿ ਟੀਕਾ ਹੋਇ ॥  
 ਕ੍ਰੋਠੇ ਦਏ ਅੰਨ ਨੇ ਜੀਆ ਫਾਲ ਨ ਹੋਇ ॥  
 ਪਹਿਨਾ ਪਈ ਜੀਉ ਹੈ ਜਿਤੁ ਰਰਿਆ ਸਭ ਹੋਇ ॥  
 ਸੁਤਕੁ ਰਿਉ ਰਰਿ ਰਖਿ ਸੁਤਕੁ ਪਵੈ ਰਖੋਇ ॥  
 ਨਾਲਕੁ ਸੁਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨ ਉਤਰੈ ਹੋਇ ॥  
 ਮਨ ਕਾ ਸੁਤਕੁ ਨੇਤੁ ਹੈ ਜਿਹਵਾ ਸੁਤਕੁ ਕੁਤੁ ॥  
 ਅਮੀ ਸੁਤਕੁ ਵੇਖਦਾ ਪਰਤਿਅ ਪਰਧਨ ਰੂਪ ॥  
 ਕੰਨੀ ਸੁਤਕੁ ਕੰਨਿ ਪੈ ਨਾਇਤਬਾਰੀ ਖਾਹਿ ॥  
 ਨਾਲਕੁ ਹੰਸਾ ਅਦਮੀ ਏਏ ਜਾਪੁਰਿ ਜਾਹਿ ॥,

Guru Nanak, Adi Granth, p.472.

105. Sahib Singh, Sri Guru Granth Sahib Darpan  
 (Punjabi Trans. of Adi Granth) Vol.III, p.677.

ਸਭੇ ਸੁਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਨਰੈ ਜਾਇ ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਰਮ ਹੈ ਭਈ ਆਵੈ ਜਾਇ ।  
 ਮਲਾ ਪੀਣਾ ਪਵਿਤੁ ਹੈ ਚਿਤੈਨ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥  
 ਨਾਲਕੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੁਭਿਆ ਤਿਨਾ ਸੁਤਕੁ ਨਾਹਿ ॥,

Guru Nanak, Adi Granth, pp.472-73.

106. Gopal Singh, op. cit., p.747.

ਸਤੀਕਾ ਏਹਿ ਨ ਆਖੀਯਨਿ ਜੇ ਮਕਿਆ ਨਰਿ ਜਨੰਨਿ ॥  
 ਨਾਨਕ ਸਤੀਕਾ ਜਾਈਯਨਿ ਜਿ ਬਰਹੇ ਚੇਟ ਮਰੰਨਿ ॥  
 ਭੀ ਜੇ ਸਤੀਕਾ ਜਾਈਯਨਿ ਸੋਲ ਸੰਤਿਖਿ ਰਹੰਨਿ ॥  
 ਸੇਵਨ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮੁਲੰਨਿ ॥,

the third Guru, Adi Granth, p.787.

107. Sahib Singh, op. cit., vol. II, pp.170-71.

ਦੇਖਾ ਦੇਖੀ ਮਨ ਹਠਿ ਜਲਿ ਜਾਈਯਿ ॥  
 ਪ੍ਰਿਯ ਸੰਗੁ ਨ ਪਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਯਿ ॥  
 ਸੋਲ ਸੰਜਮਿ/ਪ੍ਰਿਯ ਆਗਿਆ ਮਾਠਿ ॥ ਤਿਸੁ ਨਾਰੀ ਹਉ ਹੁਮੁ ਨ ਜਮਾਠਿ ॥  
 ਰਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਯੁ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ ॥  
 ਪੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥,

the fifth Guru, Adi Granth, p.185.

108. ਹੋਰਿ ਮਨੁਮ ਦਸੁ ਜਿ ਰਖਿ ਦਿਖਾਯਹਿ ਸੁ ਰੁਝੁ ਘਰੰਨਾਝੁ ਕਉ ਪਸੈ ॥  
 ਹਰਿ ਪੁਭ ਮੇਰੇ ਬਝੁਕਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨ ਮੇ ਦਸੈ ॥,

the fourth Guru, Adi Granth, p.79.

109. ਨਿਜ ਨਾਰੀ ਕੇ ਸਥਾ ਨੇਹ ਤੁਮ ਨਿਤ ਬਝਿਯਹੁ ॥  
 ਪਰ ਨਾਰੀ ਕੀ ਯੋਜ ਭੁਲਿ ਸੁਪਨੇ ਹੂੰ ਨ ਜੀਯਹੁ ॥,

the tenth Guru Dasam Granth, Charitro pakhyan,  
 chapter 21, verse 51.4. ed. Bhai Chatar Singh  
 Jiwan Singh, p. 842.

110. ਏਖ ਪਰਾਈਆ ਚੰਗੀਆ ਮਵਾਂ ਧੀਆਂ ਭੈਣਾਂ ਜਦੇ ॥,  
Varan Bhai Gurdas, 29:11.
111. Manmohan Singh, op. cit., p.2567.  
 ਧਨ ਪਿਰ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ ॥  
 ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਨਹਿ ਸੋਇ ॥,  
 the third Guru, Adi Granth, p.788.
112. (1) ed. Shamsher Singh Ashok, Nisam te Hukamnam, pp.85-93.  
 (2) ed. Ganda Singh, Hukamnam, pp.196-236.
113. T.S. Batra, op. cit., p.248.
114. Govt. of India, The Constitution of India, 1977, p.6.
115. अदम्यनीलो नृपतिर्वरुं नं भीषयेज्जनः । दाम्नीना निवृत्तवद्विषोऽप्रयत्नः सदा ॥

Sukranitisara, IV.1.3. King Krahnadevaraya of  
 Vijayanagar warns his officers that they should not  
 allow subjects to migrate under such circumstances,  
 but should try to remove their grievances. Quoted  
 in A.S. Altekar, State And Government in Ancient  
 India, p.101.

116. नृपनील बलद्वेषी नृलम्बोऽथ दाम्नीकः । नृपो यदि भवेत् नृ त्येज्जदाम्नीनास्य  
 नत्यदे तथ नृलजं नृबायुसं पुरोहितः । प्रत्यनुमतेन स्वासापयेद्वायुं नृपये ।

Sukranitiser, II.274-5., A.S. Altekar, op. cit.,  
 p.101.



117. अरक्षितारं इतरं विलोप्यरसनायकम् । नै वै राजलिं इत्युः प्रजाः सेनह्य  
निर्घणाम् ।। ,

XIII.86.35-6. A.S. Altekar, op. cit., p.101.

118. ਤੁ ਕਚ ਖਜ ਹਮਾ ਹੋਇਤੇ ਦਰਗੁਜ਼ਸਤ ॥  
ਹਲਲ ਖਸਤ ਬੁਰਦਨ ਬ ਸਮਸੀਰ ਦਸਤ ॥ ,

Guru Gobind Singh, Zafarnama, ed. in Lal Singh,  
Chonvin Beni Dasam Granth, p.484.

119. Sabine, A History of Political Thought, p.256.

Quoted in R.M. Bhagat, op. cit., p.35.

120. Hobbes, Leviathan, Part II, chapter 21, p.204.

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122. T. H. Green, Principles of Political Obligations, p.140.

Quoted in Sukhbir Singh, op. cit., p.139.

123. Gopal Singh, op. cit., p.1229.

ਰਸੈ ਸੋਹ ਮੁਦਮ ਹੁਤੇ ॥ ਜਾਇ ਜਗਾਇਓ ਬੈਠੇ ਹੁਤੇ ॥  
ਚਦਾਤ ਚਰਦਾ ਪਾਇਓ ਘਉ ॥ ਰਤੁ ਪਿਤੁ ਹੁਕਿਹੋ ਚਟਿ ਜਾਉ ॥ ,

Guru Nanak, Adi Granth, p.1288.

124. Ibid., p.137.

ਕਹਿ ਕਹੀ ਰਸੈ ਕਾਛੀ ਧਰਮੁ ਪੰਖ ਕਹਿ ਉਡਰਿਯਾ ॥  
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Guru Nanak, Adi Granth, p.145.

125. *Ibid.*, p.462.

ਨਬੁ ਪਬੁ ਦੁਇ ਰਸਾ ਮਹਤਾ ਨੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥  
 ਨਬੁ ਨੇਬੁ ਸਦਿ ਪੁਕਠਿ ਬਹਿ ਬਹਿ ਨਹੇ ਬੀਚਾਰੁ ।  
 ਜੀੀ ਰਸਤਿ ਰਿਖਲ ਵਿਹੁਈ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥,

Guru Nanak, Adi Granth, pp.468-69.

126. S.G.P.C., Shabdarth Sri Guru Granth Sahib,  
 vol.II, p.350, foot note no.4.

ਮਲਸ ਮੁਰਤਿ ਨਾਲੁ ਨਮੁ ॥ ਕਰਣੀ ਨੁਤਾ ਦਰਿ ਫੁਰਮਾਨ ॥,

Guru Nanak, Adi Granth, p.350.

127. G.S. Bedi, The Epistle of Victory (Eng. Trans. of  
 Zafarnama), p.10.

ਤੁ ਕਸ ਖਸੁ ਹਮਾ ਹਲੇਤੇ ਦਰਗੁਜ਼ਾਰੁ ॥  
 ਹਕਲ ਆਸ ਮੁਰਦਨ ਬ ਸਮਸੀਰਿ ਕਸਤ ॥,  
 Guru Gobind Singh, Zafarnama 1:22, ed. Lal Singh,  
 op. cit., p.484.

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ਮਰਣੁ ਮੁਲਸਾ ਸੁਰੰਘਾ ਕੁਹੁ ਹੈ ਜੇ ਹੋਇ ਮਰਨਿ ਪਤਵਏ ॥,  
 Guru Nanak, Adi Granth, pp.579-80.

## CHAPTER VI

### LAWS OF WAR IN SIKHISM

War is recognised as one of the modes of settling disputes among the belligerent parties or states. According to Encyclopaedia of Religion and Ethics, "The term 'war' is popularly applied to any conflict between nations, communities, or other large social groups in which violence is used for the settlement of a quarrel".<sup>1</sup> Defining war in legal words, T.J. Laurence says, "War is a contest carried on by public force between states, or between states and communities having with regard to the contest the rights of states".<sup>2</sup>

The 'Laws of War' is not a new concept altogether. We can find such laws in ancient times. In Greece there was a 'religious association called Amphictyonic Council. The function of this Council was to arbitrate over the disputes amongst the states to avoid war and in case of war to mitigate its horrors by suggesting ways and means

for it, violation of which was forbidden. Peace at any price was preferred. "The chief elements of the code were the rights of the alien, the sacred immunity of the herald, pious treatment of the slain (whose corpses might not be mutilated and should not be left unburied), and merciful treatment of prisoners. Unconditional surrender, if voluntary, carried with it a right to mercy; conditional surrender, if confirmed by an oath, was to be respected; and a captive had a title to be liberated (though it was doubtful if the captor was compelled to accept it) on payment of a fixed sum".<sup>3</sup>

Rome took a solid measure by passing Fetial law under which it was made obligatory that a demand for satisfaction from the enemy be made before the initiation of war. The prisoners of war were to be treated with compassion.

In India Manu suggested many such laws. Some of these are:-

- i. Not to use concealed weapons, arrows smeared with poison or the points of which are blazing with fire.
- ii. Anybody who had surrendered or fled was not to be killed.
- iii. Disarmed or sleeping persons were not to be harmed.
- iv. Wounded were not to be attacked.<sup>4</sup>

In Mahabharata Bhishma asks Yudhishtira not to conquer any territory by unrighteous means:

"A king should never desire to subjugate the earth by unrightful means, even if such subjugation would make him the sovereign of the whole earth. Which king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven".<sup>5</sup> The Mahabharata further holds that disarmed person and one who has surrendered should not be attacked but simply arrested. There should not be any general massacre. Women of the invaded area must not be attacked and the area should not be plundered.<sup>6</sup>

In spite of all the above measures brutalities of war could not be lessened. The reason was that the above laws were rarely put into practice. With a few exceptions we can see in the history that the armies used to plunder the invaded areas. No distinction was made between civilian and military population, religious or non-religious places, etc. According to the Encyclopaedia Britannica, "Identifiable features of the present law can be traced back to ancient times in diverse parts of the world. As a rule, however, the mitigating features of law represented only an ideal, and so the law was actually applied only during wars between kindred people or like civilizations. Such were the conditions that persisted through ancient times into

Middle ages, until prompted by religion and ideas of chivalry on one hand and by the increase of rationalist and humanist sentiment on the other, a substantial body of law had come into being by the late Middle Ages." The brutalities of war can be seen everywhere in the history of mankind. In the Egyptian tradition battle of Megiddo is quoted as an example. In this battle, general massacre was ordered by the king and the invaded area was ransacked.<sup>8</sup>

"The monuments of Assyria and Babylonia as well as the records of the Hebrews bear witness to the barbarity of the Assyrians and certain of the Babylonian monarchs in warfare. The bodies of the slain were often mutilated and rebel captives were impaled and subjected to the most horrible tortures. Those who escaped, were chained and enslaved."<sup>9</sup>

In India we cannot forget the destruction caused by Emperor Ashoka's conquest of Kalinga which was the first major event of his reign. According to Romila Thapar, "The 13th Rock Edict states clearly that this event took place in the ninth year of Asoka's reign, i.e. 260 B.C. The tone of this edict, in which he mentions his regret and remorse at the suffering in Kalinga, is not the regret of a man moved by a passing emotion, but the meaningful

contrition of a man who was consciously aware of the sorrow he had caused".<sup>10</sup> The 13th Edict reads, "The country of Kalinga was conquered when King Priyadarshin, Beloved of the gods, had been anointed eight years. One hundred and fifty thousand were therefrom captured, one hundred thousand were there slain, and many times as many died. Thereafter, now when the country of Kalinga has been acquired...."<sup>11</sup> According to D.R. Bhandarkar, "These are the figures for Kalinga only, and do not include the casualties in the king's army. We thus have to note that even in such a small province as Kalinga, as many as 1,00,000 were killed on the battle field, many times as many died as the result of burning and sacking, and, what is more, no less than 1,50,000 were seized as slaves. Surely, these are appalling figures for a tiny district like Kalinga, and indicate the extreme horrors of war in that ancient period when the weapons of destruction were not so diabolical and deadly as now."<sup>12</sup>

Though after the battle of Kalinga, Ashoka did not fight any battle but war could not be stopped in the times to come. And we can see the horrors of war because of lack of laws of war, especially during medieval period,

of Indian history. We cannot forget the miseries caused by the invasions of Mahmud of Ghazni, Mohammad Ghorî, Timur, Changiz Khan, Babar, Ahmad Shah Abdali and other invaders.

The ancient Indian tradition of ethics of war was further improved upon by the Sikh Gurus. Guru Nanak, the founder of the Sikh faith not only condemned the invasion of India by Babur and the killing of innocent men and women he even goes to the extent of accusing the invader for not following any ethics during his invasions of India. For Guru Nanak there must be some rules and regulations to be followed during war. We can find such indications in the Bani of Guru Nanak wherein he indirectly points to such laws. He tells us as to what should be done and what ought not to be done in the event of war. According to him one should attack only that person or party who has at least equal strength to that of the invader. One should not attack the weaker. To quote the Guru:

If the powerful duel with the powerful, I grieve not;  
But if a ravenous lion falls upon a flock of sheep,  
then the Master must answer.<sup>13</sup>

Actually Sikhism lays great emphasis on peace and war is considered only a last resort as Guru Gobind Singh says in this connection:



When all efforts to restore peace  
 Prove useless and no words avail  
 Lawful is the flash of steel then  
 And right it is the sword to hail.<sup>14</sup>

From this verse the purpose of war is very clear. Sword or force should only be used against tyranny and not for some personal gains. If we look at history, wars have been fought mainly for two causes, one is woman and other is property, it may be territory or any other kind. Nearly all the wars fought, we read in history, have one of these two causes directly or indirectly. But here we see that the Sikh Gurus did not fight for any of these two causes. They fought against tyranny or to save honour, may be of oneself or of any other person. This is also clear from the literal meaning of Kirpan (sword), one of the five symbols of the Khalsa. Literally speaking Kirpan is combination of two words, Kirpa (mercy, grace or kindness) and Aan (honour) or we can say to 'protect the honour' of any one, may be of oneself. Sword is not to be used to frighten anyone as the ninth Guru says:

He, who fears no one, nor makes other afraid,  
 He alone is Wise, O mind he alone Knows his God.<sup>15</sup>

Therefore even if war has to be fought it is only to

establish peace and harmony and not for any personal benefits. It is to be fought for the welfare of the mankind and not for the welfare of a section of people alone. Sikhism stands for Sarbat Da Bhalla (welfare of the whole of humanity) and not for Sikh<sup>an</sup> Da Bhalla (welfare of the Sikhs) only. The sixth Guru, Hargobind, and the tenth Guru, Gobind Singh, fought many wars but they did not make any personal gain. They fought against tyranny and to defend the rights of human beings. So they followed certain laws during the wars they fought and enjoined upon the Sikhs to follow those. The following laws can be mentioned:

1. Not to attack the unarmed or the weak:

War is to be fought for the sake of righteousness and not for oppression. So the Gurus made it a law not to attack any unarmed or weak person who is not fit to fight. This law was indicated by Guru Nanak himself. He said that the mighty person can attack the mighty person but if any mighty person attacks a meek person then it is to be condemned. In the Zafarnama Guru Gobind Singh advises Emperor Aurangzeb not to kill the weak, timid or humble. He says that one should not become cruel by doing so. He uses the word Ajiz Kharachi, a Persian word which

means, to commit atrocities on the feeble and the poor!

To quote him:

When with they cruel hands O Alangir  
You do torment the humble and low....<sup>16</sup>

Neither during the period of Guru Hargobind nor in the times of Guru Gobind Singh any weak or unarmed person was attacked. Not even a single instance can be found in any of the battles. In the last battle Guru Hargobind was attacked by Painde Khan but the Guru managed to save himself. When the Guru attacked Painde Khan the latter's horse was killed. In keeping with the ethics of war the Guru also dismounted himself to fight at equal level. Kavi Sohan depicts the situation in Gurbilas Patshahi-6:

The Guru aimed and gave a blow with the left hand  
Painde Khan fell on the ground & began to cry  
The Guru left the horse and came on foot  
and challenged him.<sup>17</sup>

According to Guru Gobind Singh, an innocent person should not be harmed. It was because of this that he condemned the cruel deeds of Aurangzeb in killing Guru's two younger sons who were not at all inimical to the emperor. He called it a hateful deed. One should not quench one's thirst of blood with the blood of some helpless or harmless persons. Of course one can attack

the equal ones. To quote the Guru:

Tho' the voice of my beloved sons  
Thou has O king for ever stilled,  
Of what avail is this hateful deed,  
When I breathe alive fully filled.<sup>18</sup>

## 2. To Challenge before Attack

It was observed as a law that any one should not be attacked without a prior challenge. Enemy is not to be taken unaware of. None is to be attacked from the back. In the Zafarnama Guru Gobind Singh condemned the act of Aurangzeb's army who attacked the Guru's army without any challenge. The Guru writes:

What more forty famished men can do  
In a bloody combat of hellish hue  
When a million armed foes pounce  
Unawares upon them in moments few<sup>19</sup>

From the Sikh chronicles we learn that Guru Hargobind attacked Pains Khan after challenging him properly. The Guru allowed Pains Khan to attack him thrice. Only after that the Guru attacked and killed him. Kavi Sohan thus depicts the situation:

'O Guru ! Where is thy strength thou art remaining  
in the back field  
Now I am going to retaliate; stop my blow !

Then Painde thrust with his sword in anger, but  
 the Guru stopped it with his stirrup  
 The second blow the Guru stopped on his shield,  
 Painde Khan got frustrated  
 Painde Khan lost the privilege of his three blows in vain  
 The Guru left the horse and challenged him thus  
 'Face my blow O Khan ! with all thy might !  
 The Guru wielded his sword so swiftly as it was a  
 light wire.  
 It went through him and the Almighty blessed the  
 Guru with victory.<sup>20</sup>

Similarly, in the battle of Bhangani Guru Gobind  
 Singh allowed Raja Hari Chand to blow three times and after  
 facing three blows the Guru hit back and killed him.  
 The Guru describes in the Bachitra Natak as under:

Hari Chand drew his bow in anger and shot an  
 arrow at my horse first  
 He gave a second shot with his arrow at me, God  
 protected me and it flew past after grazing my ear  
 The third one pierced through my belt  
 The pointed edge touched my body without hurting me  
 God only saved His servant's life  
 When the arrow touched me my wrath aroused  
 I shot <sup>at</sup> him with my arrow and thus killed the  
 warrior Hari Chand.<sup>21</sup>

3. Not to plunder private property or the property of peaceful citizens:

The Sikh Gurus enforced this law in theory as well as in practice. As war is not fought for personal gains, so nothing should be done which is not right. It is not any individual but his unjust policies which are to be attacked. The person who is not committing any unjust act should be saved. The Sikhs under the Gurus never looted any private property or the property of peaceful citizens.

When the commander of Lahore's army, Hussaini looted the Doon area, he looted the property of peaceful citizens even. In the Bachitra Natak, Guru Gobind Singh has condemned his act:

He plundered the Doon and none could challenge him

He divided the booty amongst his ~~army~~men and thus he did this nefarious act.<sup>22</sup>

After the defeat in the battle of Mandaul, the Nawab of Lahore sent troops to defeat Guru Gobind Singh but the latter defeated the royal army. The defeated army took to heels but on way back, looted a village Barua out of frustration only. Guru Gobind Singh condemned this act of the defeated army. The Guru said that the royal army could not defeat him and in sheer frustration plundered Barua as a grocer can't eat meat but to quench his taste he satisfies

himself by eating a dish of stones. To quote him:

When he could not be effective here he plundered Barua  
As a grocer, to quench his hunger for meat, eat  
a dish of stones.<sup>23</sup>

#### 4. Due respect of ladies:

In Sikhism women are given a place of honour. Guru Nanak condemned the low status given to them amongst Hindus as well as Muslims. He says:

Why call women evil who gives birth to kings and all?<sup>24</sup>

Not only this but the Gurus laid stress on the preservation of honour of the women. Adultery is strictly prohibited.

The fifth Guru says:

Let his eye not cast a glance at the women folk of others<sup>25</sup>

Bhai Gurdas, a Sikh theologian, says that a Sikh should treat other women either as mothers, sisters or daughters according to the age group:

When we<sup>see</sup> other men's wives beautiful, we should consider them as our mothers, sisters and daughters.<sup>26</sup> Again he says:

Man should be continent with his own wife and  
call others' women as daughter or sister

To covet another's woman is forbidden to a Sikh  
as the Swine is to the Muslim and the cow to the Hindu.<sup>27</sup>

Guru Gobind Singh says:

Let no thought of other women cross even thy dreams  
 And let the wedded spouse be the(exclusive) object of  
 thy Ever-increasing love.<sup>28</sup>

This principle was to be followed in the war times also. In none of the battles the Sikhs ever misbehaved with women. Kavi Santokh Singh wrote in the Surasj Pratap Granth that once some Sikhs asked Guru Gobind Singh that the Muslim soldiers took away the women along with booty, why should not they capture the Muslim women in retreat. But the Guru forbade them and told they have to be persons with higher values of life:

The Sikhs told the Guru that Muslim soldiers raped the Hindus' women

Why not the Sikhs take revenge? Why does the holy Granth forbid this?

The Guru assured, 'I' ve to take you much higher I don't want you to go downwards, that is why I forbid to commit sins.<sup>29</sup>

This law was strictly followed even after the demise of Guru Gobind Singh. The Sikhs saved many a woman during the invasions of Abdali and Durani. Among other things the invaders captured and carried with them a large number of women. It were the Sikhs who used to free those innocent women and restore them to their houses with due honour.



5. To help the belligerent party for the cause of Righteousness

While dealing with the belligerent group the general policy was to attack and finish the enemy. But it was Guru Gobind Singh who set up a unique convention to help even a foe for the cause of righteousness. It was because Guru had no personal enmity with anyone. He was fighting only for the cause of righteousness:

I am estranged with no one: not is any one a stranger unto me.<sup>30</sup>

He had to fight the battle of Bhangani against the Hindu hill chiefs under Bhim Chand which he has described in the eighth chapter of the Bachitra Natak. Since the Guru did not have any personal enmity with the hill chiefs with whom he fought during the battle of Bhangani, he had no hesitation in making a common cause with them during the attack from the Mughal forces which led to the battle of Nandau which he has described in the eleventh chapter of the Bachitra Natak.

6. No violation of Treaty and Agreements

This law has been included in modern International laws of the war but in previous times treaties were respected under compulsions and flouted at convenience. But the Sikh Gurus laid stress on unity of thought, word and deed. According to the Sikh thought once one has made some

commitment one should not run away from One's word. This is to be applied during war also. If one party makes some promises or agreements; it should sincerely honour them. When Aurangzeb promised Guru Gobind Singh that he would not attack the Guru if the latter vacated the fort of Anandpur however the Emperor went back from his promise and his forces attacked the Guru. The Guru criticised this policy in the Zafarnama addressed to the Emperor in following words:

Keep in view thy solemn oaths O King,  
 And abide by them to thy level best  
 Stick to the positions once taken up  
 Within and without the same be you.<sup>31</sup>

Guru Gobind Singh wrote that if he would have made any agreement he would sincerely abide by the same.

Had I even in secret taken oath  
 On the holy Book as didst thou  
 I would never take a single step  
 Beyond the mark set by that vow.<sup>32</sup>

Virtually the whole of the Zafarnama is addressed to Aurangzeb because he had violated the agreement arrived at with Guru Gobind Singh at Anandpur.

7. No Violation of Cease Fire Declaration

This declaration was not fully respected in ancient times; similarly we find a number of instances of violation in medieval India also. But Guru Gobind Singh made it clear that once an end to hostility had been declared, there should be no violation under any pretext. After that peaceful means should be adopted to reach at some settlement already agreed to in principle in such peace making declaration.

In the Zafarnama Guru Gobind Singh called upon Aurangzeb to follow this code. He blamed the Emperor that the latter had violated such a declaration. In the letter the Guru brings to the notice of the Emperor as to how the latter had agreed for an end to hostilities and promised to meet at Kangar after the evacuation of the Anandpur fort by the Guru and the latter broke the promise. Guru Gobind Singh curses this offer in the Zafarnama:

I here quote thy own words O King  
 Sworn and sent to me long before  
 Which were by thyself and thy men  
 Betray'd and relied upon no more  
 \*To Kangar town repair please  
 We shall there welcome you  
 And avail of this opportunity  
 For a parley between us two<sup>33</sup>

The Guru said that once a person has declared an end to hostility and has sworn not to attack, must not attack again. Observing ceasefire was made obligatory. To quote the Guru again:

Whoever in his dealing O Alamgir  
 On his holy Book doth once swear  
 Must never imprison the innocent  
 Nor to shed their blood ever dare<sup>34</sup>

8. No general massacre:

In ancient times during wars, blood of general public was shed mercilessly. Especially, the Muslim invaders massacred the general public in this way. We can find many examples of massacres. In 712 A.D. Mohd. Bin Qasim attacked Sind and killed a large number of Hindus. According to Twarikh-e-Sind<sup>35</sup> he killed 16000 Hindus in the siege of Hiraon fort only. According to one estimate Timur alone killed 77000<sup>36</sup> Hrahmins and 29000<sup>37</sup> women including infants and aged. But Guru Gobind Singh enjoined upon the Sikhs not to kill innocent people. When Aurangzeb was doing so, the Guru condemned his act. In the Zafarnama he wrote him not to kill the innocent people because God's 'Kal'(death) will shed his blood. In verse 66 of the Zafarnama which is in Persian language, he used the word 'Bedareg'<sup>38</sup> which means shedding the blood without looking (blind killings).

In the Dachitra Natak also, Guru Gobind Singh condemned the killing of innocent people of Barua by the son of Dilawar Khan, the Nawab of Lahore. Since Dilawar Khan could not cause any harm to Guru Gobind Singh at Anandpur Sahib, in sheer frustration he killed many innocent people. He writes:

When he could not be effective here he plundered Barua  
As a grocer, to quench his hunger for meat,  
eats a dish of stones.<sup>23</sup>

In the Zafarnama Guru Gobind Singh asked Aurangzeb not to commit cruelties on the humble and low or poor general public who has committed no sin. To quote the Guru

When with thy cruel hand O Alangir  
You do torment the humble and low  
You slash your own oaths one by one  
With the dagger sharp blow by blow.<sup>39</sup>

Much before Guru Gobind Singh, Bhai Gurdas, a Sikh theologian and a contemporary of Guru Arjan and Guru Har Gobind, condemned the general killing in his first 'Var'. When he depicts the situation before the advent of Guru Nanak he tells us that the Muslim invaders and rulers killed innocent people and sin prevailed all over. To quote him:

They slaughter the faultless and the helpless;  
Sin is prevailing on the earth.<sup>40</sup>

There is no example of the Sikh Gurus punishing innocent populace.

9. Not to damage the places of worship:

The history of Muslim rule in India is full of examples of killing of Hindus, demolishing of their temples and erecting mosques in their place. This was because the Muslims took the Hindus as infidels and treated them as their slaves. The Hindus had no right to worship. But Sikhism gives right to worship to every being. Bhai Gurdas condemned demolishing of temples in his first 'Var' while depicting the situation on the eve of Guru Nanak's birth. To quote him:

The (Hindu) temples are razed to the ground,  
And mosques are erected in their place  
The sin is prevailing.<sup>41</sup>

Guru Gobind Singh saw no distinction between temple or mosque. He said that God lives everywhere. He is not only in the temple or in mosque but is all pervasive and immanent. Only man is under the wrong impression. Therefore these places should not be damaged at all. To quote him:

The temple and the mosque are same;  
The Hindu worship and the Musalman prayer are the same;  
all men are the same;  
it is through error they appear different<sup>42</sup>

10. Not to harm persons who have surrendered:

Previously every person from the enemy side was killed even after their surrender. It was only in the Geneva Convention of 1949 that such killings were prohibited. This convention prohibited the violence to life and person of prisoners, taking of hostages and humiliating or degrading treatment. But much before the Geneva Convention the Sikh Gurus laid down the rule that whosoever surrenders must be protected because our Lord also does so;

Whoever seeks Lord's Refuge, him He hugs to His bosom;  
this is the innate nature of the Lord.<sup>43</sup>

Similarly the third Guru, Amardas, says:

And he who seeks Thy Refuge him Thou Redeemest.<sup>44</sup>

In the Zafarnama Guru Gobind Singh hints to this law when he writes that whosoever surrender before Him or takes His refuge or protection, he takes him in His shelter and protects him.<sup>45</sup>

This rule was strictly followed by the Sikhs in wars during the Guru period.

11. Legitimacy of Stratagem and not of deceit

The word stratagem literally means a plan for misleading the enemy or gaining an advantage through some trick. Laying down of ambushes and troops; concealing of military operations through false marches; giving false impression to the enemy about the location of army etc. are internationally recognised means of stratagem. According to Laurence, "Stratagems are

ruses practised on the enemy in order to mislead him and put him off his guard."<sup>46</sup> According to Article 24 of the Hague Regulations of the year 1907<sup>47</sup> the use of stratagems is permitted.

But there is difference between stratagem and deceit. "Helleck observes that Deceit is perfidy whereas 'Stratagem' is not. According to him if any belligerent party violates any promise or undertaking given to his opponent, it is a perfidy and thus it is Deceit."<sup>48</sup> So far as stratagem is concerned, there is no promise or undertaking on the part of any of the belligerent parties and there is only an attempt to mislead the enemy by applying wits more sharply. It is a moral obligation of the belligerent party to fulfil the promise and never to backout from the commitment or the undertaking once given to the opponent. If this moral obligation is not kept, it would amount to deceit." For example when Aurangzeb promised Guru Gobind Singh that he would not attack the Guru in case the latter vacated the Anandpur fort and promised to meet him at Kangar for parleys. But when the Guru left the fort, a large royal force attacked him all of a sudden. Guru Gobind Singh himself wrote in the Zafarnama that royal army consisted of one million soldiers while there were only 40 men with the Guru. This is a clear cut example of deceit. To quote Guru Gobind Singh:

I here quote thy own words O king  
Which were by thyself and thy men



Betray'd and relied upon no more  
 "To Kangar town repair please  
 We shall there welcome you  
 And avail of this opportunity  
 For a parley between us two."<sup>33</sup>

Aurangzeb gave the confidence that none will harm the  
 Sikhs and the former will meet the Guru with a tribute of a  
 thousand pick horsemen. Guru Gobind Singh quotes  
 Aurangzeb:

Accede to my request please  
 In person to confer with me  
 .....  
 There we shall bestow in you  
 .....  
 With a thousand pick horsemen<sup>49</sup>

But the Guru was deceived. He writes that had he been  
 in the place of Aurangzeb he would not have deceived the  
 Emperor. To quote the Guru again:

Had I even in secret taken oath  
 On the holy book as didst thou  
 I would never take a single step  
 Beyond the mark set by that vow<sup>32</sup>

Virtually in whole of the Zafarnama, Guru Gobind  
 Singh criticised bitterly the deceitful manners adopted by  
 Aurangzeb during war.

Stratagems were used by Guru Hargobind as well as Guru Gobind Singh in the wars. Use of them was permissible. For example Guru Gobind Singh left the fortress of Chamkaur, which was surrounded by the royal forces, in a moonlit night. He himself writes about it in the Zafarnama:

When at last sun, the light of world  
 Behind veil of darkness hid his face  
 And moon the glorious queen of nights  
 Went up the sky in her shining grace  
 Lord God the chastiser of proud arms  
 Rescued me safe from the fanatic foes  
 No harm was done not a hair was hurt  
 For grace divine full security bestowed.<sup>50</sup>

It seems that the laws of wars and other ethics and principles to be followed by the belligerent groups as evolved during the Guru period became precursor of the modern conventions of warfare. A careful perusal of the various conventions held in the nineteenth and twentieth centuries shows that some of the laws of war prevalent in ancient Indian Society as also during the Guru period were the basic features of these modern conventions held on warfare.

In nineteenth century many conventions were held. The most important amongst these are the Declaration of Paris of 1856, the Geneva Convention of 1864, the Declaration of St. Petersburg of 1864, the Hague Conventions of 1899 and 1907, the Geneva Protocol of 1925, the Submarine Rules Protocol of 1936 and the four Geneva Red Cross Conventions of 1949. Some of the important existing laws of war passed by these conventions are not to kill the civilians; not to ill treat the prisoners of war; not to sink the merchant ships without securing the safety of the crew; not to use poisonous gases, due regard to be accorded to the women; free treatment to the injured; not to make vehicles and aircrafts, engaged in evacuation of the sick and the wounded target. The purpose of such laws of war is to minimise the suffering of the individuals and to circumscribe the area within which the savagery of armed conflict is permissible.

While it is not possible to enforce the laws of war fully in modern times especially in the view of growing hotton warfare, nonetheless some sort of rules need to be followed while fighting wars. In spite of obvious difficulties and lack of resources compared to the super powers one can not minimise the role of U.N.O. Similarly the Red Cross Movement with all the limitations plays a vital role in minimising the sufferings caused by wars.

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43. Gopal Singh, op. cit., p. 533.  
 ਜੈ ਸਰਣਿ ਅਵੈ ਤਿਸੁ ਨੀਨਿ ਨਵੈ ਇਹੁ ਬਿਰਦ ਸੁਆਮੀ ਸੰਦਾ ॥,  
 the fifth Guru, Adi Granth, p. 544.
44. Ibid., p. 752.  
 ਜੈ ਤੈਰੀ ਸਰਣਯਤੀ ਤਿਨ ਨੈਹਿ ਵਡਾਈ ॥,  
 the third Guru, Adi Granth, p. 792.

45. Guru Gobind Singh, The Zafarnama, pub in Lal Singh, op. cit,  
ਕਸੇ ਖਿਦਮਤ ਅਯਦ ਬਸੇ ਕਲਬੇ ਜਾਂ ਪ. 514  
ਖੁਦਵੈਦ ਬਖਸ਼ੀਦ ਬਰਵੈ ਅਮਾਂ ॥
46. Khanna, Survey of International Law, p. 371
47. Ibid
48. Ibid, p. 372
49. G.S. Bedi op. cit, p. 23
50. Ibid, p. 17

ਚਰਬ-ਜਹਾਂ ਤੂੰ ਸ਼ਦਾ ਬੁਰਦਾਮ ਪੇਸ਼, ਸ਼ਹੇ-ਸਬ ਬਰਾਮਦ ਹਮਾ ਜਲਵਾ ਜੇਸ਼ ॥42॥  
ਨਾ ਪੇਚੀਦਾ ਮੁਏ ਨ ਰੰਜੀਦਾ ਤਨ । ਚਿ ਬੇਰੁ ਖੁਦਵੁਰਦ ਦੁਸ਼ਮਨ ਸਿਕੰਨ ॥44॥,  
Guru Gobind Singh, the Zafarnama, pub. in Lal Singh op. cit,  
p. 492.

CHAPTER VIIRELEVANCE AND IMPACT

Increasing materialism and spread of nuclear weapons is giving birth to a new kind of political philosophy to the world. As a result politics of convenience has come to replace the polity based on ethics and morality. Growing competition between the two super powers and their allies has resulted in piling up of nuclear arms which is posing a major threat to the world peace. The danger of nuclear warfare is best described in the following sentence; "There would be no conquerors in a war without survivors." Apart from this major threat the world at large is passing through a number of other crisis.

The biggest problem is of ever increasing gulf between the 'haves' and the 'have-nots'. Growth of capitalism has engulfed some of the socialist countries as well. And this is resulting into neo-colonialism and another type of imperialism wherein the capitalist countries are trying to dominate the poor and developing countries.

Another problem is that of war crimes. The laws of war are often violated. Undeclared wars, bombardment of non-military areas, violations of ceasefire-declarations and other agreements are often noticed.

Among various reasons for the growing crimes and increasing threat to peace one major cause is that most of the societies the world over have forgotten the essentially peaceful message given to them by their sages and seers. Therefore there is the need to rediscover and understand the political philosophy of thinker's like Plato, Aristotle, St. Augustine and message of peace given by greatmen like Christ, Buddha, Kabir and Nanak.

Political Philosophy of these great thinkers and sages, who taught us to transcend the limits and talk in terms of one nation and one world, can greatly help solve many of the problems of the present world. Since we are

dealing with the Sikh political philosophy and ethics an attempt is made to give an overview of the philosophy of the Sikh Gurus with a view to suggesting how this can help alleviate the sufferings of humanity.

Guru Nanak, the founder of Sikhism, saw the whole world, nay the cosmos, as a single unit which is created by one God, who not only dwells in all but all is his creation, a part of the Creator himself. Such monistic thought and cosmopolitan nature of the Guru's message comes out vividly from the following lines:

Thousands Thy eyes, Thy forms: yet without  
 physical eyes, formless Thou remainest;  
 Thousands Thy lotus feet, Thy senses of fragrance-  
 Yet without visible organs art Thou !  
 Wonderful to me are Thy ways.  
 In all creation shines Thy effulgence -  
 Thou who art light.  
 In Thy light shines all that exists.  
 By the Master's Word is this light made manifest  
 Submission to His will in the Highest prayer-offering.<sup>1</sup>

Universality of the Sikh ideal finds confirmation in the following lines of Bhagat Kabir:

First, God Created His Light; and from it were all men made  
 Yes, from God's Light come the whole universe:  
 so, whom shalt we call good, whom bad?  
 O men, be not strayed by Doubt.

For, the Creator is in the Created, and the Created in  
the Creator, who fill all, all over.

The clay is the same, but fashioned in a myriad shapes:  
So, it avail not to find fault either with the clay-vessels,  
or with the Potter, who moulds them, each in a  
different way.

The One True God is within all, and it is He alone  
who creates all

And whosoever Realises His Will, knows the One alone,  
Yes, he alone is the Servant of God.<sup>2</sup>

Guru Nanak condemned divisions amongst human beings based  
on different races and especially the pride of higher race.  
While denouncing such pride Guru Nanak says:

Caste and dynastic pride are condemnable notions:

The One Master shelters all existence.

Any one arrogating superiority to himself

shall be disillusioned.

Saith Nanak: Superiority shall be determined by God,

crediting such a one with honour.<sup>3</sup>

The third Guru, Ardas, further enhanced the importance  
of the institution of Lāngar with the purpose of giving  
a lasting blow to caste-pride. Guru Gobind Singh gave a  
death blow to the idea of caste-pride by creating the Khalsa.  
After entering the fold of the Khalsa its members were required  
to give up their caste pride and become members of a casteless

society. Spirit of universality of Guru Gobind Singh's message is evident from the Guru's emphasis that different colours and features of human beings are due to different environments in which they live.

Since all human beings are made of the same five elements therefore there is no room for any superiority or inferiority complex among the different beings. Similarly the Guru rejects any discrimination based on religion. To quote him:

The temple and the mosque are the same;  
the Hindu worship and the Musalman prayer are the same;  
all men are same

It is through error they appear different  
Dities, demons, Yakshas, heavenly singers, Musalmans  
and Hindus adopt the customary dress of their  
different countries.

All men have the same eyes, the same ears,  
the same body, the same build, a compound  
of earth, air, fire and water.

Allah and Abhekh are the same;  
The Purans and the Quran are the same;  
they are all alike;  
it is the one God who created all.<sup>4</sup>

Guru Gobind Singh saw one God abiding in all persons round the globe and anyone who meditates on His name could achieve salvation. He did not see any difference amongst

different people in different parts of the world such as: Afghanistan, Arabia, France, Maharashtra, Magadh, Telangana, Bengal, Delhi, England, Rohelkhand, Nepal, China, Manchuria, Tibet, Kamrup, Kanaun etc.<sup>5</sup> He did not made any distinction on the basis of language. Whether one speaks Arabic, or Turkish, Persian, Pahalvi (language of Iran), Pashto, Sanskrit or any other vernacular or godly language makes no difference,<sup>6</sup> since God knows and understands all languages.<sup>7</sup>

Sikhism preaches understanding among different communities and people with different ideologies and lays emphasis on settling difference through mutual discussions. In one of his hymns the fifth Guru, Arjan Dev, advises that in cases of disputes and differences of opinion conflicting parties should sit together and settle their differences after seeking Divine guidance.<sup>8</sup> The biggest problem the world is facing today is lack of mutual understanding. If this ideology of understanding and dialogue is accepted, the danger of destruction which we are facing today would be lessened.

And again, the Sikh philosophy which stands for limited personal property can greatly help lessen the gulf between the 'haves' and the 'have-nots'. The Gurus stood against piling up wealth and worldly riches. According to the Sikh thought every one should get the basic essentials. Kabir, whose teachings are enshrined in the Holy book of the Sikhs, condemns



the accumulation of wealth in the following words:

Kabir: I am a mere puppet of clay, but I'am called a man.  
We stay here for a brief movement, but usurp as much  
as we can !<sup>9</sup>

Much before the introduction of the Marxian idea of state ownership of property the Sikh ideology supported nationalisation of wealth. Emphasis on the rule by the Khalsa in the Sikh political thought should not be taken to mean as rule by the Sikhs. The word Khalsa, taken from the Persian word Khalis, means pure. According to the interpretation well meaning people alone should rule. Another interpretation can be that like Khalsa (crown) lands in medieval India all property should vest with the state.

It is interesting to note that the Sikh thought advocates free flow of goods from one place to another. With the free flow of goods to all corners of the world, the commodities come into the open market. Consequently the producers are constrained to improve the quality in order to make their production face the challenge of the competition. Further such a step was sure to help the lower strata of society who was supposed to pay any duties or sales tax etc. on things of daily needs. It is commonly known that while different kinds of excise and custom duties help the state earn revenue such a practice also leads to smuggling and other illegal activities.

In the ideal kingdom visualised by Bhagat Ravidas there is no such tax:

Begumpura (Griefless) is the name of the town

.....

There is no fear of tax of goods there.<sup>10</sup>

The idea of peasant-proprietor and the land belonging to those who cultivated it<sup>11</sup> was an attempt by the Sikh Gurus to eliminate feudal lords who thrived on the earnings of others.

Sikh Gurus' emphasis on earning one's livelihood through honest means and the dignity attached to manual work the steps which greatly contributed towards strengthening the egalitarian values advocated by the Sikh Gurus. Elevation of Bhai Lehna, later known as Guru Angad Dev, to the position of Guruship by Guru Nanak shows that only an ideal Sikh who ungrudgingly passed the severest tests, could succeed to the highest office of Guruship. This indeed is a unique example where by the Guru bypassed his own sons and appointed some one who truly understood the message, nay become Angad, literally part of the Guru's body. There are a number of other examples which can be quoted from early Sikh history where Guru Nanak and his successors openly sided with the ideal Sikhs compared to wealthy and influential persons of their times. The example of Guru Nanak rejecting the dainty dishes of a rich man named Bhago and eating the simple coarse food offered by a poor carpenter named Lalo points

to the moral that the Guru not only preached honest living but had clearly rejected those who were amassing riches at the cost of others. The Sikh Gurus believed in the basic godness of all human beings because, according to Sikh thought, God dwells in all His creation. It was with this aim in mind that a confirmed thug like Sajjan could be brought on the right path by Guru Nanak. Later, Guru Hargobind reformed a desperado like Bichi Chand and used his services for the good of others.

Since the Sikh Gurus believed that all human beings were the creation of one Father they did not recognise any man-made distinction in the name of religion, language or country. The first words that Guru Nanak, uttered after his enlightenment were: "There is no Hindu, there is no Muslim", meaning thereby that all human beings were equal and wordly labels of 'Hindu' and 'Muslim' had ceased to have any meaning after he had realised the Truth. Therefore it would be wrong to describe the later day conflicts between the Sikh Gurus and the contemporary rulers who happened to be professing Islamic religion, as Sikh - Muslim conflict. It is interesting to mention that when Guru Arjan conceived the idea of building the Harimandir at Amritsar it was a Muslim divine named Mian Mir who laid the foundation stone of this holiest of the holy of Sikh shrines. Again it was saint Mian Mir who tried in vain to intervene and save the life of Guru Arjan, who was ordered to be tortured to death by the contemporary Mughal Emperor, Jahangir.

When Guru Hargobind, came into conflict with Emperor Jehangir, one of the Muslim commanders, Painsde Khan, joined the Guru and fought three battles under Guru's command. There is a strong Sikh tradition which mentions about quite a number of Muslim soldiers serving in the army of Guru Gobind Singh. Paradoxical as it may seem to some of us, these soldiers were allowed to say their prayers in the Muslim style. According to Mahankosh Pir Budhu Shah's four sons and five hundred followers fought under Guru Gobind Singh's command in the battle of Bhangani. An interesting feature of the battles that Guru Gobind Singh fought is that he was not fighting either for territorial gains or other material benefits. His wars were more in the nature of fighting oppression in which the Guru was joined by other conscientious people including Muslims.

It is interesting to know that some of the basic ethical values, which are being preached by international organisations like United Nations, had been successfully implemented by the Sikh Gurus during their own life time. That the Sikh Gurus succeeded in evolving a new kind of political culture and a polity based on ethics is evident from the fact that in their own life-time they were able to establish an ideal society which neither craved for material indulgence nor suffered the agony of deprivation. Following ethics even in the thick of the war were essential. Based on

the principle of equal justice for all the Gurus tried to create a fearless society. Wherein neither could one threaten others nor could he be cowed down by bullies.

The model of such a society was provided by Guru Nanak himself. His major travels and dialogues with the religious teachers of his time being over the Guru settled at a place on the banks of river Ravi and named it Kartarpur, the Guru's abode. It was here that the Sikh values found their practical implementation. An interesting feature of the life at Kartarpur was that the Guru himself worked in the field along with his followers and they all shared the fruit of their labour with others. This egalitarian spirit was continued by the successive Gurus, who all encouraged the dignity of labour, concern for other fellow beings and fighting for just causes, transcending sectarian barriers. The ideology of the Sikh Gurus emerged triumphant when in the Panjab Banda Bahadur succeeded in giving a death blow to the feudal system and by creating a class of peasant-proprietors. The sense of dignity and spirit to resist the unrighteous rulers resulted in the liberation of Panjab from the oppressive rule.

Now that the world is facing the twin challenges of capitalism and communism the ideals of a classless society based on righteousness and freedom of conscience to all as enshrined in the ethical and political values of the Sikh Gurus should provide succour to ailing humanity.

1. G.S. Talib, Sri Guru Granth Sahib(Eng. Trans)Vol 1, p.32  
 ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਰਿ ਕੋਰਿ ਕਉ ਸਹਸ ਮੁਕਤਿ ਨਾਮ ਏਕ ਤੇਹੀ ॥  
 ਸਹਸ ਪਦ ਬਿਮ ਨਾ ਏਕ ਪਦ ਕੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਕੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥  
 ਸਭ ਮਹਿ ਜੋਰਿ ਜੋਰਿ ਹੈ ਜੋਇ ॥ ਤਿਸਦੈ ਚਾਨਿ ਸਭ ਮਹਿ ਚਾਣੁ ਹੋਇ ॥  
 ਕੁਰਸਾਪੀ ਜੋਰਿ ਪਕਾਣੁ ਹੋਇ ॥ ਜੇ ਕਿਹੁ ਭਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥,  
Guru Nanak, Adi Granth, p. 13
2. Gopal Singh, Sri Guru Granth Sahib(Eng Version),p.1285  
 ਅਵਲਿ ਅਨਹ ਨੁਰੁ ਉਪਾਇਆ ਸੁਕਾਰਿ ਕੈ ਸਕ ਬੀ ॥  
 ਏਕ ਨਾਮ ਕੈ ਸਭੁ ਕਠੁ ਉਪਾਇਆ ਕਉਣੁ ਕਰੈ ਕੈ ਮਹਿ ॥  
 ਕੇਗਾ ਮਾਮਿ ਨ ਕੂਨਹੁ ਭਾਈ ॥  
 ਮਾਠਿ ਮਾਠ ਮਾਠ ਮਹਿ ਮਾਠਿ ਪੁਰਿ ਕਹਿਓ ਸੁਭ ਨਾਈ ॥  
 ਮਾਟੀ ਏਕ ਅੰਧ ਭਾਰਿ ਕਹਿ ਸਜੀ ਸਜਾਹਰੈ ॥  
 ਨਾ ਕਠੁ ਪੋਚ ਮਾਈ ਕੈ ਭੰਬੇ ਨਾ ਕਠੁ ਪੋਚ ਕੁੰਡਰੈ ॥  
 ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸਕਾ ਕੀਆ ਸਭ ਕਿਠੁ ਹੋਈ ॥  
 ਕੁਰਮ ਪਕਾਣਿ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹਾਇ ਸੋਈ ॥,  
Bhagat Kabir, Adi Granth, pp. 1349-50
3. G.S. Talib, op. cit., p. 174  
 ਫਕਰ ਜਾਈ ਫਕਰੁ ਕਉ ॥ ਸਕਨਾ ਜੀਆ ਏਕਾ ਭਉ ॥  
 ਅਖਰੁ ਕੈ ਕੈ ਭਨਾ ਕਹਾਏ ॥ ਨਾਠਾ ਕਖਰੁ ਜਪੈ ਜਾ ਪਤਿ ਕੋ ਪਏ ॥,  
Guru Nanak, Adi Granth, p. 83
4. M.A. Macauliffe, The Sikh Religion, Vol V, pp. 275-76  
 ਹੋਰਾ ਮਾਠੀ ਏਈ ਪੁਜਾ ਕੈ ਵਿਵਸ ਓਈ  
 ਮਾਠਾ ਸੀ ਏਕ ਹੀ ਅੰਧ ਕੈ ਪੁਠਾਉ ਹੈ ॥  
 ਕੇਵਤਾ ਅੰਧ ਜੋ ਕੀਠਾ ਕੁਰਾ ਹਿੰ  
 ਨਿਅਠੇ ਨਿਅਠੇ ਕੇਸਨ ਕੈ ਕੇਸ ਕੈ ਪੁਠਾਉ ਹੈ ।  
 ਏਕੋ ਨੈਨ ਏਕੋ ਕਾਨ ਏਕੋ ਕੇਸ ਏਕੋ ਕਾਨ  
 ਖਲ ਏਕ ਅਰਸ ਐ ਅਠ ਕੈ ਕਨਉ ਹੈ ॥

ਅਨਹ ਅਕੇਮ ਐਈ ਪੁਰਾਨ ਸੈ ਤੁਰਾਨ ਓਈ  
ਏਹ ਗੀ ਰੂਪ ਸਬੈ ਏਹ ਗੀ ਬਨਉ ਹੈ ॥16॥86॥,

Guru Gobind Singh, the Akal Ustat, pub. in Lal Singh  
Chonvin Bani Dasam Granth, pp. 83-84.

5. ਪੁਰਬੀ ਨ ਪਾਠ ਪਵੈ ਚੰਗੁਨਾ ਹਿਮਲੈ ਧਿਆਵੈ ਕੇਰ ਕਰਦੇਜੀ ਕੁਨ ਕਵੈ ਤੇਰੇ ਨਾਮ ਹੈ ॥  
ਜੇਗੀ ਜੇਗ ਸਾਧੀ ਪਉਨ ਸਥਾਨਾ ਵਿਰੇਬ ਦਿਤੇਰ ਸਾਧੀ ਆਸਬ ਨੇ ਆਸਸੀ ਆਰਥੀ ਤੇਰੇ  
ਕਰਾ ਨੇ ਫਿਰੰਗੀ ਮਨੈ ਨੀਧਾਰੀ ਤੁਰੇਸੀ ਕਲੈ ਪਕੌਮ ਨੇ ਪਛੌਮੀ ਪੜਲੈ ਨਿਜ ਕਾਮ ਹੈ ॥  
ਮਰਹਰਾ ਅਘੋਤੇ ਤੇਰੀ ਮਰ ਹੈ ਤਪਸਿਆ ਕਰੈ ਇਕੋ ਚਿਨੰਗੀ ਪਹਚਨੈ ਧਰਮ ਧਰਮ ਹੈ ॥  
ਬੰਗ ਨੇ ਬੰਗਲੀ ਫਿਰੰਗ ਨੇ ਚਿਰੰਗਵਲੀ ਚਿਨੀ ਨੇ ਇਨਵਲੀ ਤੇਰੀ ਆਕਾਸ ਮੈਂ ਕੁਨਤ  
ਰੋਹ ਨੇ ਤੁਰੇਤੇ ਮਥ ਰੋਸ ਕੇ ਅਘੋਤੇ ਸੀਯ ਬੰਗਸੀ ਬੁਠਿਤੇ ਪਾਪ ਪੁੰਜ ਨੇ ਮਨਤ ਹੈ ॥  
ਕੋਖਾ ਕੁਨ ਕਵੈ ਚੀਨ ਮਰੀਨ ਨੇ ਸਾਧ ਆਵੈ ਤਿਖਤੀਯਿਆਇ ਕੋਖ ਦੋਹ ਨੇ ਦਨਤ ਹੈ ॥  
ਕਿਨੈ ਤੇਰੇ ਧਿਆਇਓ ਚਿਨੈ ਪੁਰਨ ਪੁਤਪ ਪਾਇਓ ਸਰਬ ਧਨ ਧਮ ਤਨ ਕੁਨੁ ਏ ਕਨਤ  
ਹੈ ॥

Guru Gobind Singh, Dasam Granth, pub by Bhai Chatter  
Singh Jiwan Singh, p. 36

6. ਕਹੂੰ ਆਬਸੀ ਕੋਰਨੀ ਪਾਸਸੀ ਹੈ ॥ ਕਹੂੰ ਪਹਾਵੀ ਪਸਤਵੀ ਸੰਸਕਿਤੀ ਹੈ ॥  
ਕਹੂੰ ਦੇਸ ਕਾਮਿਆ ਕਹੂੰ ਕੇਵ ਬਾਨੀ ॥ ਕਹੂੰ ਰਜ ਬਿਦਯਾ ਕਹੂੰ ਰਜਧਾਨੀ ॥  
Guru Gobind Singh, Dasam Granth, op. cit, p. 22

7. ਸਮਸਤੁਨ ਜੁਬਾ ਹੈ ॥  
Guru Gobind Singh, Jasp Sahib, pub. in Lal Singh, op.  
cit., p. 30

8. ਹੋਇ ਇਕੁ ਮਿਤ੍ਰੁ ਮੇਰੇ ਭਾਈ ਗੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਨਿਵ ਨਾਇ ॥  
ਹਰਿ ਨਾਮੇ ਨੇ ਹੋਵਹੁ ਜੈਤੀ ਕੁਰਮੁਖਿ ਬੇਸਹੁ ਸਰਾ ਵਿਭਾਇ ॥,  
The fifth Guru, Adi Granth, p. 1185
9. Gopal Singh, op. cit, p. 1302  
ਕਬੀਰ ਮਾਟੀ ਨੇ ਹਮ ਪੁਤਰੇ ਮਾਨਸੁ ਕਬਿਉ ਨਉ ॥  
ਚਾਰਿ ਵਿਵਸ ਨੇ ਪਚੁਨੇ ਬਭ ਬਭ ਯਿਹਿ ਠਉ ॥,  
Bhagat Kabir, Adi Granth, p. 1367
10. Manmohan Singh, Sri Guru Granth Sahib(Eng Trans),  
P. 1152  
ਬੰਗਪੁਰਾ ਕਹਰ ਨੈ ਕਉ ॥  
.....  
ਨਾ ਤਸਵੀਯ ਮਿਰਜ ਨ ਮਲ ॥...,  
Bhagat Ravidas, Adi Granth, p. 345
11. ਉਸੁ ਮੇਰ ਕਾਰਣਿ ਰਖਾ ਕੈ ॥  
ਤਿਸੈ ਪਲੈ ਕਛੁ ਨ ਪੌ ॥,  
The fifth Guru, Adi Granth, p. 179



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