

World Peace and Sikhism: Challenges and Response

Thesis

Submitted to the Faculty of Social Sciences in the
Department of Religious Studies,
Punjabi University, Patiala
In Fulfillment of the
Requirements
for the Award
of the
Degree
of

DOCTOR OF PHILOSOPHY

June, 2015

Supervisor :

Gurmeet Singh
Dr. Gurmeet Singh Sidhu

Submitted By :

Gurveen Singh
Gurveer Singh

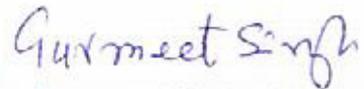


**Guru Gobind Singh Department of Religious Studies,
Punjabi University, Patiala.**

Certificate

It is certified that Mr. Gurveer Singh has worked under my supervision and guidance on his Ph.D. thesis entitled **World Peace and Sikhism: Challenges and Response**. It is further certified that no part of this thesis has been submitted for any other degree/diploma to this or any other university/institution. I find it worthy of submission for Ph.D. degree.

Date 23/06/2015



Dr. Gurmeet Singh Sidhu
Associate Professor
Dept. of Religious Studies,
Punjabi University,
Patiala

World Peace: Studies and Challenges

Peace is the long cherished dream of humanity. It always has been the ultimate human desire. Peaceful co-existence is a prerequisite because of the rise in concern regarding survival of human race. The issue of peace has been discussed at various levels. Scholars are analyzing this problem from social, apolitical, economical, philosophical and religious perspectives. The new century has begun with horrendous acts of violence. It is believed that after the Second World War the 9/11 attacks left a major impact on world politics. This incident has totally polarized the present world along religious lines. An increase in racial tensions has been seen in Western countries where a number of violent crimes linked to September 11 took place. A situation of abhorrence towards other religions has also been noticed in many countries which in turn provide fodder for terrorism. However the concept of peace is not easy to grasp. This chapter deals with the issues of world peace. In this chapter we have tried to explore the concept of peace. This chapter has three parts. Its first part deals with the meaning and concept of peace; second part discusses the problem of world peace from the perspective of Western academics; and the third part understand the concept and problems of peace from Eastern traditions, especially from the Sikh scholars point of view.

I

1.1 Peace : Meaning and Concept

The concept of peace has been used in specific situations. Moreover the dictionary meaning of this concept are not same. *Oxford Advanced Learner Dictionary* defines peace as “a situation or a period of time in which there is no war or violence in a country or an area. The state of being calm or quiet; and the state of living in friendship with somebody without arguing.”¹ *Websters Dictionary* describes six characteristics of peace as :

¹ *Oxford Advanced Learner's Dictionary*, Oxford University Press, New Delhi, 2010, p.1114.

- A state of quiet and tranquility; freedom from disturbance or agitation; calm; repose.
- Absence or cessation of war.
- General order and tranquility; freedom from riot and violence.
- A state of reconciliation after strife or enmity; peaceable and friendly relations; agreement; concord.
- Freedom from mental agitation or anxiety and Spiritual content. ²

Collins Cobuild Advanced Learner Dictionary mentions peace as follows :

- If countries or groups involved in a war or violent conflict are discussing peace, they are talking to each other in order to try to end violence.
- If there is peace in a country or in the world, there are no wars or violent conflicts going on.
- If you disapprove of weapons, especially nuclear weapons, you can use peace to refer to campaigns and other activities intended to reduce their numbers or stop their use.
- If you have peace, you are not being disturbed and you are in calm, quiet surrounding.
- If you have a feeling of peace, you feel contented and calm and not at all worried.
- If there is peace among a group of people, they live or work together in a friendly way and do not quarrel.
- The peace of a particular place is a treaty of an agreement that was signed there, bringing an end of war. ³

Bhai Kahan Singh Nabha defines it as : Sans anger ; Cold ; A corpse ; one in state of complete cessation off the vital functions ; An unperturbed saint, holy man ; One of the nine poetic sentiments with renunciation as its lasting quality; Morally good.⁴

² *The New International Webster's Comprehensive Dictionary of the English Language*, Trident Press International, USA, 2004, p.927.

³ *Collins Cobuild Advanced Learner's Dictionary*, Harper Collins, Glasgow, 2006, p.1057.

⁴ Kahan Singh Nabha, *Encyclopedia of the Sikh Literature*, Punjabi University, Patiala, (Vol.1) , 2006, p. 453.

In general sense, peace is absence of war or conflict but, “Peace is not merely absence of war or of armed conflicts between nations and peoples, it is essentially that social condition which not only prevents armed conflicts, but fosters social harmony within nations and co-operation among the nations.”⁵

According to Alfred North Whitehead peace is “that Harmony of Harmonies which calms destructive turbulence and completes civilization. It is a positive feeling which crowns the 'life and motion' of the soul... It is a broadening of feeling due to the emergence of some deep metaphysical insight, un verbalized and yet momentous in its coordination of values. Its first effect is the removal of the stress of acquisitive feeling arising from the sours preoccupation with itself. Thus peace carries with it a surpassing of personality.”⁶

Mikhail Gorbachev states that, “Peace is not unity in similarity but unity in diversity, in the comparison and conciliation of differences.”⁷

Norman Borlaug states that, “Universal and lasting peace can be established only if it is based upon social justice. If you desire peace, cultivate justice. This is magnificent; no one can disagree with this lofty principle.”⁸

Peace is the behavior through which individuals, families, groups, communities and nations experience low levels of violence and engage in mutually harmonious interactions.⁹

Dr. Zafurulla Khan explains that, “Peace in its true meaning does not comprise solely physical security or absence of war and conflict... Peace means beneficent adjustment and orientation of the individual with and towards on the

⁵ Eugene C. Blake, “Development” In *Religion For Peace: Proceedings of the Kyoto Conference on Religion and Peace*, Homer A. Jack (ed.), Gandhi Peace Foundation, New Delhi, 1973, p.115.

⁶ Alfred North Whitehead, *Adventures of Ideas*, The Free Press, New York, 1967, p.285.

⁷ Mikhail Gorbachev, In *The Words of Peace: The Noble Peace Prize Laureates of the Twentieth Century-Selections from their Acceptance Speeches*, Irwin Abrams (ed.), New Market Press, New York, 2000, p.14.

⁸ Norman Borlaug, In *The Words of Peace: The Noble Peace Prize Laureates of the Twentieth Century-Selections from their Acceptance Speeches*, Irwin Abrams (ed.), New Market Press, New York, 2000, p. 7.

⁹ Peter Verbeek, “Peace Ethology” In *Behaviour*, Vol.145, No.11, November 2008, p.1501.

one side, his creator and on the other side his fellow beings. This applies to the entirety of the concentric relationship between individual and individual, individual and community, community and community, nation and nation in short between the whole of humanity inter se and between man and universe. It comprises all spheres of life- physical, intellectual, moral and spiritual.”¹⁰

According to R.R. Diwakar “Peace is neither only the absence of war nor even only the precondition for all friendliness. It is not a state of restfulness or inactivity. It is a potent dynamism itself, it is coiled power poised to spring into action for further progress and for a determined fight against ignorance, sloth, poverty, meanness, and everything that clogs the path of man to greatness and glory to sublime achievement.”¹¹

Peace scientists comprehend the concept of peace in such a way that it embraces all the dimensions of human life, as John Galtung states, “Peace has to be discussed and understood not as peace among nations, but also as peace within societies among and within human beings and certainly also with nature. It has to be understood in nature space, human space, social space and world space. In all the four spaces, there seem to be two common factors that are necessary conditions for peace: diversity (between the parts, types, actors mentioned above, and symbiosis (the interactive link mentioned above)”¹²

Dr. Avtar Singh defines peace as “the form an ideal and not mere description of some civilization in the distant past or of contemporary social life. Peace is not a state of society but a living relation; not something which prevails but something which lives.”¹³

¹⁰ Zafrulla Khan, “The Fundamental of Peace” In *Religion For Peace: Proceedings of the Kyoto Conference on Religion and Peace*, Homer A. Jack (ed.), Gandhi Peace Foundation, New Delhi, 1973. p.55.

¹¹ R.R. Diwakar, (ed.) Homer A. Jack, *World Religions and World Peace*, Beacon Press, Boston, 1968, p.19.

¹² John Galtung, *Buddhism: A Quest for Unity and Peace*, Honolulu, Hawaii, 1988, p.11.

¹³ Avtar Singh, (ed.) Gurnam Kaur, *Philosophical Perspectives of Sikhism*, Punjabi University, Patiala, 1998, p.139.

Bishop John Wesley Lord defines “peace is best conceived as a process, in which step by step we meet the conditions required to us.”¹⁴

At the political level, “Peace is also described as a society or a relationship that is operating harmoniously and without violent conflict. Peace is commonly understood as the absence of hostility or the existence of healthy or newly healed interpersonal or international relationships, safety in matters of social or economic welfare, the acknowledgment of equality, and fairness in political relationships. In international relations, peacetime is the absence of any war or conflict.”¹⁵

There are also the two perspectives for understanding the concept peace *i.e.* Positive Peace and Negative Peace. “In negative sense, peace means as absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion and social disorder etc. It also means an absence of mental disturbance such as anxiety, worry, restlessness etc. In positive sense, it conveys a state of tranquility, calmness, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity and bliss.”¹⁶

On this basis we can say that peace has two dimensions; inner and outer. Inner peace refers to the qualities when one is free from tensions, anxiety, fear, and lives in a state of harmony, contentment, love, bliss and tranquility. Outer peace demands the state of equality, economic and social justice, and sense of unity in diversity, global order and co-operation.

1.1.1 Peace: A Survey of World Religious Traditions

In Hebrew Tradition the word *Shalom* is used for peace. The Israelities used the Hebrew word *Shalom* to refer to material and spiritual conditions which were connected to each other. Psalm 85 envisages God speaking peace to his people, righteousness and peace united, and the land yielding its increase. It is not only war but

¹⁴ Lord John Wesley, “Inaugural Address” In *World Religions and World Peace*, Homer A. Jack (ed.), Beacon Press, Boston, 1968, p.29.

¹⁵ Accessed from: <http://en.wikipedia.org/wiki/Peace> on 30.04.12.

¹⁶ Prayoon Meelerk, *A Buddhist Approach to Peace*, Amrin Printing Group, Bangkok, 1989, p.16.

also covetousness, false dealing, and priests and prophets who practice abominations and say 'peace when there is no peace' (Jer. 6:14). To the Israelites peace was a social concept; it was visible and produced a harmonious relationship in the family, in local society, and between nations. The salutation *Shalom* expressed the positive aim of encouraging friendly co-operation and living together for mutual benefit."¹⁷

In the New Testament both the Gospels and the Epistles use the "Greek word *eirene* for peace, although Jesus must have used the Aramaic equivalent of the Hebrew *shalom*, and *eirene* is given the positive sense of the Hebrew."¹⁸ Jesus spoke of a New Order, a *basileia*, a Kingdom/Commonwealth of God/the Heavens and 'My kingdom is not of this world'. Bouquet sees Jesus Christ peace in the sense of *agape*, the verbal synonym and embodiment of active good-will, self-giving and all-embracing."¹⁹

The Arabic word *salam* meaning peace has been in general use as a greeting or salutation since the time of Quran.²⁰ According to Islamic thought, "*Salam* (peace) is attainable only when human beings surrender to God's will and live according to God's laws. Peace (*salam*) is not merely an absence of war; it is the elimination of the grounds for strife or conflict, and resulting waste and corruption (*fasad*) they create. Peace, not war or violence, is God's true purpose of humanity."²¹

In Roman tradition the word *pax* is used for peace. "The Roman *pax*, related to *pactum* (*pacta sunt servanda*) was also a direct concept of order (including absence of violence) and unity but no doubt an order and a unity with a center, the center of the Roman Empire. The *pax romana*, then, in the peak period of the Roman Empire (say, under the Antonines) was peace in the sense of absence of violence, but certainly not in the sense of justice and prosperity for the periphery of the Empire

¹⁷ Geoffrey Parrinder, "Peace" In *The Encyclopedia of Religion*, Mircea Eliade (ed.), Macmillan, New York, (Vol.11), 1987, p.221.

¹⁸ Ibid, p.222.

¹⁹ Johan Galtung, "Social Cosmology and the Concept of Peace" In *Journal of Peace Research*, Vol.18, No.2, 1981, p.185.

²⁰ Geoffrey Parrinder, *op.cit.*, p.221.

²¹ Mohammad Abu-Nimer "A Framework for Non-Violence and Peacebuilding in Islam" In *Journal of Law and Religion*, Vol.15, No.1/2 (2000-2001), p. 223.

and the barbarians, at least the distant barbarians, were not included in the pax.”²² The modern notion of peace is also taken from the Latin *pax* which is related with the pact, *Pacta Sunt Servanda* (treaties must be observed). This is the common concept in the Western world. This idea has formed the basis of Western ‘International Law tradition.’ “As a concept it was compatible with the type of system that ultimately proved too exploitative, both of nature and of the internal and external proletariats. At the same time it was a system that facilitated centralized bureaucracy and trade and taxation, enriching a numerically small elite in the center.”²³

In Eastern traditions, *Shanti* and *Ahinsa* usually translated as peace. An investigation of the Vedic *Samhitas*, *Brahmans* and *Srautastras* reveals that “*shanti* implies absence of evil, long life and increase of prosperity, while Indian commentators often rendered to it as *sukha* (comfort, prosperity and happiness).”²⁴ The peace invoked in the Sanskrit texts is one of tranquility, quiet, calmness of mind, absence of passion, aversion of pain, and indifference to the objects of pleasure and pain.²⁵

Jain tradition equates peace with non-violence. Non-violence is the highest virtue in Jainism. The *Prasnavyakarana Sutra* and the *Acaranga Sutra* consider “ahimsa as the foundation of all beings and as the pure and eternal law.”²⁶ Jainism believes that ‘everything possesses a soul. Since the universe is an organic whole, governed by cosmic order, all the living beings in it are fellow members of one another. The universe is a sort of republic of souls, having no creator, and no master except the moral law that governs them.’²⁷ The basic assumption is that we all are souls related with each other, so we should not harm other creatures.

Buddhism understood peace to be “inner”, to be achieved through giving up desires, doctrines and attachment. A man who has no anger, has self-restraint and who is freed through right knowledge, leads the right kind of life, will have a truly peaceful life.”²⁸

²² Johan Galtung, *op.cit.*, 1981, p.187.

²³ *Ibid*, p.187.

²⁴ K. Satchidananda Murty, *The Quest for Peace*, Ajanta Publications, Delhi, 1986, p.xvi.

²⁵ Geoffrey Parrinder, *op. cit.*, p.223.

²⁶ K. Satchidananda Murty, *op.cit.*, 1986, p.xx.

²⁷ A.C. Bouquet and K. Satchidananda Murty, *Studies in the Problems of Peace*, Asia Publishing House, Bombay, 1960, p.176.

²⁸ K. Satchidananda Murty, *op.cit.*, 1986, p.xviii.

II

1.2 Challenges to World Peace: The Western Perspective

In this section we will discuss the major works of Western scholars in context of challenges to world peace.

Samuel P. Huntington

After the end of the Cold War, many scholars spent a good deal of time in understanding the nature of the emerging world order. Francis Fukuyama's "*End of History*"²⁹, Paul Kennedy's "*The Rise and Fall of Great Powers*"³⁰ and many other works have attracted the attention of scholars as well as the general public. Huntington's work also predicts the emerging world order from the civilizational perspective. He writes :

It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.³¹

Huntington presents the data that in the Cold War bipolar world countries are aligned or non-aligned. But after the Cold War countries were not able to categorize themselves hence they face an identity crisis. To resolve this crisis countries will rally "to those [cultures] with similar ancestry, religion, language, values, and

²⁹ Francis Fukuyama, *The End of History and the Last Man*, Avon Books, New York, 1992.

³⁰ Paul Kennedy, *The Rise and Fall of the Great Powers*, Vintage Books, New York, 1989.

³¹ Samuel P. Huntington, *op. cit.*, 1993, p.22.

institutions and distance themselves from those with different ones.”³² The new structure of the civilizations is based around the some countries which are powerful core states. “Countries tend to bandwagon with countries of similar culture and to balance against countries with which they lack cultural commonality. This is particularly true with respect of the core states. Their power attracts those who are culturally similar and repels those who are culturally different.”³³ He argues that Islamic civilization has been unable to form a core state and because of this factor they have not been properly modernize and successfully develop.

He underlines the importance of religion in contemporary world politics. Religion is filling the vacuum which is created by contemporary political ideologies. He writes “Christianity, Islam, Judaism, Hinduism, Buddhism, orthodoxy all experienced new surges in commitment, relevance and practice by erstwhile casual believers.”³⁴ He gives more importance to cultural identities. His main argument is that the people’s lamentation for religion is the sign that they need a new source for identity and a sense of meaning and purpose of life. The new structure of the civilizations is based around the some countries which are powerful core states.

He admits that with the passage of time multicultural world is unavoidable because idea of global umpire has lost its significance. So the security of world requires the acceptance of global multicultural society. He asserts that the clash of the West with other civilizations is “the greatest threat to world peace and the international order based on civilizations is the surest safeguard against a World War.”³⁵ He adds, “the future of both peace and civilization depend upon understanding and cooperation among the political, spiritual and intellectual leaders of the world’s major civilizations.”³⁶

³² Samuel P. Huntington, *The Clash of Civilisations and the Remaking of World Order*, Penguin Books, New Delhi, 1997, p.126.

³³ *ibid*, p.155.

³⁴ *Ibid*, p. 96.

³⁵ *Ibid*, p.321.

³⁶ *Ibid*, p. 321.

The main argument of Huntington thesis is that the forces of modernization have brought out majestic transformation in the economic status of many non-Western countries; hence a sense of cultural superiority is crawling in them. The people and countries with similar cultures are coming together and the differences have been increasing among the peoples and cultures of different civilizations. The earlier strategy of alignment based on ideology is being replaced by the alignment based on culture and civilization. Political boundaries are being reshaped to these cultural, ethnic identities. The fault lines between different civilizations have become the central line of conflict in global politics.

R. Scott Appleby

R. Scott Appleby states that nature of religion is ambivalent. By ambivalent he means that religion can either be used for violence or peacemaking. He asserts that religion can not only generate passion for violence but also can produce passion for peace. He addresses two main questions, First, “why and under what conditions do some religious actors choose the path of violence while others seek justice through nonviolent means and work for reconciliation among combatants?. Second, what might be gained by linking what he calls “nonviolent religious militants” in peace building?”³⁷

He analyses the causes of religious violence and peace building from the same dynamics of religion. He builds his theoretical foundations of ambivalence on Otto’s definition of religion. “Religion is the human response to the reality perceived as sacred”³⁸ Rudolf Otto also describes the feeling of religious experience in the form of “*mysterium tremendum et fascinans* which evokes both terrible dread and fascination.”³⁹ According to Appleby this experience of holy is translated into religion by narrow mental faculties but it can never be cultivated by human rationale and language. The dual nature of

³⁷ R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence and Reconciliation*, Rowman and Littlefield, Lanham, 2000, p.19.

³⁸ Ibid, p.8.

³⁹ Rudolf Otto, *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*, John W. Harvey (trans.), Oxford University Press, Oxford, 1950.

the feeling of the numinous (dread and fascination) and the inability to capture the sacred with human reasons is the main cause of the ambivalent nature of religion and because of this ambivalence religion unleashes the power of destruction and peace building.

He divides religious violence into two categories *i.e.* ethno religious or ethno nationalist violence and second is fundamentalist violence. ‘Ethno religious chauvinism’ he says “occurs in societies in which religious institutions are suppressed or underdeveloped, where religion as an independent cultural and social presence has been weakened by neglect, oppression, or a history of self-subordination to a hostile or indifferent state.”⁴⁰ It means that in this state the self understanding of religious institutions and doctrines unconsciously subordinate to another ideology *i.e.* nation state or the ethnic group. The ethno-religious or ethno-nationalist leaders use religion in the name of sacred wars to take on their opponents. The second type of violence (fundamentalist) is different from ethno-nationalist violence. Because this violence revolves around religious motives. Fundamentalists believe that the cure of modern world problems lies in the reestablishment of religion in society and to eradicate the secular structure.

Further he explains the non-violent religious militancy. The characteristic feature of this kind of militancy is that it “rejects the use of deadly violence, identifies enemies according to their deeds rather than their ethnicity or religion, and seeks reconciliation with those enemies.”⁴¹ These types of movements work for progressive social change. Religions are capable of providing a cultural foundation for peace in their respective societies because it can assist in promoting peace related values as friendship, compassion, humility, service, respect for strangers. He also addresses the role of religious actors in preventing conflicts prevention, mediation and resolution. In conclusion Appleby writes that :

⁴⁰ R. Scott Appleby, *op. cit.*, 2000, p.58.

⁴¹ *Ibid*, p.121.

Ambivalence provides an opening, an opportunity to cultivate tolerance and openness toward the other; indeed, religions, despite the shameful record of a minority of their adherents, are strikingly accomplished in developing their own traditions of peace-related practices and concepts. Lifting up, celebrating, and empowering those elements of the religious community are acts of civic responsibility in today's world.⁴²

Therefore, he sees the ambivalence as an opportunity to create an environment of peace and justice. Appleby suggests the “promotion of education in creating more religious actors who have better understanding of their respective religious traditions especially in the matters of peace and conflict resolution.”⁴³ He also offers practical suggestions to develop the understanding of other religions and to reduce conflict.

Mark Jergensmeyer

Mark Jergensmeyer writes on religious violence, conflict resolution and South Asian Religions and politics. His book “*Terror in the Mind of God: The Global Rise of Religious Violence*” is the centre of our review because this book presents his understanding on the issues of religion, violence, politics and society. Peter J. Wooley gives his view on this book, “Terror in the Mind of God was prepared when terrorism studies barely interested the news media...and when those who studied the phenomenon were still suspected of an odd and unhealthy fascination with a laughable, lunatic fringe”⁴⁴ Jergensmeyer divides this book in two main parts and eleven chapters. In first section author has done an empirical study of various traditions which engaged in violence. These traditions are, Christian, Islamic, Buddhist, Judaism, and Sikhism. Jergensmeyer examines the cases through personal interviews of many people engaged in, or somehow

⁴² Ibid, pp.306-7.

⁴³ Ibid, p.285.

⁴⁴ Peter J. Wooley, *The Journal of Conflict Studies*, Vol.22, No.2, Fall. 2002, pp.152-53.

support the use of violence for religious purpose. The second section examines the logic of religious violence and explains the methods through which the drama and ritual of religion plays an important part in the theatre of terror.

In this book he deals with the two main questions: “Why does religion seem to need violence, and violence religion, and why is a religious mandate for destruction accepted with such certainty by some believers?”⁴⁵ He analyses Christian (reconstruction theology, Christian Identity, abortion clinic attacks, the Oklahoma City bombing, Northern Ireland), Judaism (Baruch Goldstein, the assassination of Rabin), Islam (World Trade Center bombing in 1993, Hamas suicide bombers), Sikhism (assassinations of Indira Gandhi and Beant Singh), and finally Buddhism (Aum Shinrikyo). He interviewed the religious leaders who indulged in religious violence and sees a common pattern of thinking in their justification of violence. They think that people of secular mentality are “Just moving like dead bodies.”⁴⁶

He coined a term ‘cosmic war’ to make explicit the logic of religious violence and try to understand the logic and psychology of the terrorists. He rejects the prevalent notion of the scholars who see religious violence as irrational hence incomprehensible. Religious terrorists wage a cosmic war against the evil and in this war they think that their defeat is impossible. Jergensmeyer understands religious violence as symbolic politics, in which religious actors transfer cosmic battleground from the metaphysical to mundane, from the temporal and spiritual realm to the contemporary and political. He says that there is a common syndrome among religious terrorists that “begins with the perception that the world has gone awry and. . . That behind this social confusion lies a great spiritual and moral conflict, a cosmic battle between the forces of order and chaos, good and evil.”⁴⁷

He also suggests the cure of religious violence. First he suggests that violence can be reduced when groups cure politics with religion as he says “when secular authorities embrace moral values, including those associated with

⁴⁵ Mark Jergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence*, University of California Press, Berkeley, 2000, p.6.

⁴⁶ Ibid, p.69.

⁴⁷ Ibid, p.224.

religion.”⁴⁸ Next he suggests that to control religious violence the methods to counter violence or reduction of religion from public life would not be helpful but on the contrary, the relegitimation of religious values contained in public life might reduce anger of fundamentalist against secular materialism. He concludes that “The cure for religious violence may ultimately lie in a renewed appreciation for religion itself.”⁴⁹

Marc Gopin

Marc Gopin draws his attention to religious texts, metaphors, myths, and values to trace the common elements to bridge the gap between different faith communities. His emphasis that if religion and culture have the potential of peacemaking then no other peace process can champion it.

He makes the point that myth can assist in understanding the religious and cultural origins of collective identity. He gives the example of myth of Abraham and notes that this myth “lives and breathes an independent reality, nevertheless, in the lives of hundreds of millions of Jews, Christians, and Muslims. It is a critical means of organizing the world and making sense of one’s history, one’s origins, and even one’s future.”⁵⁰ Religious myths have been used to exaggerate violence but the power of myth in peacemaking has not been studied yet. He says that myth can offer new habits of thinking about one’s enemies. He observes the potential of myth to bring closer the Israelites and Palestinians nationals.

Marc Gopin emphasis that through the transformation of myths the thinking of people can be changed :

Myths are so pervasive in human constructs of reality that it is impossible to consider strategies of conflict resolution that do not confront them. Those who tend to minimize as

⁴⁸ Ibid, p.238.

⁴⁹ Ibid, p.243.

⁵⁰ Marc Gopin, *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*, Oxford University Press, Auckland, 2002, p.7.

far as possible the significance of myth, and try as much as they can to delimit its effects, assume that the effects of myth can be only deleterious—a prejudice in itself, namely, that we all can completely escape our myths, and an irrational response to the phenomenon of human non-rationality. It is like ignoring gene mutation theory, and fighting cancer as if genes did not exist.⁵¹

He expresses the need for religious groups to renounce violent concepts of and move towards pluralism and this can be possible through the method of re-mythification. Gopin offers the process of mourning and forgiveness to confront trauma as practical methods of peacemaking. He offers ethical and social resources within Abrahamic traditions must be emphasized. The condition of peace demands the understanding from the adherents of their traditions that not all the truth, goodwill, values and justice solely belongs to their traditions. Because there is always right and wrong deeds from each side.

He gives the example of the concept of forgiveness. “Patience with human failing, however, infinite compassion, and forgiveness, are seen as basic characteristics of God in the Hebrew Bible, the New Testament, and the Quran.”⁵² So the concept of forgiveness is central to these religious traditions. These common values from various traditions should become a base of trust building. He also gives some other points to form the basis of dialogue. He concludes by saying “None of these recommendations require leaders to surrender any ground on the remaining issues of political conflict, principally boundaries, refugees, and holy places.” All of these methods “psychologically difficult but materially cost free way of breaking the cycle of hate and conflict.”⁵³

⁵¹ Ibid, pp.37-38.

⁵² Ibid, p.117.

⁵³ Ibid, p.194.

Charles Selengut

Dr. Charles Selengut addresses the question that, why religion is being used to justify war and violence? He asserts :

The answer lies in the unique nature of religious faith, organization and religious leadership. Religious faith is different than other commitments and the rules and directives of religion are understood by the faithful to be entirely outside ordinary social rules and interactions... For the faithful, religious mandates are self-legitimizing; they are true and proper rules not because they can be proven to be so by philosophers or because they have social benefits but because they emanate from a divine source. Ordinary judgment, canons of logic, and evaluation of behavior simply do not apply to religious activity.⁵⁴

He divides the cause of religious violence into five categories; Scriptural obligations and holy wars; psychological perspectives; apocalyptic violence; civilization clashes and cultural wars; and religious suffering martyrdom and sexual violence. Selengut notes that every scripture has the message to wage war and to kill others in the name and teachings of God. He explains that there are three categories of holy wars: those fought to defend one's religion from enemies, those fought to ensure conformity and to prevent or punish deviance and last one develops from charismatic leadership.

He explains the Freud's theory of violence and mimetic theories of Rene Girard from psychological perspective and explains violence as a medium where social collectivity deals with envy, anger, and frustration. Apocalyptic themes also motivate the leaders and believers for violence. He says that the concepts of final days, the battle between good and evil and the theme of final judgment lay the ground for religion motivated violence. Apocalyptic narratives "tell of a time when faith will

⁵⁴ Charles Selengut, *op. cit.*, 2003, p.6.

be vindicated and religious waiting for God's return will end. There can be no more desirable and welcome situation for the faithful than the realization of their eschatological expectations, with its promises of glory, honour, and eternal life.”⁵⁵

Selengut explains that the violence in civilizational context happens when a particular civilization sees a threat to its culture, sacred lands and historical identity. He argues that “Some of the most intractable conflicts all over the globe only make sense when viewed as sacred civilizational battles over religious promises and divine truth.”⁵⁶ Religion also infuses the spirit of suffering and martyrdom because religious institutions believe that the physical body of the believer is the property of religion. By inflicting violence on their bodies they show their surrender of body and soul to the God. So “faithful believers will accept all sorts of pain, abuse, and violence in the religious realm that they would not tolerate in the ordinary secular, workaday world.”⁵⁷

Charles Kimball

Charles Kimball mentions five ways by which religion can lead to violent activities and also offers suggestions that may encourage better relationships among people of different religious traditions. He analyses the problem of defining religion and notes that the preachers of religion focuses on the definitions of religion which are narrow in nature and are thus unable to understand the variations in interpretation of scripture. He says that healthy religions teach an orientation towards God and to His creation. On the contrary “when their behavior toward others is violent and destructive, when it causes suffering among their neighbors, you can be sure the religion has been corrupted and reform is desperately needed”⁵⁸

⁵⁵ Ibid, p.46.

⁵⁶ Ibid, p.142.

⁵⁷ Ibid, p.185.

⁵⁸ Charles Kimball, *When Religion Becomes Evil: Five Warning Signs*, Harper One, New York, 2008, p.47.

First warning sign is the claim to absolute truth made by any religion. He says “when particular interpretations of these claims become propositions requiring uniform assent and are treated as rigid doctrines, the likelihood of corruption in that tradition rises exponentially.”⁵⁹ He points to the cases of Christianity and Islam in this regard. The second warning sign is blind obedience. Healthy religions engage the intellect of people to wrestle with the mystery of existence. But blind obedience seeks to limit the intellectual freedom of its adherents. “When individual believers abdicate personal responsibility and yield to the authority of a charismatic leader or become enslaved to particular ideas or teachings, religion can easily become the framework for violence and destruction.”⁶⁰

Third sign of corruption in any religion is establishing the ideal time. All the traditions of the world assume that we are not living in an ideal time and something is wrong. He notes that, “The nature of the human predicament varies: pride and human sinfulness led to expulsion from the Garden of Eden; ignorance about the nature of reality ensnares Hindus and Buddhists in this illusory, phenomenal world; born with the knowledge of God, Muslims lament human forgetfulness and pride, which draw attention away from the source of life to the mundane.”⁶¹ Fourth issue is end justify the means. Kimball says that whenever any aspect of religion is under attack then religious leaders justify all means to shield the sacred. Kimball argues in favour of maintaining a connection between ends and means. Final sign reflects the problem of holy war. He discusses the attitudes of pacifism, just war doctrine and crusades. He also explains the ten guidelines for peace. Kimball finally discusses the ways through which religious adherents can participate in compassionate activities while remaining faithful to their own traditions.

⁵⁹ Ibid, p.49.

⁶⁰ Ibid, p.82.

⁶¹ Ibid, p.114.

William T. Cavanaugh

William T. Cavanaugh is the professor in Catholic Studies. He says that religion causes violence is a myth which is perpetuated by the Western scholars. By this he means that modern societies have been trying to confine religion to the private realm so that the Western model of secular democracy can be imposed on the whole world. Western world have built a myth that religion can cause violence if it is operative/dominant in social affairs. But Cavanaugh critically examines the origin, uses and inner structure of the myth of religious violence. He builds his thesis on three core claims in which he unmasks the myth of violence associated with religion.

First is there is no transhistorical and transcultural essence of religion. What counts as religious or secular in any given context is a function of political configurations of power. Second is in such a transhistorical and transcultural concept of religion as non-rational and prone to violence is one of the foundational legitimating myths of Western society. Third is this myth can be and is used to legitimate neo-colonial violence against non-Western others, particularly the Muslim world.⁶²

Cavanaugh does not deny the fact that religion is prone to violence instead he raises the question that there is not any universally acceptable definition of religion. He says that “[t]here is a significant and growing body of scholars... who have been exploring the ways that the very category religion has been constructed in different times and different places... Religion is a constructed category, not a neutral descriptor of a reality that is simply out there in the world.”⁶³ In this respect he also quotes Smith that “The term religion has been used in different times and places by different people according to different interests.”⁶⁴

⁶² William T. Cavanaugh, *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict*, Oxford University Press, New York, 2009, pp.3-4.

⁶³ *ibid*, p.58.

⁶⁴ *Ibid*, p.58.

Cavanaugh critically examines the genealogy of religion in the works of thinkers who have said that religion causes violence because “religion is absolutist” (John Hick, Charles Kimball, Richard Wentz), “religion is divisive” (Martin Marty, Mark Juergensmeyer, David Rapoport) or “religion is not rational” (Bhikhu Parekh, Scott Appleby, Charles Selengut). These authors use the vague definition of religion which also could be applied on nationalism or capitalism and these ideologies also have caused extensive violence in medieval and the modern era.⁶⁵ He says that religion is a contestable term. By contestable he means that “it depends on who has the power and authority to define religion at any given time and place”.⁶⁶

He also examines contemporary political thinkers (Jeffery Stout, Judith Shklar and John Rawls) who claim that liberalism has emerged to save humanity from religious violence. He breaks down the myth of wars of religion into four main part assertions. (1) combatants were defined according to different and opposing religious doctrines and practices; (2) religion was the primary cause of war, as opposed to politics or economics; (3) religious causes are at least analytically separable from political or economic causes at the time of wars; and (4) the modern state arose not as a cause of the wars but, rather, as a solution to them.⁶⁷ To prove the validity of myth he examines the historical accounts of Christian religious wars mainly in Europe which draws on many examples in which combats who shared same religious doctrines fought against each other and the believer of different doctrines formed an alliance in wars.

He also analyses the contemporary handling of myth in three parts. The first part “Constructing the Walls” mentions the judgments of United States Supreme Court in which American socio- political setup requires secularism in which faith in patriotism unites the citizens of a country as opposed to faith in different religious practices. Second part describes the ideology of “West and the Rest”. He sees it especially in the context of Muslim countries. The West sees

⁶⁵ *ibid*, p.54-55.

⁶⁶ *Ibid*, p.59.

⁶⁷ *Ibid*, pp.141-42.

itself as rational and peaceful because it has separated religion from other spheres of life on the other hand “Muslim societies are said to be peculiarly prone to violence precisely because they have not yet learned to separate religion, which is inherently volatile, from politics. The myth of religious violence is a form of Orientalist discourse that helps to reinforce a dichotomy between the rational West and other, more benighted cultures Muslims especially that lag behind.”⁶⁸

The third part “The Liberal War of Liberation” mentions the myth of religious violence in justifications of violence against Non-Western cultures. He asserts that :

The problem of violence is seen as a function of Muslims’ inability to learn lessons of history and tame the influence of religion in public. Peace will only be achieved when the blessings of liberal democracy have taken root in the Muslim world. As in the cases of Iraq and Afghanistan, war is sometimes necessary to help the process along”.⁶⁹

In conclusion he says that the myth of religious violence is a central element of Western folklore which has no empirical justification.

Abraham O. H. Okamoto

In his article 'Religious Barriers to World Peace' Okamoto underlines the importance of religious understanding for peace. His main hypothesis is that peace in this world possible when we learn to appreciate other religions and cultures. He doesn't discuss the world problems and the theories of peace but he explains the basic characteristics of the main religions of the world. He writes that, “we should stimulate our children and their teachers to learn more about the various religious persuasions around the globe so that they may develop an understanding of moral, ethical and spiritual motivations of people they may never meet, but whose way of life may be understood by entire human family.”⁷⁰

⁶⁸ Ibid, p.194.

⁶⁹ Ibid, p.208.

⁷⁰ Abraham O. H. Okamoto, “Religious Barriers to World Peace” In *Journal of Religion and Health*, Vol.15, No.1, Jan.1976, p.26.

He divides the world religions in three main types; Alpha, Beta and Gamma. Alpha includes Christianity, Judaism and Islam, in Beta group Hinduism, Jainism and Buddhism and in Gamma group Taoism, Confucianism and Japanism.^{*} He explains every group respectively under the categories of Authority, Nature of scripture, Ethics, Identity and Aspiration and pin point the divergence of attitude among different religions. He quotes Suzuki and writes that :

Westerners are discriminative, differential, individualistic, intellectual, objective, scientific, generalizing, schematic, impersonal, legalistic, power-wielding, self-assertive, and disposed to impose (their) will on others etc. He defines Oriental societies as synthetic, integrative, non-discriminative, deductive, non-systematic, dogmatic, intuitive, non-discursive, and spiritually individualistic and socially group minded.⁷¹

All these adjectives show the major differences and barriers among these two major world traditions. In the end he says that, “the best hope for peace and understanding in our day may lie in the area of truly understanding the differences between religious expressions the world over and then teaching such differences to our children in our religious schools, universities, etc., rather than in trying to impose our religious beliefs upon others.”⁷²

Henry O. Thompson

Thompson argues that major religions of the world preach peace but they have practiced war. He says that in the history of religions a lot of violence is being performed under the garb of *jihad*, crusades and just war. So he puts a basic question that if religions preache peace why do not they practice it. He traces the problem of violence from the psychological perspective. He says that religious

^{*} He does not include Sikhism in this categorization.

⁷¹ Ibid, p.31.

⁷² Ibid, 33.

persons have cool temper and they try to repress the negative feelings like anger, fear and sadness. Some modern psychologists believe that these emotions should be released. But it could not be released against the neighbors because then it disrupts the society. So religious people need other means to burst out their negative feelings. He explains that religious people believe “one's own group is seen as pure, wholesome, on God's side. The other group is satanic, evil. This builds an aura of fear so that the ingroup must unite to defend itself against the satanic forces of evil. In time, when the ingroup has, or thinks it has, the power, people may reason that the best defense is an offense.”⁷³

Another cause of violence is the process of change in the thinking of people and society :

One form of peace is equilibrium. Any change upsets the equilibrium and hence disturbs the peace. Sometimes people who fight change of any kind are called fundamentalists. The term is associated with those who insist that every word in the scripture is literally true. But it is much more far-reaching than this. They frequently see a cultural era as the only true faith. They may be quite prepared to use armed force against anyone who threatens their equilibrium even as they proclaim their own religion is a religion of peace which condemns violence? When it is used by others.⁷⁴

He admits that solution of these problems lies in positioned in deepening the faith in religious commitments. Every tradition must lay emphasis on building a sense of brotherhood with the rest of humanity. He also suggests that morality is an the important instrument in the process of peace building.

⁷³ Henry O. Thomson, “Praxis: Peace, Preachment and Practice” In *International Journal on World Peace*, Vol.7, No.1, March 1990, p.92.

⁷⁴ Ibid, p.97.

Marcus Braybrooke

Marcus Braybrooke examines both the aspects of religion which create division and peace. He explains the Ninian Smart dimensional approach of religion and finds that the experiential and ethical dimensions provide the basis of unity while others are somehow interlinked with conflict. Identity, fundamentalism, exclusive theological claims and the theology of others are some reasons through which religion participates in violence. Braybrooke also mentions the role of Sikh theology of other and violence. He explains the ideology of exclusivistic, inclusivistic and pluralistic trends. He put emphasis on the importance of interfaith movements. He also says, “The growth of the study of religions has provided better information about the religions of the world and encouraged fruitful collaboration...People of faith should challenge all forms of racism and prejudice especially if it is religiously motivated.”⁷⁵ To understand the other faiths personal encounters of the believers are more important. He also mentions the concept of forgiveness in peace building. In the process of peace making faith communities should come forward in a situation of conflict to play a healing role.

Gerrie Ter Harr

Gerrie Ter Harr states that religion possesses dual characteristics. It is the source of both, conflict and peace. To judge religions role in conflict she analyses the role of religion in society from the historical perspective. According to her, fundamentalism, religious resurgence, political use of religion, the us/them dichotomy are the main channels through which religion participates in activities of violence. While explaining ideology of western thinkers towards religion she writes:

Religious involvement in conflict often appear to labor under two misconceptions, both somewhat contradictory: first that religion, by its very nature, is an obstacle to peace, evidence for which may be adduced from conflicts in the world today;

⁷⁵ Marcus Braybrooke, “Religion and Conflict” In *Interfaith Dialogue: Different Perspectives*, Dharam Singh (ed.), Punjabi University, Patiala, 2002, pp. 16-17.

and second, that when religion does become a significant factor in a particular conflict it is in fact being used contrary to its essential nature, which is often deemed to be intrinsically good... These contrasting positions are in fact a reflection of a common discrepancy between theory and practice.⁷⁶

Religious resources are contained in religious ideas, religious practices, social organization and religious and spiritual experience. She observes that all these dimensions of religion can be used in the service of human striving for peace. She emphasized that the reinterpretation of religious ideas according to their social context can bring positive changes. In this respect Marc Gopin idea of reinterpretation of myth and Van Butsellar concept of shalom or salaam is discussed. Role of religious rituals, religious experience, social institutions and endeavour for interfaith dialogue have also been analyzed in creating peace.

Israela Silberman

In the article ‘Religion and World Change: Violence and Terrorism versus Peace’ Isralea Silberman with his co-authors E. Tory Higgins, and Carol S. Dweck examines the relationship between religion and terrorism from psychological perspective. In the beginning of the article he explores the two opposite views about religion and societal change. Authors mention the ideology of Marx, Durkheim, Machiavelli who argues that religion preserves and justify the existing social order. Silberman *et. al.* also mentions the alternate view from the religious scriptures and scholars like Nasr and Dalai Lama who says that the religion encourages change as a part of struggle for social and political equality. Authors argue that the religion can be viewed from both angles i.e. one which support peaceful activism and positive social change as done by Martin Luther King and

⁷⁶ Gerrie Ter Haar, “Religion: Source of Conflict or Resource for Peace” In *Bridge or Barrier: Religion, Violence and Visions for Peace*, Gerrie Ter Haar and James J. Busuttil (eds.), Brill, Leiden, 2005, p.7.

Mahatma Gandhi and another angle which holds that that violence is justified by the religion. The authors note that :

Intensive activism in the name of religion has also been demonstrated in numerous historical and recent acts of violence, wars, and terrorism across the world such as the Crusades, the Inquisition, the conflicts between Jews and Muslims in the Middle East, Hindus and Muslims in India, Catholics and Protestants in Ireland, Christians and Muslims in the former Yugoslavia, East Timor, Lebanon, Russia, countries in Africa, such as Nigeria, the global activism of the al Qaeda network, and the killing of physicians and nurses by Christian anti-abortion groups.⁷⁷

To know the connection between religion and world change authors adopt meaning system approach. Through meaning system four separate but interrelated issues are explored. First issue is about the meaning of change and the goals and means of it. They have conducted the survey on the sub groups of Judaism, Islam and Buddhist tradition and finds that “more traditionally religious individuals are both less likely to accept changes in the tradition and yet more likely to believe in and encourage radical world change.”⁷⁸ In this way those who commit the acts of cruelty usually believe that their deeds would create a better world. Second issue examines the inherent differences between the Church type religious groups and sects. They shows that the Church type religious groups may compromise their religious ideals and accept the status quo. On contrary sects never compromise their ideals and challenge explicitly or implicitly those aspects of society that contradict their ideal.

Third issue discusses the complexity and malleability of religious meaning system. Major religions of the world support the opposite dimensions at the same

⁷⁷ Isralea Silberman *et. al.*, *op. cit.*, 2005, p.764.

⁷⁸ *Ibid*, p.765.

time i.e. status quo and world change, peaceful work and violent activism. Authors quote “Catholicism, which historically has often supported the establishment, has also been interpreted as supporting forms of political action in order to affect human liberation from social injustice (and) Catholicism, which does not reject the strong pacifism tradition within Christianity, is also responsible for the Crusades and the Inquisition.”⁷⁹ Final issue addresses the variables and contextual factors through which religion can support status quo or violent and peaceful activism. Authors argue how these courses of action which power world change and the use of violence are influenced by a range of social, political, economic and historical context variables as well as personality variables.

They conclude that the religion is a double edged sword which can be used on both sides i.e. for violence and peaceful activism. In this case religious leaders can play an important part because “religious leaders and believers have some flexibility in choosing certain religious messages over others; for example, whether to prefer messages supporting change versus status quo, violent or peaceful activism.”⁸⁰

III

1.3 Challenges to World Peace: Eastern especially Sikh Perspective

In this section we will discuss the major works of Saravpalli Radhakrishnan and the theory of Mahatma Gandhi in relation to world peace. In spite of it, we will discuss the prominent works of Sikh scholars in peace studies.

Saravpalli Radhakrishnan

Saravpalli Radhakrishnan was the president of India. He is well known for his contributions in the field of philosophy and religion. He traces the problem of the modern world and offers alternatives. He says that we can trace widespread mental unhappiness is dividing the world not only politically but emotionally also.

⁷⁹ Ibid, 769.

⁸⁰ Ibid, 780.

The religious instincts are continuously being suppressed under the rubric of reason and science :

Much of the literature of our generation creates a climate of doubt and bewilderment in which the recognition of the larger purposes of life is denied and the self confidence of people is damaged. At the height of our power and technological might, we have deepest moments of insecurity. In spite of all our advance in science and technology, we feel as never before the threat of the meaningless, the absurd.⁸¹

He sees the reason of this emptiness of human beings in the sickness of soul. He offers that we must discover our roots in the divinity again and should order our life. He writes that:

When the human being perceives that he belongs to an order of reality higher than brute nature, he cannot be satisfied by worldly success or the triumphs of materialistic science. That he is capable of martyrdom for ideals shows that he lives in and for a world of eternal realities. Worship is man's outreach to the divine. Religion is the discipline which touches the conscience and helps us to struggle with evil and sordidness, saves us from greed, lust and hatred, releases moral power, and imparts courage in the enterprise of saving the world. As a discipline of the mind, it contains the key and the essential means of coping with evil which threatens the existence of the civilized world. It implies the submitting of our thinking and conduct to the truths of spirit.⁸²

⁸¹ S. Radhakrishnan, *Religion in a Changing World*, George Allin and Unwin, London, 1967, p.9.

⁸² S. Radhakrishnan, *Religion and Society*, George Allin and Unwin, London, 1947, p.45.

But he is also well aware of negative side of religion. He believes that exclusivistic claims about truth are the major causes of conflict. He writes, “Religion should not be confused with fixed intellectual conceptions, which are all mind-made. Any religion which claims finality and absoluteness desires to impose its own opinions on the rest of the world, and to civilize other people after its own standards. When two or three systems of belief attempt to bring all people into their own frames, they are bound to clash, for the world has place, if at all, only for a single absolute.”⁸³ So he recommends to appreciate the essence of all religions. He admits that when we compare religions with one another then we will find that the differences relate to the formulas and practices and at the core all religions are getting their power from the same divine source. So he offers the vision of a pluralistic society to create a peaceful world.

S.C Gangal

S.C Gangal develops a systematic theory of world peace from Gandhi’s perspective. Mahatma Gandhi sees the individual as the basic unit of the society and if individual is reformed then the social institutions will take care for themselves.

Every individual has a soul which may be linked to Godhead within man. The soul signifies unity among created beings themselves. Hence it is that even if one man rises spiritually, the whole world is lifted up with him, and if one man falls, the whole world falls to that extent.”⁸⁴

Gandhi ji is deeply influenced by religious teachings and he often says “his politics and public activities flowed from his religion, and that he is at heart a religious man.”⁸⁵

⁸³ Ibid, p.52.

⁸⁴ S.C Gangal, *Gandhain Way to World Peace*, Vora & Co., Bombay, 1960, pp.52-53.

⁸⁵ Ibid, p.49.

Gandhi ji is best known for his philosophy on non-violence. According to him, non-violent method has many ways which includes non-cooperation, civil disobedience, fasting, social and economic boycott, strike and picketing. He prescribes some ethical discipline which includes five vows i.e., *Satya*, *Ahinsa*, *Asteya*, *Aparigraha* and *Brahamcharya*. Gandhi also includes removal of untouchability, bread labour, tolerance, equality of all religions and the vow of *swadeshi*. S.C Gangal describes the values of these vows and said “Gandhi ji believes that ultimately discipline will lead to man to identify himself with the whole creation. And that would be the best guarantee for peace.”⁸⁶ According to Gandhi ji, individual transformation and reconstruction of political and socio-economic structures of the nations should go hand in hand. He suggested that the non violent nations should form an international league which he characterizes as “internationalism through Non-violent nationalism”. He also suggests that in these non-violent states education system will be based on religious and ethical principles.

Puran Singh

The writings of Puran Singh are free from the burden of footnotes and methodological boundaries. He presents his spiritual experience. Furthermore he criticizes the process of pseudo development because it could not fill up the humanity with the values of love, peace, equality and justice. In *The Spirit of Oriental Poetry* he writes:

Notwithstanding centuries of civilization and development, man is still in the animal stage, armed with claws; the keener his intellectual penetration the sharper the claws. The wisdom of this world leads to weariness, disease and death; brethren rob and murder brethren and fill the day with blood... so long as selfishness sways the individual, so long will the whole world be sick.⁸⁷

⁸⁶ Ibid, p.87.

⁸⁷ Puran Singh “Preface” In *The Spirit of Oriental Poetry*, Punjabi University, Patiala, 1969.

He finds the answer of every problem of individual and society in the love of God. "When God is in us, we shall be happy within ourselves and at peace with all, and when we are fully happy within ourselves we can have no ill-will, no jealousy."⁸⁸ He says that there is no other in the world and according to Sikhism "to see other in this universe of God, is sin"⁸⁹ He condemns the exclusivistic thoughts and asserts that "Do not judge all from your own knowledge of the absolute, there are many ways of knowledge of the Absolute."⁹⁰ He comprehends religion as the greatest freedom of human life which inspires to grow in divinity and unites us with our fellow beings. "In true knowledge, there is no difference between man and man, between God and God. Allah and Rama are one and the same. They as mere symbolic names embodying the ineffable and indescribable experiences in one's own soul of the Great Spirit of this wondrous creation."⁹¹

Sirdar Kapur Singh

Kapur Singh comprehends Sikhism as a living religion which is able to respond to the problems of modern society. He asserts that Sikh Gurus reinterpreted the religion in a way that it brings tremendous change into the practical outlook of man. He writes that "In Sikhism, the term *Maya*, is retained but it is interpreted otherwise so as to make it not a category of existence, but a mere stage and plane in the involution of the spirit. The result of this re-interpretation is replete with tremendous consequences for the practical outlook of man."⁹² Sikh Gurus makes it necessary that the highest religious discipline must be practiced while remaining active in socio-political context.

He emphasizes on the pluralistic thought of Sikhism. He writes that all the Semitic religions are history grounded religions which the founders of these

⁸⁸ Puran Singh, *Spirit of the Sikh*, Punjabi University, Patiala, (Vol.1, Part. 2), 2002, p. 125.

⁸⁹ Ibid, p.56.

⁹⁰ Ibid, p.72.

⁹¹ Ibid, p.37.

⁹² Kapur Singh, (eds.) Madanjit Kaur & Piar Singh, *Sikhism for Modern Man*, Guru Nanak Dev University, Amritsar, 2006, p.84.

religions received revelation of God through their own divinely appointed channels at specific time and place.

If these special channels of the revelations of God did not exist in history, as is claimed, and are only myths or fictions, then the whole basis of the claim of these religions that their dogma carries its own validity with it, falters and falls to the ground. This is a point of strength in these religions in so far as it guarantees to them an element of psychological certitude and a historical continuity.”⁹³

So the theologians of these religions admit that there can be no advance on the revelation, which is fully given to their respective prophets and the welfare and salvation of all humanity is only possible by accepting their religions. On the other hand Sikhism does not make this kind of exclusivistic claims.

Sikhism validates the divine channels of all revelations of all religions but do not consider these as the only way to know the Reality. Kapur Singh notes, “The founders of the Sikh religion have merely asserted that there is a technique and there is a discipline, which is called the Practice of the Name in the Sikh Scripture, which is more suitable and efficacious for achieving this vision of God.”⁹⁴ In this way Sikhism do not claim the sole possession of revelation belongs to it, but it only offers a technique which is suitable for everyone and anyone can practice this system without renouncing its faith. Sikhism only motive is to bridge the gap among different religions.

Kapur Singh explains that Sikhism provides a unique thought of non-violence than Gandhian thought. Mahatma Gandhi considers violence as morally wrong and he provides the alternative of Satyagraha.

Sikhism concedes the doctrine of Thrasymachus that successful violence, if it is violent enough, does pay and

⁹³ Ibid, p.30.

⁹⁴ Ibid, pp.31-32.

may win for its practitioners all the powers and glories of the world, and, further, that successful violence can always clothe itself in the trappings of morality. Such violence must be resisted, Sikhism teaches, at all levels and at all costs and surrender to such a violence amounts to an abetment of the evil of violence and not, as the Gandhian would say, avoidance of the evil of violence.”⁹⁵

Gurbhagat Singh

Gurbhagat Singh analyses the contemporary dilemma of modern world and suggests its solution in the Sikh ideology of *Vismad*. He asserts that the contemporary ideologies of capitalism and socialism are not able to fill the inner distortion of human beings. Through these ideologies development is possible but *Vigas* is not, in which former signifies the linear model of progress and later emphasizes on multi dimensional prosperity of human beings. “The greatest tension of our time lies between the confrontation of singularity and plurality. Now it is admitted fact that both capitalism and socialism established singularity.”⁹⁶ He also traces the sign of homogeneity in world’s great religious tradition. He writes:

Vedic culture known as Hinduism with its Brahma Atma doctrine expressed in Chandogya Upanishad synecdoche “tat tvam asi”, and Buddhism with its reductive notion of Shunya or void as popularized by the texts of Nagarjuna, had perpetuated a non-differentialism, almost obliterating distinction and diversity. When Islam came to India first as a religion in the 8th century, A.D. and then a militant political invasion in 1001 A.D., its main goal was assertion through homogenization.⁹⁷

⁹⁵ Kapur Singh, (eds.) Piar Singh & Madanjit Kaur, *Parasaraprasna: The Baisakhi of Guru Gobind Singh*, Guru Nanak Dev University, Amritsar, 2001, p.106.

⁹⁶ Gurbhagat Singh, *Vismadi Poonji: Punjab ate Punjabi di Moolikta*, Singh Brothers, Amritsar, 2010, p.18.

⁹⁷ Gurbhagat Singh, *Sikhism and Postmodern Thought*, Ajanta Publications, Delhi, 1999, p.161.

Gurbhagat Singh says that Guru Granth Sahib has made a lot of contribution for human beings but most glorious gift it has given to the world is the concept of *Vismad*. “The main issue of Gurbani is variety and recognizes other with love and to create a dialogue.”⁹⁸ He interprets *Waheguru* as the Guru of *Vismad*. The God of Sikhism is wondrous and He resides in all his creation. In Sikh experience all variety of creation generates wonder because it is the creation of God and He himself participates in it. By variety he means that there are people of many colors, religions, beliefs and nationality. All have their own distinctive characteristics. So all these distinctiveness should be respected. There is no place for homogeneity in Sikhism. He defines the Sikh perspective of interfaith dialogue⁹⁹ and considers it is an important medium to create world peace.¹⁰⁰ He also gives the reflection that “only wondrous capital can obliterate the clash of civilization.”¹⁰¹

Sardul Singh Caveeshar

In his article “The World Peace” he sees the world organizations (League of nations, the hague court, the world conferences of religion) which were built after the second world war as an important step for peaceful world but he also admits that these institutions failed to fulfill its purposes. He also made the prophecy on the behalf of modern technological inventions that in near future there will be no wars because the world physically and intellectually is coming closer. “The next step in human progress will be the destruction of national land marks and the establishment of international commonwealth.”¹⁰² The world peace is only possible when we achieve the material and moral standards. Material objects have helped us to annihilate distance and brought the world to a common stand point. But “they have only helped to fulfill the desire for a common union created by the spiritual and moral efforts to great philosophers and prophets. In

⁹⁸ Gurbhagat Singh, *op.cit.*, 2010, p. 47.

⁹⁹ Gurbhagat Singh, *op.cit.*, 1999, p.44.

¹⁰⁰ *Ibid*, p.96.

¹⁰¹ Gurbhagat Singh, *op.cit.*, 2010, p.19.

¹⁰² Sardul Singh Caveeshar, *The Sikh Studies*, National Publication, Lahore, (N.D), p.4.

different times and different countries, persons have come forward to reach it; and people, on their part, have responded to the call by utilizing for the purpose the material means at their disposal.”¹⁰³

He asserts that Guru Nanak contribution to social and political spheres also equally important. He did not pay much attention to physical means to bring people near but spiritual. “In his view physical means followed the spiritual tendencies just as the needle follows the magnet.”¹⁰⁴ Guru Nanak sees the fanaticism is the main cause of every religious conflict. He did not criticize any religion but the useless practices which distorts the essence of religion. “To what particular faith a person belonged was immaterial for Guru Nanak; he wanted only to know how one conducted himself in one’s dealing with others.”¹⁰⁵

Author sees the pride of race and religion has caused destruction in the world. “In order to bring peace to the world, Guru Nanak aimed at leveling down these distinctions. He asked people to feel no pride in the fact that one has descended from this great man or that, or belonged to this race or that. All men were born of God, and were the sons of same Father; all were equal in his eyes.”¹⁰⁶ Guru Nanak travelled as a world teacher and author suggest that those who like to work for peace take a leaf of Guru Nanak’s teaching. “it is only the understanding and realization of the eternal truths that will bring us to the desired heaven of peace.”¹⁰⁷

Harbans Singh

In his paper on “Sikhism and World Peace”¹⁰⁸ which he presented in the World Conference on Religion and Peace held at Kyoto in 1970, he traces out the world problems in the form of war, strife and dangerous weapons. So he considers the

¹⁰³ Ibid, pp.4-5.

¹⁰⁴ Ibid, p.6.

¹⁰⁵ Ibid, p.7.

¹⁰⁶ Ibid, p.9.

¹⁰⁷ Ibid, p.11.

¹⁰⁸ Harbans Singh, “Sikhism and World Peace” In *The Journal of Religious Studies*, Vol.III, No.1, Spring 1971.

“recognition and establishment of human fellowship amidst diversities of race, culture and being is the concern of modern man.”¹⁰⁹ He points out the religious virtues of goodwill, charity and justice could be helpful to secure international peace. Author put emphasis on the single humanity, in which, everybody is considered equal because the divine light is present in everybody and all the differences of caste, religion and race are vanquished. Sikh concern for human solidarity is founded upon the Sikh concept of Ultimate Reality, because in Sikh thought He [*Akal Purakh*] is the source of all existence. Author said that peace is ultimate good and according to Sikhism, “religious man has to be an engage. He must recognize humanity and brotherhood as essential values and works towards the furtherance of common welfare and Justice.”¹¹⁰

Pritam Singh

His paper is mainly focused on Guru Nanak’s social concerns to bring peace and integration. He firmly accepts that integration is followed by peace as “Once integration has been achieved, peace follows almost as naturally as day follows night.”¹¹¹ With the reference of Guru Nanak’s hymns, he points that the differences whether they are color, sex, opinion, religion are natural in the society. Guru Nanak sees all these differences as divinely ordered. But he is acquainted with the people’s narrow minded attitude to accept that differences so he “used all his poetic and forensic skill of induce people to develop the sense of co-existence.”¹¹² In all this process, Guru Nanak Dev ji faced many difficulties because “his concept of integration came into direct clash with the other concept of integration which sought to throw a blanket of peace on a social system that provide religious sanctions to the principles of untouchability and permitted wholesale exploitation of one section of the society by the other. He let it be known that he would side with the deprived and

¹⁰⁹ Ibid, p.123.

¹¹⁰ Ibid, p.130.

¹¹¹ Pritan Singh, “Religion for Peace and Integration” In *Religious Pluralism and Co- Existence*, Wazir Singh (ed.), Punjabi University, Patiala, 1986, p.51.

¹¹² Ibid, p.48.

exploited.”¹¹³ Pritam Singh describes that in Guru Nanak’s social order “natural diversities do not stand in the way of human equality. Further he would like to see the society of his dreams to be free from religious, moral, social, economic political and administrative angularities, imbalances and inequalities.” In spite of this, author considers constant dialogue, common cultural bonds, common objectives and voluntary service are essential to bring integration in society.

Wazir Singh

Wazir Singh in his essay *Sikh Vision of Peace* writes that the, “Sikh vision stands for peace without advocating pacifism as a cult and creed.”¹¹⁴ He understands the formation of Sikh character in historical (traditional) point of view and writes that in spite of so many clashes with the prevalent religions of that time Sikhs adopted liberal minded approaches to other religions. He observes the Sikh view of peace from the teachings of Sikh Gurus and finds that the concept of peace as freedom from disquieting or oppressive thoughts or emotional appeals to them. He describes historical events of non-violent struggle of Sikhs during the Gurdwara Reform Movement. But also says that Sikhism is not a pacifist religion in Gandhian sense. It advocates the wielding of sword in extenuating circumstances. Sikhism is a faith which gives the value of comprehensive well being of humanity. He also raise a point in favor of peace is the status of woman in Sikhism. He says, “A factor that strengths the communities support for peace, is the place of prestige given to women by the Sikh canon and tradition. The women would scarcely opt for war, should the prospect for peace be within the realm of probability.”¹¹⁵ Wazir Singh also underlines the importance of *Sukhmani Bani* and calls it the psalm of peace. He says that it helps to control the egocentric nature of human beings.

¹¹³ Ibid, p.49.

¹¹⁴ Wazir Singh, *The Sikh Vision: Problems of Philosophy and Faith*, Ess Ess Publications, New Delhi, 1992, p.68.

¹¹⁵ ibid, p.68.

Avtar Singh

Avtar Singh explains the interrelation between peace, religion and national consciousness. He is only explaining the normative character of peace because “when we keep in view this aspect of peace that we may be able to see its relevance in all ages: past, present and future.”¹¹⁶ He raises another point that virtues (like peace) in their practice influenced by cultural patterns and more. This means that every tradition somehow has a different thought of peace. He deals with the interrelation of religion, peace and conflict. Religion is often blamed with violence or conflict. But he counters this blame with a common argument that most of bloodshed have been caused in the name of other ideologies. He notes that “fashionable charge of aggression against religion is based on a practical understanding of human history” and if any type of exploitation happens in religious institutions than “it is the failure of man not that of religion”.¹¹⁷ Avtar Singh also counters the argument that religion breeds inactivity so the peace which will be brought by religion is the peace of grave. He gives the example of Sri Guru Tegh Bahadur’s martyrdom and noted that such generalities is wrong because lot of examples in human history can be traced where religious persons did a lot for human wellbeing.

He considers religion is pre-eminently a process and ideal of union because its etymology drives the meaning of binding together. Main purpose of the religion is to unite the person with God but this union may not be possible until or unless the union with fellow beings is not achieved. He also examines negative and positive peace. Tolerance is the negative meaning of peace because ‘tolerance may merely indicate forbearance without approval.’¹¹⁸ It is “sanction for the perpetuation of the race for the survival of the fittest.”¹¹⁹ In the last he concludes that the dissatisfaction and fear have never supported mansions of peace. The main element of peace could be love,

¹¹⁶ Avtar Singh, (ed.) Gurnam Kaur, *Philosophical Perspectives of Sikhism*, Punjabi University, Patiala, 1998, p.139.

¹¹⁷ Ibid, p.143.

¹¹⁸ Ibid, p.140.

¹¹⁹ Ibid, p.141.

sacrifice and co-operation. As “true peace is growing and helping others to grow. There is positive participation and negative renunciation.”¹²⁰

Dharam Singh

Dharam Singh describes the religious fundamentalism as the major problem of modern world. He says that both religious resurgence and religious fundamentalism are contemporary. Religious resurgence occurs in rich countries and fundamentalism finds its place in poor countries. According to him “The former is a positive phenomenon which revives man’s faith in religion and religious values which can be used to overpower the discord and violence being raised in the name of religion. But the later maintains, in opposition to modernism, traditional orthodox beliefs such as the inerrancy of scripture and literal acceptance of the creeds as fundamentals. Hence, this makes religion a tool in the hands of clergy for fermenting trouble in human social relations.”¹²¹ He establishes that religion itself is not a problem but the misuse and wrong interpretations of its doctrine creates violence. To serve their interests superpower nations and majority communities use the name of religion. In spite of it, evangelism and proselytization is also responsible for violence.

He writes that religion also provides the basis for peace, solidarity and social integration. “Love for mankind, equality and justice in social affairs, compassion for the weak and the helpless and selfless service to mankind through altruistic activities are some of the values common to each religion.”¹²² With the reference of Bhai Gurdas he mentions that the Sikhism has been working as a needle to create harmony among different religions not as a scissor which tears apart. He observes that “the Sikh doctrine of divine unity and ethnic equality implies the universal fatherhood of God and the universal brotherhood of mankind. Such a sense of equality is must to bring peace and harmony in society.”¹²³ Sikhism even upholds the notion of martyrdom to protect the faith of others.

¹²⁰ Ibid, p.142.

¹²¹ Dharam Singh, *Guru Granth Sahib: Guru Eternal for The Sikhs*, Singh Brothers, Amritsar, 2005, p.96.

¹²² Ibid, p.101.

¹²³ Ibid, 106.

Shashi Bala

Shashi Bala perceives the world peace as modern global issue in her work. She traces the problem and asserts that the “complete erosion of time tested values giving rise to inner conflict between good and evil, virtues and vices... and religious co-existence and fundamentalism.”¹²⁴ She analyses the problem from two levels i.e. intrapersonal and interpersonal level and the interrelation of both. She sees the solution of world peace lies in studying the problem at microscopic level and mentions that the five evil inclinations i.e. lust, wrath, infatuation, avarice and pride are the main cause of unrest. At the macroscopic level peace is defined, “as a state of mind in which man is integrated with himself and with his fellow beings”¹²⁵ The family is the basic unit of society, so any conflict in family relationships is the obstruction for the peace in society. With reference of *Gurbani* she asserts that the true love is the basis of healthy family life. She also analyses briefly the issues of tolerance and structural violence. While describing solution for world peace she admits that the peace is a multi-facet accomplishment and it is a co-operative task. “To maintain peace at all levels, the need is not only to abide by the values but also ‘transvaluation of values’ which means that in the hierarchy of values, placing the values of justice and disinterested service as the first value order.”¹²⁶ In conclusion she said that by practicing the teachings of Guru Granth Sahib in a sincere way we could maintain peace both at the microscopic and at the macroscopic level.

In addition to it, Sawraj Singh¹²⁷, Jang Singh Gyani¹²⁸ and Meji Singh¹²⁹ have also done work on Sikh concept of peace. There are doctoral theses on peace

¹²⁴ Shashi Bala, *Relevance of Guru Granth Sahib: In The Modern Context*, Singh Brothers, Amritsar, 2006, p.198.

¹²⁵ Ibid, p.203.

¹²⁶ Ibid, p.206.

¹²⁷ Sawraj Singh, *Sansar Aman ate Guru Granth Sahib di Philosophy*, Panth Khalsa Parkashan, 2010.

¹²⁸ Jang Singh Gyani, *Sansar Aman ate Sikh*, Punjabi Writers Co-operative Society, Ludhiana, 2006.

¹²⁹ Meji Singh, *A Sikh Paradigm for Universal Peace*, Pavior, 2004.

by Valvinder Kaur¹³⁰ and Phra Saranyu Praking¹³¹ from Sikh and Buddhist viewpoint. Though these works gives us some dimensions on peace but the nature of these works are entirely different from our work.

Summary of Discussion :

1. The concept of peace has two main dimensions; Inner and Outer. Inner peace refers to the qualities when one is free from tensions, anxiety, fear, and lives in a state of truthfulness, harmony, compassion, contentment, love, and bliss. Social peace demands the state of equality, economic and social justice, altruistic activities, and sense of unity in diversity, global order and co-operation.
2. There are three main approaches towards the problems of world peace. First group of thinkers draw attention upon, the negative attitude towards other religions because of inadequate knowledge as the cause of violence. One considers its own religion as pure and authentic and other religion as evil. Second group of thinkers believe that exclusivistic claims are the main cause of conflict. Third group analyzes that religion itself is not a problem but it is the political use of religion which creates violence. So misunderstanding about other religions, belief of superiority of one's own religion and the political use of religion are the main reasons of conflict in present world.
3. In Eastern tradition S. Radhakrishnan, Puran Singh, Kapur Singh, Gurbhagat Singh and Sardul Singh Caveeshar believe that exclusivistic claims, hegemony and fanaticism are the main cause of conflict. Dharam Singh believes that misinterpretation of religious texts and conversions fuels the religious conflicts. Puran Singh, Wazir Singh and Shashi Bala analyzes that inner peace is the source of outer peace so inner tendencies of

¹³⁰ Valvinder Kaur, *Guru Granth Sahib vich Prem ate Shanti da Sankalp: Ek Darshanik Adhyan*, Department of Philosophy, Punjabi University, Patiala (Unpublished Ph.D. Thesis), 2010.

¹³¹ Phra Saranyu Praking, *A Study of the Concept of Peace in Buddhism and Its Relevance*, Guru Gobind Singh Department of Religious Studies, Punjabi University, Patiala (Unpublished Ph.D. Thesis), 2006 .

human nature should be controlled with the practice of *Naam*. Avtar Singh notes that elements of peace lies in love, sacrifice and co-operation. Harbans Singh and Pritan Singh writes that integration, equality and justice are the foundations of peace.

4. So misunderstanding about other religion, exclusivistic truth claims and political use of religion are the main challenges for world peace. On the other hand peaceful society should be based on love, equality, justice, self-sacrifice and integration.

Idea of Peace in Sikhism: Philosophical Issues

Sikhism is born from the spiritual experience of Guru Nanak. According to Guru Nanak the main purpose of human life is to reconnect with *Akal Purakh*. Sikhism has its own distinctive ideology. It gives a fresh approach and vision towards the problems of life. In this chapter we will discuss the Sikh thought of peace from its basic principles. As per Sikh tradition there are three main features of Sikh spiritual life mainly *Kirat Karo* (work diligently), *Naam Japo* (contemplate on Holy Name) and *Wand Chako* (sharing). These principles further respectively fulfill the ideals of self- sacrifice, equality, and justice. Sikh life starts from former principles and finds peace. We can understand a peaceful status of human being on the basis of self- sacrifice, equality and justice which are interrelated with *Kirat Karo*, *Naam Japo* and *Wand Chako*. This chapter is divided into two sections. In first section, we will trace the relationship of *Kirat Karo*, *Naam Japo* and *Wand Chako* with the concept of peace and in second section, we will try to understand how these principles flourish in self- sacrifice, equality and justice.

2.1 Kirat Karo, Naam Japo and Wand Chako

The founder of Sikhism, Guru Nanak Dev ji gives a unique and practical method to live a peaceful life. He believed that religion does not consist only in philosophical speculations, ritualistic practices and chanting of verses from scriptures. Religion should play a creative role in individual and social welfare. Its message should be simple so that ordinary masses can understand it without the mediation of priestly class. So he put forward the teachings of *Kirat Karo*, *Naam Japo* and *Wand Chako*. These teachings have an immense relevance to attain peace. In this section, we will explore the relevance of these teachings in relation to the concept of peace.

2.1.1 Kirat Karo

Punjabi word *Kirat* means work diligently. Concept of *Kirat* has a spiritual significance in Sikhism. *Kirat* is a part of Sikh way of life. It is not an individual act rather it is associated with social and spiritual concerns. Through *Kirat*, an

individual satisfies his physical needs. It has two fold implications. First, it reflects the idea to live and satisfy the physical needs with honesty in an honorable manner and second aim of *Kirat* is not to become selfish and to participate in social life. *Kirat* is associated with *Naam* which makes it pure. These both injunctions distinguish the Sikhism from other Eastern traditions. Sikhism inspires man to do his daily activities and do not run away from corporate social life.

Kirat signifies the dignity of labour which has been missed in the life of yogis and sanyasis. N. Muthumohan draws the distinction between earlier philosophies and Sikh way of life :

The soul-liberating philosophies of earlier time's inculcated contempt towards human body. Thinkers of such philosophies, despite their sincerity and mental capability, were living a life alienated from human labour and collective social living. Their general frame of thought was individual contemplation and they evolved out a concept of human liberation in the same realm of individual contemplation. Sikhism does not share the contempt towards human body. On the other hand, it condemns a way of life based on contemplation only. The Sikh Gurus themselves lived the life of hard labour and Sikhism as a faith is based on the value-system of hard working peasants, artisans and workers.¹

This thinking is evolved through the perception of God which is quite different from earlier religious traditions. In previous metaphysical thought, it was believed that "karma- activity leads to the bondage of the *jiva* or soul... If *jiva* wants to merge into *Sat, Chit, Anand Brahm* then he must also become *Akari*, actionless. Hense started the Yoga system of withdrawing the mind form the

¹ N. MuthuMohan, (ed.) Dharam Singh, *Essential Postulates of Sikhism*, Punjabi University, Patiala, 2003, p. 36.

active field to the inner unconscious recesses of the soul.”² The Sikh Gurus has reinterpreted this thought. Sikh Gurus describes the attributes of God as *Karta Purakh* or *Kartar*. *Karta Purakh* denotes that he is the creator of all creation.³ He is the sustainer and destroyer of everything. In the same way, concept of *Hukam* (Divine Will) also shows his activeness because through it He [*Akal Purakh*] pervades everywhere.⁴ “When God is acting in the process of creation, sustenance and destruction of appearances, then why should the *jiva*, which is also the result of God’s activity should reverse the process from action to inaction. That will be unnatural and opposed to the will of God.”⁵ When a Sikh works he feels that he is working in the will of God. “The more active he is the more God like he becomes. Thus a Sikh works because that is the way of worship. A hard and honest work takes him into the presence of God where he sees nothing but God’s will around. The more he works, the nearer he goes to the lap of God.”⁶ This form of God develops an entire community rests on the philosophy of work.

The Sikh Gurus inspired their followers to work for spiritual passion as well as economic progress. They liberated them from superfluous ascetic thoughts and put them into work. Sikh Gurus channeled their energy towards worldly concerns. Even they also practiced *Kirat*. Historically, after *Udasis* (Sacred tours) Guru Nanak settled at Kartarpur and worked in his farms which provides the basis of further development of Sikh *Sangat* (Society). Niharranjan Ray writes that:

Guru Nanak’s genius lay in the fact that he tore himself away from the atmosphere of negation and declare himself positively in favor of worldly life, of acceptance of the duties and obligations of the human individual to the temporal and the material and at the same time of equal

² Sher Singh, *Social and Political Philosophy of Guru Gobind Singh*, Sterling Publishers, Delhi, 1967, pp.183-84.

³ ਕਰਣ ਕਾਰਣ ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥ (SGGS; 666).

⁴ ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ ਪਤਾਲੰ ॥ (SGGS; 1275).

⁵ Sher Singh, *op.cit.*, 1967, p.184.

⁶ *Ibid*, pp.184-85.

importance of the duties and obligations of religious discipline and spiritual quest for the ultimate. After long centuries he gave back to his people of India the idea and ideal of a balanced life.⁷

Labour or actions determines the human destiny. The concept of *karma* (action) is quite prevalent in Eastern tradition. *Gurbani* divides the human beings into two parts. One who do bad deeds and another who do good deeds.⁸ Bad actions results in distress and sufferings on the other hand good actions bring peace and ecstasy in both worlds. According to Bhai Gurdas the deeds are the touchstone to judge the good and bad person.⁹ Guru Gobind Singh named *asur* (devil) to those who earn through superfluous means.¹⁰ Bhai Nand Lal ji also illustrated that the persons who are doing immoral business will have to suffer through thousands of hell.¹¹ Bhai Chaupa Singh has labeled the Sikh as *tankhaiya* (guilty of religious misconduct) who earns through incorrect means.¹²

Even it is believed that *Kirat* should be based on truth, without it all types of recitation of holy texts, penance, bathing at holy places, charities and meritorious acts are wastage of life.¹³ Sikhism develops deep relation between the nature of actions and the personality of human beings.¹⁴ Actions regulate the personality of human beings. Good actions make a good person and bad actions

⁷ Niharranjan Ray, *The Sikh Gurus and Sikh Society*, Munshiram Manoharlal, New Delhi, 1975, p. 61.

⁸ ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥ (SGGS; 51).

⁹ ਸਚੁ ਕੂੜੁ ਕਰਤੂਤਿ ਵੀਚਾਰਾ ॥ (Bhai Gurdas, Var 30:8)

¹⁰ ਕੁਕ੍ਰਿਤ ਕਰਮ ਜੇ ਜਗ ਮੈ ਕਰਹੀ ॥

ਨਾਮ ਅਸੁਰ ਤਿਨਕੋ ਸਭ ਧਰ ਹੀ ॥

Shabadarth: Dasam Granth Sahib, (ed.) Randhir Singh, Punjabi University, Patiala, (Vol.1), 1973, p. 63.

¹¹ ਗੋਲਕ ਰਾਖੇ ਨਾਹਿ ਜੋ ਛਲ ਕਾ ਕਰੇ ਵਪਾਰ ॥

ਕਹੈ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ ਭੋਗੇ ਨਰਕ ਹਜਾਰ ॥

Piara Singh Padam (ed.), *Rahitname*, Bhai Chatar Singh Jeevan Singh, Amritsar, 1991, p.58.

¹² Ibid, p.88.

¹³ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ ॥

ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥ (SGGS; 56).

¹⁴ ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥ (SGGS; 223).

leads to the bad results. So it is not justifiable to sow the seeds of poison and demand elixir.¹⁵ The persons who do the business of truth would themselves become one with the Lord.¹⁶

Sikh Gurus totally negates the idleness. Idleness is believed to be hindrance in spiritual progression and labour is considered as assistance to achieve the realm of peace. Puran Singh understands the spiritual significance of labour and note down that :

The Guru exalts all kinds of labour, he abhors indolence. There is indolence of body, there is indolence of mental life, of mere conceptions, and both are not of the true spiritual activity. Service through work is the best of thoughts, it is thought personalized. Mere thinking is impersonal. Labour is the worship both of man and God. Labour is the perfume of life. In the Guru's system, Labour is the only right knowledge. Ecstasy that is not the fruit of labour is superstition. Sweating is true praying. Tolling bells and telling of beads is the mockery.¹⁷

He also mentions that, "Physical labour is the only way to transcend the physical. Labour is true knowledge that resides in human limbs, it is brought out by work. Work is worship. Transcending the physical is to rise above the physical in rest, in sleep, in ecstasy, in rapture of the spiritual infinite by incessant labour. Bird and beast, man and tree are in physical labour to this great end."¹⁸

As per Sikhism, *Kirat* does not only fulfill physical needs but it is a way to establish connection with God. For earning livelihood, the *Gurmukhs* keep in mind, the *Dharma* and always remember the truth.¹⁹ By doing work in the way of

¹⁵ ਬੀਜੇ ਬਿਖ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥ (SGGS; 474).

¹⁶ ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਸੇ ਸਚੇ ਪ੍ਰਭ ਨਾਲਿ ॥ (SGGS; 1015).

¹⁷ Puran Singh, *op. cit.*, 2002, p.59.

¹⁸ *Ibid*, pp. 58-59.

¹⁹ ਕਿਰਤਿ ਵਿਰਤਿ ਮਨੁ ਧਰਮੁ ਸਚੁ ਦਿੜਾਇਆ ॥ (Bhai Gurdas, Var 20:9).

God one can find peace and happiness.²⁰ “Without His Love, without being wedded to Him, all labour is a curse.”²¹ Gurbhagat Singh writes that,

Fulfilling labour and sagehood are interdependent. Labour for that reason is the spiritual principle. The mind can be purified only by labour, then concepts also begin to dwell in the God- world. To grow food, with hand- craft and hard work chiseling material goods and adoring them with the semiotics of consciousness, is to transform the ordinary into priceless things. These incredible *Brahm-forms* then generate capital and wealth.²²

The dialogue of Bhagat Namdev and Bhagat Trilochan which is given in Sri Guru Granth Sahib ji is very significant to understand the mode and significance of *Kirat*. Because in it, Bhagat Namdev mentions that *Kirat* is fruitful when it is performed in the remembrance of God. In Gurbani it is illustrated that :

Namdev to *Maya* is drawn, says his friend Trilochan.

Why dye poplins and contemplate not God?

Namdev replies: Trilochan, repeat with

thy tongue the Lord's Name;

With thy hands and feet engage in work.²³

Guru Nanak says that earthly life is meaningful for the persons who are seeking peace. It means that peace is not to be sought in any transcendental world but it is to be discovered in this world. This conception brings the idea of peace linked with everyone on earthly activity :

²⁰ ਉਦਮੁ ਕਰਤ ਆਨਦੁ ਭਇਆ ਸਿਮਰਤ ਸੁਖ ਸਾਰੁ ॥ (SGGS; 815).

²¹ Puran Singh, *op. cit.*, 2002, p. 65.

²² Gurbhagat Singh, *Puran Singh: An Inflamed Heart*, Punjabi University, Patiala, 2004, p.90.

²³ ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤੁ ॥

ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮੁਲਿ ॥

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥ (SGGS; 1375-76).

Whether you are a student or teacher, engineer or manager, a social worker or a doctor, a businessman - whatever may be your occupation, the Great Guru teaches you a new work-ethos, a dynamic and pious attitude to the profession with which you are associated. This new work-ethics is not directed just to produce wealth for your individual consumption, but your honest labour itself as expression of your existence in earth. Labour and activity transform the conditions to which man is entailed, and labour and activity transform the man and his inner world too. Labour is no more painful, it is not suffering, neither is it a curse. Labour is not related with consumption as with its opposite. Consumption is only a physical condition for our activities which are to be dyed with spirituality.²⁴

Guru Nanak also did *Kirat* and also inspires his followers to do so. He totally opposes the tradition to show reverence to any person who proclaims himself Guru or *Pir* and lives on begging.²⁵ Bhai Gurdas also says that one should not live on the offerings of temple because these offerings are sugar coated poison.²⁶ Santokh Singh notes that :

The philosophy behind this code of discipline was that no person who lived on begging, dacoity, stealing, parasitism, exploitation of poor, prostitution and offerings of temple could ever develop self respect and uprightness in his character, leave aside his being able to fight for the cause of Dharma. Besides such unfair means of living could never contribute to the welfare of the society.²⁷

²⁴ N. MuthuMohan, *op.cit.*, 2003, pp.106-7.

²⁵ ਗੁਰੂ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥
ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥ (SGGS; 1254).

²⁶ ਜਿਉ ਮਿਰਜਾਦਾ ਹਿੰਦੂਆ ਗੁਰੂ ਮਾਸੁ ਅਖਾਜੁ ॥ ਮੁਸਲਮਾਣਾਂ ਸੁਅਰਹੁ ਸਉਗੰਦ ਵਿਆਜੁ ॥
ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ ॥ ਸਹਾ ਨ ਖਾਈ ਚੁਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ ॥
ਜਿਉ ਮਿਠੈ ਮਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ ॥ ਤਿਉ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੂਪਾਜੁ ॥ (Bhai Gurdas, Var 35:12).

²⁷ Santokh Singh, *Philosophical Foundations of the Sikh Value System*, Munshiram Manoharlal, New Delhi, 1982, p.93.

Human life is unique and one can attain liberation only in this birth. So one should indulge in the work which would bring peace and happiness in this world and next world also.²⁸ *Gurbani* also symbolizes that the earning through the vices of avarice, greed, falsehood proves to be a heavy burden on soul which disturbs peace and happiness.²⁹ One can indulge in evil doings for fulfilling the desires of gold and silver for woman but all this lead to the bondage of sufferings.³⁰ On the other hand honest labour extinguishes all the fears with the blessing of Guru.³¹ So energy should not be wasted on useless things because only good deeds bring eternal joy and fame.³² Good deeds attracts the virtues as the result vices ends themselves³³ and while doing work according to Guru's ideology we will get peace in this mortal world.³⁴

Above discussion shows that one would get peace or suffering according to their deeds. If livelihood is earned through honest work and just means then it will bring happiness and equilibrium. The earning though unfair means will bring sorrow.³⁵ The best work for human beings to earn truth, satisfaction and mercy in this world.³⁶ *Gurmukh* come across the lust, anger and even the great vice of ego because they do work according to Guru's instruction.³⁷

²⁸ ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥ (SGGS; 154).

²⁹ ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੁੜੁ ਕਮਾਵਹਿ ਬਹੁੜੁ ਉਠਾਵਹਿ ਭਾਰੋ ॥ (SGGS; 154).

³⁰ ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਮਿੜੁ ਲੁੜੇਨਿ ਸੁ ਖਾਧਾਤਾ ॥
ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ ਬਾਧਾਤਾ ॥ (SGGS; p.155).

³¹ ਸਚੁ ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ ॥ (SGGS; 226).

³² ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ ॥ (SGGS; 290).

³³ ਗੁਣ ਸੰਗ੍ਰਹੁ ਵਿਚਹੁ ਅਉਗੁਣ ਜਾਹਿ ॥ (SGGS; 361).

³⁴ ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥ (SGGS; 421).

³⁵ ਲਬੁ ਲੋਭੁ ਜੇ ਕੁੜੁ ਕਮਾਵੈ ॥ ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥ (SGGS; 1411).

³⁶ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥ (SGGS; 51).

³⁷ ਹਉ ਗੁਰ ਪੁਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ ਕਮਾਉ ॥
ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ ॥
ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥ (SGGS; 58).

2.1.2 *Naam Japo*

Sikhism is the religion of *Naam*. Both personal and social concerns for peace are related with *Naam*. Its personal experience gives the peace and tranquility and at the same time it shapes the mentality of individual for constructive participation in social life. The contributors of Sri Guru Granth Sahib ji gave importance to *Naam*. Spiritual illustrations are found in Sri Guru Granth Sahib ji which expresses the pleasures given by *Naam*. Sukhmani Sahib also known as ‘Psalm of Peace’ dedicated two *ashtpadis* to the wonderful achievements of *Naam*. In Sikhism, there is no noble deed better than *Naam*.³⁸ It is considered the only base and refuge for human beings.³⁹ The entire universe is the creation of *Naam*.⁴⁰ It is the treasure of all virtues and qualities.

The complete comprehension of *Naam* is not possible because it is unlimited phenomena. The thought of *Naam* is not systematically explained in Sri Guru Granth Sahib but throughout its voluminous pages, it is stressed, again and again, with a wealth of metaphor and imagery, illustrative material and exposition, that the Discipline of the Name is the only suitable and efficacious practice for leading to the Vision of God for final fulfillment of man, for cancelling his basic alienation and for achieving the unitive experience of the numenon. It is further sententiously declared that Sikhism is the religion of the Name.⁴¹ In the same sense, Dewan Singh also describes that, “Since the concept of *Naam* has infinite ramifications, it is nearly impossible to define *Naam*; it is as comprehensive and unlimited as God Himself who created *Naam* and *Shabad* (Word) with Guru as the manifest agent, in order to save and uplift the ignorant and maya-engrossed humanity.”⁴²

Naam is related with the meditation through which the whole personality of human being is transformed. Taran Singh observes that, “*Naam* is the sublimit image of God, by reciting which one can find Him. *Naam* is the meditation of

³⁸ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਏਦੁ ਉਪਰਿ ਕਰਮੁ ਨਹੀ ॥ (SGGS; 903).

³⁹ ਏਕ ਓਟ ਏਕੋ ਆਧਾਰੁ ॥ ਨਾਨਕੁ ਮਾਰੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ ॥ (SGGS; 289).

⁴⁰ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ (SGGS; 284).

⁴¹ Kapur Singh, *op.cit.*, 2006, p. 88.

⁴² Dewan Singh, *Mysticism of Guru Nanak*, Singh Brothers, Amritsar, 1995, p.54.

God.”⁴³ Daljeet Singh defines, “*Naam* as the dynamic Immanence of God or the Reality sustaining and working the manifest world of force and form.”⁴⁴ Bhai Jodh Singh underlines that, “the word *Naam* has been used in two senses in Guru Nanak Bani, as an appellation and as a symbol to denote the all pervading Supreme Reality that sustains the universe.”⁴⁵ W.H Mcloed says that, “The divine *Naam* is the revelation of God’s being, the sum total of all His attributes, the aggregate of all that may be affirmed concerning him.”⁴⁶ Sher Singh remarks that, “*Naam* is not mere reflection or meditation. It means the moulding of the whole personality. It affects all activities of our life.”⁴⁷ He even associates the principle of aesthetic perception with *Naam* by saying, “*Naam* is the sympathetic and aesthetic communion of man with man and environments. Love and aesthetic appreciation from its basis.”⁴⁸ In this way *Naam* is equivalent to Reality and loving devotion of *Naam* brings great pleasures in life.

Naam is the source of inner and outer peace. Sri Guru Granth Sahib states that first we can attain peace and happiness in our inner self and then only it is possible to have peace in outer world.⁴⁹ C.G Jung after examining the human nature notes that problem of the modern world is the individual problem and if individual solves his inner problems then whole world can become a peaceful place.⁵⁰ Paul Brunton writes that “No one can understand the complex world problems, if he does not see that these deep changes in the human problems are partially responsible for it. Modern progress has given the human character width without depth, fluency without wisdom.”⁵¹ “If the individual is reformed, the social institutions will take care of themselves for they are composed of the former.”⁵²

⁴³ Taran Singh, *Guru Nanak: Chintan te Kala*, Kasturi Lal & Sons, Amritsar, 1963, p.186.

⁴⁴ Daljeet Singh, “Naam in Sikhism” In *Advanced Studies in Sikhism*, Jasbir Singh Mann and Harbans Singh Sarao (eds.), Institute of Sikh Studies, Chandigarh, 1989, p.58.

⁴⁵ Jodh Singh, “Guru Nanak’s Conception of the Nam and Surat- Sabad Yoga” In *Teachings of Guru Nanak Dev*, Taran Singh (ed.), Punjabi University, Patiala, 2001, p.57.

⁴⁶ W. H. McLeod, *Guru Nanak and Sikh Religion*, Oxford, 1968, p.215.

⁴⁷ Sher Singh, *Philosophy of Sikhism*, Shriomani Gurdwara Parbandhak Committee, Amritsar, 2003, p.236.

⁴⁸ Ibid, p. 237.

⁴⁹ ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥ (SGGS; 1136).

⁵⁰ William Mcguire and R.C.F Hull (eds.), *C.G Jung Speaking: Interviews and Encounters*, Thames and Hudson, London, 1978, p.140.

⁵¹ Paul Brunton, *The Spiritual Crisis of Man*, B.I Publications, New Delhi, 1975, p.19.

⁵² S.S Gangal, *op. cit.*, 1960, p.12.

Though, internal peace can be attained through *Naam*, but it is not as easy as it looks. There are obstacles in achieving peace. These obstacles are called five evils in *Gurbani*.⁵³ “There is no philosophical or theological explication of the five evils, collectively or individually in Sikh Scripture, but man is repeatedly warned against them. They have been called diseases or maladies which afflict human beings with disastrous effects.”⁵⁴ These evils are named in *Gurbani* as lust, anger, greed, attachment and ego and all these five are mediums through which *maya* (illusion) functions. These five evils afflict all beings in world and it is difficult to control them. Guru Amardas allegorizes these five evils as five thieves which dwells within the body and plunder its treasures.⁵⁵ In hope of getting rid of these five evils, man tries intellectual workouts and austerities but he escapes not from the company of the five evil passions and is all the more tied to haughty disposition.⁵⁶

Bhagat Kabir ji says that, “He alone cherishes the Lord’s feet who has get rid from desire, wrath, greed and attachment.”⁵⁷ So Sikhism believes in the loving devotion to God and it is possible only when a devotee surrenders himself/herself fully to the God. *Naam- Simran* is the remedy of all ills. “The destruction of evils may be viewed both as a cause and consequence of the practice of *Naam-Simran*. Awareness of God’s presence comes only when lust, wrath, avarice, attachment and egoity have departed from the devotee; when the devotee lives in constant awareness of God, the evils touch him not.”⁵⁸ Guru Arjan Dev says, “Deeply consider all thinking, nothing other than devotion to the name, liberation can grant.”⁵⁹

⁵³ ਇਸ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥

ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੂਕਾਰਾ ॥ (SGGS; 600)

⁵⁴ L.M. Joshi, “Five Evils” In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol. 2), 2001, p.31.

⁵⁵ ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹਨਿ ਹਉਮੈ ਅੰਦਰਿ ਸੀਨਿ ॥ (SGGS; 854).

⁵⁶ ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥ (SGGS; 641).

⁵⁷ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਬਿਬਰਜਿਤੁ ਹਰਿ ਪਦੁ ਚੀਨੈ ਸੋਈ ॥ (SGGS; 1123).

⁵⁸ L.M Joshi, op.cit., 2001, p.33.

⁵⁹ ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਸਗਲ ਬੀਚਾਰਿ ॥ ਨਾਮ ਬਿਨਾ ਕੋ ਸਕੈ ਨ ਤਾਰਿ ॥ (SGGS; 893).

The mind which is enlightened by the fragrance of *Naam* attains poise and tranquility. It is the basis of Sikh religious experience:

This experience is of self-elevation with greater depth, power, wisdom, and grace and in this experience the high potential walls of egoism are broken down and one is part of all. His individuality is changed into allness and he has no circumstance anywhere, no limiting barrier of selfhood but altruistic and all inclusive, friend of all and one with all is the result. The self of the individual is dissipated and enlarged to embrace all and all to be united with all. This experience of self- submission to the higher entity mitigates the separation between the higher being and the individual self.⁶⁰

In this experience mind of devotee blossoms like a lotus which signifies the beauty of his personality which remains unaffected by illusion. Puran Singh describes the consequences of the *Naam-Simran* :

The Sikh saint of *Simrin* feels he is continuously and inwardly raised above the gross worlds of filth and dirt and desire and self, and he feels as light as if he had no body. The physical efforts of this state of mind are marvellous. He finds in himself, in his head above his forehead, a pool of nectar-his eyes are always pulled upward by this continuous inebriation. His inner and true religion is this continuous inebriation; this is His *Naam* and *Simran*.⁶¹

Naam-Simran is the way through which Sikhism urges to divinize the whole humanity. Because through this technique individual is transformed into a fine and noble being and lives in a psychological realm where knowledge, harmony and bliss prevails. Sikhism emphasizes that human life can be worthy

⁶⁰ Uday Shanker, *Internal Unity of all Religions*, Enkay Publishers, New Delhi, 1992, pp.181-82.

⁶¹ Puran Singh, *Spirit of the Sikh*, Punjabi University, Patiala, (Vol.ii-Part.ii), 2004, p.56.

only if one knows and follows the God's will. To attain the liberation and live in heaven is not the ideal in Sikhism. Guru Nanak negates the existing paths for attaining salvation. He puts a fundamental question that, "How to become *Sachair* (truthful)?" In next verse he himself answers it "By abiding by God's will."⁶² The doctrine of *Hukam* is emphasized in Guru Granth Sahib again and again. It is believed that God's will is operative in this world with a direction and purpose. So it is human responsibility to carry out God's will and become the instrument of God. *Naam-Simran* directs us towards to live by the will of God. It develops an ideal to know and carry out the God's will and not blissful union as an end in itself. In this way *Naam-Simran* prepares the individual for creative participation for peaceful world. Guru Arjan Dev says that "By repeating the name of Lord all the sins are washed away, all the wishes are fulfilled and the state of final beatitude is obtained, the fear of death and *yama* melts away, the disciple is cool and full of comfort."⁶³

Naam can be attained through true Guru according to Sikhism. Individual efforts are not prolific to achieve *Naam*. Sikhism believes that the Guru is the only true emperor of the world and all other worldly kings are fake one.⁶⁴ There is no other authority equal to Guru, that's why the Sikhs called their Guru *Sacha Patshah* (true king). By following the Guru's path and adopting his teachings, the state of fearlessness and total absorption in the love is attained.⁶⁵ Without Guru the whole world is grappling in the darkness.⁶⁶ The true Guru is the Lord of lords; nine naths are refuge less and without any master. The Guru is the true bestower, other doners just move after him. The true Guru is the creator and makes the unknown famous by giving them the name. True Guru is the real banker, other rich persons cannot be believed. The true Guru is the true physician; others

⁶² ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ (SGGS; 1)

⁶³ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥ (SGGS; 263).

⁶⁴ ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਕੂੜੈ ਬਾਦਿਸਾਹ ਦੁਨੀਆਵੇ॥(Bhai Gurdas, Var 15:1).

⁶⁵ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਅਨਭੈ ਪਿਰਮ ਪਿਰੀ ਅਨੁਚਾਰੇ॥ (Bhai Gurdas, Var 6:17).

⁶⁶ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰ ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ॥ (Bhai Gurdas, Var 1:24).

themselves are imprisoned in the false bondage (of transmigration).⁶⁷ Without the true Guru they all are without the guiding force. *Naam* can be attained through the grace of Guru. "Guru Nanak calls this reaction "*Guru Prashadi* !" This reaction transmutes the metal to man, as the philosophers stone does. All merits and virtues, till this inner illumination comes, are but weariness of flesh. And so are all vices. But after the soul-reaction, "*Guru Prashadi*" all is truly vindicated, all is truly re-evaluated."⁶⁸ Gurbani also says that :

Blessed is the holy Preceptor,
 who the citadel of illusion has smashed.
 Hail the holy Preceptor who to the Lord has united me.
 Of the inexhaustible holy Name,
 The medicine the Master administers.
 Thereby are malignant,
 tormenting maladies from the body torn off.
 The wealth of the Name,
 source of numerous treasures is found,
 Thereby is realized the self, and eternal life achieved.
 Beyond expression is praise of the Lord almighty-
 Of the Divine Master,
 Supreme Being, Supreme Lord, Beyond limit,
 inaccessible, of impenetrable mystery.⁶⁹

⁶⁷ ਸਤਿਗੁਰੁ ਨਾਥਾ ਨਾਥੁ ਹੈ ਹੋਇ ਨਉਂ ਨਾਥ ਅਨਾਥ ਨਿਥਾਵੇ॥
 ਸਤਿਗੁਰੁ ਸਚੁ ਦਾਤਾਰ ਹੈ ਹੋਰੁ ਦਾਤੇ ਫਿਰਦੇ ਪਾਛਾਵੇ॥
 ਸਤਿਗੁਰੁ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਕਰਿ ਕਰਤੂਤ ਨਿਨਾਵਨਿ ਨਾਵੇ॥
 ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਹੋਰੁ ਸਾਹੁ ਵੇਸਾਹੁ ਉਚਾਵੇ॥
 ਸਤਿਗੁਰੁ ਸਚਾ ਵੈਦੁ ਹੈ ਹੋਰੁ ਵੈਦੁ ਸਭ ਕੈਦ ਕੁੜਾਵੇ॥
 ਵਿਣ ਸਤਿਗੁਰੁ ਸਭਿ ਨਿਗੋਸਾਵੇ ॥ (Bhai Gurdas, Var 15:1).

⁶⁸ Puran Singh, *op. cit.*, 2002, p.62.

⁶⁹ ਸੋ ਸਤਿਗੁਰੁ ਧਨੁ ਧੰਨੁ ਜਿਨਿ ਭਰਮ ਗੜੁ ਤੋੜਿਆ ॥
 ਸੋ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਹਰਿ ਸਿਉ ਜੋੜਿਆ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਗੁਰੁ ਦੇਇ ਦਾਰੁਓ ॥
 ਮਹਾ ਰੋਗੁ ਬਿਕਰਾਲ ਤਿਨੈ ਬਿਦਾਰੁਓ ॥
 ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਬਹੁਤੁ ਖਜਾਨਿਆ ॥
 ਜਿਤਾ ਜਨਮੁ ਅਪਾਰੁ ਆਪੁ ਪਛਾਨਿਆ ॥
 ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰੁ ਸਮਰਥ ਦੇਵ ॥
 ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅਪਰੰਪਰੁ ਅਲਖ ਅਭੇਵ ॥ (SGGS; 522).

Satguru bestows the *Sabad* to his disciple to generate *Naam* within his body. It is the *Sabad* which makes the connection between disciple and the Guru. Bhai Gurdas writes that “the river has two banks, they are one through the connection of water and not separate. The Guru and disciple are two identities, but one *Sabad*, permeates through both of them.”⁷⁰ *Gurbani* tells us that the *Sabad* is the medium to generate the *Naam*. By contemplation on *Sabad* one can drink the elixir of *Naam* resides in human body.⁷¹ *Naam* is a phenomenon of the soul which comes as the after effect of the inner reaction that takes place, under certain undetermined conditions, between the Guru and the disciple.⁷² Sikhism is the *Naam Marg*. It is said that, in *Kaliyuga*, instead of Yogic exercises the name of the Lord who is beyond all sufferings is the only source of delight.⁷³

Peace is not an individual achievement. The ultimate peace can be achieved in the company of *Sangat* (holy congregation) because *Sangat* always cherish the *Naam-Simran*.⁷⁴ To conquer peace and happiness people/devotees may indulge in a million feats of cleverness and can indulge in making alliances with millions of people but all is futile without the company of holy persons and without the *Naam* goes not torment of suffering.⁷⁵ All the conflicts are resolved in the company of saints.⁷⁶ *Sangat* has the capacity to enlighten the individual. Gurbhagat Singh writes that :

The original insight of the *Granth* [Sri Guru Granth Sahib]
is that a human being is a closed flower, a lotus bud

⁷⁰ ਦੁਇ ਦੁਇ ਨਦੀ ਕਿਨਾਰਿਆਂ ਪਾਰਾਵਾਰੁ ਨ ਤਿਸੈ॥

ਇਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਇਕ ਸਬਦ ਸਰਿਸੈ॥ (Bhai Gurdas, Var 9:16).

⁷¹ ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥ (SGGS; 570).

⁷² Puran Singh, *op. cit.*, 2002, p.62.

⁷³ ਕਲਿਜੁਗ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ ॥(Bhai Gurdas, Var 1:31).

⁷⁴ ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥

ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ ॥

ਉਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ ॥

ਸਾਧੂ ਸੰਗਤਿ ਪਾਰਗਰਾਮ ॥(SGGS; 1182).

⁷⁵ ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥ (SGGS; 20).

⁷⁶ ਸਾਧਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥ (SGGS; 271).

awaiting to blossom up with the touch of *Sangat*. The *Granth* asserts that human being is not a monad, a unit self-sufficient in itself. The flame of this unmonadic decentre is to kindled by those who are already self realized not self lights.⁷⁷

Guru Nanak himself says that, without the Guru, *Sangat*, and *Bani* other support does not exist.⁷⁸ The lord Himself is pervading this world mirror but he is specifically perceivable in and through holy congregation.⁷⁹ *SatSangat* is the true throne of the true Guru.⁸⁰ In the company of saints the feeling of ‘otherness’ get extinct and one live in accord with all.⁸¹

Naam-Simran through *Kirtan* also has a paramount importance in Sikhism. It has been an integral part of Sikh experience. The word *Kirtan* derived from Sanskrit root *kirti* that means praise, celebrate or glorify [the Lord of universe].⁸² The music in ragas has an alluring effect on the mind of listener. It has the power to invoke the yearning for divinity. It is believed that when the devotee concentrates on the meaning of *Gurbani* then he engage in rapture. Such collaboration of *Sabad-Surat* stirs the soul and produces a feeling of sahad.⁸³ A person who is intoxicated with the Lord’s sweetness of *Sabad* merges in the true *Naam*.⁸⁴ Sohan Singh writes, “Perhaps *Kirtan* is most popular form of *Naam-Simran* for the masses to listen to and sing the praises of the Lord and to love the lord with all our heart.”⁸⁵ *Kirtan* is an invaluable jewel, bringing bless, treasure of noble qualities.⁸⁶ It is the best way to concentrate on God and control all the futile

⁷⁷ Gurbhagat Singh, *op. cit.*, 1999, p.91.

⁷⁸ ਗੁਰ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀਂ ਹਰਿ ਰਾਈ॥ (Bhai Gurdas, Var 1:42).

⁷⁹ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਤਿਸੰਗਿ ਵਿਸੇਖੈ॥ (Bhai Gurdas, Var 2:1).

⁸⁰ ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਰੁ ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਤਖਤੁ ਸੁਹੇਲਾ॥ (Bhai Gurdas, Var 18:20).

⁸¹ ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ (SGGS; 1299).

⁸² Gurbachan Singh Talib, “Kirtan” In *Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.2), 2001, p.516.

⁸³ ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥ (SGGS; 62).

⁸⁴ ਸਬਦਿ ਰਤੇ ਹਰਿ ਰਸਿ ਮਤਵਾਲੇ ॥ (SGGS; 1038).

⁸⁵ Sohan Singh, *op.cit.*, 2001, p. 94.

⁸⁶ ਕੀਰਤਨੁ ਨਿਰਮਲਕ ਹੀਰਾ ॥ ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ ॥ (SGGS; 893).

desires. *Gurbani* says, “Blessed are the sweet melodies whose chanting all thirst of desire assuages”⁸⁷ This musical harmony is replete with love and wonder. Thus, in Sikhism *Naam* is both end and means of life that creates peace. The experience of *Naam* makes oneself responsible for himself as well as for society. Awareness of *Naam* creates activeness in life. Guru finds sacred activeness in *Kirat* which is interrelated with *Naam*.

2.1.3 Wand Chakna

The principle of *Kirat* is related with *Wand Chakna* (sharing), which is a cardinal virtue of Sikhism. The Sikhs enjoin to share their earnings with society. It is also believed that in the hereafter is received reward for what man from his own earning offers.⁸⁸ Service of the humanity is a way to attain spiritual peace and joy.⁸⁹ *Wand Chakna* is too important in Sikhism that Guru Nanak called it *Sacha Sauda* (the business of truth).⁹⁰ It develops a feeling of fellowship which further has the potential to develop in ideal social structures of love, equality and peace. Sikhs consider this world as the place of God and the entire humans are his fellow beings. So it is his duty to share possessions because he is entitled to serve the society. In this way, the spiritual values and temporal values are interrelated with *Naam*. Here sharing does not only imply to share earnings but also share the sorrow and grief of fellow brothers because enlightened beings also considers it is the gift of the Lord.⁹¹

Human is a social being. His initial concern is with worldly life. Any religion which underestimates the socio-economical concerns of human beings will certainly lose its value among followers. So it is necessary that religion should recognize the social problems of human beings and answers them. Only in this condition religious inspiration for divine urge would have any meaning among its

⁸⁷ ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗੜੇ ਆਲਾਪਤ ਸਭ ਤਿਖ ਜਾਇ ॥ (SGGS; 958).

⁸⁸ ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥ (SGGS; 472).

⁸⁹ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ (SGGS; 26).

⁹⁰ Surinder Singh Kohli (ed.) *Janamsakhi Bhai Bala*, Punjab University, Chandigarh, 1975, p. 179.

⁹¹ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ (SGGS; 5).

followers. The concept of *Wand Chakna* contemplates upon the socio-economic problems of human life. There is no place of escapist attitude in Sikhism. Along with spirituality, materialistic prosperity is also a necessary part of life. Because firm spiritual life can flourish in prosper society. Any deprived person can easily sacrifice his ethical and moral standards to fulfill his needs. A real religious person should restrain selfishness and promote fellow-feeling. That is why Sikh Gurus asked their followers to share their wealth with all. This is the highest expression of civilized life and is intended to bridge the gap between the rich and the poor.

Karl Marx said that religion is the opium of masses.⁹² The sense behind this injunction conveys that religion is a restriction to live an active creative life. But Sikhism is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of Reality. It has no place for the life of deficiency and dependence. Thus as per Sikhism work is a part of socio-spiritual life. Without work life is sin :

All Hindu ascetics live by alms; in contrast with the laborious and self denying lives of many similar communities in the West, they may not and do not in any case earn their living by work, but dependent upon the charity of others. The institution and habitual practice of begging on a wide scale, together with the rules regulating it, are of great antiquity in India. And the burdern of supporting an army of wondering mandicants, whose lives are unproductive, must always have pressed hardly upon the poorer classes of the population.⁹³

Begging of any kind is considered as shameful because beggar has no self respect. Sheikh Farid Says that, "Give me not to hang on another's door for favour,

⁹² Karl Marx, *Early Writings*, Penguin Books, London, 1992, p.244

⁹³ A.S Geden, "Charity (Hindu)" In *Encyclopedia of Religion and Ethics*, James Hastings (ed.), T& T Clark, Edinburgh, (Vol.3), 1967, p.388.

Should such be Thy will, take then this life out of my body.”⁹⁴ He further says that, “the world for the beggar shows contempt-no respect to beggars is shown.”⁹⁵

A spiritual, enlightened and peaceful person cannot accumulate the money in his treasures while seeing so much misery around. A Sikh devotee believes that love of God would be realized through the love of humanity. To share the possessions means to share the love with the world. Puran Singh asserts that :

The Guru treats man's physical needs of life with human sympathy and he ignores human imperfections and loves the beauty of perfection that nestles in him. Love in practice has not that grand color which is given to it in books. It has the color of the brown earth and it has the same rugged simplicity. Distribute your labour and the fruits of your labour all around you-feeding, clothing and making your brothers physically comfortable-this is the simple life of the Sikh. It is a poor life of love and feeling; it has no blind pride and vanity about it. Guru has inspired him with Himself, and however small the spark of that life, man sees that the “otherness” and “selfishness” are the two most ugly specters that cannot survive in that wholly moral and spiritual aroma of delight.⁹⁶

Wand Chakna is a form of *Sewa* (service). Service has been given an important place in Sikhism. “It (service) is beneficent action unsolicitous of reward. While prayer, meditation and devotion are so greatly and emphatically commended, *Seva* has the role of bringing complete fulfillment to the spiritual life. This is an established tradition in Sikh society: High and low must all perform service humble, manual labour, without social distinction.”⁹⁷

⁹⁴ ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥

ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ ॥ (SGGS, 1380).

⁹⁵ ਲੋਕੁ ਧਿਕਾਰੁ ਕਹੈ ਮੰਗਤ ਜਨ ਮਾਗਤ ਮਾਨੁ ਨ ਪਾਇਆ ॥ (SGGS; 878).

⁹⁶ Puran Singh, *op. cit.*, 2004, p.146.

⁹⁷ Gurbachan Singh Talib, *Translation Sri Guru Granth Sahib*, Punjabi University, Patiala, (Vol.1) 2004, p.xxxvi.

The performance of service is needed two injunctions. First is *Sidq* (constancy in spiritual faith) and *Sabr* (contentment). True Sikh needs to be cultivated these virtues to sincerely engage in sharing with others.⁹⁸ Because without it one can be easily entrapped in subtle form of ego. Service is the pathway to peace. Service must alleviate the pain of others and it is performed for self improvement. It is the way through which we clean our mind so that *Naam* resides in it.⁹⁹ Guru Nanak Dev ji says that “those who serve the humanity according to Guru’s teaching find peace and happiness”¹⁰⁰ Puran Singh describes the personality of Sikh “As the tree provides its shade, so is the Sikh to divide his bread and water with his brother and he has to share his clothes with his other. The Sikh knows no others.”¹⁰¹

In the prevalent ideologies Marxism also offers the idea of equal sharing of goods for underprivileged classes. So it is important to analyze the Marxian conception and trace out its limitations. Marxism considers man only a material being and it measure the happiness of human being in terms of accessibility of material comforts. The followers of communism emphasis on equality of mankind through fair distribution of economic means and also ensure enough material prosperity for all beings. Communism believes that means of production must always be used for the common welfare of mankind and not for making profit as it happens in capitalist system.

In Communist manifesto, Marx uses the model of two classes “Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: bourgeoisie and proletariat.”¹⁰² Bourgeoisie own the means of production and proletariat living by selling their wage labour. Marxism believes that private property breeds selfishness and widens the gap between rich and poor. So attachment to private property never ends in welfare of others. So he

⁹⁸ ਗੁਰਮੁਖਿ ਪੰਥਿ ਚਲਾਇ ਚਲਣੁ ਭਾਣਿਆ॥

ਸਿਦਕੁ ਸਬੁਰੀ ਪਾਇ ਕਰਿ ਸੁਕਰਾਣਿਆ॥ (Bhai Gurdas, Var 22:16).

⁹⁹ ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੁਪੈ ਕਉ ਜਾਵਹੁ ॥ (SGGS; 728).

¹⁰⁰ ਜਿਨੀ ਸੇਵਿਆ ਤਿਨੀ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥ (SGGS; 1286).

¹⁰¹ Puran Singh, *op. cit.*, 2004, p.146.

¹⁰² Karl Marx, *Selected Writings*, Oxford, 1977, p. 222.

concludes to end the right of ownership of private property and eliminate class distinction in society. Communist ideals translates the ideas of equality, freedom and fellowship into the economic life of its citizens and it is done with the help of state. In communism “state is a supra-individual entity to which obedience of the individual is due and for which an individual may be sacrificed.”¹⁰³

Marx put all emphasis on economic concerns and neglect moral, spiritual aspects of human life. As per his thought :

The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence but their social existence that determines their consciousness.¹⁰⁴

But Sikhism differs here from Marxism as it holds the supremacy of ethical and spiritual values. Kapur Singh writes that :

The order of the *Khalsa* and the Communist party are separated by a moral abyss that is unbridgeable. The immoralism of communism is its basic postulate, whereas the order of *Khalsa* attaches fundamental importance of the ethical character of the means that even to the ends themselves and the order of the *Khalsa* regards ethical values, howsoever dimly perceived in different societies and ages, as absolute, and not relative and compromisable.¹⁰⁵

Sikhism shares the socialist ideals of freedom, equality, equal distribution of goods and individual welfare :

It is opposed to any development which, in practice and in reality, seeks to devalue the individual as a mere cog in a machine or a mere honey-gathering-insect in a beehive. It

¹⁰³ Kapur Singh, *op. cit.*, 2006, p.136.

¹⁰⁴ Karl Marx, *A Contribution to the Critique of Political Economy*, Progress Publishers, Moscow, 1970, pp. 20-21.

¹⁰⁵ Kapur Singh, (eds.) Madanjit Kaur & Piar Singh, *Some Insights into Sikhism*, Guru Nanak Dev University, Amritsar, 2005, p. 58.

is for this reason, that Sikhism conceives of the religious evolution of man as a necessary and integral prerequisite and condition of its march towards the ideal society.¹⁰⁶

Another perspective of Marxian thought is that capital is necessary in human life but it has no relationship with divinity or inner peace. But Sikhism oppose this ideal :

In Sikhism capital is not simply an economic enterprise or substance; it also has the divine origin. It is a component of the cosmic system. If it is generated by the pious or loving labour of the sage like peasant, shepherd or worker, it remains within the paradigm of sainthood.¹⁰⁷

Guru Nanak gave his grace and support to the lower classes. He writes in his *Bani* that, “The lowest among the low castes, lower than the lowliest, Nanak is with them: He envies not those with worldly greatness. Lord ! Thy glance of grace falls on the land where the humble are cherished.”¹⁰⁸

Sikh Gurus practically took care of the underprivileged sections of the society. Here may emerge a contradiction in thought that at one place begging is considered condemnable in Sikhism on the other side it also inspires to help the poor. It is mentioned here that Guru Nanak rejects the practice of asceticism in which sustain on begging is considered legitimate to attain spiritual heights. But most of the people suffer because of the corruption in system so it is not their fault because they do hard work but corrupt system do not allow them to satisfy their basic needs. So Gurus condemn graft, bribery and corruption¹⁰⁹ and want to establish a co-operative system where every person feels himself associated with the happiness and sorrow of other people.

¹⁰⁶ Kapur Singh, *op. cit.*, 2006, p. 140.

¹⁰⁷ Gurbhagat Singh, *op. cit.*, 2004, p. 90.

¹⁰⁸ ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੁ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥ (SGGS; 15)

¹⁰⁹ ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥

ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥ (SGGS; 951).

Sikh Gurus institutionalized the tradition of *Wand Chakna* through *Langar* and *Daswandh*. The institution of *Langar* was initiated by Guru Nanak. The main essence of this institution is to uphold the principle of sharing and equality. Puran Singh called this tradition as a temple of bread :

The very first temple made by Guru Nanak, therefore was the Temple of Bread or Guru's *langar*. In one common temple of Bread, the Bread of God was made free to the children of man. Let none be hungry where the spirit of God prevails.¹¹⁰

Bhai Gurdas says that a Sikh never takes his food before having shared it with his fellow disciples and the needy.¹¹¹ *Daswandh* is so highly emphasized in Sikh code of conduct that who does not pay it as per Guru instruction ceases to be a faithful Sikh.¹¹²

Daswandh, a tenth part refers to the practice among Sikhs of contributing in the name of Guru one-tenth of their earnings towards the common resources of the community. This is their religious obligation- a form of *seva* or humble service so highly valued in Sikh system... The idea of sharing and giving was nourished by the institutions of *Sangat* and *langar* the Guru had established.¹¹³

Antonym word for *Wand Chakna* in Sikhism is *murdar khana* (to usurp others right). This concept shows that the person who do not share from his earnings on the contrary try to have possession on others property or rights. This kind of person is entitled *Manmukh* or *sakat* in Gurbani. Guru Nanak Dev ji says that:

¹¹⁰ Puran Singh, *The Book of the Ten Masters*, Punjabi University, Patiala, 1997, p.104.

¹¹¹ ਗੁਰ ਸਿਖਾਂ ਨੇ ਦੇਇ ਕਰਿ ਪਿਛੋ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ॥ (Bhai Gurdas, Var 40:11).

¹¹² Bhai Nand Lal, (ed.) Ganda Singh, *Bhai Nand Lal Granthavali*, Punjabi University, Patiala, 1994, p.226.

¹¹³ Wazir Singh, "Dasvandh" In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.1),1995, p.533.

Should cloth be reckoned impure if blood-stained,
How may minds of such be deemed pure,
As blood of mankind suck?¹¹⁴

The person who deprives others from their rights could never attain the peace of mind :

To grab what is another's is evil,
As pig's flesh to the Muslim and
cow's flesh to the Hindu.
The Preceptor for his follower shall intercede,
Only when the latter has eaten not carrion. ¹¹⁵

Sikhism condemns the accumulation of money. Moreover it believes that hoarding is not possible without committing sin.¹¹⁶ When man earns his living by his own *Kirat* then there is no scope for hoarding. One just earns what he requires. It is only when he gets monopoly by money or machine over means of production that one is able to deprive others of their due wages and is able to earn more than he needs and is able to hoard.”¹¹⁷ Sher Singh also describes that :

The hoarder falls a prey to ego-centity (*haumai*) and thus create a big wall, a high wall between himself and the have nots. He buries under the consciousness of wealth the all embracing divine spark within himself and this web of wealth blinds him to the needs and suffering of others and thus not only does he retard his own progress to spiritual perfection but he also applies a strong brake to the wheel of the progress of the society.¹¹⁸

¹¹⁴ ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ॥

ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥ (SGGS; 140).

¹¹⁵ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥ (SGGS; 141).

¹¹⁶ ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥ (SGGS; 417).

¹¹⁷ Sher Singh, *op. cit.*, 1967, pp. 185-86.

¹¹⁸ *Ibid*, p. 186.

Sikhism is a way for truthful living which condemns the life of falsehood, avarice and cheating. The person who lives on the resources of plunder and cruelty is called the god of cheats.¹¹⁹ Guru Nanak also declares that avarice is a dog falsehood the sweeper and cheating the eating of carrion.¹²⁰ Gurbhagat Singh writes that ‘to accumulate money and make property is also the form of corruption. It is an important aspect because through it ordinary people are being deprived from their capital. The money which can be used for their development is being usurped. It breeds inequality and injustice and it also increases the pain of life.’¹²¹ So a person who lives in these vices cannot be peaceful.

After discussing the basic principles of Sikhism to attain peace, we can assume that Sikh Gurus perfectly establish the balance between spiritual and temporal concerns. The escapist attitude is not essential to conquer peace, as believed in religious traditions of Indus civilization. Social responsibility is an essential part of growth in spirituality. Society can be peaceful only when it cherishes the values of equality, brotherhood, harmony and justice. Hard labour for living, meditation on divine values and sharing with others are primary steps to make a person responsible for his own individual well being as well as for society.

2.2 Self Sacrifice, Equality and Justice

Self sacrifice, equality and justice are the essential principles for a peaceful society. In this section, we will discuss the principles of Sikhism (*Kirat, Naam and Wand*) flourish in self sacrifice, equality and justice.

2.2.1 Self Sacrifice

The concept of self-sacrifice is the central feature of Sikhism. The history of the Sikhs is replete with the instances of heroic sacrifices. The concept of self-

¹¹⁹ ਸਿੰਘਚ ਭੋਜਨੁ ਜੋ ਨਰੁ ਜਾਨੈ ॥

ਐਸੇ ਹੀ ਠਗ ਦੇਉ ਬਖਾਨੈ ॥ (SGGS; 485).

¹²⁰ ਲਬੁ ਕੁਤਾ ਕੁੜੁ ਚੁਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ (SGGS; 15).

¹²¹ Gurbhagat Singh, *Vishav Chintan ate Punjabi Sahit*, Guru Nanak Dev University, Amritsar, 2003, p. 108.

sacrifice is established by Guru Nanak Dev and later practically manifested by Guru Arjan Dev ji and Guru Tegh Bahadur ji. Later, thousands of Sikhs gave their life in fighting against injustice and tyranny. The ideology and practice of sacrifice is a distinctive characteristic of Sikhism. Darshan Singh observes that spirit of sacrifice does not find its firm roots in religions of Indus civilization :

A heroic tradition of valour and self-sacrifice is not altogether missing among the Indian religions but their ritualistic and monastic context, institution of *varnasharama dharma*, emphasis on asceticism, belief in the illusionary nature of the world and existence of the debased tantric cults have severely conditioned its growth and dynamism.¹²²

Guru Nanak Dev laid down the tradition of self sacrifice in his *Bani* by proclaiming that :

Shouldst thou seek to engage in the game of love,
Step into my street with thy head placed on thy palm:
While on to this stepping, ungrudgingly sacrifice your head.¹²³
People of the world! revile not death, should one know how to die.
Serve the Lord almighty--thereby shall your path
hence be made easy.
As this easy path you tread, reward shall you receive.
And exaltation in the hereafter.
An offering! you carry with you and in truth be absorbed,
Approved shall you devotion be.

¹²² Darshan Singh, *The Khalsa in Comparative Perspective*, Singh Brothers, Amritsar, 2004, p.42.

¹²³ ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ (SGGS; 1412).

In the Divine Mansion finding a place, the Lord's
pleasure shall you win, And in joy disport.¹²⁴

Guru Arjan Dev gave the same advice to Bhai Manjh who was seeking entry in Guru's fold. Guru Arjan Dev said to him that "You may go on easy with the easy path of Sakhi Sarvar worship, because Sikhism is a very difficult path, and unless you are willing to be disposed of your wealth and to sacrifice your very life, it is no use coming to me."¹²⁵ Guru Gobind Singh also demanded commitment from Sikhs on the *Baisakhi* day of 1699, when he created the *Khalsa* and administrated *Amrit*. These instances prove that man must lead a life of righteous action and he should also realize that God is with us not only in meditation but also in struggles of life. The persons who have sacrificed their lives for noble cause are memorized daily by the members of Sikh community in following words :

The Singhs of both the sexes, who courted martyrdom in the cause of religion and underwent unspeakable tortures and sufferings of being dismembered alive, scalped alive, broken on the wheels, sawed alive and boiled alive, and those who made sacrifices in the service of the centers of the Sikh Religion, the Gurdwaras, but never wavered in their faith and remained steadfast in mind and spirit in the cause of Sikhism to the last hair of their body and to their last breath. O, revered members of the Khalsa Order, fix your minds on the glorious deeds of those, and utter, Glory be to God.¹²⁶

¹²⁴ ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ ॥
ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮ੍ਰੁਥੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ ॥
ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ ਵਡਾਈ ॥
ਭੇਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੇਖੈ ਪਾਈ ॥
ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥
ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ ॥ (SGGS; 579).

¹²⁵ M.A Macauliffe, *The Sikh Religion: Its Gurus Sacred Writings and Authors*, Satvic Books, Amritsar, (Vol.3), 2009, pp.7-8.

¹²⁶ Kapur Singh, *op. cit.*, 2006, p.176.

Ardas (Sikh prayer) unites the Sikhs to their past. It tells about the martyrdom and traumas countered by the Sikhs. It presents the affirmation of Sikhs towards their faith. Sikh tolerates all the atrocities in the state of *Sahaj*. Deepinder Jeet Randhawa writes that :

The memory of Sikh is multi-mediated by *Vismad*, creative energy, pain, anguish, joy and martyrdom. The trace of all these mediations does not let the memory be totalitive, it remains *Vismadic* (wonderous) and in *Sahaj*. The *Ardas* bestows on the Sikh memory joyful affirmation of the past and retrieves from a site of abundance that cannot be categorized.¹²⁷

In the Sikh tradition, martyr is a highly revered personality. “Without the sacrifices of the martyrs the shape of the community cannot be conceived. They are the perennial source of inspiration for leading a faithful and devoted life without fear and enmity. The lives and heroic deeds of the *Shahids* also inspire the community to wage a relentless struggle against evil.”¹²⁸ Martyr is the testimonial of virtue, truth and moral justification. Through sacrifice Sikhs espouse righteousness in most painful conditions. Sacrifice is the best mode of love and Sikhism is founded on the supreme love for God. “When one is lost in this beautiful infinity of love, what are acts? All acts are but acts of self-sacrifice, oblations at the altar of God. It is dedication, incessant and complete to the highest. Such acts are pure.”¹²⁹ Love insists for sacrifice and lover cannot back out from this :

It is a society founded on the highest verity of love of man, inspired by the inspiration of God-like men who symbolize truth as personalities of Love, Grace and Mercy. Such personalities are images of the personalities in the unseen. Giving ourselves in infinite self-sacrifice in the name Of

¹²⁷ Deepinder Jeet Randhawa, “The Sikh *Ardas*: Specific and Co-existential Memory”, In *The Sikh Memory: Its Distinction and Contribution to Humankind*, Gurbhagat Singh and Deepinder Jeet Randhawa, Singh Brothers, Amritsar, 2009, p. 120

¹²⁸ Darshan Singh, *op. cit.*, 2004, p. 58.

¹²⁹ Puran Singh, *op. cit.*, 2002 p.58.

God, washing away the selfishness of man in the supreme love of the Guru, is the simple, but extremely difficult path of discipleship and its greatest humanity.¹³⁰

In Sri Guru Granth Sahib there are references on the life style of true heroes who struggles for peace and fight against exclusivism, tyranny, unjust social, political and religious order. According to Guru Arjun Dev, “The one who destroys the duality is the true hero.”¹³¹ Guru Amardas says that “the true hero is one who overcomes the enemy of self-centeredness within himself.”¹³² Martyrdom is a spiritual act through which martyr shows his affirmation to truth :

In the Sikh conception of the term, however, a deliberate choice to suffer death for the sake of religious belief is crucial to martyrdom. Heroism and martyrdom both involve exemplary courage, but the courage in a martyr is more deep-rooted, more moral than physical and is born of spiritual conviction rather than love of worldly gain or glory.¹³³

Guru Nanak Dev asserts that :

Holy is the death of heroic men, whose dying is Divinely-approved.
Such alone may be called heroes as at the Divine
Portal obtain true honour:
Obtaining honour at the Divine Portal, with honour they depart,
And in the hereafter undergo not suffering.
Such reward they shall obtain if on the Sole Lord they meditate,
Whose service all fears drives away.
Their suffering they utter not aloud; all in their mind they bear-

¹³⁰ Ibid, p.12.

¹³¹ ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥

ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥ (SGGS;237).

¹³² ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ ॥ (SGGS;86).

¹³³ G.S Talib, “Martyrdom” In *The Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.3), 1997, p. 55.

The Lord Himself knows all.
Holy is the death of heroic men, whose dying
is Divinely-approved.¹³⁴

According to Sri Guru Granth Sahib, one who constantly remembered *Naam* and overcome the vices of ego, selfishness and lust is a hero. Only this kind of person will be honored in Lord's court where he will find divine bliss and ultimate peace. Nirbhai Singh asserts that, "the value of self-sacrifice is expressed through annihilation of *haumai*. It is not a subjective value of self-glorification, rather an aspiration for retaining truth, justice and dignity of human beings."¹³⁵

Sacrifice or martyrdom is different from terrorist activities (suicide bombing), which is happening today around the world. A person who is willing to sacrifice his life for any higher motive has the clear perception of good and bad. His/her religious experience invests him with a vision of divine existence in all human beings. This experience inspires him to offer himself to the welfare of fellow beings. This knowledge transforms him into an ideal man of compassion who, besides being divine oriented becomes in effect socially oriented. In this experience the lower tendencies of human nature i.e. selfishness, possessiveness, jealousy, hatred, attachment, anger etc. are replaced by the giving, sharing, cooperating, sacrifice, service, unselfishness, understanding of unity, love and compassion. Bhai Gurdas also says that "Sacrifice I am unto that person who sacrifices for others. Sacrifice I am unto one who is happy by serving others."¹³⁶ He further writes that :

¹³⁴ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੋ ॥
ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੋ ॥
ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੁਖੁ ਨ ਲਾਗੈ ॥
ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ ਭਾਗੈ ॥
ਦੂਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੋ ॥
ਮਰਣੁ ਮੁਣਸਾਂ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਹਿ ਪਰਵਾਣੋ ॥ (SGGS; 579-80).

¹³⁵ Nirbhai Singh, *op.cit.*, 1990, p.246.

¹³⁶ ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਆਪੁ ਠਗਾਏ ਲੋਕਾਂ ਭਾਣੈ ॥
ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਪਰਉਪਕਾਰ ਕਰੇ ਰੰਗ ਮਾਣੈ ॥ (Bhai Gurdas, Var, 12:5).

After merging their consciousness in the word of the Guru and the holy congregation, the *gurmukhs* have tasted the pleasure fruit in the form of contemplation of the *Sabad*. For this fruit, they have offered all the treasures and other fruits also have been sacrificed for the same. This fruit has quenched all desires and fires and has further firmed up the feeling of peace, equipoise and contentment.¹³⁷

Self-sacrifice has a wide scope then serving the truth. It is more about perception of truth. Because perceiving the truth makes one realize that the value of truth is bigger than one's self. It changes the comprehension about our own self. Self-sacrifice often comprehends as the act of suffering. But it is an act of love for Reality. And its true knowledge brings peace and joy into self. Love, compassion and truth are the necessary characteristics of a person who want to sacrifice himself. Self sacrifice means choosing the truth over false. Guru Tegh Bahadur practically shows the spirit of sacrifice by giving his life for the righteous cause. Jasbir Singh Ahluwalia writes that :

There is at least, one particular feature of martyrdom that is uniquely characteristic of the Sikh tradition. Martyrs in other religion have sacrificed their lives for affirmation, for defence, of their respective religious beliefs and practices. But Guru Tegh Bahadur in 1675 CE made sublime sacrifice of his life for the protection of the sacred thread (*janeu*) and the sacred forehead mark (*tilak*) the identity symbols of Brahminical Hinduism, though the same had earlier been

¹³⁷ ਸਾਧਸੰਗਤਿ ਗੁਰੁਸਬਦ ਲਿਵ ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਪਿਰਮ ਚਖਾਇਆ॥
 ਸਭ ਨਿਧਾਨ ਕੁਰਬਾਨ ਕਰਿ ਸਭੇ ਫਲ ਬਲਿਹਾਰ ਕਰਾਇਆ॥
 ਤ੍ਰਿਸਨਾ ਜਲਣਿ ਬੁਝਾਈਆਂ ਸਾਂਤਿ ਸਹਜ ਸੰਤੋਖੁ ਦਿੜਾਇਆ॥
 ਸਭੇ ਆਸਾ ਪੂਰੀਆ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਇਆ॥
 ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੈ ਮਨ ਕਾਮਨ ਨਿਹਕਾਮ ਨ ਧਾਇਆ॥
 ਕਰਮ ਕਾਲ ਜਮਜਾਲ ਕਟਿ ਕਰਮ ਕਚੇ ਨਿਹਕਰਮ ਰਹਾਇਆ॥
 ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ॥
 ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥ (Bhai Gurdas, Var 29:21).

rejected by the first Prophet of Sikh religion, Guru Nanak, on the ground that these had become empty rituals for their wearers. When the Hindu pandits from Kashmir made supplication to Guru Tegh Bahadur that they were being forced to forsake their sacred threads and forehead marks, the Guru, at once, realized that what was at stake was the very fundamental right to religious freedom, the fundamental right to profess and practise one's faith without any deterrent coercion in any form, from any quarters. Guru Tegh Bahadur thus became the first martyr in the history of the world's religions who offered his head for protecting the identity symbols of another religion, for upholding the fundamental right to religious freedom of every person irrespective of the faith that he professes and practices.¹³⁸

The sacrifice demands the subordination of selfishness. "Selfishness, which always acts from the low motive of its own interests, is the foe of the self-devotion to a great cause, whose essential basis is self-sacrifice."¹³⁹ It is the nature of man to struggle for wealth and power and in all this self interest has its domination. The positive aspect of sacrifice is the expansion of consciousness. The narrow egoistic awareness is transformed into higher consciousness. Any person who only thinks of himself and caring only for his own interests soon starts to disturb peace. On the other hand spiritually realized person is characterized by his enthusiasm for service and sacrifice for others.¹⁴⁰ Puran Singh writes that :

He lives elevated above the sordid details of right and might, for he has found better occupation in his love. Like

¹³⁸ Jasbir Singh Ahluwalia, Concept of Martyrdom in World Religions, accessed from, <http://globalsikhstudies.net/articles/martyrdom%20Concepts%20in%20world%20religions-Jasbir%20Singh%20Ahluwalia.pdf> on 12 March, 2013.

¹³⁹ Oliver Oakleaf, "About Self Sacrifice" In *The Irish Monthly*, Vol.32, No.77, Nov.1904, p. 679.

¹⁴⁰ ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਰਾ ॥ (SGGS; 273).

trees, he drives his struggles below the ground and his blossoms and fruits up into the air. Death to him is as welcome. Not the great renunciation, but the small joys of continuous self-sacrifice, at every step, at every breath. In the sense of self-sacrifice alone, to contribute one's mite to the coming of the Kingdom of Heaven within man, as Jesus Christ put it, is the Sikh, or the Disciple of the Guru, to enter into the activities of the state. Unless the rich atmosphere of peace is brought in, where the tiger and the lamb drink at the same pool, there can come no true culture in the bread affairs of Man. The bread affairs engross all political activity of man, and the true progress of man is to make it so simple as the provision of sunlight by the sun. The state needs to be organized on the rich love of man to man.¹⁴¹

As we have discussed earlier that the *Kirat* is the way to peace. This activity also inspires one to sacrifice his life for noble cause. The honest earnings bring the feeling of awareness. It invigorates the spirit to stand for the right cause for the betterment of society. Sikhism preaches that all the services done for the welfare of humanity bring joy and happiness in life and shall carry respect in the court of the Lord.

2.2.2 Equality

Equality is a basic requirement for peace. It generates integration in society and self respect in human relations. Integration is possible when all feel equal on the other hand inequality is the main cause of exploitation, hatred and violence. Biologically all beings are equal, but human social set up divides them into class, caste and racial divisions. Inequality leads to aggression and tension in society because any social stratification based on inequality which is a source of permanent

¹⁴¹ Puran Singh, *op. cit.*, 1999, p. 33.

conflict. Equality integrates the society and sense of integration is the main element for social peace. Because “once integration has been achieved, peace follows almost as naturally as day follows night.”¹⁴² Peace is a situation “in which individual is integrated with himself and with his fellow beings”.¹⁴³ In the social sphere “peace does not mean tolerance or forbearance but equations of positive state of human relations.”¹⁴⁴ Sikhism advocates the principle of equality and also injects it in Sikh way of life through its institutions. The institution of *Gurdwara*, *Langar*, *Pangat* and the *Khalsa* are the examples of equality. Equality finds its perfection in brotherhood so Sikhs prefer to address each other as *Bhai Sahib* which shows a sense of equableness.

Equality reflects in the dynamic spiritual unity of *IkOnkar* (ੴ). Sikh Gurus envisioned egalitarian society which is based on equality of all human beings. In the social structure of Sikhism the principle of social equality serves as the “basis of spiritual continuity in a dynamic hierarchy of social values.”¹⁴⁵ Avtar Singh notes that, “the value of social equality has been derived from the spiritual unity of mankind and it asserts not only that man are equal but that this equality ought to be realized in conduct also.”¹⁴⁶ Guru Nanak Dev ji was a creator of luminous society. He wanted to reform the society on the spiritual basis. His every act has an essence of spirituality, which frees the man from the narrow minded bondages. Sri Guru Granth Sahib proclaims at many places of the divine unity of all human beings:

Of the one Father are we all children; Thow my preceptor ¹⁴⁷

Thy light in all creation- Thou who art Light!

Thy Effulgence illuminating the visible universe ¹⁴⁸

¹⁴² Pritam Singh, *op. cit.*, 1986, p.51.

¹⁴³ Wazir Singh, *op. cit.*, 1992, p.72.

¹⁴⁴ Shashi Bala, *op. cit.*, 2006, p.204.

¹⁴⁵ ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ (SGGS; 97).

¹⁴⁶ Avtar Singh, *Ethics of the Sikhs*, Punjabi University, Patiala, 2009, p.139.

¹⁴⁷ ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੁ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ (SGGS; 611).

¹⁴⁸ ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ (SGGS; 663).

To the gaze of the God-enlightened are all alike,
As to the air that equally touches king and beggar.¹⁴⁹

Yoga by mere chatter is not practised.
To regard all alike with undifferentiating sight
Entitles one a true Yogi to be called.¹⁵⁰

The conception of divine *Jot* (light) in all human beings gives the idea of universal fatherhood of God and universal brotherhood/sisterhood. All human beings have same divine essence so all are equal in His sight. These ideals are grounded in Sikh metaphysics :

Sikhism fundamentally opposed to inequality among mankind and to the idea of any divine sanction behind the ethnic inequality, and feels intensively for the victims of it, Guru Nanak and his succeeding gurus reacted rather strongly to this evil because they felt that man is a manifestation of God. One of the fundamental metaphysical Sikh doctrines in that God is the sole power who had created this world and all beings inhibiting it out of His own self, and that the same divine spark shines forth in each human soul. In other words, all human beings are His children and that man in his essential nature partakes of the divine essence. Thus the idea of ethnic equality is grounded in Sikh metaphysics.¹⁵¹

In Hinduism, caste system is the basic problem to integrate the society on equal basis. It is hard to abolish because it has divine sanction. The social

¹⁴⁹ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥
ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥ (SGGS; 272).

¹⁵⁰ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥
ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਰੀਐ ਸੋਈ ॥ (SGGS; 730).

¹⁵¹ Dharam Singh, *Sikh Theology of Liberation*, Harman Publishing House, New Delhi, 1991, p.118.

philosophy of Hinduism is based on Vedic literature and has castism as its fundamental tenent. In Rig-Veda it is written that, “The *Brahman* was His (Brahma) mouth, the *rajanya* was made from His arms. The *vaisya* became His thighs and the *sudra* was born from His feet.”¹⁵² “The basic principle of the *varna* doctrine is that the division of the human society into four-fold classes is innate and it cannot be annulled.”¹⁵³

Hinduism proposes salvation as the ultimate aim of every individual but it could not be achieved unless social obligations are unfulfilled. Once social situation, that is caste, was predetermined by ones karma. By strict adherence to caste duties, one could hope to improve one’s birth status and eventually attain salvation. Thus the overarching social institution was linked with religious belief and acquired a status of a divinely ordained religious institution in the minds of common people.¹⁵⁴

Even to maintain the caste order use of violence was also considered legitimate.

Brahamanism did sanction the use of force for upholding the caste order but not for use against it. The primary duties of *kshatryas* were to fight, and one of the primary obligations of kings was, to preserve the *Varna Ashrama Dharma* (the caste order) by all means at their disposal. But, it was made sinful for the lower castes to take up arms against the ruling castes.¹⁵⁵

Sikhism condemns the caste order because it is a social evil. Guru Nanak Dev ji describes that:

¹⁵² Quoted from, Kapur Singh, *op. cit.*, 2001, p.253.

¹⁵³ Kapur Singh, *op. cit.*, 2001, p.252.

¹⁵⁴ S.S Sinha, “Caste, Social Aspects” In *Encyclopedia of Hinduism*, K. L. Seshagiri Rao (ed.), Rupa & Co., Delhi, (Vol.3) 2010, p.94.

¹⁵⁵ Jagjit Singh, *In the Caravan of Revolutions: Another Perspective of Sikh Revolution*, Lokgeet Parkashan, Jalandhar, 1988, p.49.

Know each being to be repository of Divine Light-

Ask not for anyone's caste !

In the Hereafter are castes not considered.¹⁵⁶

Neither pride of caste nor looks shall go with man

in the Hereafter :

Man shall be judged as are his deeds.¹⁵⁷

Guru Nanak rejects caste based divisions :

Because his deeper perception, born of his experience of *Naam*, found that the flavor of the Lord was bestowed only on those who care for the lowliest and the lost. His condemnation of caste-status was only a part expression of his spiritual perception whereby he viewed things in the light of their final destiny, because Sikhism is opposed to status consciousness in all its forms. In fact, it is opposed to pride (which the Guru said was the root cause of caste discrimination) in all its manifestation.¹⁵⁸

Sikh notion of equality underlines the idea that everyone should get equal opportunity without any discrimination on the basis of caste, religion, race and colour. Inequality of man was strengthened by both Hindu and Muslim traditions. In which former has the ideology of casteism and later propagates the superiority of his religion. Kapur Singh notes that “though man are not equal in ability, they are entitled to equal judgement and value, and social equality.”¹⁵⁹ Avtar Singh says that “Complete equality among all men is declared by the Sikh Gurus to be the fundamental moral principle required to regulate the social relations.”¹⁶⁰

¹⁵⁶ ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥ (SGGS; 349).

¹⁵⁷ ਆਗੈ ਜਾਤਿ ਰੁਪੁ ਨ ਜਾਇ ॥

ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ (SGGS; 363).

¹⁵⁸ Jagjit Singh, *Dynamics of Sikh Philosophy*, Institute of Sikh Studies, Chandigarh, 1999, p.67.

¹⁵⁹ Kapur Singh, *op. cit.*, 2001, p.245.

¹⁶⁰ Avtar Singh, *op. cit.*, 2009, p.146.

Contemporary feminist thinkers believe that “religions are the most important source for shaping and enforcing the image and role of women in culture and society. One must therefore enquire most carefully which images of a woman a particular religion has created and handed down from generation to generation, and how far these may be beset with inherent contradictions.”¹⁶¹

Sikhism is a social religion that gives equal status to women in society. Gurbachan Singh Talib writes that in “Guru Nanak’s ideology all creatures are equal before God and that to make distinctions among them on the grounds of birth and sex is sinful.”¹⁶² Modern feminist writers after studying the ideology of Sikhism realize that Guru Nanak provides the equal status to the man and woman. As Theodora Foster Carroll writes, “Anyone from any caste or class was welcome and female comes nearer to achieving religious and social equality through Sikhism than through the other vying religions of the region... Nanak consistently praised women, denounced their oppression, strongly rejected suggestions made by his followers that women were evil or unworthy, and refused to make additions to the *Adi Granth* that would have reviled women.”¹⁶³ Kanwaljit Kaur Singh writes, “Sikh woman has enjoyed superior status compared with her counterparts in other communities. She has earned this by showing the ability to stand by the side of her husband in difficult times.”¹⁶⁴

In Eastern religious tradition women was denied equal status because she was considered a restriction in spiritual growth. So a person who inclined to spirituality preferred to left their home and move to forests. Their ideology considered the male sex as superior and female was considered to be deprived of spirituality. On the other hand, Sikhism develops a new social set-up where it

¹⁶¹ Ursula King, *Women and Spirituality: Voices of Protest and Promise*, Macmillan education, London, 1989, p.47.

¹⁶² Gurbachan Singh Talib, “Women in Sikhism” In *Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.4), 1988, p.442.

¹⁶³ Theodora Foster Carroll, *Women, Religion and Development in the Third World*, Praeger, New York, 1983, p.33.

¹⁶⁴ Kanwaljit Kaur Singh, “Sikhism” In *Women in Religion*, Jean Holm and John Bowker (eds.) Pinter, London, 1994, p.152.

rejects the ascetic practices for the purification of life. The Sikhism considers the householder as the highest religion, and it respects the women to its higher esteem:

As renunciation and asceticism is not the ideal in Sikhism the root cause which perhaps partily led to the woman being considered seducers or temptresses is removed. Again the restoration by Sikhism of the ideal of the life of the householder as superior, morally and spiritually, led to the restoration of the decent and equal status to woman.¹⁶⁵

Women are the essential part of society. Guru Nanak Dev ji says that :

From woman is man born, inside her is he conceived;
To woman is man engaged, and woman he marries.
With woman is man's companionship.
From woman originate new generations.
Should woman die, is another sought;
By woman's help is man kept in restraint.
While revile her of whom are born great ones of the earth?
From man is born woman, no human being without woman is born.
Saith Nanak : The holy eternal alone with woman can dispense.¹⁶⁶

Through this vision Guru Nanak transforms the traditional human psyche into the new realms. While making the commentary on this composition, Sohan Singh explores the different paradigms of the potential of women in social life.

Guru Nanak points out that in view of the position which nature has given to women, how illogical it is to think of her as a lower species than man? In the first the continuity

¹⁶⁵ Avtar Singh, *op. cit.*, 2009, p.164.

¹⁶⁶ ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥
ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥(SGGS; 473).

of a family or even of mankind depends upon woman, that is why a man hankers so much for a life that even when a wife dies he is eager to have another one in her place. Secondly except God, who is there who owes his birth to anyone but a woman? Let the man who consider woman as inferior ponder over this. For it means that they are born from something lowly. Thirdly all order in the society, the order in the household and indirectly the wider social order maintained by a king who is born of a woman and, hence, the dharma in society, is possible because of women. Social order is a thing of beauty and good fortune, so is the continuity of the race. Instead, therefore, of maligning womankind, who should praise this source of beauty and good fortune in human life. Only man who do so are worthy to be called godly men. Certainly, the men who think of womankind as a lower species are satanic in their pride as men.”¹⁶⁷

Puran Singh writes that “Stupid indeed are those sects who wish to get rid of woman as an obstacle to spiritual progress. Woman is the greatest and truest aid to the maintenance of the true spiritual attitude.”¹⁶⁸ Bhai Gurdas writes that:

From temporal and spiritual point of view,
women is half man’s body and assist to the door of liberation,
She assuredly brings happiness to the virtuous.¹⁶⁹

Guru Gobind Singh describes the divine virtues of a woman helpful in changing the society. “At a psychologically and politically weak moment in the

¹⁶⁷ Sohan Singh, *The Ballad of God and Man*, Guru Nanak Dev University, Amritsar, 1982, pp. 119-120.

¹⁶⁸ Puran Singh, *Spirit Born People*, Punjabi University, Patiala, 1999, p.40.

¹⁶⁹ ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ॥ (Bhai Gurdas, Var 5:16).

history of Indian society, Guru Gobind Singh deliberately evokes the myth of Durga”¹⁷⁰ By the myth of Durga he establishes the physical and spiritual power of woman which helps to demolish the demons in the fight of *Dharma*. “Where the male gods are vanquished, she comes out triumphant. She symbolizes the moral power to challenge an oppressive system. Her aggression is indeed healthy; her anger is indeed purifying. This affirmation of female power by Guru Gobind Singh illustrates the overall positive attitude towards woman in Sikh speculation.”¹⁷¹ It is this spiritual inspiration imbued with martiality which inspires the women to show their courage in the battle field and other adversaries of life. “In the tumultuous decades of the eighteenth century when Sikhs went through fierce persecution, the woman displayed exemplary steadfastness. Their deeds of heroism and sacrifice are to this day recounted morning and evening by the Sikhs in their *Ardas*.

Our mothers and sisters they repeat every time in the prayer, “who plied handmills in the jails of Mannu, the mughal governor of Lahore (1748-53), grinding daily a maund- and a quarter of corn each, who saw their children being hacked to pieces in front of their eyes, but who uttered not a moan from their lips and remained steadfast in their Sikh faith recall their spirit of fortitude and sacrifice, and say, *vahiguru*, Glory be to God.”¹⁷²

It is all these characteristics which enable the women to stand and participate equally in social and spiritual affairs with their male counterparts.

In this, perspective, Sikhism rejects the all type of inequality. It emerges when one section of society considers itself superior than other classes. It is a form of ego which is a hindrance in spiritual progression. Society is often described in

¹⁷⁰ Nikky-Gurinder Kaur Singh, *The Feminine Principle in the Sikh Vision of Transcedent*, Cambridge University Press, Cambridge, 1993, p.126.

¹⁷¹ Ibid, p.131.

¹⁷² Gurbachan Singh Talib, *op. cit.*, 1998, p.443.

hierarchy. Sikh Gurus also sanction the hierarchy, not socially but spiritually. “In the hierarchy of social structure the degree of higher and lower are judged by the inward spiritual illumination and outward identification with other fellow beings. The ethico-spiritual development of self is measured by the criteria of self-development and outward social sense of sensibility.”¹⁷³

2.2.3 Justice

Justice provides mental/psychological security for peace. Justice is often equated with righteousness. According to Socrates “it is love and order and sobriety and justice that hold together gods and men and the whole world, which is therefore a cosmos- an order, not a licentious disorder.”¹⁷⁴ In Hindu tradition justice is defined in form of *Rta*. Radhakrishnan explains that “*Rta* originally meant the established root of the world, of the sun, moon and stars; morning and evening; day and night. Gradually it becomes the path of morality to be followed by man and law of righteousness observed even by gods.”¹⁷⁵ John Rawls claim that “Justice is the first virtue of social institutions, as truth is system of thought.”¹⁷⁶ Earnest Baker defines “Justice as the synthesis of liberty, equality, and fraternity. It is the thread which runs through all these values and makes them parts of an integrated whole.”¹⁷⁷

Justice is the essential component of peace. As per Earnest Baker “Any peace that is not based on the profound root of the dignity of the person and the perennial values of justice or mercy is also most imperfect because it will be short lived.”¹⁷⁸ Eugene Carson Blake writes that “An unjust social system, whether on the national and international levels, however peaceful and orderly it may appear on the surface, it potentially and sometimes actually a war situation.”¹⁷⁹ K. Satchidananda Murty also follows the same idea and admits that :

¹⁷³ Nirbhai Singh, *Philosophy Of Sikhism*, Atlantic Publishers, New Delhi, 1990, p.335.

¹⁷⁴ Socrates quoted by Paul Shorey “Righteousness (Greek and Roman)” In *Encyclopedia of Religion and Ethics*, James Hastings (ed.), T & T Clark, Edinburgh, (Vol.10), 1967, p.802.

¹⁷⁵ S. Radhakrishnan, *Indian Philosophy*, George Allen and Unwin, London, (Vol.1), 1948, p. 79.

¹⁷⁶ John Rawls, *A Theory of Justice*, Oxford University Press, Oxford, 1999, p.3.

¹⁷⁷ Earnest Baker, *Principles of Social and Political Theory*, Oxford Press, London, 1961, p. 102.

¹⁷⁸ Josef Seifert, “Philosophical Reflections on Justice, Humanitarianism, and Other Requirements For a Global Culture of Peace”, accessed at 12.04.11
onlinelibrary.wiley.com/doi/10.1111/j.1540- 6253.2007.00423.X/pdf, p. 365.

¹⁷⁹ Eugene Carson Blake, “Development” In *Religion and Peace*, Homer A. Jack (ed.), Gandhi Peace Foundation, New Delhi, 1973, p.115.

Injustice is the root cause of all international conflicts; so positive action for peace has to be related to the efforts to establish justice, which is impossible without social change. The fundamental, necessary and urgent means for bringing about peace is the work of global justice, of restructuring societies, which in turn involve transformation of man. Peace issues, it must be realized, are not just political for peace is a spiritual category.¹⁸⁰

So peaceful society could not be imagined in the absence of justice. Sikhism stresses on value based life. But it gives special importance to the idea of justice. In Sikhism *Niyaye, Niyam, Adal, Sach* (truth), *Dharam* have been used for justice which is the attribute of God. *Gurbani* at many places proclaims that :

Brother! behold the Creator's justice
As are a man's actions, so is his recompense.¹⁸¹

In Thy House prevails justice ever.¹⁸²

Holy Himself, holy His throne;
seated thereon dispenses He truly justice.¹⁸³

As per Sikhism, God is a true judge and His justice is true. He does not do any prejudice while delivering justice. In His court no one is considered high and low according to social division but good and bad deeds count there.¹⁸⁴ Master and servant also dealt equally in His Court because there is no distinction on the basis

¹⁸⁰ K. Satchidananda Murty, *op. cit.*, 1986, pp xv-xvi.

¹⁸¹ ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ ਕੋਈ ਪਾਏ ॥
ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੋਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ॥ (SGGS; 308).

¹⁸² ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ ॥ (SGGS; 376).

¹⁸³ ਸਚਾ ਆਪਿ ਤਖਤੁ ਸਚਾ ਬਹਿ ਸਚਾ ਕਰੇ ਨਿਆਉ ॥ (SGGS; 949).

¹⁸⁴ ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥
ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ ॥ (SGGS; 469).

of one's stature.¹⁸⁵ His justice is different from the human justice. Because in manmade judiciary system actual virtuous may not be rewarded. Even most of the cases culprit escapes from the adequate punishment. In worst cases justice also could be sold out. But in His court no one can escape from his liability :

From man's rule may one escape,
How may one the Lord's rule escape?¹⁸⁶

Justice of God is directly linked with the deeds of person. As one sow so shall he reaps. "On the scale of justice, the light and the heavy are weighed (and good and bad are differentiated). He who looks to be winning here loses in the court of the Lord and likewise the loser here wins there."¹⁸⁷ Guru Nanak tells that Almighty Lord installed the *Dharma* in every being to record their good and bad deeds and everyone will get the fruit of their actions :

Saith Nanak : As beings He created, to record their deeds
Dharma He set up. There truth alone is determined;
All that with leprosy of falsehood are infected, are cast
aside.
The false find no place there; with faces blackened to hell
are they sent.
Those that to Thy Name are attached, win through;
The fraudulent lose; Dharma to record deeds is set up.¹⁸⁸

¹⁸⁵ ਤਹ ਸਾਚ ਨਿਆਇ ਨਿਬੇਰਾ ॥

ਊਹਾ ਸਮ ਠਾਕੁਰੁ ਸਮ ਚੇਰਾ ॥ (SGGS; 621).

¹⁸⁶ ਮਾਣਸਾ ਕਿਅਹੁ ਦੀਬਾਣਹੁ ਕੋਈ ਨਸਿ ਭਜਿ ਨਿਕਲੈ ਹਰਿ ਦੀਬਾਣਹੁ ਕੋਈ ਕਿਥੈ ਜਾਇਆ ॥ (SGGS; 591).

¹⁸⁷ ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਹਉਲਾ ਭਾਰਾ ਤੋਲੁ ਤੁਲਾਹਾ ॥

ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਜਿਣੈ ਪੈਰਾ ਉਤੇ ਸੀਸੁ ਧਰਾਹਾ ॥ (Bhai Gurdas, Var 26:9).

¹⁸⁸ ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥

ਤੋਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥ (SGGS; 463).

Sikh philosophy of divine justice injected a new feeling in ordinary masses and through it they became socially aware. Sikh Gurus have explained the idea of Divine Justice through many mythological expressions. Myth plays a important role in forming cultural thinking. Ian Henderson also writes that, “The myth is a legitimate form of human thought: it is, in fact, the only one in which the supersensible can be grasped. There is no need to apologize for it, for just because it deals with the ultimate meaning of things, it attains to a dimension of depth, which scientific knowledge cannot reach.”¹⁸⁹

Mythological beings conceived as representatives of good and evil figure quite often in his composition. At about a dozen places in the Guru Granth is God called *Asur Sangarhan* (the Destroyer of Demons). This is an entirely new note in the religious thinking of India over a long period. When the idea of Divine Justice had been forgotten or lost in the mythological haze by a people rendered introvert and in capable of grappling with the large problems of social relationships. In medieval India God is adopted as the object of fervent love and adoration or as a mystic abstraction to be approached through elaborate rituals of yoga and tantra apart from the Being to propitiate for worldly objectives-such were the reigning conceptions of God. Guru Nanak with his heightened sensitiveness to the presence of evil in the world and the inhumanity which cried for an avenger saw God also as the stern eternal principle of justice who must destroy evil. Even though evil for brief periods might strut about in triumph. Thus taking a figure from mythology and epic he figured for the might of Divine Justice as the destroyer of demons. After

¹⁸⁹ Quoted from G. Stephens Spinks, *Psychology and Religion: An Introduction to Contemporary Views*, Methuen & Co., London, 1963, p.73.

the myths and legends of antiquity. Figures from myth and epic were fixed in his mind illustrative of various principles. Aggression and oppression must meet with dire retribution.¹⁹⁰

Sikhism upholds that the first principle of justice resides in the judgment about others.¹⁹¹ This principle influences actions towards other either living in loving and peaceful relations or violence and hatred. One's mind should not be preoccupied with misconceptions about other religions or communities. Wisconsin Gurdwara shootout (August 2012) can be a prime example of it where a misguided person comprehended the religious gathering of Sikhs as the meeting place of Islamic terrorists and countered it with violence which subsequently killed many innocent persons including old ages and women :

False and unfound negative judgments on other races, nations, individuals, history etc., lead to a disturbance or destruction of peace both because those who fall prey to these injustices will easily use violence against the objects of their racist or other prejudices, and because those who are persistently misjudged by others will be insulted and offended, and eventually react with resentment or even with wars.¹⁹²

Another important precept of justice in Sikhism is to liberate the underprivileged section of society from the person/system which exploits them for their personal benefits. Bhai Gurdas says that "The true Guru is judicious, dispense justice and in His Kingdom no atrocity and tyranny is exacted."¹⁹³ Nirbhai Singh holds that "Justice is an instrumental value which sustains social

¹⁹⁰ Gurbachan Singh Talib "A Study of Guru Nanak's Teaching in Relation to the Indian Spiritual Tradition" In *Perspectives of Guru Nanak*, Harbans Singh (ed.), Punjabi University, Patiala, 1999, p.238.

¹⁹¹ ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੁਠੇ ਝੁਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥ (SGGS; 1350).

¹⁹² Josef Seifert, *op. cit.*, p. 368.

¹⁹³ ਆਦਲੁ ਅਦਲੁ ਚਲਾਇਦਾ ਜਾਲਮੁ ਜੁਲਮੁ ਨ ਜੋਰ ਜਰਾਬਾ ॥ (Bhai Gurdas, Var 24:3).

unity against tyranny, exploitation and injustice.”¹⁹⁴ “All of those unjust acts which rob others or otherwise appropriate properties or damage other persons possessions, break contracts and promises etc., are unjust and therefore in themselves as well as in their consequences, hostile to peace.”¹⁹⁵ The virtue of justice is the characteristic of person who do not violate the rights of other :

It enables the individual to see that the rights and life of the individual are important. It moves him to struggle for the freedom of the individuals. There are systems which may deny freedom to the individual in the name of some principles. The virtue of justice will enable the individual to realize that any social harmony raised on the denial of rights of the individual will be short lived and enforceable through denial of freedom. The virtue of dynamic contentment is bipolar in character. It enables the individual to interpret his failures and achievements in moral and spiritual terms. It enables the man to stand in the face of oppression and not go down for ever under the weight of unfavorable odds.¹⁹⁶

To fight against injustice and oppression is a fundamental duty of a Sikh. The use of force is also permissible in certain conditions to counter injustice :

Justice without force is powerless. Force without justice is tyranny. Justice without force is unavailing, for there will always be malefactors. Force without justice is just condemned. Justice and force must march hand in hand so that which is just may be strong and that which is strong may be just.¹⁹⁷

¹⁹⁴ Nirbhai Singh, *op. cit.*, 1990, p.245.

¹⁹⁵ Josef Seifert, *op. cit.*, p.369.

¹⁹⁶ Avtar Singh, *op. cit.*, 1998, p. 64.

¹⁹⁷ S. Radhakrishnan, *op. cit.*, 1947, p. 224 (fn).

Sikh principles advocate building the society on the values of Justice. So it gives reflections of a social setup which bring a revolutionary change. Justice for every member of the society irrespective of his status and religion is the bedrock of Guru Nanak's ideology. His mission was to unite all human beings and eradicate the discrimination of caste, religion, gender and geographical boundaries. "He [Guru Nanak] revived the life in the dead souls of Indian society and successfully motivated his followers to resist the oppression at the cost of their life and property for the sake of social justice, and to protect the dignity of all human beings."¹⁹⁸

Summary of Discussion :

1. *Kirat Karna* is a basic prerequisite for satisfaction of physical needs. Kirat in Sikhism is not done only for personal advantage but for social benefits. Honest labour cleans mind and bestows the feeling of self respect and responsibility. This outlook further inspires to confront the evil even on the cost of self-sacrifice. In certain conditions sacrifice becomes necessary to preserve the social peace and harmony.
2. *Naam* is the supreme value in Sikhism. It is the fountainhead of every virtue. It eludes the tensions and evil thoughts and assists to enter in the realm of peace. The experience of *Naam* gives the vision of equality and universal brotherhood. Equality is a requirement for integration of society and harmonious integration always brings peace in social relations.
3. *Wand Chakna* solves out the economical problems of society. This principle inspires the feeling of oneness and to take care of underprivileged sections of society as ordered by Sikh Gurus. This initiative finds its perfection in justice. This virtue has its impact on self as well as on social relationships. Respect for the right of others and non-exploitation of others are the essential ingredients of justice and peace.

¹⁹⁸ Nanak Singh Nishtar "Concept of Social Justice in Sikhism" In *The Sikh Review*, Vol 53:5, No.617, May 2005, p.23.

World Peace: The Sikh Response

In the first chapter, we have discussed that violence in the name of religion is emerging as a main challenge for the world peace. It has come into the light that ongoing violence in the name of religion is a danger for humanity. On the contrary, these acts of violence are damaging our social fabric day by day. If we talk about Sikhism, there founds a frequent given statement that Sikh history is full of armed struggle. Then how it can contribute to control the religious violence? So in this regard, there is a dire need to understand the spirit of Sikh struggle. Sikh always struggle to uphold human rights and to maintain peace. In this chapter, we will discuss the spirit of Sikh struggle through the concept of militancy. It is mentioned here that the spirit of Sikh militancy is an alternate of religious violence. Militancy shows the creative participation of Sikh religion to solve the problems for peace.

As stated in the previous chapter, Sikh ideal of peace reflects in the principles of *Kirat Karo*, *Naam Japo* and *Wand Chako*, which further extends in equality, justice and self-sacrifice. Such model of peace is called *Begampura*¹ in Sri Guru Granth Sahib. Sikh thought combines opposite poles like sacred and profane, religion and politics, *Bhagti* and *Shakti*, saint and soldier to preserve peace. According to the Sikh thought, the spirit of militancy is required to protect the spiritual and ethical values.

Before starting the discussion, it is important to demarcate between violence and militancy. *Oxford Advanced Learners Dictionary* defines that, “Violence is a behavior that is intended to hurt, or kill somebody.”² On the other hand militancy refers to “willing to use, force or strong pressure to achieve your

¹ ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥
ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥
ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥
ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥ (SGGS; 345)

² *Oxford Advanced Learners Dictionary*, Oxford University Press, New Delhi, 2010, p. 1704.

aims, especially to achieve social or political change.”³ Sikhism permits the use of force only to maintain peace in society. Here we will try to elaborate the different perspectives of Sikh militancy and analyze its relevance in context of world peace. Main issues are: God as warrior, Guruship: the growth of militancy, Khalsa : the master of sword, religious antagonism: the Sikh perception, exclusivistic truth claims and Sikhism, Sikhism and non-violence, *Dharam Yudha* : the Sikh viewpoint and war ethics: the Sikh perspective. The detailed discussion of these points is as follows :

3.1 God as Warrior

The idea of God/Reality is the foundation of every religious practice. It is the regulative principle which shapes the functioning of religion.

The ultimate principle which determines the character of a religion is the object it worships, or to use the simple old term its idea of God. The character of the followers of a religion depends upon the conception of God they are taught to adopt. If your God is too abstract, you have a natural distrust for sentiments; if your God is too sternly just, tenderness and mercy have little influence on your character; if your God is too tender and indulgent, your moral character and your theology lack insight.⁴

The life of the Sikh ought to be centered on the contemplation and the service of the God. The word Sikh means learner, a devotee who gains the knowledge about the God in the asylum of Guru. God plays a central role in forming the Sikh society, ethics and social values. So in order to understand the Sikh concept of militancy it is necessary to study the concept of God. Guru Amardas describes “O Mind, you become like the one you worship and this likeness manifests itself in your acts.”⁵ The Sikh concept of God laid down in *Mul Mantra*,⁶ a composition of Guru Nanak which is the essence of Sikh teachings.

³ Ibid, 968.

⁴ Rajinder Kaur, *God in Sikhism*, Shrimani Gurdwara Parbandhak Committee, Amritsar, 2003, p.11.

⁵ ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ ਕਮਾਇ ॥ (SGGS; 755).

⁶ ਐਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (SGGS; 1).

The creator, without fear and without rancor is the primary attributes of God in Sikhism. These qualities also reflect that He is the creator of the entire universe and He is not jealous or fearful from anyone. He is the fountainhead of love. He is rejoice full to see his all creation in perfect harmony. So Sikhism called Him, *Waheguru*.⁷ “*Waheguru* is a special name used by the Sikhs with some peculiar attachment. Just as *Allah* is for the Muslims, *Ishwar* or *Ram* is for the Hindus and *Yahweh* for the Jews. Similarly *Waheguru* is taken to be for the Sikhs.”⁸ *Waheguru* is the main source of mystical experience. Sikh life revolves around the feeling of *Waheguru*. It is regarded as *Gurmantar*⁹ means it is a centre of *Sikh-Simran*. *Waheguru* means ‘Guru of *Vismad* (wonder)’. The experience of wonder can change the whole personality of human being.

Wonder fills the mind of man with the light that no one has yet seen, with the sound that no one has yet heard. You hear names that no one has yet pronounced. The thrill of love comes to your soul that no one has ever before yet sensed. And new meanings of yourself and life and death dawn in your heart, such as no one had ever read to you. You read yourself! You have no need to read what others read for you.¹⁰

According to Gurbhagat Singh one of many original insights of Sikhism lies in the concept of *Vismad*.¹¹ It is the characteristic which makes Sikh concept of God unique from other traditions.

In contradistinction with the Hindu Brahma that according to Vedantic scholar Shankracharya, is “unified” and cannot

⁷ “*Wahiguru* is the focal word around which the Sikh yogic discipline of the Name resolves. It was Adopted as the basic concept of Sikh theology and the esoteric essence of Sikhism from the time of Guru Nanak. It is found in the revelations of the early Sikh Gurus, as preserved in the *Guru Granth*.” Kapur Singh, *op. cit.*, 2001, p.53.

⁸ Sher Singh, *Philosophy of Sikhism*, Shriromani Gurdwara Parbandhak Committee, Amritsar, 2003, p.127.

⁹ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਲੈ ਪਿਰਮ ਪਿਆਲਾ ਚੁਪਿ ਚਬੋਲਾ ॥ (Bhai Gurdas, Var 4:17).

¹⁰ Puran Singh, *op. cit.*, 2002, p.76.

¹¹ Gurbhagat Singh, *Vismadi Poonji: Punjab ate Punjabi di Maulikta*, Singh Brothers, Amritsar, 2010, pp.55-59.

be manifolded, and in contradistinction with the Quranic Allah as “One” and totalitative with no transgressive multipal interpretation, Guru Nanak’s *Ek Onkar/Karta Purkh (Waheguru)* is *Vismadic* (causing wonder and difference). He is beyond thinking or perceptivity. No rational thought about Him is adequate. He exceeds even excess. He can be ‘Heard’ and ‘Sung.’ *Ek Onkar*, the One dynamic Being, is to be remembered in His ‘Eternal Blossom’ (*Vigsai*) and carefreeness (*Veparvahu*). Through His Blessing Glance He fulfils His entire creation, without reducing to one-dimensionality.¹²

The Sikh Gurus have no prejudice for any particular name of God. For them all names and qualities of God are respectable and worth of meditating. That’s why Sikh Gurus used different names of the God which comes from both Eastern and Semitic traditions. Guru Arjan Dev calls Him *Karim, Pritpal, Rahim, Allah, Khuda, Bhagwant, Gusai, Jagnath, Jagjivan, Rikhikes, Gopal, Gobind, Mukand, Meharvan, Maula, Pir, Paikambar, Saikh, Narain, Narhar, Dyal, Ram, Basdev, Parbrahma* etc.¹³ Guru Nanak Dev ji asserts that “What can poor Nanak say that is new? The whole world lauds the Sole Lord. At the feet of those uttering Thy Name is placed Nanak's head in reverence. Too all Thy Names am I a

¹²Gurbhagat Singh and Deepinder Jeet Randhawa, *The Sikh Memory: Its Distinction and Contribution to Humankind*, Singh Brothers, Amritsar, 2009, p.14.

¹³ਕਾਰਨ ਕਰਨ ਕਰੀਮ ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ ॥
 ਅਲਹ ਅਲਖ ਅਪਾਰ ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ ॥੧॥
 ਉਂ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥੧॥
 ਜਗੰਨਾਥ ਜਗਜੀਵਨ ਮਾਧੋ ॥ ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ ॥
 ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੋਵਿੰਦ ॥ ਪੂਰਨ ਸਰਬਤ੍ ਮੁਕੰਦ ॥੨॥
 ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ ॥ ਪੀਰ ਪੈਕਾਂਬਰ ਸੇਖ ॥
 ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੋ ਹਾਕੁ ॥ ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ ॥੩॥
 ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ ॥
 ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ ॥ ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ ॥੪॥
 ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ ॥ (SGGS; 896-97).

sacrifice.”¹⁴ The God of the Sikhs is the creator and preserver of all beings but in certain circumstances God also wage war. As Sri Guru Granth Sahib states that God is the destroyer of demons :

The Lord is holy Destroyer of demons,¹⁵

The holy Master is bestower of bliss, annuller of suffering,
And destroyer of demons.¹⁶

Shatterer of pain and suffering of the humble !

Cherisher of each helpless being!

Nanak to your shelter has come¹⁷

Whoever over the humble and the meek vows to tyrannize,
The Supreme Lord in flames burns him.¹⁸

Sri Dasam Granth elaborates the same qualities of God as depicted in Sri Guru Granth Sahib. “Protects He ever the helpless, uplifts the saintly, sinks the wicked; Birds, animals, trees and kings, protects he ever all of them.”¹⁹ “Savior from sorrow and suffering, Protector of devote, obviously apparent to the saintly, Owner of sharp arrows; Wearer of bow and quiver, Destroyer of the wicked, Route of the enemy hordes, Remover of flaws, Effacer of ego, Immense is thy will, Honour for the saints.”²⁰

¹⁴ ਨਾਨਕੁ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ ॥

ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ ॥

ਸਿਰੁ ਨਾਨਕੁ ਲੋਕਾ ਪਾਵ ਹੈ ॥

ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ ॥ (SGGS; 1168).

¹⁵ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਸੁਰ ਸੰਘਾਰਣ ॥ (SGGS; 1056).

¹⁶ ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੇ ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥ (SGGS; 59).

¹⁷ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥

ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕੁ ਕੇ ਪ੍ਰਭੁ ਸਾਥ ॥ (SGGS; 263-64).

¹⁸ ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ ॥

ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥ (SGGS; 199).

¹⁹ ਦੀਨਿਨ ਕੀ ਪ੍ਰਤਿਪਾਲ ਕਰੈ ਨਿਤ, ਸੰਤ ਉਬਾਰ ਗਨੀਮਨ ਗਾਰੈ ।

ਪਛ ਪਸੂ ਨਗ ਨਾਗ ਨਰਾਧਿਪ, ਸਰਬ ਸਮੇ ਸਭ ਕੇ ਪ੍ਰਤਿਪਾਰੈ ।

Shabadarth: Dasam Granth Sahib, (ed.) Randhir Singh, Punjabi University, Patiala, (Vol.1), 1973, p.46.

²⁰ ਦੁਖ ਦੇਖ ਪ੍ਰਭੱਛਣ ਸੇਵਕ ਰੱਛਣ ਸੰਤ ਪ੍ਰਤੱਛਣ ਸੁੱਧ ਸਰੰ ।

ਸਾਰੰਗ ਸਨਾਹੇ ਦੁਸਟ ਪ੍ਰਦਾਹੇ ਅਰਿਦਲ ਸਾਰੇ ਦੇਖਹਰੇ ।

ਗੰਜਨ ਗੁਮਾਨੇ ਅਤੁਲ ਪ੍ਰਵਾਣੇ ਸੰਤਿਜਮਾਣੇ ਆਦਿ ਅੰਤੇ ।

ਜੈ ਜੈ ਹੋਸੀ ਮਹਿਖਾਸੁਰ ਮਰਦਨ ਸਾਧ ਪ੍ਰਦੱਛਣ ਦੁਸਟ ਹੰਤੇ । *ibid*, p. 46.

Moreover Guru Gobind Singh meditates on God with the symbol of sword. As per Dasam Granth “From my heart and soul I salute the double edged sword.”²¹ According to Guru Gobind Singh sword is the primary attribute of God.

This sword is the grand slayer, the decimator of the scoundrals and the powerful force of the art of war. It is the interrupted effulgence of the arms; its flame is tremendous and its glory is like sun. This sword is pleasure giver to the saints, crusher of the ill will and eschewer of the force and nurturing passion and desire. I hail the power in the form of sword and I seek its shelter which is the basic cause of creation.²²

Guru tells that God destroys the demons, wicked, ego. However, He protects the saintly, devote and helpless persons. As we have discussed earlier that *Waheguru* is the enjoyer of diversity. *Gurbani* gives freedom to all originalities and peaceful environment;

Men of continence, charity, poise,
Indomitable heroes all chant Thy praises.
Men of learning, mighty seers,
All laud Thee in holy texts age after age.
Fairies supremely ravishing of heaven,
earth and the nether world, All sing Thy praises.
The jewels created by Thee laud Thee,
With the sixty-eight holy water edges.
Heroes of supreme might;
All four sources of creation All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support. Only such are inspired to laud
Thee as win Thy pleasure:

²¹ ਨਮਸਕਾਰ ਸ੍ਰੀ ਖੜਗ ਕੇ, ਕਰੋਂ ਸੁ ਹਿਤ ਚਿਤੁ ਲਾਇ ।
Shabadarth: Dasam Granth Sahib, op. cit., 1973, p.52.

²² ਖਗ ਖੰਡ ਬਿਹੰਡ ਖਲਦਲ ਖੰਡ, ਅਤਿ ਰਣ ਮੰਡੰ ਬਰਬੰਡ ।
ਭੁਜ ਦੰਡ ਅਖੰਡ, ਤੇਜ ਪ੍ਰਚੰਡ, ਜੋਤਿ ਅਮੰਡ, ਭਾਨੁ ਪ੍ਰਭੰ ।
ਸੁਖ ਸੰਤਾ ਕਰਣੰ, ਦੁਰਮਤਿ ਦਰਣੰ ਕਿਲਬਿਖ ਹਰਣੰ, ਅਸਿ ਸਰਣੰ ।
ਜੈ ਜੈ ਜਗ ਕਾਰਣ, ਸ੍ਰਿਸਿਟ ਉਬਾਰਣ, ਮਮ ਪ੍ਰਤਿਪਾਰਣ ਜੈ ਤੇਗੰ । *ibid, p. 52.*

These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?²³

Waheguru wages the war against the hegemonic forces and protects the diversity of creation. The Gurus also practiced for the same purpose to fulfill the will of God.

3.2 Guruship: The Growth of Militancy

Sikh religion flourishes under the guidance of ten Gurus. All Gurus have unity of *Jot*; so they use the term *Mahal* to denote their spirit of oneness.²⁴ Bhai Satta and Balwand prominent Sikhs of Guru describes that “The proclamation concerning Lehna (IInd Guru) by Nanak was now spread. The same light permeated him the same praxis. Only the Master his visible form had changed.”²⁵ Bhai Gurdas describes the unity of Guru *Jot* and writes that:

Guru Nanak is the true Guru and is God Himself. From the limb of this Guru was created Guru Angad and his flame merged in his (Guru Angad's) flame. From Guru Angad the omniscient Guru Amar Das emerged who was given the status of Guru. From Amardas came into being Guru Ram Das who was quaffer of the nectar. From Ramdas came Guru Arjan Dev, the companion of the Guru's word. From Guru Arjan emerged Guru Hargobind, Guru and God in one. The Gurmukhs in the holy congregation came face

²³ ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥
ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥ (SGGS; 9).

²⁴ Harchand Singh Bedi (ed.), *Dr. Ganda Singh di Sikh Itihaas Sarot Pustak*, Khasla College, Amritsar, 2000, p. 155.

²⁵ ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੇਹੀ ਖਟੀਐ ॥
ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (SGGS; 966).

to face of the pleasure fruit of loving delight. Nothing in this world is outside the Guru and God.”²⁶

All the Sikh Gurus have same sense of spirituality and they worked for the same mission. The unity of Guruship is a mystic phenomena and this concept is quite alien to another religious traditions. Some historians have given subjective views and they tried to create confusions about the mystical unity of Sikh Gurus. Gokul Chand Narang calls it transformation.²⁷ He remains unable to comprehend the continuity of Gurus mission and named it as transformation. Fredrich Pincot also considers militant practice as a resistance in Guru Nanak’s path.²⁸ Mcloed sees the Sikh militancy was the product of historical circumstances.²⁹ Arnold Toynbee states that, “Sikhism fell from (its) religious height into a political trough, because the Sikh Gurus, Hargobind and Gobind Singh succumbed to the temptation to use force.”³⁰ The scholars who see the militarization of Sikhism only through historical facts often misunderstood that Guru Hargobind deviated from the Nanak’s path and the militarization of Sikhism was the outcome of anger and disgust against the Mughal Empire. But the mystic phenomena of Sikh tradition clearly comprehends that it was only the extension of Guru Nanak’s ideology. Because all Ten Gurus had unity of *Jot*.

Guru Nanak says that if some powerful foe molest equally powerful then mind would be the little grieved but when a ferocious tiger falls upon a herd of

²⁶ ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ॥
ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਜੋਤੀ ਜੋਤਿ ਸਮੋਈ॥
ਅਮਰਾਪਦ ਗੁਰੁ ਅੰਗਦਹੁ ਹੁਇ ਜਾਣ ਜਣੋਈ॥
ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੋਈ॥
ਰਾਮਦਾਸਹੁ ਅਰਜਨ ਗੁਰੁ ਗੁਰੁ ਸਬਦ ਸਥੋਈ॥
ਹਰਿਗੋਵਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹੋਈ॥
ਗੁਰਮੁਖ ਸੁਖਫਲ ਪਿਰਮ ਰਸੁ ਸਤਿਸੰਗ ਅਲੋਈ॥
ਗੁਰੁ ਗੋਵਿੰਦਹੁ ਬਾਹਿਰਾ ਦੂਜਾ ਨਹੀਂ ਕੋਈ ॥ (Bhai Gurdas, Var 38:20).

²⁷ Gokul Chand Narang, *Transformation of Sikhism*, New Book Society, Lahore, 1945.

²⁸ Frederic Pincot, “Sikhism” In *Dictionary of Islam*, Thomas Patrick Hugher (ed.), New Delhi, 1982, p. 592.

²⁹ W.H Mcloed, *The Evolution of the Sikh Community*, Oxford University Press, Delhi, 1975, p. 12.

³⁰ Arnold Toynbee, *Historians Approach to Religion*, Oxford University Press, London, 1956, p.110.

kine, then master must answer for it.³¹ He did not only permit the use of force for a righteous cause but also approved that it is both the duty and the responsibility of religious man to resist antagonism and viciousness. In above given hymn Guru Nanak clearly gives the signal of response in any violent situation.

The first is that the evil, unless resisted, grows and endures and does not wither away or die by itself. That is true, at least, for all practical purposes. The evil, therefore, must be resisted by human effort and destroyed, with the help of God. But the evil must not be left alone till God on High chooses to intervene to destroy it.”³²

The process of Sikh militarization was a sacred course. All the Gurus contributed to make Sikhs as saint-soldier. The martyrdom of Guru Arjan Dev ji played a great role in militarization of Sikhism. Fifth Guru did many important works for the consolidation and propagation of Sikhism. The construction of Harmandir Sahib and compilation of *Sri Adi Granth Sahib* were the important tasks accomplished by him. Guru Arjan Dev gave an institutional form to Sikh vision. In Harmandir Sahib everyone was welcomed irrespective of their caste, color, religion or social status. *Sri Adi Granth Sahib* consisted the hymns of various *Bhagats* belonged to different religions and geographical places. The main reason behind the sacrifice of Guru Arjan Dev was to bridle the pluralistic vision of Sikhism. Kapur Singh shows the facts that Sheikh Ahmad Sirhindi³³ was the main accused behind this conspiracy. He helped Jahangir in getting the political power on the accountability that he will stop the propagation of Sikhism.³⁴ He believed that without eliminating the Sikhism, the Islamic totalitarian society

³¹ ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ (SGGS; 360).

³² Kapur Singh, (eds.) Madanjit Kaur and Piar Singh, *Guru Nanak's Life and Thought*, Guru Nanak Dev University, Amritsar, 2001, p. 81.

³³ Shaikh Ahmed Sirhindi was given the title of 'Mujadid Alif Bani' means the defender of religion.

Kapur Singh, *Sacchi Sakhi*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2009, p. 80.

³⁴ Ibid, p. 81.

could not find its roots on Indian soul.³⁵ Kapur Singh also explains that Wazid Khan who was responsible for bricking alive the younger sons of Guru Gobind Singh, was also the follower of Sheikh Ahmand Sirhindi. The ideology of Sirhindi was responsible for all the atrocities which fall upon Sikhs from Guru Arjan to Guru Gobind Singh.³⁶ As we have discussed earlier that as per Sikhism God loves and protects the diversity of creation. Sixth Nanak, Guru Hargobind ji who was carrying God's mission took sword to maintain the diversity of creation.

Bhai Gurdas ji describes the personality of Sixth Guru, "(From Guru Nanak to Guru Arjan Dev) Five *pirs* were there who drank from the five cups (of truth, contentment, compassion, dharma, discerning wisdom), and now the sixth great *pir* is holding the Guruship. Arjan (Dev) transformed himself into Hargobind and sat majestically. Now the Sodhi lineage has started and they all will show their selves turn by turn. This Guru, the vanquisher of armies, is very brave and benevolent. The Sikhs prayed and asked that they have seen the six Gurus (how many more are to come). The true Guru, the knower of the unknowable and seer of the invisible told the Sikhs to listen to. The lineage of the *Sodhis* have been establishment on the sound foundation and the truth loving people will go on emerging in all the Ages to see the flourishing of the truthful life."³⁷

Guru Hargobind ji refused to adopt the traditional ritual of bestowing Guruship. "Guru Har Gobind ordered that the *seli* should be placed in the treasury, apparently because it was not suited to the altered political condition of the Sikhs. He then addressed Bhai Budha, My endeavours shall be to fulfill thy prophecy. My

³⁵ Ibid, p. 82.

³⁶ Ibid, p. 84.

³⁷ ਪੰਜਿ ਪਿਆਲੇ ਪੰਜ ਪੀਰ ਛਠਮੁ ਪੀਰੁ ਬੈਠਾ ਗੁਰੁ ਭਾਰੀ॥
 ਅਰਜਨ ਕਾਇਆ ਪਲਟਿ ਕੈ ਮੂਰਤਿ ਹਰਿਗੋਬਿੰਦ ਸਵਾਰੀ॥
 ਚਲੀ ਪੀੜੀ ਸੋਢੀਆ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੇ ਵਾਰੀ॥
 ਦਲਭੰਜਨ ਗੁਰੁ ਸੂਰਮਾ ਵਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ॥
 ਪੁਛਨਿ ਸਿਖ ਅਰਦਾਸ ਕਰਿ ਛਿਅ ਮਹਿਲਾਂ ਤਕਿ ਦਰਸੁ ਨਿਹਾਰੀ॥
 ਅਗਮ ਅਗੋਚਰ ਸਤਿਗੁਰੁ ਬੋਲੇ ਮੁਖ ਤੇ ਸੁਣਹੁ ਸੰਸਾਰੀ॥
 ਕਲਿਜੁਗਿ ਪੀੜੀ ਸੋਢੀਆਂ ਨਿਹਚਲ ਨੀਵ ਉਸਾਰਿ ਖਲਾਰੀ॥
 ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰ ਧਰੇ ਅਵਤਾਰੀ ॥(Bhai Gurdas, Var 1: 48).

seli shall be a sword belt, and I shall wear my turban with a royal aigrette.”³⁸ When Baba Budha ji talked about it with Mata Ganga ji, she replied “He is on the throne of Guru Nanak. His ancestors are with him. My son and his Master can do no wrong. All this is as Heaven ordaineth.”³⁹ Again Baba Budha ji showed his concerns about the martial activity in front of Guru then Sixth Nanak replied, “Thou canst never err. All is right that thou doest.”⁴⁰ This injunction clearly shows that the militarization of Sikhism was according to divine plan. Because all the Gurus were fully intuned with the divine will and they were liable to introduce the divine mission on this earth. “The Sikh armed struggle was not a casual, random, or spontaneous development imposed upon the *Panth* by the force of circumstances. It was born of, and revolved around in the Sikh view of *Dharma*.”⁴¹

Sant Ram Das from Maharashtra, once met Guru Hargobind ji in Kashmir and questioned him about his martial stature. He asked, “You occupy gaddi (seat/throne) of Guru Nanak, a *fakir* and yet call yourself *Sacha Patshah* (True King), live in royal style and keep an army. What kind of *sadhu* (mendicant) you are?” Guru ji answered “*Zahir amiri, batan faqiri* (I display royalty from the outside; inwardly I am detached like a faqir. Guru Nanak had abandoned maya, i.e. attachment of the world, not the world itself. Swami Ramdas was much pleased at this reply and said this reply satisfies me.”⁴²

Guru Hargobind ji laid down the foundation stone of the Sri Akal Takhat in front of Sri Harmandir Sahib and preached the message of *Miri* and *Piri*. Sri Harmandir Sahib is related with the peace of soul and Sri Akal Takhat is related with the peace of world. *Piri* helped the disciples of Guru to work for liberation through moral and spiritual upliftment and *Miri* prepared them to fight for righteousness by taking up arms against injustice and tyranny. Niharranjan Ray writes that “Guru HarGobind Singh ji fortified Amritsar and built the Akal Takhat

³⁸ M.A. Macauliffe, *The Sikh Religion: Its Gurus Sacred Writings and Authors*, Satvic Books, Amritsar, (Vol. 4) 2009, p.2.

³⁹ Puran Singh, *op. cit.*, 1997, p. 51.

⁴⁰ *Ibid*; p. 52.

⁴¹ Jagjit Singh, *Dynamics of Sikh Philosophy*, Institute of Sikh Studies, Chandigarh, 1999, p. 135.

⁴² Gopal Singh, *A History of the Sikh People: 1468-1988*, World Book Centre, New Delhi, 1988, pp. 222-23.

opposite the Har Mandir dispensing Justice and temporal orders from the former and spiritual guidance from the later, and living all the time like a king with all the trappings of kingship.”⁴³ He transformed the Sikhs into *Sant-Sipahi*. Though the institution of *Miri-Piri* inducted the idea of militarism yet it was creative not negating. It turned Sikhism into a protective force and with this force based on Sikh ethics, the disciples protected not only themselves but also other innocent people. Its ideal is to establish *Halemi Raj*⁴⁴ where no one remain oppressed and each one get its right. The establishment of Akal Takhat “was essentially meant to provide a political centre to the Sikh community and emphasize its sovereignty as a nation, the essence of which is that a man of religion must owe always his primary allegiance to truth and morality and that he must never submit to the exclusive claim of a secular state to govern the body and mind of a man.”⁴⁵

Tenth Nanak, Guru Gobind Singh ji also played a vital role in this regard. Khushwant Singh quotes that “The only change Gobind brought in religion was to expose the other side of the medal. Whereas Nanak had propagated goodness, Gobind Singh condemned evil. One preached the love of one's neighbor, the other the punishment of transgressors. Nanak's God loved His saints; Gobind's God destroyed His enemies.”⁴⁶ Niharranjan Ray asserts that “an analysis of Guru Gobind Singh writings which are considerable, shows very clearly that he was only elaborating in the context of a somewhat different socio- political situation what Guru Nanak stood for in his own time and space.”⁴⁷ Puran Singh notes that “Gobind Singh is Guru Nanak; but he rides a splendid steed, arms himself with a quiver full of arrows and a mighty bow, has a sword hanging in his belt and a hawk perched on his hand and eyes that sparkle with joy and valour of the soul. His heart is gay because of his uncontamable joy.”⁴⁸ Puran Singh also describes the rise of Guru Gobind Singh as :

⁴³ Niharranjan Ray, *op. cit.*, 1975, p.39.

⁴⁴ ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥

ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥

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

⁴⁵ Gurmit Singh, *History of Sikh Struggles*, Atlantic Publishers, New Delhi, (Vol. 1) 1989, p.26.

⁴⁶ Khushwant Singh, *A History of the Sikhs*, Oxford University Press, New Delhi, (Vol.1), 2011, p. 85.

⁴⁷ Niharranjan Ray, *op. cit.*, 1975, p.86.

⁴⁸ Puran Singh, *op. cit.*, 1997, p.76.

Guru Gobind Singh is the new Gita of India in himself and by himself. He is a modern type of prophet who does not care for theory. He kills the tyrant by his sword. He alone had never felt sick or sorry in performance of his duty; nor shy of war or bloodshed, if he had to wade through it in championing the cause of the oppressed... On the saddle he is in unbroken union with Akal, the Timeless. He is the ancient *Brahmjnani* who champions the cause of the poor, fights in open battle, sacrifices his all.⁴⁹

Dharam Singh asserts that :

When Guru Hargobind and Guru Gobind Singh took up arms to fight against the unjust, oppressive forces, it was a step fully in conformity with the values of peace and love held and preached by Guru Nanak and other Sikh Gurus. One, this fight was not inspired by any selfish motives but was for the sake of righteousness or *Dharma*. Second, values of equality, universal love and justice are more important, and they cannot be sacrificed for the sake of keeping peace. In fact, no long-lasting peace is possible unless man learns to respect these and such other values. The Sikh view of a peaceful and just social order entails respect for the rights of others and non-exploitation of others.’’⁵⁰

Birinder Pal Singh observes that there was a spiritual continuity in Sikh Gurus. He notes that “Sri Guru Gobind Singh addresses himself as the tenth Nanak who only practiced the philosophy of first Guru. The *Bani* of Guru Nanak is relatively more radical and violent which has been put into practice by the last Guru. It is to say that the radical theory of the first guru was put into revolutionary practice by the tenth master. Thus it would be appropriate to state that the seeds of Sikh military were sown by the first Guru’’.⁵¹

⁴⁹ Puran Singh, *op. cit.*, 2004, p. 240.

⁵⁰ Dharam Singh, *Dynamics of the Social Thought of Guru Gobind Singh*, Punjabi University, Patiala, 1998, p. 46-47.

⁵¹ Birinder Pal Singh, *Problem of Violence: Themes in Literature*, Indian Institute of Advanced Studies, Shimla, 1999, p.106.

3.3 Khalsa: The Master of Sword

Tenth Guru, Guru Gobind Singh ji created the *Khalsa*⁵² on the Baiskahi of 1699 at Anandpur Sahib by giving the *Amrit* (exilir) to *Panj Pyaras* (Five beloved). Bhai Gurdas (IInd) writes that let take the *Pahul* of the double-edged sword and get liberation of life. Guru has transformed the *Sangat* into *Khalsa*.⁵³ In Sikh tradition, initially Guru Nanak got the *Amrit* from *Akal Purakh*.⁵⁴ It was the *Amrit* of *Naam* which Guru Nanak further administered to the humanity. By partaking it one feels rejoice full and cherish the diversity of creation. Sher Singh writes that “the way in which it was prepared and administered contained such a new and invigorating element that it really revolutionized the whole outlook of the initiated. Its result on the parish was little short of miraculous. By its power men who had hitherto been regarded as unclean and polluted from birth, were changed into exceptionally warriors.”⁵⁵

Guru Gobind Singh created the valiant fighter, the *Khalsa* who is conceived as a synthesis of polar opposites like the fire (Sun) and coolness (Moon), saint and

⁵² ‘Khalsa, from Arabic khalis (lit. pure, unsullied) and Perso-Arabic Khalisah (lit. pure; office of revenue department; lands directly under government management), is used collectively for the community of baptized Sikhs. The term khalisah was used during the Muslim rule in India for crownlands administered directly by the king without the mediation of jagirdars or mansabdars. The term “Khlasa”, however, acquired a specific connotation after Guru Gobind Singh (1666-1708) introduced, on 30 March 1699, the new form of initiating rites-khanda di pahul (rites by Khanda or duple-edge sword).

Ganda Singh, ‘Khalsa’ In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.2), 1998, pp.473-4.

⁵³ ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੋਇ ਜਨਮ ਸੁਹੇਲਾ ।

ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ ।

Amar Singh Chakar (ed.), *Vaaran Bhai Gurdas*, Shiromani Gurdwara Parbandhak Committee, Sri Amritsar, 2005, p.436.

⁵⁴ ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥

ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥

ਸਚਾ ਅਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥

ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥

ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥ (SGGS; 150).

⁵⁵ Sher Singh, *Philosophy of Sikhism*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2003, pp.38-39.

soldier, a wielder of arms and worshipper of weapons yet modest and humble, combining *Shakti* (power) and *Bhagti* (devotion) and a *Sanyasi* (renouncer) yet a *Grishasthi* (family person).⁵⁶ Dharam Singh writes that “In the Sikh context, *Khalsa* as an individual means a truly and socially realized self committed to morally responsible action, and in collective form it represents the model of the ideal socio-political structure envisioned by Guru Gobind Singh.”⁵⁷

Khalsa is the culmination of Guru Nanak’s thought. “The creation of *Khalsa* panth was not the result of any strategic move on the part of the Guru Gobind Singh to face the repressive policy of the Mughal regime but a logical culmination of the *Sangat* or *Panth* founded by Guru Nanak Dev.”⁵⁸ *Khalsa* is bound to regulate the God’s purpose on this earth. Because *Khalsa* is a form of *Waheguru* and he works for His Victory, ‘*Waheguru ji ka Khalsa, Waheguru ji ki Fateh.*’

The Sikh doctrines preached by Guru Nanak fully blossomed into the concept of the order of the *Khalsa* which was to be closely knit society of voluntary members and selected on the basis of special qualifications, disposition and character, pledged to make the Sikh way of life prevail with the ultimate objective of establishing a plural, free, open, global society grounded in a universal culture.⁵⁹

The vision of *Khalsa* is basically pluralistic and to live with others in harmony. “The order of the *Khalsa* is the first human society in the world history, organized with the deliberate object of and pledged to bring about an oecumenical human society, grounded in a world culture which represents a free and organic fusion of the various strands of the spiritual heritage of Man.”⁶⁰

According to Taran Singh, “The *Khalsa* believes that the purest among Hindus, Christians, Muslims, Buddhists, etc. are *Khalsa* and striving for the same

⁵⁶ Birinder Pal Singh, *op. cit.*, 1999, p. 107.

⁵⁷ Dharam Singh, *op. cit.*, 1998, p.118.

⁵⁸ Darshan Singh, *op. cit.*, 2004, p.15.

⁵⁹ Kapur Singh, *op. cit.*, 2006, p. 65.

⁶⁰ *Ibid*, p.66.

goal of universal brotherhood. The *Khalsa* is committed to the ideal of universal brotherhood and victory to the Lord and shall go on striving for it. Let all the purest among all religions combine with the *Khalsa*.⁶¹

The mission of the *Khalsa* is same as that of Gurus. Kavi Senapat author of *Gursobha* writes about the purpose of *Khalsa* :

For this was the Khalsa created:
To fight the evil, to smite the wicked,
And to get rid of the crisis.⁶²

Bhai Nand Lal Goya writes that :

Khalsa is one who does not speak ill to others;
Khalsa is one who fight in front ranks;
Khalsa is one who conquers the five evils;
Khalsa is one who destroys doubts;
Khalsa is one who gives up ego;
Khalsa is one who keeps away from women, except his wife;
Khalsa is one who looks upon all his own;
Khalsa is one who attunes himself with God.⁶³

Guru Gobind Singh's predecessors had tried all possible means to eradicate evil but to no visible success. The evil was organized in the world and was spreading on the wings of sword. To face it virtue must be organized and must get the help of the same sword. The organization of the Sikhs in the body of the *Khalsa* was the result. The Guru equipped them with sword which became for them "an emblem of power and self respect" for all times to come. In his letter to Aurangzeb written in Persian, the Guru says, "when affairs have gone beyond all means, it is virtuous to take sword in hand. I have been forced to come to arms and

⁶¹ Taran Singh, "The White Hawk and Victory of the Lord" In *Guru Gobind Singh: The Saviour*, S.S Uppal (ed.), Sri Guru Tegh Bahadur Khalsa College, New Delhi, 1969, p. 79.

⁶² ਅਸੁਰ ਸਿੰਘਾਰਬੇ ਕੇ ਦੁਰਜਨ ਕੇ ਮਾਰਬੇ ਕੇ
ਸੰਕਟ ਨਿਵਾਰਬੇ ਕੇ ਖਾਲਸਾ ਬਣਾਯੋ ਹੈ ।

Kavi Senapat, (ed.) Ganda Singh, *Shri Gur Sobha*, Ganda Singh, Punjabi University, Patiala, 1980, p.21.

⁶³ Piara Singh Padam (ed.), *Rahitname*, Bhai Chatar Singh Jeewan Singh, Amritsar, 1991, p.59.

to enter a battlefield.”⁶⁴ Guru Gobind Singh addresses the *Shastars* (weapons) as his *Peers*, meaning God.⁶⁵ The Sword and *Khalsa* both are closely interlinked. *Khalsa* is obliged to wear five k’s all the time. Sword (Kirpan) is the essential part of these K’s.

The symbols worn by the *Khalsa* are not weapons of war to spark violence in the public or domestic spheres. Nor are they tools that cut and divide us from the human family. Nor are they hand-me-downs from fathers and brothers. Our female understanding of the hair, the comb, the bracelet, the underwear, and the sword animates and activates each wearer’s consciousness of the Infinite and knowledge of our common humanity.⁶⁶

The *Khalsa* is born out of double edged sword (*Khanda*). It means that it has the characteristics of sword. Sword (weapon) is not only a physical object but it has an intense symbolic meaning also. Gadamer notes that “symbol is not an arbitrarily chosen or created sign, but presupposes a metaphysical connection between visible and invisible”⁶⁷ Guru Nanak Dev ji in his *Bani* describes many weapons but he uses them as a symbol of moral virtue. “Quiver, arrow, bow, spear, sword and scabbard are the essence of virtue.”⁶⁸ He also used the symbol of sword but it is not used in sense of attack others but to reform oneself. “Arrogance, attachment, and the sense of mine and yours are annihilated by the path of the sword.”⁶⁹ “These weapons are not to be deemed as merely physical objects... but as refined ideograms of symbolical thought, essentially the words

⁶⁴ ਚੁ ਕਾਰ ਅਜ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ ।
ਹਲਾਲਸੱਤ ਬੁਰਦਨ ਬ ਸਮਸ਼ੀਰ ਦਸਤ ।

Shabadarth: Dasam Granth Sahib, op. cit., 1988, p. 1240.

⁶⁵ ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੇ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ।
ਸੈਫ ਸਰੋਹੀ ਸੈਹਥੀ ਇਹੈ ਹਮਾਰੈ ਪੀਰ ।

Shabadarth: Dasam Granth Sahib, op. cit., 1988, p.1021.

⁶⁶ Nikky Gurrinder Kaur Singh, *Birth of the Khalsa: A Feminist Re-memory of Sikh Identity*, State University of New York, Albany, 2005, p. 178.

⁶⁷ Hans- Georg Gadamer, *Truth and Method*, Crossroad, New York, 1989 p. 73.

⁶⁸ ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥ (SGGS; 16).

⁶⁹ ਮਾਨ ਮੋਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ ॥ (SGGS; 534).

expressive of true knowledge, just as the written corpus of the Guru Granth embodies true knowledge in ideological proportions.”⁷⁰

Kapur Singh further noted that, “Tegh that is the sword, means ‘the central and the operative doctrine’ and it is not to be rendered as a ‘weapon of steel’ as many mistakenly do.”⁷¹ Puran Singh writes, “The rifle, the sword, the pistol, the *chakkar*, the bow, the arrow, are only physical symbols of the burning, dazzling, idealism of the Sikhs inner fervent passion for the Guru.”⁷² “*Kirpan* is a gift from the Guru. It is not an instrument of offence or defence; it is mind made intense by the love of the Guru. The Sikh is to have a sword-like mind. It is the visible sign of an intensely sensitive soul.”⁷³ Gurbhagat Singh explains that, “the strike of sword is needed to continue the thwart progress of the universe”⁷⁴ and the “death that the sword brings is the creative transformation of beings-human and other human”⁷⁵ Oborio suggests that :

Guru [Guru Gobind Singh] expresses the exoteric and esoteric aspects conjointly so that the sword of the *Khalsa* remains that of the spirit of gnosis, knowledge and discrimination, not merely of soldiers avocation. Whether it is single edged or double edged (the *Kirpan* or the *Khanda*). It is a cutting not a piercing weapon to part the veil of the world (*maya*) and so to look beyond it.”⁷⁶

Avtar Singh presents the philosophical explanation of spiritual and materialistic dimension of the sword. This distinction makes our perception more clear regarding the meaning of sword.

⁷⁰ Kapur Singh, (ed.) Baldev Singh, *Sikhism and the Sikhs*, Kapurthala, 2011, p.210.

⁷¹ Ibid, p.210.

⁷² Puran Singh, *op. cit.*, 2004, p. 257.

⁷³ Puran Singh, *op. cit.*, 1999, p.111.

⁷⁴ Gurbhagat Singh “Jakham Nu Suraj Banan Deo” In *Saka 84*, Prabhsharanbir Singh (ed.), Sikh Students Federation, Patiala, 2004, p.11.

⁷⁵ Gurbhagat Singh, *op. cit.*, 1999, p.113.

⁷⁶ J.P.S Oberoi, *Religion, Civil Society and the State: A Study of Sikhism*, Oxford University Press, Delhi, 1996, p.125.

The spiritual perception of the sword is love, freedom, and immortality. The ethical meanings are justice and benevolence. The materialist perception of the sword is conflict, fear, and authoritarian subjugation. The preliminary spiritual perception of the sword symbol leads to a freedom from materialist attachment and the vanquishing of the ego and the fear which arises from such materialist attachment. However, when the material in the sword symbol predominates, its impact is inverted. It becomes an instrument of causing what it seeks to remove. Its materiality involves it in a contradiction with itself. But the moment we transcend its materiality, it becomes the first step towards Love. Thus its material end is the cause of fear; its transcended end is immersed in love.⁷⁷

Khalsa perceives sword as a symbol of spirituality. It works in love for liberation of oppressed. *Khalsa* is directly linked to *Akal Purakh*. He must not accept the supremacy of anyone on this earth. Rattan Singh Bhangu admits that *Khalsa* is *Khuda* himself. He never accepted the supremacy of anyone and just meditates on the One Almighty.⁷⁸ *Khalsa* always keep the vision of peace, love, freedom, respect and equality. No such reference is available in the history where anybody got harmed, discriminated and disrespected by the *Khalsa*. J.S. Ahluwalia explains that :

Through this institutionalized corporate identity, the Guru wanted to create a mighty force in world history- as a temporal vehicle of the Spirit- for introduction of a new societal order, free from evil, injustice and inequity, free from political discriminations and economic disparities,

⁷⁷ Avtar Singh, *op. cit.*, 1998, pp.190-91.

⁷⁸ ਖਾਲਸੇ ਹੋਵੇ ਖੁਦ ਖੁਦਾ ਜਿਮ ਖੁਬੀ ਖੁਬ ਖੁਦਾਇ। ਆਨ ਨ ਮਾਨੈ ਆਨ ਕੀ ਇਕ ਸਚੇ ਬਿਨ ਪਾਤਿਸ਼ਾਹ॥
Rattan Singh Bhangu, (ed.) Jeet Singh Sheetal, *Sri Gur Panth Parkash*, Sikh Itihaas Research Board, Sri Amritsar, 2005, p. 74.

free from creedal exclusiveness. What was aimed at through the funding of the *Khalsa*, through the motor force of a new dispensation with a distinctive corporate identity, was the creation of a new world order characterized by pluralism - religious, cultural, economic and political.⁷⁹

3.4 Religious Antagonism: The Sikh Perception

Many of the times, it is noted that some scholars failed to understand the essence of Sikh struggle. They have perceived that Sikh Gurus and their disciples fought against Muslims. But according to Sikh doctrines Muslims were not enemies. Birinder Pal Singh states that :

The Correspondence of the Guru period from Nanak to Gobind Singh with the Mughal era in India, from Babar to Aurangzeb a powerful ruling dynasty- leaves scope to misinterpret antagonism between the people and the rulers as one between Islam and Sikhism, since the institutionalization and formulation of latter philosophy was directly addressed to the practice of Islam by the rulers and the tyranny of their rules. Many Muslims historians have thought that the last Guru thought his disciples to wage war against the Muslims.⁸⁰

In fact, according to *Sri Guru Granth Sahib* there is no distinction between self and other as the same light pervades in every being. “By recognizing the identical light in the Other, the Guru raises the Other to Thou. The entire diversity of life has been saved from “itness”, from the mastery of power.”⁸¹

Put away from my mind is envy of others,
As company of the holy I have attained.

⁷⁹J.S. Ahluwalia, *Doctrinal Aspects of Sikhism and Other Essays*, Punjabi University, Patiala, 2001, pp.48- 49.

⁸⁰ Birinder Pal Singh, *op. cit.*, 1999, p. 109.

⁸¹ Gurbhagat Singh, *op. cit.*, 1999, p.63.

None now is our foe not a stranger-
With all are we in accord.⁸²

There are number of *Sakhis* found in Sikh history which indicates that Sikhism always showed respect for other religion. One of there is *Sakhi* of Saiyid Bhikhan Shah. He was a Sufi saint. When Guru Gobind Singh ji was born, he bowed towards the East during *Namaz* (Muslim prayer) which was against the Muslim custom. His disciples questioned him, why he bowed towards East? He replied that, “there had just been born in Patna a spiritual and temporal king who should establish religion and destroy the evil.”⁸³ He went to Patna and presented two bowls before child Gobind Rai (Guru), one containing milk and other water. The child touched both vessels. When the Sikhs enquired about the hidden meaning of this incident, Bhikhan Shah replied that, “if the child had only touched one of them, no Muhammadan should be left on the land; but as he had touched both, the Hindus and Muhammadans should abide, and the child should include them both in his religion.”⁸⁴ This *Sakhi* reflects the universal approach of Sikhism that it is not against any religion or ideology.

Sri Dasam Granth also emphasis on the oneness of entire mankind :

Some people call themselves *mundia*, some *sannaysi* (ascetics), some *Yogi* and some *Yati* (celebrates). Some call themselves Hindu, some Turk (Muslim), some *Haffi* and other *Imamsafi*. But the entire humankind should be recognized one. The same (Lord) is the creator, compassionate provider of bread, Munificent. He has no co-eternal, no dualism: we must never accept any duality. To serve the only One is our duty. He alone is the Guru of all. All humankind be taken as one manifestation of His light.⁸⁵

⁸² ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ (SGGS; 1299).

⁸³ M.A Macauliffe, *op. cit.*, (Vol.4), 2009, p. 358.

⁸⁴ *Ibid*, p. 359.

⁸⁵ ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀ ਅਨੁਮਾਨਬੋ ।
ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਬੈ ਏਕੈ ਜੋਤਿ ਜਾਨਬੋ ।
ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਿਕ ਰਹੀਮ ਉਈ ਦੂਸਰੋ ਨਾ ਭੇਦ ਕੋਈ ਭੂਲਿ ਭ੍ਰਮ ਮਾਨਬੋ ।
ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤਿ ਜਾਨਬੋ ।
Shabadarth: Dasam Granth Sahib, op. cit., 1973, p.28.

Sikhism believes in the divine unity of mankind. It is not against any particular religion. “Guru Gobind Singh's fight was, as is patent to anyone reading the story of his career attentively, not against Muslims, but against tyranny established in places of power.”⁸⁶ Taran Singh holds that ‘Sikhism is not against any Indian or non-Indian religion, but it is against of corruption in any religion. it can neither compromise with the corruption nor it can permit any other religion to be compromised.’⁸⁷ “The Muslim was to be treated as a friend, with regard and love.”⁸⁸ A number of historical evidences show that many Muslims helped Guru Gobind Singh ji during his adverse times of war :

Muslim Sufi saints and Muslim commanders of note, and hundreds of Muslim soldiers fought under his banners. Pir Budhu Shah of Sadhaura, together with his sons and seven hundreded followers fought hard in the battle of Bhangani in 1688 in which Muslim saint lost his sons and hundrededs of his disciples. In the battle of Anandpur in 1702 Mir Beg and Mamun Khan commanded Gurus forces in fighting against the Mughal troops. At the same place in 1704 General Sayyed Khan of the Mughal army considered it improper and unjust to wage a war against the Guru. He deserted his post and joined the Guru. Nabi Khan and Ghani Khan saved him from capture by the Mughal army. Qazi Pir Muhammad did not confirm the Gurus identity, while Rae Kalha offered him a refuge and entertained him generously.”⁸⁹

If the ideology of Sikh Gurus were against Muslims then there could have been no chance that Muslims helped him.

⁸⁶ Gurbachan Singh Talib, *The Impact of Guru Gobind Singh on Indian Society: A Socio- Ethical Interpretation of Sikh Religion*, Punjabi University, Patiala, 1999, p.77.

⁸⁷ Taran Singh, *Bhagti te Shakti*, Singh Brothers, Amritsar, 2005, p.18.

⁸⁸ Gurbachan Singh Talib, *op.cit.*, 1999, p. 82.

⁸⁹ Hari Ram Gupta “Guru Gobind Singh’s Creation of the Khalsa in 1699” In *Respectives on the Sikh Tradition*, Gurdev Singh (ed.), Academy of Sikh Religion and Culture, Patiala, 1996, p.193.

The ideology of Sri Guru Granth Sahib guides us that we need not to be afraid of others because of their different color, race and religion. It validates the spiritual essence of all religions.

Effacing fearful divisions and insecurities, its [Sri Guru Granth Sahib] language of love broadens our mind with a plurality of concepts, ideologies and literally styles. It enlightens us with the vision of both Allah and Krishna. It familiarizes us with the eschatology of the last Day of judgement and that of Reincarnation. We are introduced to the Messenger of Death; we are introduced to Lord Rama. We see the burial customs; we see cremation. We learn about the five pillars of Islam; we learn about the precepts of dharma, karma, *puja* and *tiratha*. We become familiar with the Quran; we become familiar with the Vedas, the Mahabhartar and the Ramayana.⁹⁰

These kinds of various images from different religions come together naturally in the spirit of love in *Gurbani*.

The Guru Granth Sahib opens us powerfully to the language of love which transcends discords of Sanskrit and Arabic, polytheistic and monotheistic, eastern and western, ancient and modern, classical and vernacular, human and cosmic... By including the voice of Guru-poets from different religions, ethnicities, and social segments into their revered sacred text, the Sikh gurus offered people a vigorous mental and spiritual exercise to recognize and truly get the feel for singular divine.⁹¹

⁹⁰ Nikky Gurinder Kaur Singh, *The Guru Granth Sahib for a Global Society*, Punjabi University, Patiala, 2011, p.14.

⁹¹ Ibid, pp.14-15.

Sikh Gurus definitely criticize all the prevalent religious traditions of that time. But it does not show that Sikhism was afraid or antagonist of any religion. "Criticism in Sikh system is the part of loving the other."⁹² They criticized the false isms and condemn barren practices, bead-telling, *Namazs* fasts, and all the formal vagaries of religious and political hypocrisies. Sikh Gurus preached about the qualities of real religious persons, because religion can be different but the essence of spirituality should be reflected through their deeds;

As a Brahmin enters a Hindu's home,
With chanting of mantras with the sacred thread he invests him.
One thus assuming the thread, yet does evil;
Even his ritual bathing is not acceptable to God.'
A Muslim even though he praise God,
Without the Preceptor's instruction finds not acceptance with Him.
None that is shown the way goes along it;
Heaven without good deeds is not attained.
In the Yogi's abode is exhibited Yoga- praxis
Where for people take to wearing earrings.
With these earrings over the world such wander,
Though the Creator everywhere is pervasive.
All that are created are way farers;
As the Writ comes, no delay may occur
One realizing God in this life shall thee too have realization.
All other dispute of Hindu and Muslim is false.
All at the Divine Portal shall undergo reckoning;
None without good deeds liberation shall find.
One whose utterance has all been truth,

⁹² Gurbhagat Singh, *op. cit.*, 2009, p.85.

In the hereafter shall not be questioned.⁹³

Sikhism condemns the wrong practices of the people in the name of religion. Sikhism depicts a society where people of different religions can live in co-existence and harmony.

3.5 Exclusivistic Truth Claims and Sikhism

The studies on violence highlight a point that exclusivistic truth claims creates violence. According to Gavin D'Costa exclusivism, "only one single revelation is true or one single religion is true and all other 'revelations' or 'religions' are false. Here truth, revelation and salvation are tightly and explicitly connected."⁹⁴ Such types of claims are the main inspiration for violence. They have a tendency to claim that their respective religion is only valid and reliable path for emancipation. Exclusivistic thought determines the attitude of one religion towards others. Whenever any particular religion tries to establish the supremacy of its faith, then hatred, mistrust and violence bursts out among religious groups. Because exclusivist attitude assumes that they have the beginning and end of all spiritual wisdom and they can direct the mankind to the path of salvation. So they feel that it is their duty to impose their truth on others or convert them into their fold by force of arms or other ways.

All the religions have their scripture. Religious language describes about the nature of Reality. Here lies a philosophical problem because God or Reality is infinite and the words which are used to describe finite creatures might not

⁹³ ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥
ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ ॥
ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ ॥ ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੇ ਥਾਇ ਨ ਪਾਈ ॥
ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥
ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ ॥
ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ ॥ ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਊ ॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਊ ॥
ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ ॥ ਹੋਰੁ ਫਕਤੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥
ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥
ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥ ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ ॥ (SGGS; 951)

⁹⁴ Gavin D'Costa "The Impossibility of a Pluralistic View of Religion" In *Religious Studies*, Vol.32, No.2, June 1996, pp. 223-24.

adequately describe God. So the scripture use symbolic language to describe the God. But “when adherents lose sight of the symbolic nature of language about God, religion is easily corrupted. Rigid truths claims particularly in times of conflict are the basis for demonizing and dehumanizing those who differ. In some instances, defending truth claims about a particular sacred text provides justification for behavior that contradicts central truths, of the religion the text informs.”⁹⁵ Kapur Singh describes the exclusivistic tendency in different religions :

The Christian theologians would normally start with the postulate that there can be no advance on the Revelation, which is already fully given in the life and teaching of the Christ as the Son of God. The whole task of the Christian theologian is to render what has already been revealed, more explicit. The Muslim and Jewish theologians would proceed on similar lines in respect of their final terms of reference. Similarly, though in a somewhat different way, their Hindu counterparts in India, are circumscribed in respect of their final terms of reference in the form of the Veda which, though not conceived of as a self-revealing living God in the Western sense, nevertheless, is postulated as eternal and complete revelation of the final Truth.”⁹⁶

Here we will go through some quotations from different scriptures to find out the exclusivistic claims found in different traditions. It is mentioned here that, our intention is not to judge the scripture of any religion but to show that how a selective reading of any scripture can astray the followers from the actual message of religion, which builds up love, peace, brotherhood and harmony in human relations.

⁹⁵ Charles Kimball, *op. cit.*, 2008, pp.60- 61.

⁹⁶ Kapur Singh, *op. cit.*, 2010, p.31.

According to *Maitri Upanisad* the Vedas has the absolute knowledge of truth and the Brahmin should restrict himself only to this knowledge.⁹⁷ Lord Krishna also proclaims in Bhagvad Gita that :

On me fix thy mind; to be devoted; Worship me? Revere me
Thus having disciplined thyself, with me as the goal, to Me
shalt thou come.⁹⁸

Bhagvad Gita also denotes that:

He who constantly meditates on me, thinking on none else, by
him who is a yogin ever disciplined, I am easily reached.⁹⁹

In these above verses Lord Krishna has used the first person language on behalf of God. So this can create a misconception that Lord Krishna has the sole possession of truth and no one else.

In the same way, Zarathustra asserts that:

Thus I will declare this world's first (teaching) that which the
all wise Mazda Ahurahath told me. And they among you who
will not so fulfill and obey this Mathra, as I now shall conceive
and declare it, to these shall the end of life in woe.¹⁰⁰

Bible also has many quotations which refer to exclusive truth claims:

And there is salvation in no one else, for there is no other
name under heaven given among men by which we must
be saved.¹⁰¹

⁹⁷ Hence what is set forth in Vedas, that is the truth On what is said in the Vedas on what wise men, live their life Therefore a Brahman should not study what is not of the veda. This should be the purpose.

S. Radhakrishnan, *The Principal Upanisads*, Humanities Press, New York, 1974, p.857.

⁹⁸ The Bhagvadgita, 9:34.

Bhagvadgita's English translation is by S. Radhakrishnan, *The Bhagvadgita*, Blackie & Sons, New Delhi, 1970.

⁹⁹ Ibid, 7:14.

¹⁰⁰ F. Max Muller (ed.), L.H Mills (trans.) "The Zend Avesta- part III" In *The Sacred Books of the East*, Moti Lal Banarasi Das, Delhi, (Vol. XXXI), 1974, p.126.

¹⁰¹ Holy Bible, Acts, 4:12.

The Holy Bible (Revised Standard Edition) , S.P.C.K, London, 1965.

I am the way and the truth and the life. No one comes to the Father except through me.¹⁰²

He who believes in the Son has eternal life, he who does not obey the Son shall not see life, but the wrath of God rests upon him.¹⁰³

In the same way Holy Quran declares that:

Fight those who believe not in God nor the last day, Nor hold that forbidden which hath been forbidden. By God and His Apostle, Nor acknowledge the religion of Truth of People of the Book, Until they pay the Jizyah with willing submission, and feel themselves subdued.¹⁰⁴

When the forbidden months are passed they can kill pagans wherever they find them, lie in wait for them in every stratagem of war and that those who disbelieve can be fought until they submit, and agree to pay tribute.¹⁰⁵

The superficial understanding/interpretation of the above mentioned quotations may do a great damage to the social fabric. This kind of selective reading of scriptures is producing fanatics. Radhakrishnan makes distinction between a genuine religious believer and a fanatic. He writes that :

A truly religious man has a sense of humility. He has faith but not fanaticism. He submits to the reality felt by him and is aware that his particular view may be inadequate. The fanatic has no sense of inadequacy. While faith is the refuge of the humble, fanaticism is the outcome of a secret and excessive pride. While one can say that the revelation

¹⁰² Ibid, John, 14:6.

¹⁰³ Ibid, John, 3:36.

¹⁰⁴ Holy Quran, 9:29.

Quran English translation is by Muhammad Taqi-ud-Din Al Hilali and Muhammad Mushin Khan (trans.), *Translation of the Meanings of Noble Quran*, King Fahd Press, Madinah, N.D.

¹⁰⁵ Ibid, 9:5.

one hand is completely satisfying, one cannot say that there has been no other revelation in the past and that there will be no other in the future. It is not faith but fanaticism that asserts that one's own revelation contains all the truth about God that has ever been made known to man in the past and that no further truth ever will or can be made known in the future.¹⁰⁶

Sikhism validates the prophets, revelation and scripture of every religion. It neither makes the claim that salvation is only possible in Sikh fold nor it promotes conversion. The religions which emphasize on conversion have somehow the tendency of exclusivistic claims. The conversion comes out from the notion that followers of other religions are mistaken from the path of truth, so it is their duty to show them the right path, which according to them is their own respective religion. But Sikhism considers that all the religions are different paths leading to same Reality. But there is a need to understand the actual message of scripture through religious experience. About the authenticity of other religions it is written in Sri Guru Granth Sahib that :

Call not Vedas and the Koran false;
one who contemplates not these is false.¹⁰⁷

Each of the four Vedas have expressed truth.
Those studying and expounding them realize
what is appropriate action from what is inappropriate.¹⁰⁸

Save by Thy grace, the world in flames;
Save it at whatever portal it may be saved.¹⁰⁹

The philosophy of Sikhism respects the distinction of other religions and it also confirms the presence of truth in them. Puran Singh writes that “Do not judge

¹⁰⁶ S. Radhakrishnan, *Recovery of Faith*, Harper & brothers, New York, 1995, p. 195.

¹⁰⁷ ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥ (SGGS; 1350).

¹⁰⁸ ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥

ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ ॥ (SGGS; 470).

¹⁰⁹ ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥ (SGGS; 853).

all from your own knowledge of the absolute, there are many ways of knowledge of the Absolute.”¹¹⁰ Sikhism prefers the way of *Naam* to achieve the ultimate purpose of life. This technique is not the sole property of Sikhism but all the scriptures has the essence of it.

Simrits, Vedas, Puranas and the sacred books all declare
Other than the Name Divine all other discourse is false,
shallow.

The Name, repository of merit, endless in the hearts of
devotees abides;

In holy company vanishes suffering of birth, death and
attachment.¹¹¹

The life of Gurus shows their openness towards various faiths. They considered that it is man's actions or duties which make him good or bad and not allegiance to any particular religion. The dialogue between Guru Gobind Singh ji and Emperor Bahadur Shah gives such message. Gopal Singh narrates this event as :

One day the emperor said to the Guru, “There is no better faith better than ours. Why shouldn't those who want to escape hell embrace it?” The Guru replied, “Your majesty, it is not the stamp but what is inside it that makes a coin worthwhile. Even if a counterfeit coin has your Majesty's creed imprinted upon it, no one will exchange it with goods in the market place. So also in the case of faith. It is not the label, but the content that is pleasing to God, and which determines who is to be consigned to hell, who to heaven. I believe in one God, not two or three, and for me no one is an infidel save one who denies His Presence.”¹¹²

¹¹⁰ Puran Singh, *op. cit.*, 2002, p.72.

¹¹¹ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥
ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੁਝੁ ਗਾਲੀ ਹੋਛੀਆ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ ॥
ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੁ ਸੰਗਿ ਨਸੈ ॥ (SGGS; 761).

¹¹² Gopal Singh, *op. cit.*, 1988, p. 318

It is a fact that exclusivistic claims are the main cause of hatred and violence. In contrast of exclusivistic claims, Sikhism promotes dialogue and mutual understanding. Dialogue is “an attitude and activity wherein committed followers of various religions accept one another with equal respect and dignity, communicate to one another their religious experience, convictions, attitudes and riches or their religious outlook on the problems of life, in order to arrive at a deeper knowledge and acceptance of one another and thereby be helped in the common journey to the ultimate destiny of man.”¹¹³ Its goal is to foster mutual understanding and promote the values of love, friendship and kinship. Sri Guru Granth Sahib is the scripture of Sikhs. Moreover it is the only Holy book which is revered as the ‘Living Guru’ in world religious traditions. This scripture preserves the mystic experience and wisdom of the different religious personalities :

The Guru Granth Sahib contains the hymns and verses of thirty six saints, of which only six are the Sikh Gurus. The remaining thirty authors of the holy scripture of Sikhism are non-Sikhs. Jaidev belonged to Bengal Vaisnavism of Krishna worship. Namdev and Trilochan were of Maharastrian Krishnite movement. Sheikh Farid and Bhikhan were Muslim Sufi fakirs. Ramanand and Ravidas hailed from Uttarpradesh and they were radical Vaisnavite Bhaktas. Kabir was a Muslim weaver and the one who is known for his revolutionary ideas. Eleven more bards of Punjabi Vaisnavism too find a reverent place in the Sikh scripture.¹¹⁴

The main purpose of interfaith dialogue in Sikhism is to understand the spiritual elements of other religions. Sikhism prefers dialogue with enlightened persons because in their company virtues attain and vices vanish. There are so many references in *Gurbani* in this regard;

¹¹³ Quoted from Anand Spencer, *Understanding Religion: Theories and Methodology*, Vision and Venture, Patiala, 1997, p. 135.

¹¹⁴ N. MuthuMohan, *op. cit.*, 2003, p.121.

Dialogue with the holy, lust, wrath and greed have been destroyed.”¹¹⁵

In dialogue with the holy lies elixir of Divine love:

Utter the Divine elixir, the Name Divine.¹¹⁶

Saith Kabir: To have a dialogue with God's devotes for an hour, Half an hour or half even on that, is all a gain.¹¹⁷

Should a God's devotee be met, with him enter into a dialogue. Should a person of bad ways be met, better maintain silence.¹¹⁸

Sikhism promotes a dialogical relationship with different faith communities. Bhai Gurdas writes that dialogue is a necessary requirement to attain consciousness.¹¹⁹ Moreover Sikhism upholds the ideal of listening to the others and put forward your own viewpoint to understand the truth.¹²⁰ Sri Guru Nanak Dev has given us a rich tradition of Interfaith dialogue. “Socially Guru Nanak was born in Hindu family but by his spiritual birth he was free from the so called religious boundaries.”¹²¹ “Nanak's was a knowledge hungry mind and a restless soul, and through self-study and dialogue he soon became at home with the ancient Hindu scriptures and the pious writings of the exponents of the Bhakti school of Medieval India.”¹²² He released the prospects of interfaith dialogue and preached the teachings of truthful living. He preached that Hindu should be a good Hindu and Muslim should be a good Muslim.

¹¹⁵ ਗੋਸਟਿ ਭਈ ਸਾਧ ਕੈ ਸੰਗਮਿ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ ॥ (SGGS; 674).

¹¹⁶ ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨੀ ॥ (SGGS; 1199).

¹¹⁷ ਕਬੀਰ ਏਕ ਘੜੀ ਆਪੀ ਘਰੀ ਆਪੀ ਹੂੰ ਤੇ ਆਧ ॥
ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ ॥ (SGGS; 1377).

¹¹⁸ ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ ॥
ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ ॥ (SGGS; 870).

¹¹⁹ ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਗਿਆਨੁ ਚੇਤਾਇਆ ॥ (Bhai Gurdas, Var 22:6).

¹²⁰ ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥ (SGGS; 661).

¹²¹ Gurmeet Singh Sidhu, *Beyond Otherness: Sikhism, New Mystical Experience and Interfaith Dialogue*, Notion Press, Chennai, 2015, p.39.

¹²² Kapur Singh, *op. cit.*, 2001, p.4.

During his travels to Ceylon, Tibet and Middle East, Guru Nanak opened a dialogue with all the existing faiths, not in today's empirical and utilitarian language, but in the ethical and spiritual language capable of expressing human realities and spiritual values. He filled the inter religious space with love, ethical humanism, and spirituality, which no religion worth the name could deny. He approached every religion as his own, and presented his own faith and philosophy as everyone's religion, in the crucible for eternal Truth.¹²³

Guru Nanak never wanted to convert the followers of other religions into his new formation. But he preached them to be honest in their respective faiths. It is noted that the process of dialogue changes our perception regarding other religions. It helps to understand the other faiths with new light. The aim of dialogue is not conversion but its aim to have a better understanding of each other. Because of these characteristics Arnold Toynbee sees the uniqueness of Sikhism in solving religious conflicts by writing :

Mankind's religious future may be obscure; yet one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of human race. In this coming religious debate, the Sikh religion, and its scriptures and Adi Granth will have something of special value to say to the rest of world. This religion is itself a monument of creative spiritual intercourse between two traditional religions whose relations have otherwise not been happy. This is a good augury.¹²⁴

¹²³ Trilochan Singh, *Guru Nanak's Religion: A Comparative Study of Religion*, Central Gurmat Parchar Board, Lucknow, N.D, p.6.

¹²⁴ Arnold Toynbee, "Foreward" In *The Sacred Writings of the Sikhs*, Trilochan Singh, Jodh Singh et. al. (trns.), George Allen and Unwin, London, 1965, pp. 10-11.

3.6 Sikhism and Non-Violence

Sikhism has a rich tradition of non-violence. However this religion is analyzed as violent because of its militant form and worship of weapons.¹²⁵ Mahatama Gandhi was one of them who misunderstood Sikhism. He called Guru Gobind Singh a misguided patriot. He writes that “All I have said is that believing every statement made about the heroes mentioned including Guru Gobind Singh to be true, had I leaved as their contemporary I would have called everyone of them a misguided patriot.”¹²⁶ According to Mahatama Gandhi non-violence is an ultimate virtue. He developed idea of non-violence from Hinduism, Buddhism and Jainism and presented himself as promoter of non- violence. *Ahinsa* is the cardinal virtue in Jainism and it encompasses to all living beings including animals. This concept is also connected with the notion that the violence has *karmic* consequences. This concept has taken to an extra ordinary importance in Jain ethical philosophy. Non-violence is the most essential religious duty for everyone (*ahimsā paramo dharmah*). Hinduism permits the use of violence as described in Gita. But only *khastiryas* had the right of wielding the sword in order to maintain the caste order. As Jagjit Singh explains :

Brahmanism did sanction the use of force for upholding the caste order but not for use against it. The primary duty of *kshatryas* was to fight, and one of the primary obligations of king was, to preserve the *Varna Asharma Dharma* (the caste order) by all means at their disposal. But it was made sinful for the lower castes to take up arms against the ruling castes.¹²⁷

But Mahatma Gandhi did not support any kind of violent resistance. “Mahatma Gandhi laid special emphasis on *Satyagraha*, a way of peaceful reistance, which he names as soul force or truth force. According to him, this truth force is an effective force and even possesses mightier power than the power of weapons.”¹²⁸

¹²⁵ We have discussed this issue in this chapter. For detail see pp. 96-97.

¹²⁶ *The Collected Works of Mahatma Gandhi*, Publication Division, Ministry of Information and Broadcasting, Govt. of India, New Delhi, (Vol. xxvi),1967, p. 283.

¹²⁷ Jagjit Singh, *op. cit.*, 1988, p.49.

¹²⁸ Harbans Singh, *op. cit.*, 1971, p.137.

Sikhism advocates both, non-violence and militant struggle. In non-violent struggle, Sikhs peacefully tolerate the atrocities of the oppressors and sacrifice their lives for any higher motive. The martyrdom of Guru Arjan Dev and Guru Tegh Bahadur and the peaceful non-violent movement of Gurdwara Reform, Namdhari movement come in to this category. Another tradition of Sikhism advocates use of arms to counter violence and eradicate the evil system. The life of Guru Hargobind Sahib and Guru Gobind Singh and many other militant struggles validates this philosophy. Historical facts tell us that Sikhs have never adopted the path of force at trivial instigation or to achieve any personal ends. In Sikhism, both non-violence and militancy does not get any absolute or unconditional significance. There is no ethical partiality in militancy and non-violence. It means that ethically neither militancy is a crime nor non-violence is an ultimate truth. In *Ardas* (Sikh prayer) Sikhs equally remember and pay their homage to both of these traditions. Thus *Ardas* is a blend of violence and non-violence. The Sikhs only prefer to choose the effective means to control the tyranny and injustice. The non-violent ways are often preferable but if it does not work then the use of weapons are also legitimate but always as a last resort.

As we have discussed earlier that Mahatma Gandhi remained unable to understand the militant practice of Guru Gobind Singh. He made some derogatory remarks on his vision . Sher Singh counter Mahatama Gandhi's remarks on Guru Gobind Singh.

The purpose for which Gobind became violent was non-violence. In the philosophy of Guru the action of a man would be violent if after realizing, that he cannot by so-called non-violent means face evil, he chooses either to submit passively to it or to tolerate it in any form. The sword of a reformer is a surgeon's knife. [After failing all medicines] the knife is the only remedy. The Gurus had tried the experiment of persuasions and counsel, of passively sacrificing the lives of their own, of those of their families and children of their followers. The sword remained to be but to test. Soul is indestructible and one

life is only one phase of it. It is better to end an irremediable vicious life than to let it spread the infection of vice. The sword is the last alternative.¹²⁹

Sardul Singh Caveeshar also counters Gandhi's thought by writing :

But it would be wrong to suppose that non-violence means only the absence of the use of physical force; real non-violence springs from the heart and may not have much to do with outside action. Non-violence means complete absence of hatred and malice; nay it means active love of mankind. When you are smitten on your right cheek, you may turn your left to the tyrant, and still as much lack the spirit of non-violence as darkness is devoid of light. Cowards are more non-violent in this respect than anyone else.¹³⁰

Kapur Singh writes about the limitation of non-violence and points out those non-violent races have not always survived. He gives the examples of Jews who were almost wiped out by Hitler. He raised questions that "Is physical survival always preferable to the certain death resulting from a heroic violent confrontation with evil things?"¹³¹ Further he notes that "the best moral judgment and most praiseworthy conduct of individuals in history and the noblest feelings of man in certain critical situations, certainly do not endorse ignoble survival and fight from the choice of a noble death."¹³² Kapur Singh gives reference from Mahabharata and writes that :

Non- Violence is the basic truth of religion,
But proper violence is also equally true
I tell you solemnly that this is the true principle which
Wardens of justice follow.¹³³

¹²⁹ Sher Singh, *op. cit.*, 1967, p.28.

¹³⁰ Sardul Singh Caveeshar, *op. cit.*, p.35.

¹³¹ Kapur Singh "Ahimsa- Its Political Grammar" In *The Sikh Review*, July 1979, p. 31.

¹³² Ibid, p.31.

¹³³ Ahimsa saklo dharamah, hinsah dharmas tatha hitalch,
Satyamteaham paravakyami yo dharma satyavadinan santikarvam
Ibid, p. 31.

Radhakrishnan interprets the concept of non-violence from a different perspective from Gandhi. His understanding of non-violence is according to Sikh experience :

Non-violence is not a physical condition but a mental condition of love. Non-violence is a mental state is different from non- resistance. It is absence of malice and hatred. Sometimes the spirit of love actually demands resistance to evil. We fight, but filled with inward peace. We must extirpate evil without becoming evil. If human welfare is the supreme good, peace and war are good only in so far as they are minister to it. We cannot say that violence is an evil in itself. The violence of police aims at social peace. Its aim is restraint of lawlessness. When its aim is human welfare, when its respect personality, then war is permissible. ¹³⁴

The basic element of non-violence is absence of hatred and malice and presence for love of mankind. These elements are dominant in Guru's actions. With reference of Muhsan Fani, Sher Singh asserts that "Guru Hargobind did not use his sword in anger. Both the Gurus often declared that their sword shall always be used for defence nor was it drawn against anybody out of revenge."¹³⁵ "He (Guru Gobind Singh) is ever heroic in the thick of the battle, fighting without hate or rancour, merciful even to the foe."¹³⁶ Bhai Kanahiya was a devotee of Guru Gobind Singh. The spirit of love of mankind is reflected in his life. He never distinguished between the friend and foe and serves the shower of love upon all. "During the critical battle at Anandpur, used to offer water and assistance with absolute impartiality to the wounded, both among the Sikhs and the enemy forces. When questioned, Kanahiya quoted the Guru's own instructions that one should look on all men with an equal eye. The Guru complimented him for displaying the true spirit of a Sikh."¹³⁷

¹³⁴ S. Radhakrishnan, *op. cit.*, 1947, p.203.

¹³⁵ Sher Singh, *op. cit.*, 1967, p.31.

¹³⁶ Gurbachan Singh Talib, *op. cit.*, 1999, p.11.

¹³⁷ Jagjit Singh, *op. cit.*, 1999, p.112.

According to Sikhism, Love and peace are the foundation of the religion. Religion should also protect the virtues of equality, freedom and self- respect. The forces which aim to subdue these virtues must be controlled. So that Sikhism does not equate the peace with non-violence.

When a person or a group of persons gives up faith in the divine unity and ethnic equality of mankind, the desire for peace comes in direct conflict with human rights. The Sikh advice is not to create such a situation, but if such a circumstance is enforced on him, he must not own to anybody's fear and compromise on values and principles for the sake of keeping peace: peace is, no doubt, of profound significance and is based on the doctrine of equality and universal love, but justice in human affairs and self-respect are higher values for which even the price of peace is not considered too high. In fact, justice universal love, equality, fairness, consideration and cooperation lead to the dawn of eternal peace. However, whenever these values get threatened, man must resist this threat though this resistance must be peaceful and non-violent to begin with. However, resort to arms is declared valid and advisable if all other means fail.¹³⁸

Sikhism does not promise singular attitude toward non-violence. Bhai Gurdas ji explains Sikh point of view in this regard. He writes that :

The water is drawn out of well only when the pitcher is tied from the neck (with rope). The cobra does not happily give away the jewel in the head (it gives only after getting killed). The deer also gives musk only after its death. The kernel of coconut can be got only when its mouth is

¹³⁸ Dharam Singh, *op. cit.*, 1998, p.46.

broken. The apostate is such an iron that can be given desired shape only with the strokes of hammer.¹³⁹

In this context one may face a situation in which use of force becomes the absolute necessity for the well being of mankind. In Sikh vision elimination of evil doers and the protection of saints is the highest act of non-violence because it keep world in harmony and peace. Sikh Gurus took up the sword for the betterment of humanity.

3.7 Dharam Yudha : The Sikh Viewpoint

Dharam Yudha is an important ideology related with the Sikh concept of peace. But before going through this concept it is essential to understand what is *Dharma* in Sikhism. According to Sukhmani Sahib, *Dharma* is related with the meditation in the Name of God and pure conduct.¹⁴⁰ Koer Singh, author of *Gurbilas Patshahi 10* writes that fundamental mission of all Gurus was to establish and protect the *Dharma* on this earth.¹⁴¹ The *Dharma* is identical to religion but it could not be translated as religion.¹⁴² The term *Dharma* is derived from root *dhr* which

¹³⁹ ਜਿਉ ਕਰਿ ਖੂਹਹੁ ਨਿਕਲੈ ਗਲਿ ਬਧੇ ਪਾਣੀ॥
ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਹਸਿ ਦੇਇ ਨ ਜਾਣੀ॥
ਜਾਣ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਮਰਿ ਮੁਕੈ ਆਣੀ॥
ਤੇਲ ਤਿਲਹੁ ਕਿਉ ਨਿਕਲੈ ਵਿਣੁ ਪੀੜੇ ਘਾਣੀ॥
ਜਿਉ ਮੁਹੁ ਭੰਨੇ ਗਰੀ ਦੇ ਨਲੀਏਰੁ ਨਿਸਾਣੀ॥
ਬੇਮੁਖ ਲੋਹਾ ਸਾਧੀਐ ਵਗਦੀ ਵਾਦਾਣੀ ॥ (Bhai Gurdas, Var 34:13).

¹⁴⁰ ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮੁ ॥
ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ (SGGS; 266)

¹⁴¹ ਧਰਮ ਹੇਤ ਗੁਰ ਨਾਨਕ ਰੂਪਾ ॥ ਭਯੋ ਨਿਰਾਮੈ ਬ੍ਰਹਮ ਅਨੂਪਾ ॥
ਤਾਂਤੇ ਸ੍ਰੀ ਗੁਰ ਅਗੰਦ ਜਾਨਾ ॥ ਤ੍ਰਿਤੀ ਚੋਥ ਜੋ ਗੁਰੁ ਠਾਨਾ ॥
ਬੇਦ ਰੂਪ ਸਮ ਵਿਸਨੁ ਅਨੂਪਾ ॥ ਧਰਯੋ ਗ੍ਰੰਥ ਬਪੁ ਪੋਤ ਸਰੂਪਾ ॥
ਗੁਰ ਅਰਜਨ ਜਗ ਧਰਮ ਧਰਾਯੋ ॥ ਪੁਨਿ ਹਰਿ ਗੋਬਿੰਦ ਤੁਰਕਨ ਕੋ ਘਾਯੋ ॥
ਗੁਰ ਹਰਿ ਰਾਇ ਕਰੇ ਕਲਯਾਨਾ ॥ ਧਰਾ ਧਰਮ ਜਗ ਨਾਮ ਵਿਤਾਨਾ ॥
ਗੁਰ ਹਰਿ ਕ੍ਰਿਸਨ ਕੀਏ ਪੁਨਿ ਕਾਮਾ ॥ ਪਰ ਹਿਤ ਭਏ ਗੁਰੁ ਏ ਜਾਨਾ ॥
ਜੈਸੇ ਮੇਘ ਪਰ ਹਿਤੀ ਸੁਧਾਰੈ ॥ ਤੈਸੇ ਬ੍ਰਹਮ ਗੁਰੁ ਬਪੁ ਕਾਰੋ ॥
ਸ੍ਰੀ ਗੁਰ ਦੇਵ ਭਏ ਵਡਿਭਾਗੀ ॥ ਤੇਗ ਬਹਾਦਰ ਪਰ ਹਿਤ ਪਾਗੀ ॥

Sukha Singh, (ed.) Gursharan Kaur Jaggi, *Gurbilas Patshahi 10*, Bhasha Vibhag, Patiala, 1989, p.3.

¹⁴² “Religion as conceived by the Semitic prophet and theologians of the West mostly consists in some beliefs, practices, worship, and conduct of man on the moral and ethical planes while Dharmaas conceived by the seers and gurus of India connotes spiritual and mystic experience, metaphysics and philosophy, man's duty to the individual, earthly and cosmic realities, his observance of the laws of the cosmic order, etc.

Taran Singh, “Guru Nanak’s Conception of Dharma: Perception of Truth” In *Teachings of Guru Nanak*, Taran Singh (ed.), Punjabi University, Patiala, 2001, p.10.

means to uphold, to support to nourish.¹⁴³ According to Sikh belief *Dharma* is born out of compassion and holds the world in equilibrium.¹⁴⁴ Guru Nanak in his *Bani* used the term *Dharma* in the context of duty, justice, guide, truth, strength, ideal and charity.¹⁴⁵ Bhai Kahan Singh Nabha defines *Dharma* as “the sacred law of nature which is the basis and support of the universe; sacred action, pious deed; religion, faith; virtue; custom, religion, tradition; duty; justice, nature, temperament; God of death; bow, features of elements like the touch etc.”¹⁴⁶ As per Sikhism *Dharma* is to act according to order established by the Supreme Being. This order is engraved in every human being.¹⁴⁷ Taran Singh explains *Dharma* as:

Dharma is obedience to the cosmic laws on the basis of which human legislations are enacted or should be enacted. So, the end that observance of *Dharma* has in view is achieving man's union with the Supreme Being-and this is spiritual or mystic experience, not mundane, but it keeps the mundane existence also in perfect balance and order. Man need behave as required by the ordainer's will. This is his duty and performance of duty is observance of *Dharma*.¹⁴⁸

Thus, *Dharma* upholds and nourishes the ideals of equality, compassion, justice, freedom, peace, respect for the others and a world where anyone can attune himself with the higher experience of Reality. The struggle to protect these ideals is called *Dharam Yudha*. Bhai Kahan Singh Nabha describes *Dharma Yudha* as “war that is fought to the established religious principles; war in which no cheating, fraud or falsehood is practiced; religious war, crusade”¹⁴⁹

¹⁴³ P.V. Kane, *History of Dharamshastra: Ancient and Medieval Religious and Civil Law*, Bhandarkar Oriental Research Institute, Poona, (Vol.1), 1930, p.1.

¹⁴⁴ ਪੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥ (SGGS; 4).

¹⁴⁵ Taran Singh, *op. cit.*, 2001, p. 12.

¹⁴⁶ Bhai Kahan Singh Nabha, *Encyclopaedia of Sikh Literature*, Punjabi University, Patiala, (Vol.3), 2011, p.1680.

¹⁴⁷ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ (SGGS; 1).

¹⁴⁸ Taran Singh, *op. cit.*, 2001, p. 12.

¹⁴⁹ Bhai Kahan Singh Nabha, *op. cit.*, 2011, p. 1682.

In Sikhism this world is often described as *Dharamsal*¹⁵⁰ means a place for righteous action. Sikh Gurus adopts all possible means to protect the *Dharma* whether it belonged to spiritual or temporal realm. “The Sikh Gurus desired to build an integrated personality who having gone through moral and spiritual *Dharam Yudha* at personal level, has attained to the status of a *Gurmukh* or *Sachiar*.”¹⁵¹ In this way, Sikh Gurus laid stress on the personal values because they wanted their followers to be physically and morally strong. They never compromised with the evil elements. According to *Gurbani* the five evils present in every human are the main hindrance on the path of *Dharma*. The persons who have controlled their minds, fear only of God and have power over the vices are the true heroes. Guru Arjan Dev considered these five vices as powerful fighters to be fought and seized by humans.¹⁵² The true heroes are those who have attuned themselves with divine attributes :

Of such is the heroic, unconquerable army made up of
holiness;
On their limbs they wear armour of humility.
Their weapons contemplation of Divine attributes,
The Master's Word their shield.
Realizing the Divine path is for them riding steeds,
chariots and elephants
As by Divine laudation they mount the assault,
Fearless they go about and the enemy's hords flees.
Saith Nanak: The whole world they conquer as the five
thieves' they subdue.¹⁵³

¹⁵⁰ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ (SGGS; 7).

¹⁵¹ Balwant Singh Dhillon, “Guru Gobind Singh and the Doctrine of Dharamyudha”, In *Journal of Sikh Studies*, Vol.XXII, No.2, 1998, p. 83.

¹⁵² ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ ॥
ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੇ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ ॥ (SGGS; 404).

¹⁵³ ਸੈਨਾ ਸਾਧ ਸਮੂਹ ਸੂਰ ਅਜਿਤੰ ਸੰਨਾਹੰ ਤਨਿ ਨਿੰਮ੍ਰਤਾਹ ॥
ਆਵਧਹ ਗੁਣ ਗੋਬਿੰਦ ਰਮਣੰ ਓਟ ਗੁਰ ਸਬਦ ਕਰ ਚਰਮਣਹ ॥
ਆਰੂੜਤੇ ਅਸ੍ਰ ਰਥ ਨਾਗਹ ਬੁਝੰਤੇ ਪ੍ਰਭ ਮਾਰਗਹ ॥
ਬਿਚਰਤੇ ਨਿਚਭਯੰ ਸਤ੍ਰੁ ਸੈਨਾ ਧਾਯੰਤੇ ਗੁੋਪਾਲ ਕੀਰਤਨਹ ॥
ਜਿਤਤੇ ਬਿਸ੍ਰੁ ਸੰਸਾਰਹ ਨਾਨਕ ਵਸ੍ਰੁ ਕਰੋਤਿ ਪੰਚ ਤਸਕਰਹ ॥ (SGGS; 1356).

The first step of *Dharam Yudha* is to control the vices residing within us. Because inner peace breeds the outer peace. If there is anger, selfishness, hatred, jealousy, ego and feeling of ill-will in our mind then it will surely create problems. But if there is peace, love, compassion, harmony and presence of *Naam* then person can create an ideal society.

The most important characteristic of Sikh concept of *Dharam Yudha* is that only a spiritual and enlightened person can determine and guide the use of force in the right direction, since he has risen above narrow selfish interests the main impediments in the path of righteous wars. That is the reason that Sikhism puts more stress on the *bhakti* element so as to provide the right direction for the use of *shakti* or power.¹⁵⁴

Guru Nanak initiated the *Dharam Yudha* with his mystical experience. Bhai Gurdas points out that before the advent of Guru Nanak there “was all darkness and people are killing one another. The sin pervades all around and the (mythological) ox supporting the earth is weeping and wailing day and night. Without compassion, getting unnerved, it is descending towards nether world to get lost. Standing on one foot, it is feeling the load of sins. Now this earth cannot be upheld without the saints and no saint is available in the world. Religion in the form of ox is crying beneath.”¹⁵⁵ In this situation Guru Nanak gave a fresh message of God. Guru Nanak emphasized on the value of self-respect and honor.¹⁵⁶ He also glorifies those who die in defending righteousness.¹⁵⁷ He

¹⁵⁴ Jogeshwar Singh, “The Concept of Dharam Yudha in Sikhism”, In *Journal of Sikh Studies*, Vol. XXIX, No.2, 2005, p.68.

¹⁵⁵ ਬਾਬੁ ਗੁਰੂ ਅੰਧੋਰੁ ਹੈ ਖਹਿ ਖਹਿ ਮਰਦੇ ਬਹੁ ਬਿਧ ਲੋਆ॥
 ਵਰਤਿਆ ਪਾਪ ਜਗਤਿ ਤੇ ਧਉਲੁ ਉਡੀਣਾ ਨਿਸਿਦਿਨਿ ਰੋਆ॥
 ਬਾਬੁ ਦਇਆ ਬਲਹੀਣ ਹੋ ਨਿਘਰੁ ਚਲੋ ਰਸਾਤਲਿ ਟੋਆ॥
 ਖੜਾ ਇਕ ਤੇ ਪੈਰ ਤੇ ਪਾਪ ਸੰਗ ਬਹੁ ਭਾਰਾ ਹੋਆ॥
 ਥੀਮੇ ਕੋਇ ਨ ਸਾਧ ਬਿਨੁ ਸਾਧੁ ਨ ਦਿੱਸੈ ਜਗ ਵਿਚ ਕੋਆ॥
 ਧਰਮ ਧਉਲੁ ਪੁਕਾਰੈ ਤਲੈ ਖੜੋਆ ॥ (Bhai Gurdas, Var 1:22).

¹⁵⁶ ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
 ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ (SGGS; 142).

¹⁵⁷ ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥
 ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥ (SGGS; 145).

criticized the rulers because of their selfishness and immoral activities.¹⁵⁸ Guru Nanak wanted to establish a society of fearless persons who can defend the *Dharma*. These teachings of Guru Nanak grew up in the next Gurus and helped in building up a martial character of Sikhs. This also shows that growth of Sikhism into a martial faith was a continuous process. Bhai Gurdas writes that with spiritual message of Guru Nanak :

Dharma was established on its four feet and all the four castes (through fraternal feeling) were converted into one caste (of humanity). Equating the poor with the prince, he spread the etiquette of humbly touching the feet. Inverse is the game of the beloved; he got the egotist high heads bowed to feet. Baba Nanak rescued this dark age (*kaliyug*) and recited *Satinam mantra* for one and all. Guru Nanak came to redeem the *kaliyug*.¹⁵⁹

Bachittar Natak describes the the purpose of Guru Gobind Singh's birth. Author writes that "The objective of my coming to this world is *Dharma* and the God has sent me for this purpose. Spread religion everywhere and throw down the knaves. For this purpose I have taken birth. O Saints, this much you should understand well. I am born to spread *Dharma*, emancipate the saints and to wipe out the whole lot of wicked ones."¹⁶⁰ The Sikh Gurus protected the cosmic order in which righteous

¹⁵⁸ ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥
ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥ (SGGS; 145).

¹⁵⁹ ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨਿ ਇਕੁ ਵਰਨੁ ਕਰਾਇਆ॥
ਰਾਣਾ ਰੰਕੁ ਬਰਾਬਰੀ ਪੈਰੀ ਪਾਵਣਾ ਜਗਿ ਵਰਤਾਇਆ॥
ਉਲਟਾ ਖੇਲਪਿਰੰਮ ਦਾ ਪੈਰਾ ਉਪਰਿ ਸੀਸੁ ਨਿਵਾਇਆ॥
ਕਲਿਜੁਗ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜ੍ਹਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ॥
ਕਲਿ ਤਾਰਣਿ ਗੁਰੁ ਨਾਨਕੁ ਆਇਆ ॥ (Bhai Gurdas, Var 1:23).

¹⁶⁰ ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੇ । ਦੁਸਟ ਦੇਖਯਨਿ ਪਕਰਿ ਪਛਾਰੇ ।
ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ । ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ।
ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ । ਦੁਸਟ ਸਭਨ ਕੇ ਮੂਲ ਉਪਾਰਿਨ ।
Shabadarth: Dasam Granth Sahib, op. cit., 1973, p.74.

people of different faiths can live joyfully. To protect this cosmic order Sikh Gurus waged war against the anti forces. Harbans Singh clarify this point by saying :

Sikhism primarily believes in reforming the evil and not to punish them as the first step. But when no positive results follow from peaceful means then there is no alternative left but to take to arms. This has religious sanction in Sikhism because fighting against the evil is not against the spirit of any religion but is an essential ingredient of a practical religion.¹⁶¹

Sikhism is not in favour to use force but sometimes force serves as an essential means to protect righteousness. “A righteous act which is inspired by truthful intentions fashions the personality of the doer and gives him accomplishment truth is the fashioner and moulder of personality.”¹⁶²

Radhakrishnan writes that “force derives ethical sanction when it is used to restore justice and to ensure positive social functions, as “an unarmed idealism cannot subdue evil.”¹⁶³ Taran Singh writes that :

Holy love and holy war are equated in Sikhism. If you wish to tread the path of divine love, you will have to fight for the divine cause. You have to make the supreme sacrifice for the cause of the right, for justice and truth. The pure alone can love the wonderful Lord and they love Him by going to a holy war and winning victory for the Lord.”¹⁶⁴

Guru Gobind Singh instilled the feeling of *Dharam Yudha* in his adherents through his *Bani*. He himself writes that, “I have composed the discourse of the tenth part of Bhagavat in vernacular, O Lord, I have no other desire and have only

¹⁶¹ Harbans Singh, *Deh Tegh Fateh: Socio-Economic & Religio-Political Fundamentals of Sikhism*, Alam Publishing House, Chandigarh, 1986, p. 134.

¹⁶² Taran Singh, *op. cit.*, 2001, p.14.

¹⁶³ S. Radhakrishnan, *op. cit.*, 1947, p.224.

¹⁶⁴ Taran Singh, *op. cit.*, 1969, p.69.

the zeal for the war fought on the basis of righteousness.”¹⁶⁵ Through his writings, “the Guru created not merely a community of warriors, but men who would, even during war time, never forsake God, and whose victories would be sake of *Dharma*, not for self glory or greed.”¹⁶⁶ Guru Gobind Singh describes many battle views in his *Bani* which enthrills the reader. “The battle that rages in the text also translates itself into the mental consciousness of the reader because his body, brain, or nervous systems are stimulated by the poetic sound in some way.”¹⁶⁷ Again he writes that “By creating his martial infra-structure of language, the Guru was certainly trying to reverse the bio-functioning of his reader, who was obviously either the decadent Muslim or the exhausted Hindu of their times, the Guru own followers were supposed to keep themselves healthy through the reading of religio-martial texts.”¹⁶⁸

The aim of human life according to Sikhism is to get emancipation from the suffering. Human beings always seek the guidance and support of religion in the elevation of suffering. A new social structure of Sikhism gives self- dignity, peace and freedom to human beings. Sikhism prefers all the legitimate means to protect these ideals which are the essential part of *Dharma*. Puran Singh writes that “war is a cruel thing, but what is life when viewed from the standpoint on Not-god, but an endless cruelty, one crushing the other? So it is the sword that is capable of destroying darkness and this has to be gone through.”¹⁶⁹

Dharam Yudha is a medium to create an ideal society. But as mentioned above it must be waged by highly spiritual persons and for just cause. The appropriate actions should be taken against guilty and it must be taken as last resort and in the larger interest of humankind.

¹⁶⁵ ਧਸਮ ਕਥਾ ਭਾਗੋਤ ਕੀ ਭਾਖਾ ਕਰੀ ਬਨਾਇ ।

ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁੱਧ ਕੇ ਚਾਇ ।

Shabadarth: Dasam Granth Sahib, (ed.) Randhir Singh, Punjabi University, Patiala, (Vol.2), 1982, p.798.

¹⁶⁶ Gopal Singh, *op. cit.*, 1988, p.326.

¹⁶⁷ Gurbhagat Singh, *op.cit.*, 1999, p.130.

¹⁶⁸ *ibid*, p.135.

¹⁶⁹ Puran Singh, *op.cit.*, 2004, p.165.

3.8 War Ethics: The Sikh Perspective

War ethics refers to the certain principles which should be practiced during violent confrontation. The purpose of war ethics is to guarantee that war is morally justifiable. In present times, religion is being used for terrorist activities. Terrorists and anti-terrorist forces are using all just and unjust means to fulfill their objectives because they believe that everything is justifiable in war. The incidents of 9/11, Mumbai attacks, innocent killing of children in Pakistan and many other examples shows the drastic activities of terrorists. The significant point is that the civilians are non-combat, hence they should not be targeted. There is a considerable difference of targeting the innocents and non-innocents. "Innocents are persons not responsible; either on the grounds of individual or accountable collective actions or on the grounds of individual or accountable collective omissions, for the significant injustice the terrorist fights or claims to fight. Innocents are therefore not liable to lethal attack by terrorists."¹⁷⁰ On the other hand counter terrorist operations also have been claiming the millions of innocent lives. The United States attack on Afghanistan, Iraq and Syria are examples of such types.

Sikh thought rejects innocent killings. Guru Nanak condemns the violent acts of Babar which claimed so much innocent lives including women and children :

Babar with the wedding-party of sin from Kabul rushed down,
And forcibly demanded surrender of Indian womanhood.
Then went modesty and righteousness into hiding,
And falsehood was strutting about in glory.
Set aside were Kazis and Brahmins,
and Satan went about solemnizing marriages.
Muslim women, reciting the Koran,
in their affliction called on Khuda.
Other women of lower castes and of the Hindus in this
suffering too include in your account.

¹⁷⁰Anne Schwenkenbecher, "Terrorism, Supreme Emergency and Killing of Innocent" In *Perspectives*, Vol.17, No.1, 2009, p. 107.

Saith Nanak : Divine Beloved ! sung are paeans of blood
 And sprinkled is blood for saffron?
 Nanak, sitting in this city of corpses sings the Lord's praise,
 And enunciates this principle :
 He who raised this creation and in manifold
 pleasures engaged it,
 Sits apart, watching it.
 Holy is the Lord, holy His justice;¹⁷¹

As per *Gurbani*, the killings of so much innocent lives is a violation of the ethics of war. Guru Nanak Dev ji further clarifies this notion that if the persons with equal power, resources are fighting with each other then it looks legitimate, but if a powerful brings down the weak and innocent, then it is not the act of bravery and it should be stopped and condemned by the religious persons.¹⁷² According to Guru Tegh Bahadur ji, a religious person is one who never keeps anyone in fear and also not gets feared by anybody.¹⁷³ It means that a genuine religious person creates harmony instead of fear and oppression. Bhagat Farid ji adds an another dimension by saying that, “if you want to achieve the truth then you even should not hurt the feeling of anyone.”¹⁷⁴ Physical elimination is far beyond unacceptable. According to Sikh experience, God hears the cry of innocent people on priority basis.

¹⁷¹ ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥
 ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥
 ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥
 ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥
 ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥
 ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ॥ (SGGS; 722).

¹⁷² ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥
 ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ (SGGS; 360).

¹⁷³ ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
 ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥ (SGGS; 1427).

¹⁷⁴ ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ ॥
 ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਰੀ ਦਾ ॥ (SGGS; 1384).

The practice of ethical norms is indispensable even in the war conditions. The ideology of ‘everything is fair in love and war’ is not acceptable in Sikhism. As Radhakrishnan observes that :

The use of force is limited to occasions where it is the only alternative and is applied for the sake of creating a more suitable environment for the growth of moral values and not for activities which can hardly fail to result in social chaos. Force, when unavoidable, must be employed in an ethical spirit. The use of force does not become permissible simply because it has an ethical aim. It must be applied in an ethical way.¹⁷⁵

A Sikh participates in war to create peace and to kill the wicked. “In all the victories *Khalsa* kept alive their ideals. There was no plunder, no rape, no destruction and no unnecessary killing by the *Khalsa*. No enemy territory was annexed and no innocent blood was spilled.”¹⁷⁶ G.S Mansukhani writes that Sikh war ethics “allowed no looting, no raping, no killing of innocent civilians, no pursuit of the fugitive enemy, and no ill-treatment of war-prisoners.”¹⁷⁷ Khushwant Singh describes the five key characteristics for Sikh war. It should be waged after all other means explored and have failed; It should be without hatred or desire for revenge; Without desire for gain; People should be fired by one ideal and it should need a code of ethics and battle without fear.¹⁷⁸ S.J.S Pall also writes that :

[Sikh militancy] is not the story of any greed or lust on their part to conquer other people’s territories for their selfish purpose or to satisfy their fundamentalism for converting people to their faith as may be the case of many others. It is a story of courage to speak out what is just and reasonable, valour to fight against the forces of tyranny and oppression,

¹⁷⁵ S. Radhakrishnan, *Eastern Religions and Western Thought*, Oxford University Press, New York, 1959, p. 362.

¹⁷⁶ Sukhbir Singh Kapoor, *Saint Soldier: Guru Gobind Singh’s Concept of an Ideal Man*, Hemkunt Press, New Delhi, 1999, p.174.

¹⁷⁷ G. S. Mansukhani and S. S. Kohli, *Guru Gobind Singh: His Personality and Achievement*, Hemkunt Press, New Delhi, 1976, p. 45.

¹⁷⁸ Khushwant Singh “Guru Gobind Singh” In *Guru Gobind Singh: The Saviour*, S.S Uppal (ed.), Sri Guru Tegh Bahadur Khalsa College, New Delhi, 1969, p.11.

a dedicated spirit to do their duty towards their country and their faith and above all the story of their fortitude for the cause of defending the glory and prestige of the nation for the protection of the weak and oppressed ones.”¹⁷⁹

Guru Gobind Singh ji laid down the foundation of war ethics in his prominent writing *Jafarnamah*. He warned Aurangzeb about the consequences of innocent killings. He writes that :

Do not indiscriminately and fearlessly use your sword of power to shed the blood of innocent people. Remember that the sword of God will fall on you also one day and bleed you to death.¹⁸⁰

If you have any power, do not use it to inflict pain and suffering on the poor and helpless. Do not hack the innocent with the axe of false oaths.¹⁸¹

The aim of battles fought by Guru Gobind Singh ji was to create peace and to get rid from tyrannical forces. The soldiers in Guru’s army were usually of high character. They were honest and true to the tenants of Sikhism. The battles did not have the purpose of extending their territories and to earn fame or power. Instead the battles were of a defensive nature, fought to defend the religion, to uphold the downtrodden and to seek social and religious justice from the tyrannical and fanatic Mughal Emperors. During war Guru Gobind Singh ji ordered his soldiers that :

Not to fire the first shot, but also not to turn their back on enemy if a fight became inevitable. Let no one kill a fleeing soldier nor the one who has surrendered. And no women

¹⁷⁹ S.J.S Pall, *op. cit.*, 2004, p.7.

¹⁸⁰ ਮਜ਼ਨ ਤੇਗ ਬਰ ਖੂਨਿ ਕਸ ਬੇ ਦਿਰੋਗ ।
ਬੁਰਾ ਨੀਜ ਖੂੰ ਚਰਖ ਰੇਜਦ ਬ-ਤੇਗ ।

Shabadarth: Dasam Granth Sahib, (ed.) Randhir Singh, Punjabi University, Patiala, (Vol.3), 1988, p. 1245.

¹⁸¹ ਤੂ ਗਰ ਜ਼ਬਰ ਆਜਿਜ਼ ਖਰਾਸੀ ਮਕੁਨ ।
ਖਸਮ ਰਾ ਬ ਤੇਸ਼ਹ ਤਰਾਸੀ ਮਕੁਨ ।

Shabadarth: Dasam Granth Sahib, op. cit., 1988, p.1249.

honor should be molested, nor women or civilian property captured in reprisals or as booty. We are fighting for a righteous cause- our fight to live with honour and in peace- and not for the sake of self glory, or rule over others.”¹⁸²

Sikh Gurus were the men of word and deed. They never initiated war in any condition “In my house, we never fire the first shot. If you would not strike me, I would not strike you either.”¹⁸³

The war of righteousness demands commitment to the God. Because God is the protector of weak and helpless. Sikh ethos consider their one soldier is equivalent to lakhs because they all keep themselves committed to *Akal Purakh* (God) and ethical norms. Guru Gobind Singh ji writes to Aurangzeb :

Look at the powerful and good Lord.

His reach is such that He can get ten lac annihilated by only one.¹⁸⁴

On the other hand tyrannical rulers earn their power from their armies and weapons.

Aurangzeb! While you are proud of your military might and all the wealth at your disposal, I am looking towards the Lord to whom I am always grateful.¹⁸⁵

A person who gets his spiritual energy always remains humble.¹⁸⁶ On the other hand military power without any spirituality can corrupt the person. In modern times, the proliferation of weapons is considered the biggest challenge for

¹⁸² Gopal Singh, *op. cit.*, 1988, p.226.

¹⁸³ *ibid*, p.301.

¹⁸⁴ ਬਬੀ ਕੁਦਰਤਿ ਨੇਕ ਯਜ਼ਦਾਨਿ ਪਾਕ ।

ਕਿ ਅਜ ਯਕ ਬ ਦਹ ਲੱਕ ਰਸਾਨਦ ਹਲਾਕ ।

Shabadarth: Dasam Granth Sahib, op. cit., 1988, p.1248.

¹⁸⁵ ਖੁਰਾ ਗਰ ਨਜ਼ਰ ਹਸਤ ਬਰ ਫ਼ਉਜੋ ਜਰ ।

ਕਿ ਮਾ ਰਾ ਨਿਗਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਅਕਾਲ ।

ibid, p.1248.

¹⁸⁶ ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥ (SGGS; 1384).

world peace. Because nuclear weapons are being used to make other countries fearful. Moreover military force is also used to dominate the smaller countries. This all is the projection of *haumai* (ego) :

It is due to this ego that kings invade very often. In other words, colonialism or imperialism is another version of *haumai* whether it is of an individual or as an institution. The notion of *haumai* is best exemplified by the conduct of Hitler or Mussolini in our times. The political or economic imperialism of a national state in regard to the other external or internal nations/nationalities will also fall within the *haumai*- paradigm of the Guru Granth.¹⁸⁷

So the *haumai* instincts which operates at individual, social, institutional or national level is the cause of conflict and many a times it is also responsible for innocent killings.

Sikh ideology recommends that weapons should be intuned with spirituality. Because use of weapons demands a great responsibility towards humanity. “The Guru prescribed a spiritual discipline before the training in arms, believing that only the enlightened moral people could use physical force in proper and right form. Spiritual and moral culture should precede military culture.”¹⁸⁸ The author of *Gurbilas Patshahi 10* states that the person who has attuned the power of weapon with the *Sabad* of the Guru has the right to use it.¹⁸⁹ Because without the consciousness of *Guru Sabad*, the power of weapon could do injustice. Guru himself joined the battle field after experiencing the divine knowledge. Because it is the divine knowledge which can spark the flame of true humanitarian values. Jagjit Singh quoted in this regard :

Without being linked to a high ideological purpose, violence easily degenerates into oppression and tyranny.

¹⁸⁷ Gurbhagat Singh, *op. cit.*, 1999, pp. 28-29.

¹⁸⁸ Taran Singh, *op. cit.*, 1969, p.75.

¹⁸⁹ ਸਸਤਰ ਮੇਲ ਗੁਰ ਸਬਦ ਸੋ...

Koer Singh, (ed.) Shamsher Singh Ashok, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1999, p.111.

The obligation to bear arms by which the *Khalsa* was specifically harnessed to accomplish a revolutionary as well as an ethical purpose. The regularity with which the bearing of arms is bracketed with the maintenance of ethical standards in Sikh literature is remarkable. It was a logical corollary of the twin objectives of the Sikh movement; which aimed at raising man above his ego-centeredness and thus produce an ideal man, and at the same time, it wanted to change the social and political environment which hindered such a development.¹⁹⁰

Symmary of Discussion:

1. Sikh experience of God is the main source of peace and militancy. Sikh Gurus project the God in the form of sword and destroyer of demons. Sikh meditates on God in form of *Waheguru* means enjoyer of diversity. This diversity is working in divine plan (*Hukam*). The main characteristic of God is that it protects the saints and destroys the demons.
2. Sikh Gurus worked to fulfill God's purpose. There was no deviation in divine mission which was initiated by Guru Nanak. Sikh Gurus even sacrificed their lives to counter the exclusivistic tendency of Mughal empire. The militarization of Sikhism was also the logical development of Guru Nanak's ideology.
3. Sikh Gurus institutionalized the concept of *Miri-Piri* in form of *Khalsa*. *Khalsa* was the culmination of Guru Nanak's thought. *Khalsa* is an instrument of God, means it works for the victory of *Waheguru*.
4. Sikhism never wages war against any particular religion. It believes that all the religions are working in the divine plan. Sikhism criticizes the barren and useless practices of every religion but criticizing in Sikhism is the way of loving other. It teaches to meditate on essence of religion not any form.

¹⁹⁰ Jagjit Singh, *op.cit*, 1988, p.50.

5. In present time violence is associated with exclusivistic claims. Sikh ideology respects the validity and essence of every religion. It has no ideology of conversion. It promotes the message of dialogue to counter the exclusivistic tendency.
6. Sikhism adopts militant means to protect the *Dharma*. *Dharma* consists the ideals of equality, compassion, justice, freedom, peace, respect for the others and a world where anyone can attune himself with the higher experience of Reality. Fight to protect these ideals is called *Dharam Yudha* in Sikhism.
7. Sikhs always fought war on ethical grounds. They never violate the ethics of war which refrain from innocent killings, molestation of women, plunder, pursuit of fugitive army, and ill treatment of war prisoners. Sikh battles were not of offensive nature but defensive. In Sikhism weapons are associated with spirituality and welfare of humankind.

Conclusion

The title of this research itself indicates that there are two distinct objectives; Challenges for world peace and their response according to Sikhism. Therefore, the challenges have discussed first and responses of Sikhism discussed subsequently. In the first chapter we have tried to understand the issues related with the problem of peace. We have analyzed the concept of peace from different perspectives and observed that peace is a multidimensional phenomenon and we cannot define it in a single definition. Moreover, we traced two main dimensions of peace; Inner and outer. Inner peace refers to the qualities when one is free from tensions, anxiety, fear, and lives in a state of harmony, contentment, love, self-respect, compassion and bliss. Outer peace demands the state of equality, economic and social justice, freedom, sense of unity in diversity, co-existence, co-operation, and global peace.

After discussing the definitions of peace we have analyzed the problems of world peace in present context. To understand the problem, we have done extensive review of literature from both international and national levels. We have noticed that after 9/11 world violence perpetuated in the name of religion is considered as the main challenge for world peace. Moreover, after the end of modernity present century is marked with the movements of religious revival in all over the world. People are getting concerned about their religious identities.

In fact, religion is a main source of peace and no religion promotes violence. If violence is happening in the name of religion than it shows the signs of misuse of religion. We have found that negative attitude towards other religions because of misunderstanding and inadequate knowledge; exclusivistic truth claims and political misuse of religion (in terrorist and anti-terrorist activities) are main causes of violence. Different thinkers observe that fanaticism, misinterpretation of religious texts and conversions fuel the religious violence. The elements of peace are recognized in equality, justice, freedom, harmonious co- existence, love and self-sacrifice.

In this study we have found that Sikhism is a religion of peace. The basic principles of peace reflect in *Kirat Karo*, *Naam Japo* and *Wand Chako*. These principles further instill the experience of equality; justice and self-sacrifice which are the necessary components of peace.

Naam-Simran is the fountainhead of all virtues. The practice of *Naam* controls the inner vices. The *Naam* is provided by the Guru. *Kirtan & Sadh Sangat* plays vital role in the development of *Naam*. Through the practice of *Naam* ordinary human beings can revolutionize their personality and can become sincere enough to carry the God's will. *Naam-Simran* infuses the feeling to live by God's will.

Naam-Simran is a way of liberation but liberation is not an individualistic act. According to Sikhism, the spiritual person also should work for the liberation of society. *Naam-Simran* gives the experience of equality and brotherhood. Equality is the essential means for the integration of society hence a medium for peaceful co-existence. Sikh vision of equality is derived from the spiritual unity of mankind. All men are equal, but the essence of it also should be realized from the practical conduct of human beings. So Sikh Gurus rejected the caste system because it divides the society. The equality and freedom of women is also advocated in the Sikh ethos.

Kirat Karna is an individual activity but it has its social and spiritual significance. *Kirat* as a physical labour is basically associated with *Naam* in Sikhism. Through labour, a creative social participation of individual is possible. It encourages the feeling of self respect, honesty and social responsibility. It was quite a new idea in religious realm at that time because some of the major prevalent religious traditions were following escapist attitude for personal peace. They had no social concerns. Guru Nanak Dev ji condemned their fake attitude towards religion and social life. According to Sikh Gurus, false practices create hindrance in spiritual growth and peace.

In Sikhism *Kirat* is a medium to establish contact with God. In addition to this, *Kirat* is associated with the feeling of self-sacrifice. Because honest labour

cleans our mind from vices, expands our consciousness and injects a feeling of responsibility. A spiritually enlighten person works for the betterment of the society. This outlook further inspires to confront the evil even on the cost of self-sacrifice. Love, compassion and truth are characteristics of a person who wants to sacrifice his life for a noble cause. In certain conditions sacrifice becomes necessary to counter injustice and to preserve the social harmony and peace.

Wand Chakna is a unique practice of Sikhism which inspires to take social responsibility. It is a form and base of service. Sikh Gurus institutionalized this injunction through *Seva*, *Langar* and *Daswand*. Through *Wand Chakna*, Sikhs share their earnings and serve for the society. In Sikhism vision of divine justice is prevalent. In His court no one is considered high and low, but good and evil are countable there. His justice is different from the justice of human beings, because it could not be manipulated. Respect for the rights and non-exploitation are the essential ingredients of justice and peace.

In Sikhism, peace is not an ideal state, but it is a practical phenomenon. The concern for peace is personal as well as social. To maintain peace, Sikhism combines the individual with society, religion with politics and *Bhagti* with *Shakti*. To preserve the ideals of peace, Sikhism introduces the concept of militancy which is an alternate of violence. Idea of Sikh militancy is different. Because violence is intended to hurt or to kill someone, but Sikh militancy refers to the use of force to achieve constructive political and social change. In this regard, Sikh experience considers *Waheguru* as warrior. His will inspire to change oppressive political and social conditions. Sikh meditates on *Waheguru* because He is a creator of all forms and enjoyer of diversity. *Waheguru* is the source of this creation and He enjoys His beauty. The main characteristic of God in Sikhism is that He protects the saints and destroys the demons. Guru Gobind Singh ji worshipped the weapons in the symbol of God as their sacred importance for humankind.

Sikh Gurus were intuned with the will of *Waheguru*. They worked for the establishment of ideal society based on equality, justice and freedom. To protect these ideals Guru Arjan Dev ji and Guru Tegh Bahadur ji sacrificed their lives.

But when all means failed to protect these ideals, the Sikh Gurus adopted militancy. In fact, militarization of Sikhism was a part of development of Guru Nanak's ideology. Some scholars even Mahatma Gandhi remained unable to understand the sacredness of Sikh militancy. They called it the deviation from Guru Nanak's ideology which according to them was non-violent.

In Eastern traditions, non-violence is considered highest virtue and the use of force is considered as the impediment in spiritual growth. However, in Sikh experience, it is believed that non-violence is not associated with the avoidance of use of force in every situation. But the basic elements of non-violence are the absence of hatred, malice and presence of love for the entire mankind. In this context, Sikhism is a peaceful religion because militant action is permissible only for the betterment of society and there should be no anger and hatred even towards the enemies.

The Sikh Gurus institutionalized the concept of *Miri-Piri*. The formation of *Khalsa* was the culmination of Guru Nanak's thought of *Miri-Piri*. *Khalsa* is a socially responsible person who represents the model of ideal socio-political structure envisioned by Guru Gobind Singh. *Khalsa* never accepts the supremacy of any tyrannical authority but works for the peace, love, freedom, and equality. In Sikhism, militant action is not taken against any particular religion as misconceived by many historians. The Sikh Gurus believed in the brotherhood and welfare of mankind. It is not against any religion but its fight is against tyranny. The Sikh Gurus criticized false religious practices, but it does not show that Sikhism was afraid or antagonist of any religion. They only criticized the false practices which did not have any relation with spirituality.

Exclusivistic claims are the main cause of hatred and violence and Sikhism does not make exclusivistic claims. It validates the prophets, revelations and scripture of every religion. Sikhism even does not desire to convert the followers of other religions because conversion is a byproduct of absolute truth claims. There are many instances available in *Gurbani* and Sikh history where Gurus rejected this tendency. In Sikhism, militant action is permitted for the protection of peace in form of *Dharma*. The spirit of *Dharma* consists the ideals of equality, compassion, justice, freedom, peace and respect for others and a world where

anyone can attune himself/herself with the higher experience of Reality. Fight to protect these ideals is called *Dharm Yudha* in Sikhism. The war is always fought on the basis of ethical principles in Sikhism. The Sikhs have never violated the ethics of war which consists innocent killing, molestation of women, plunder, pursuit of fugitive enemy, ill treatment of war prisoners.

Justice, equality and freedom are the key terms for the peaceful world. Misconceptions about other religions generate the feeling of antagonism and hatred. In this atmosphere the ideal of justice can't sustain. Exclusivistic truth claims are linked with the supremacy of one religion. It kills the spirit of equality and harmony. In these days, political misuse of religion is a cause for the killing of innocent people. Religion is used as a tool by many terrorist and anti-terrorist groups to advance their economical and political ambitions. This kind of violence has no ideology but based on selfish interests and inadequate knowledge. Sikh concept of militancy is an alternative of this problem. Militancy is different from violence because it has sacred ends. Force or weapon is raised for the betterment of society not to advance small political or economical interests. Sikh Gurus never tried to capture any territory, and plunder was also prohibited. They even not showed the supremacy of their own religion. But their teachings and life events show that they accepted and respected the identity of all religions. The ideal state of peace in Sikhism is therefore, where everyone is free from tensions and exploitation. Moreover where every human being can easily fulfill his or her physical, emotional and spiritual needs.

Main finding of this research is that violence in the name of religion is the main challenge for world peace because it is promoting fear and destruction. The Sikh thought provides an alternative to violence as it works for the welfare of all without any distinction and personal motive. To maintain peace there is a need to understand religion in its true sense.

Bibliography

- Avtar Singh, *Ethics of the Sikhs*, Punjabi University, Patiala, 2009.
- _____, *Philosophical Perspectives of Sikhism*, Gurnam Kaur (ed.), Punjabi University, Patiala, 1998.
- Ahluwalia, Jasbir Singh, *Doctrinal Aspects of Sikhism and Other Essays*, Punjabi University, Patiala, 2001.
- Appleby, R. Scott, *The Ambivalence of the Sacred: Religion, Violence and Reconciliation*, Rowman and Littlefield, Lanham, 2000.
- _____, and Richard Cizik, *Engaging Religious Communities Abroad: A New Imperative for U.S. Foreign Policy*, Chicago Council of Global Affairs, Chicago, 2010.
- Ashok, Shamsheer Singh (ed.), *Guru Khalsa de Rahitname*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1979.
- Baker, Earnest, *Principles of Social and Political Theory*, Oxford Press, London, 1961.
- Bala, Shashi, *Relevance of Guru Granth Sahib: In the Modern Context*, Singh Brothers, Amritsar, 2006.
- Bedi, Harchand Singh (ed.), *Dr. Ganda Singh di Sikh Itihaas Sarot Pustak*, Khasla College, Amritsar, 2000, p.155.
- Bhangu, Rattan Singh, (ed.) Jeet Singh Sheetal, *Sri Gur Panth Parkash*, Sikh Itihaas Research Board, Sri Amritsar, 2005.
- BirinderPal Singh, *Problem of Violence: Themes in Literature*, Indian Institute of Advanced Studies, Shimla, 1999.
- Blake, Eugene C., "Development" In *Religion For Peace: Proceedings of the Kyoto Conference on Religion and Peace*, Homer A. Jack (ed.), Gandhi Peace Foundation, New Delhi, 1973, pp. 111-122.
- Bouquet, A. C. and K. Satchidananda Murty, *Studies in the Problems of Peace*, Asia Publishing House, Bombay, 1960.

- Braybrooke, Marcus, "Religion and Conflict" In *Interfaith Dialogue: Different Perspectives*, Dharam Singh (ed.), Punjabi University, Patiala, 2002.
- Brunton, Paul, *The Spiritual Crisis of Man*, B.I Publications, New Delhi, 1975.
- Carroll, Theodora Foster, *Women, Religion and Development in the Third World*, Praeger, New York, 1983.
- Cavanaugh, William T., *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict*, Oxford University Press, New York, 2009.
- Caveeshar, Sardul Singh, *The Sikh Studies*, National Publication, Lahore, (N.D).
- D'Costa, Gavin "The Impossibility of a Pluralistic View of Religion" In *Religious Studies*, Vol.32, No.2, Jun., 1996, pp. 223-32.
- Daljeet Singh, "Naam in Sikhism" In *Advanced Studies in Sikhism*, Jasbir Singh Mann and Harbans Singh Sarao (eds.), Institute of Sikh Studies, Chandigarh, 1989, pp. 56-88.
- Darshan Singh, *Khalsa in Comparative Perspective*, Singh Brothers, Amritsar, 2004.
- Dewan Singh, *Mysticism of Guru Nanak*, Singh Brothers, Amritsar, 1995.
- Dharam Singh, *Sikh Theology of Liberation*, Harman Publishing House, New Delhi, 1991.
- _____, *Guru Granth Sahib: Guru Eternal for the Sikhs*, Singh Brothers, Amritsar, 2005.
- _____, *Dynamics of the Social Thought of Guru Gobind Singh*, Punjabi University, Patiala, 1998.
- Dhillon, Balwant Singh "Guru Gobind Singh and the Doctrine of Dharamyudha", In *Journal of Sikh Studies*, Vol.XXII, No.2, 1998, pp.79-86.
- Diwakar, R.R, (ed.) Homer A. Jack, In *World Religions and World Peace*, Beacon Press, Boston, 1968.
- Fukuyama, Francis, *The End of History and the Last Man*, Avon Books, New York, 1992.
- Gadamer, Hans-Georg, *Truth and Method*, Crossroad, New York, 1989.
- Galtung, John, "Social Cosmology and the Concept of Peace" In *Journal of Peace Research*, Vol.18, No.2, 1981, pp. 183-99.

- _____, *Buddhism: A Quest for Unity and Peace*, Honolulu, Hawaii, 1988.
- Ganda Singh, 'Khalsa' In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.2)1998, pp.473-74.
- Gangal, S.C, *Gandhain Way to World Peace*, Vora & Co., Bombay, 1960.
- Geden, A.S, "Charity (Hindu)" In *Encyclopedia of Religion and Ethics*, James Hastings (ed.), T& T Clark, Edinburgh, (Vol.3), 1967, pp. 387-89.
- Gopal Singh, *A History of the Sikh People:1468-1988*, World Book Centre, New Delhi, 1988.
- Gopin, Marc, *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*, Oxford University Press, Auckland, 2002.
- Gorbachev, Mikhail, In *The Words of Peace: The Noble Peace Prize Laureates of the Twentieth Century- Selections from their Acceptance Speeches*, Irwin Abrams (ed.), New Market Press, New York, 2000.
- Gupta, Hari Ram, "Guru Gobind Singh's Creation of the Khalsa in 1699" In *Respectives on The Sikh Tradition*, Gurdev Singh (ed.), Academy of Sikh Religion and Culture, Patiala, 1996, pp.183-216.
- Gurdas, Bhai, (ed.) Amar Singh Chakar, *Vaaran: Gian Ratanawli*, Shiromani Gurdwara Parbandhak Committee, Sri Amritsar, 2005.
- Gurbhagat Singh, *Sikhism and Postmodern Thought*, Ajanta Publications, Delhi, 1999.
- _____, *Vishav Chintan ate Punjabi Sahit*, Guru Nanak Dev University, Amritsar, 2003.
- _____, *Puran Singh: An Inflamed Heart*, Punjabi University, Patiala, 2004.
- _____, "Jakham Nu Suraj Banan Deo" In *Saka 84*, Prabhsharanbir Singh (ed.), Sikh Students Federation, Patiala, 2004.
- _____, and Deepinder Jeet Randhawa, *The Sikh Memory: Its distinction and Contribution to Humankind*, Singh Brothers, Amritsar, 2009.
- _____, *Vismadi Poonji: Punjab ate Punjabi di Moolikta*, Singh Brothers, Amritsar, 2010.

- Gurmit Singh, *History of Sikh Struggle*, Atlantic Publishers, New Delhi, (Vol.1),1989.
- Haar, Gerrie Ter, "Religion: Source of Conflict or Resource for Peace" In *Bridge or Barrier: Religion, Violence and Visions for Peace*, Gerrie Ter Haar and James J. Busuttill (eds.), Brill, Leiden, 2005, pp.3-34.
- Harbans Singh, "Sikhism and World Peace" In *The Journal of Religious Studies*, Vol.III, No.1, Spring 1971.
- Harbans Singh, *Degh Tegh Fateh: Socio-Economic & Religio-Political Fundamentals of Sikhism*, Alam Publishing House, Chandigarh, 1986.
- Hilali, Muhammad Taqi-ud-Din Al and Muhhamad Mushin Khan (trans.), *Translation of the Meanings of Noble Quran*, King Fahd Press, Madinah, N.D.
- Holy Bible* (Revised Standard Edition), S.P.C.K, London, 1965.
- Huntington, Samuel P., "Clash of Civilizations?" In *Foreign Affairs*, Vol.72, No.3, Summer 1993, pp. 22-49.
- _____, *The Clash of Civilisations and the Remaking of World Order*, Penguin Books, New Delhi, 1997
- Jagjit Singh, *In the Caravan of Revolutions: Another Perspective of Sikh Revolution*, Lokgeet Parkashan, Jalandhar, 1988.
- _____, *The Sikh Revolution: A Perspective View*, Bahri Publication, New Delhi, 1998.
- _____, *Dynamics of Sikh Philosophy*, Institute of Sikh Studies, Chandigarh, 1999.
- Jang Singh Gyani, *Sansar Aman ate Sikh*, Punjabi Writers Co-operative Society, Ludhiana, 2006.
- Jergensmeyer, Mark, *Terror in the Mind of God: The Global Rise of Religious Violence*, University of California Press, Berkley, 2000.
- Jodh Singh, "Guru Nanak's Conception of the Nam and Surat- Sabad Yoga" In *Teachings of Guru Nanak Dev*, Taran Singh (ed.) Punjabi University, Patiala, 2001, pp. 57-64.

- Jogeshwar Singh, "The Concept of Dharam Yudha in Sikhism", In *Journal of Sikh Studies*, Vol. XXIX, No.2, 2005, pp. 61-69.
- Joshi, L. M, "Five Evils" In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.2), 2001, pp. 29-34.
- Kane, P.V., *History of Dharamshastra: Ancient and Medieval Religious and Civil Law*, Bhandarkar Oriental Research Institute, Poona, (Vol.1), 1930.
- Kanwaljit Kaur Singh, "Sikhism" In *Women in Religion*, Jean Holm and John Bowker (eds.), Pinter, London, 1994.
- Kapoor, Sukhbir Singh, *Saint Soldier: Guru Gobind Singh's Concept of an Ideal Man*, Hemkunt Press, New Delhi, 1999, p.174.
- Kapur Singh "Ahimsa- Its Political Grammar" In *The Sikh Review*, July 1979, pp. 28-32.
- _____, (eds.) Piar Singh & Madanjit Kaur, *Parasaraprasna: The Baisakhi of Guru Gobind Singh*, Guru Nanak Dev University, Amritsar, 2001.
- _____, (eds.) Piar Singh & Madanjit Kaur, *Guru Nanak's Life and Thought*, Guru Nanak Dev University, Amritsar, 2001.
- _____, (eds.) Piar Singh & Madanjit Kaur, *Some Insights into Sikhism*, Guru Nanak Dev University, Amritsar, 2005.
- _____, (eds.) Piar Singh & Madanjit Kaur, *Sikhism for Modern Man*, Guru Nanak Dev University, Amritsar, 2006.
- _____, *Sacchi Sakhi*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2009.
- _____, (ed.) Baldev Singh, *Sikhism and the Sikhs*, Kapurthala, 2011.
- Kennedy, Paul , *The Rise and Fall of the Great Powers*, Vintage Books, New York, 1989.
- Khushwant Singh, *A History of the Sikhs*, Oxford University Press, New Delhi, (2 Vols.), 2011.
- _____, "Guru Gobind Singh" In *Guru Gobind Singh: The Saviour*, S.S Uppal (ed.), Sri Guru Tegh Bahadur Khalsa College, New Delhi, 1969, pp.9-16.

- Kimball, Charles, *When Religion Becomes Evil: Five Warning Signs*, Harper One, New York, 2008.
- King, Ursula, *Women and Spirituality: Voices of Protest and Promise*, Macmillan Education, London, 1989.
- Koer Singh, (ed.) Shamsheer Singh Ashok, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1999.
- Kohli, Surinder Singh (ed.), *Janamsakhi Bhai Bala*, Punjab University, Chandigarh, 1975.
- Lal, Bhai Nand, (ed.) Ganda Singh, *Bhai Nand Lal Granthavali*, Punjabi University, Patiala, 1994.
- Macauliffe, M.A, *The Sikh Religion: Its Gurus Sacred Writings and Authors*, Satvic Books, Amritsar, (6 vols.), 2009.
- Malinowski, Bronislaw, *Magic, Science, Religion and Other Essays*, Beacon Press, Boston, 1948, p.75.
- Mansukhani, G. S. and S. S. Kohli, *Guru Gobind Singh: His Personality and Achievement*, Hemkunt Press, New Delhi, 1976.
- Marx, Karl, *A Contribution to the Critique of Political Economy*, Progress Publishers, Moscow, 1970.
- _____, *Selected Writings*, Oxford, 1977.
- _____, *Early Writings*, Penguin Books, London, 1992.
- Max Muller, F. (ed.), L.H Mills (trans.) "The Zend Avesta - part III" In *The Sacred Books of the East*, Moti Lal Banarasi Das, Delhi, (Vol. XXXI), 1974.
- Mcguire, William and R.C.F Hull (ed.), *C.G Jung Speaking: Interviews and Encounters*, Thames and Hudson, London, 1978.
- McLeod, W. H, *Guru Nanak and Sikh Religion*, Oxford, 1968.
- _____, *The Evolution of the Sikh Community*, Oxford University Press, Delhi, 1975.
- Meji Singh, *A Sikh Paradigm for Universal Peace*, Pavior, 2004.

- Meelerk, Prayoon, *A Buddhist Approach to Peace*, Amrin Printing Group, Bangkok, 1989.
- Murty, K. Satchidananda *The Quest for Peace*, Ajanta Publications, Delhi, 1986.
- MuthuMohan, N., (ed.) Dharam Singh, *Essential Postulates of Sikhism*, Punjabi University, Patiala, 2003.
- Nabha, Bhai Kahan Singh *Encyclopaedia of Sikh Literature*, Punjabi University, Patiala, (Vol.3) 2011.
- Nikky-Gurinder Kaur Singh, *The Feminine Principle in the Sikh Vision of Transcendent*, Cambridge University Press, Cambridge, 1993.
- _____, *Birth of the Khalsa: A Feminist Re-memory of Sikh Identity*, State University of New York, Albany, 2005.
- _____, *The Guru Granth Sahib for a Global Society*, Punjabi University, Patiala, 2011.
- Nimer, Mohammad Abu, "A Framework for Non-Violence and Peacebuilding in Islam" In *Journal of Law and Religion*, Vol. 15, No. 1/2 (2000 - 2001), pp. 217-65.
- Nirbhai Singh, *Philosophy of Sikhism*, Atlantic Publishers, New Delhi, 1990.
- Nishter, Nanak Singh "Concept of Social Justice in Sikhism" In *The Sikh Review*, May 2005.
- Oakleaf, Oliver, "About Self Sacrifice" In *The Irish Monthly*, Vol.32, No.77, Nov.1904, pp. 679-85.
- Oberoi, J.P.S, *Religion, Civil Society and the State: A Study of Sikhism*, Oxford University Press, Delhi, 1996.
- Okamoto, Abraham O. H., "Religious Barriers to World Peace" In *Journal of Religion and Health*, Vol.15, No.1, Jan.1976, pp. 26-33.
- Padam, Piara Singh (ed.), *Rahitname*, Bhai Chatar Singh Jeevan Singh, Amritsar, 1991.

- Pall, S. J. S, *The Story of the Valiant Sikhs*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2004.
- Parrinder, Geoffrey, "Peace" In *The Encyclopedia of Religion*, Mircea Eliade (ed.), Macmillan, New York, (Vol.11), 1987, pp. 221-24.
- Pincott, Frederic, "Sikhism", *Dictionary of Islam*, Thomas Patrick Hugher (ed.), New Delhi, 1982.
- Pritan Singh, "Religion for Peace and Integration" In *Religious Pluralism and Co-Existence*, Wazir Singh (ed.), Punjabi university, Patiala, 1986, pp.44-52.
- Puran Singh, *The Spirit of Oriental Poetry*, Punjabi University, Patiala, 1969.
- _____, *The Ten Masters*, Chief Khalsa Diwan, Amritsar, 1997.
- _____, *Spirit Born People*, Punjabi University, Patiala, 1999.
- _____, *Spirit of the Sikh*, Punjabi University, Patiala, (Part-1), 2000.
- _____, *Spirit of the Sikh*, Punjabi University, Patiala, (Part-ii, Vol-1), 2002.
- _____, *Spirit of the Sikh*, Punjabi University, Patiala, (Part-ii, Vol- 2), 2004.
- Rajinder Kaur, *God in Sikhism*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2003.
- Radhakrihnan, S., *Eastern Religions and Western Thought*, Oxford University Press, New York, 1959.
- _____, *Religion and Society*, George Allen and Unwin, London, 1947.
- _____, *Religion in a Changing World*, George Allin and Unwin, London, 1967.
- _____, *The Bhagvadgita*, Blackie & Sons, New Delhi, 1970.
- _____, *The Principal Upanisads*, Humanities Press, New York, 1974.
- _____, *Recovery of Faith*, Harper & Brothers, New York, 1995.
- Randhawa, Deepinder Jeet "The Sikh Ardas: Specific and Co-existential Memory", In *The Sikh Memory: Its Distinction and Contribution to Humankind*, Gurbhagat Singh and Deepinder Jeet Randhawa, Singh Brothers, Amritsar, 2009, pp. 102- 25.
- Rawls, John, *A Theory of Justice*, Oxford University Press, Oxford, 1999.
- Ray, Niharranjan, *The Sikh Gurus and Sikh Society*, Munshiram Manoharlal, New Delhi, 1975.

- Santokh Singh, *Philosophical Foundations of the Sikh Value System*, Munshiram Manoharlal, New Delhi, 1982.
- Schwenkenbecher, Anne, "Terrorism, Supreme Emergency and Killing of Innocent" In *Perspectives*, Vol.17, No.1, 2009, pp.105- 26.
- Senapat, Kavi, (ed.) Ganda Singh, *Sri Gur Sobha*, Punjabi University, Patiala, 1980.
- Selengut, Charles, *Sacred Fury: Understanding Religious Violence*, Altamira Press, Lanham, 2003.
- Shabadarth: Dasam Granth Sahib*, (ed.) Randhir Singh, Punjabi University, Patiala, (3 Vols.), 1973.
- Shabdharth Sri Guru Granth Sahib*, Shiromani Gurdwara Parbandhak Committee, Amritsar, (4 Vol.), 2010.
- Sher Singh, *Philosophy of Sikhism*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2003.
- _____, *Social and Political Philosophy of Guru Gobind Singh*, Sterling Publishers, Delhi, 1967.
- Shanker, Uday, *Internal Unity of all Religions*, Enkay Publishers, New Delhi, 1992.
- Shorey, Paul, "Righteousness (Greek and Roman)" In *Encyclopedia of Religion and Ethics*, James Hastings (ed.), T & T Clark, Edinburgh, (Vol.10), 1967, pp. 800-04.
- Sidhu, Gurmeet Singh, *Beyond Otherness: Sikhism, New Mystical Experience and Interfaith Dialogue*, Notion Press, Chennai, 2015.
- Silberman, Israela, E. Troy Higgins and Carol S. Dweck, "Religion and World Change: Violence and Terrorism Versus Peace" In *Journal of Social Sciences*, Vol.61, No.4, 2005, pp.761-84.
- Sinha, S.S, "Caste, Social Aspects" In *Encyclopedia of Hinduism*, K. L. Seshagiri Rao, (ed.), Rupa & Co., Delhi, (Vol.3), 2010, pp.92-96.
- Spencer, Anand, *Understanding Religion: Theories and Methodology*, Vision and Venture, Patiala, 1997.

- Spinks, G. Stephens, *Psychology and Religion: An Introduction to Contemporary Views*, Methuen & Co., London, 1963.
- Sohan Singh, *The Ballad of God and Man*, Guru Nanak Dev University, Amritsar, 1982.
- Sawraj Singh, *Sansar Aman ate Guru Granth Sahib di Philosophy*, Panth Khalsa Parkashan, 2010.
- Taran Singh, "Guru Nanak's Conception of Dharma: Perception of Truth" in *Teachings of Guru Nanak*, Taran Singh (ed.), Punjabi University, Patiala, 2001, pp. 10-19.
- Talib, Gurbachan Singh "A Study of Guru Nanak's Teaching in Relation to the Indian Spiritual Tradition" In *Perspectives of Guru Nanak*, Harbans Singh (ed.), Punjabi University, Patiala, 1999.
- _____, "Kirtan" In *Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.2), 2001, pp. 516-19.
- _____, "Women in Sikhism" In *Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.4), 1988, pp.442-44.
- _____, "Martyrdom" In *The Encyclopedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.3), 1997, pp. 55-61.
- _____, *The Impact of Guru Gobind Singh on Indian Society: A Socio-Ethical Interpretation of Sikh Religion*, Punjabi University, Patiala, 1999.
- Taran Singh, *Guru Nanak: Chintan te Kala*, Kasturi lal & Sons, Amritsar, 1963.
- _____, "The White Hawk and Victory of the Lord" In *Guru Gobind Singh: The Saviour*, S.S Uppal (ed.), Sri Guru Tegh Bahadur Khalsa College, New Delhi, 1969, pp. 68-79.
- _____, *Bhagti te Shakti*, Singh Brothers, Amritsar, 2005.
- Thomson, Henry O., "Praxis: Peace, Preachment and Practice", In *International Journal on World Peace*, Vol. 7, No.1, March 1990, pp. 87-100.
- Trilochan Singh, Jodh Singh *et. al.*, *The Sacred Writings of the Sikhs*, George Allen and Unwin, London, 1965.

- Toynbee, Arnold, *Historians Approach to Religion*, Oxford University Press, London, 1956.
- Veer Singh, Bhai, *Varan Bhai Gurdas*, Bhai Veer Singh Sahit Sadan, New Delhi, 2005.
- Verbeek, Peter, "Peace Ethology" In *Behaviour*, Vol.145, No.11, November 2008, pp. 1497- 1524.
- Wazir Singh, *The Sikh Vision: Problems of Philosophy and Faith*, Ess Ess Publications, New Delhi, 1992, p.68
- _____, "Dasvandh" In *Encyclopaedia of Sikhism*, Harbans Singh (ed.), Punjabi University, Patiala, (Vol.1), 1995, pp.533-34.
- Wesley, John Lord, "Inaugural Address" In *World Religions and World Peace*, Homer A. Jack (ed.), Beacon Press, Boston, 1968, p.29.
- Whitehead, Alfred North, *Adventures of Ideas*, The Free Press, New York, 1967.
- Wooley, Peter J., *The Journal of Conflict Studies*, Vol. 22, No.2, Fall 2002, pp.152-53.
- Zafrulla Khan , "The Fundamental of Peace" In *Religion For Peace: Proceedings of the Kyoto Conference on Religion and Peace*, Homer A. Jack (ed.), Gandhi Peace Foundation, New Delhi, 1973.

Journals

- Behaviour*, Vol.145, No.11, November 2008.
- Foreign Affairs*, Vol.72, No.3, Summer 1993.
- International Journal on World Peace*, Vol. 7, No.1, March 1990.
- Journal of Law and Religion*, Vol. 15, No. 1/2 (2000 - 2001).
- Journal of Sikh Studies*, Vol.XXII, No.2, 1998.
- Journal of Peace Research*, Vol.18, No.2, 1981.
- Journal of Sikh Studies*, Vol. XXIX, No.2, 2005.
- Journal of Religion and Health*, Vol.15, No.1, Jan.1976.
- Journal of Social Issues*, Vol.61, No.4.
- Perspectives*, Vol.17, No.1, 2009.
- Religious Studies*, Vol.32, No.2, Jun.1996.

The Irish Monthly, Vol.32, No.77, Nov.1904.

The Journal of Religious Studies, Vol.III, No.1, Spring 1971.

The Journal of Conflict Studies, Vol. 22, No.2, Fall 2002.

The Sikh Review, July 1979; May 2005.

Encyclopedias/Dictionaries/ Websites

Eliade, Mirica (ed.), *Encyclopedia of Religion*, Macmillan Publishing Company, New York, 1987.

Harbans Singh (ed.), *The Encyclopedia of Sikhism*, Punjabi University, Patiala, 1997

James Hastings (ed.), *Encyclopedia of Religion and Ethics*, T&T Clark, Edinburgh, 1967.

Kahan Singh Nabha, *Encyclopedia of the Sikh Literature*, Punjabi University, Patiala, 2006.

Collins Cobuild Advanced Learner's Dictionary, Harper Collins, Glasgow, 2006.

Oxford Advanced Learner's Dictionary, Oxford University Press, New Delhi, 2010.

The New International Webster's Comprehensive Dictionary of the English Language, Trident Press International, USA, 2004.

Wikipedia Website

Unpublished Dissertations

Phra Saranyu Praking, *A Study of the Concept of Peace in Buddhism and Its Relevance*, Guru Gobind Singh Department of Religious Studies, Punjabi University, Patiala (Unpublished Ph.D. Thesis) 2006.

Valvinder Kaur, *Guru Granth Sahib vich Prem ate Shanti da Sankalp: Ek Darshanik Adhyan*, Department of Philosophy, Punjabi University, Patiala, (Unpublished Ph.D. Thesis) 2010.

Declaration

I declare that this thesis **World Peace and Sikhism: Challenges and Response** has been written by me and it has not previously formed the basis for the award of any degree/diploma by any other university/institution.

Date 23/06/2015

Gurveer Singh
Gurveer Singh

Countersigned By

Supervisor

Date 23/06/2015

Gurmeet Singh
Dr. Gurmeet Singh Sidhu

Acknowledgement

It is a matter of great privilege for me to acknowledge the encouragements, guidance and help which I received from various persons and institutions throughout my research work.

First of all I would like to thank *Akal Purakh* for bestowing His grace upon me. I feel great pleasure in expressing my sincere gratitude and indebtedness to my supervisor, Dr. Gurmeet Singh Sidhu, whose constant inspiration has always been a source of encouragement to me. His worthy guidance, valuable discussions and generous help have assisted me in completing this thesis. I present my respect to parents whose unconditional support was extremely crucial for me to complete this work. I am grateful to my wife Manjeet Kaur, who constantly encourages me. Our joy knew no bounds when at the very end of this work we were blessed with an little angel, Harmoor Kaur. Other than these, I extend my sincere thanks to Jaswinder Singh (Nagpur) and Shefali for helping me in proof reading. I also extend my gratitude to my friends Subhkaran Singh, Jaswinder Singh, Rajwinder Pal Singh, Tejinder Pal Singh, Aman Singh, Pritam Singh, Gurtej Singh, Amit Kumar, Prabhdeep Kaur and Gurkirpal Singh.

My thanks also go out to the various libraries and their staff who made this research possible: Bhai Kahn Singh Nabha Library, Punjabi University (Patiala), Guru Gobind Singh Department of Religious Studies Library, Punjabi University (Patiala), Central Library (Patiala), Guru Nanak Dev University Library, (Amritsar), Punjab University Library (Chandigarh), Kurukshetra University Library (Kurukshetra). I am also thankful to Jstor website for providing authentic research material.

At last, I am really thankful to University Grants Commission for providing me fellowship, without this financial assistance my research won't be completed.

Date : 23/06/2015

Gurveer Singh
Gurveer Singh

CONTENTS

Introduction	p. 1-6
Chapter: 1	
World Peace: Studies and Challenges	p. 7-48
1.1 Peace: Meaning and Concept	
1.1.1 Peace: A Survey of World Religious Traditions	
1.2 Challenges to World Peace: The Western Perspective	
1.3 Challenges to World Peace: Eastern especially Sikh Perspective	
Summary of Discussion	
Chapter: 2	
Idea of Peace in Sikhism: Philosophical Issues	p. 49-96
2.1 Kirat Karo, Naam Japo and Wand Chako	
2.1.1 Kirat Karo	
2.1.2 Naam Japo	
2.1.3 Wand Chako	
2.2 Self Sacrifice, Equality and Justice	
2.2.1 Self Sacrifice	
2.2.2 Equality	
2.2.3 Justice	
Summary of Discussion	
Chapter: 3	
World Peace: The Sikh Response	p. 97-149
3.1 God as Warrior	
3.2 Guruship: The Growth of Militancy	
3.3 Khalsa: The Master of Sword	
3.4 Religious Antagonism: The Sikh Perception	
3.5 Exclusivistic Truth Claims and Sikhism	
3.6 Sikhism and Non-Violence	
3.7 Dharam Yudha : The Sikh Viewpoint	
3.8 War Ethics: The Sikh Perspective	
Summary of Discussion	
Conclusion	p. 150-154
Bibliography	p. 155-166

Introduction

The issue of religion and peace has acquired an unprecedented significance in contemporary studies. The basic essence of religion is love, brotherhood and peace. In spite of being a force for goodness, violence in the name of religion is also being perpetuated. In the present times, religion is so frequently associated with violence that it raises many questions. We all know that, scriptures of the world proclaim to preach kindness, compassion, justice and peace. Though we encounter many acts of violence perpetuated in the name of religion. The current research work is an attempt to know in which circumstances religion initiates violence. Because violence in the name of religion is considered a major challenge for world peace in contemporary time. Religion has the ability to influence our views. It plays an important role in shaping a person's worldview and influences his perception. This study focuses on the role of Sikhism in achieving world peace. For this, we first need to take a look at the nature of peace in Sikhism. The Sikh Gurus considered peace as a necessary value of human personality. In this work, we will explore the relationship of inner and outer peace in Sikh context. It will help us in understanding the worldview of peace enunciated by the Sikh Gurus.

Religion is faith in supreme values and a way of life to actualize them. Major religions are born from the spiritual experience of their Prophets. However, spirituality is the core and foundation of all religions. All religions emphasize on meditation and an ethical life to attain spirituality. It indicates that there is certain purity of human life which should be preserved. In fact, spiritualism holds the key to achieve and maintain peace in world because it breeds the feeling of universal fatherhood of God and brotherhood of man. Sri Aurobindo writes :

The spiritual life is a flower not of a featureless but a conscious and diversified oneness. Each man has to grow into Divine within himself through his own individual being...Therefore too is a growing inner unity with others a necessity of his being and perfect unity the sign and

condition of the perfect life. Not only to see and find the divine in oneself, but to see and find the divine in all, not only to seek one's own individual liberation or perfection but to seek the liberation and perfection of others is the complete law of spiritual being... He will not live either for himself or for the State and society, for the individual ego and the collective ego, but for something much greater, for God in himself and for the Divine in universe.¹

The actual essence of religion is spirituality which binds us with the divine and humanity. The ideals of spirituality and peace are reflected in love, equality, integration, compassion, service, justice and human welfare. As long as religion promotes and fights to preserve these values it is an instrument for peace.

On the other side, lack of spiritual and ethical consciousness in religious adherents leads to the worst kind of atrocities in the name of religion. The narrow vision to religion often oppresses and kills the joy and beauty of life.

The faithful are sincere when they talk of peace and tolerance, for this is a message of the scriptures, but believers in the truths of their traditions and revelations are forced to fight, also, on behalf of their religion against those who refuse to accept these "self-evident" truths and who, in the eyes of the faithful, are violating God's directives to humanity.²

In present times, we have seen so much religious conflicts all over the world.³ The post 9/11 world has been witnessing a rise in occurrences of violence motivated by religion. "Religious violence and terrorism have been described by leading experts within the academic world and beyond as particularly destructive and dangerous to

¹ Sri Aurobindo, *The Human Cycle*, Sri Aurobindo Asharam, Pondicherry, 1997, p.259.

² Charles Selengut, *Sacred Fury: Understanding Religious Violence*, Altamira Press, Lanham, 2003, p 2.

³ Charles Selengut notes many events of religious violence in his work, *ibid*, pp. 3-5.

modern civilization and entire world.”⁴ Scholars like Samuel P. Huntington, Marc Gopin, Charles Selengut, R. Scott Appleby, Mark Jergensmeyer, Charles Kimball, William T. Cavanaugh, Henry O. Thompson etc. describe various conditions under which violence in the name of religion is perpetuated.

The religious violence is a serious matter because now religion is not just a private matter but it is reassuming its public and international space. The incidents of religious revival are going on all over the world. Political thinkers believe that world is being divided along civilizational lines and religion is the primary component in the formation of any civilization. Samuel P. Huntington notes religious divisions and writes that :

World politics is entering a new phase in which the great divisions among humankind and the dominating source of conflict will be cultural. Civilizations, the highest cultural groupings of people, are differentiated from each other by religion, history, language, and tradition. These divisions are deep and increasing in importance. From Yugoslavia to the Middle East to Central Asia, the fault lines of civilizations are the battle lines of the future.⁵

Conflict terms like *jihad*, crusades or religious wars are becoming common in present world. Both terrorist and anti-terrorist agencies are interpreting and using religion according to their interests. Humanity is being divided in antagonistic camps because of dogmatic religious ideology. It is occurring either due to misinterpretation of religion or it is being used to attain political or selfish motives. The terrorists commit the acts of violence under blind faith and it cannot be altered by reasoning. Fundamental forces are exploiting the emotions of their followers by enticing them the rewards in afterlife. On the other hand, the essence of religion as revealed in the lives of mystics and prophets is identical. It always

⁴ Israela Silberman, E. Troy Higgins and Carol S. Dweck, “Religion and World Change: Violence and Terrorism Versus Peace” In *Journal of Social Sciences*, Vol.61, No.4, 2005, p. 780.

⁵ Samuel P. Huntington, “Clash of Civilizations?” In *Foreign Affairs*, Vol.72, No.3, Summer 1993, p. 22.

leads the sincere followers towards love, compassion and harmony. It is the later accretion of creed and introduction by selfish and ignorant priests that has produced discard. Spiritual streams have been polluted by the selfishness of those who profess to follow religion and protect it.

Consequently, contemporary world peace is largely affected by the misuse of religion for political ends. The study of Sikhism in context of contemporary challenges for world peace is need of the day because Sikhism gives a righteous and practical approach to establish peace. It often happens that people wrongfully identified religion with outward forms and certain ritualistic practices. The endeavor of Sikhism is to unite the humanity on the basis of essentials of the religion (spirituality) as different from outward form and hollow practices. To show the superiority of their respective religion is a common phenomenon. It breeds hatred and misunderstanding with followers of other faiths. The Sikh Gurus condemned the misuse of religion in any form throughout their lives. Guru Tegh Bahadar ji even sacrificed his life to counter the exclusivist attitude of Aurangzeb. Guru Gobind Singh ji fought many battles to curb the atrocities committed in the name of religion. True religion according to the Guru consists of love, equality, justice, brotherhood and peace. It always makes efforts to usher in integration not separation.

Sikh scholars like, Kapur Singh, Puran Singh, Gurbhagat Singh, Avtar Singh, Wazir Singh, Shashi Bala, Pritam Singh, Harbans Singh, Sardul Singh Caveeshar and Dharam Singh have traced some dimensions of Sikh concept of peace from various perspectives. However, this work is an attempt to understand the nature of Sikh peace from theoretical and practical perspectives in the context of present problems.

Objectives

The present study has four main objectives

1. To understand the challenges for world peace.
2. To understand the nature of peace in Sikh thought.
3. To understand the practical endeavor of Sikhs to maintain peace.
4. To find out the response of Sikhs towards the challenges of world peace.

Methodology

In this study discourse analysis approach is adopted. In the first step we have tried to understand the meaning of peace. We have found two important dimensions of peace i.e. inner or outer peace. We have tried to understand the challenges to world peace from both Western and Eastern perspective especially in Sikhism. On the basis of peace studies, we have noted that there are three main problems which cause damage to global society: Negative attitude towards other religions; exclusivistic claims to truth and third is misuse of religion.

In the second step, we have discussed the Sikh thought of peace. We have done it in two sections. In first section, we have discussed the doctrine of peace in context to *Kirat Karo* (hard labour), *Naam Japo* (contemplation on Holy Name), and *Wand Chako* (sharing with all). These principles further develop in the ideals of equality, self-sacrifice and justice. In Sikhism former ideals are interrelated with the later.

In the third step, we have focused upon the practice of the Sikhs to maintain peace. This section addresses the challenges to present world peace and finds out its solution from Sikh point of view.

Scheme of Chapters

This study has three chapters. The first chapter describes the theory and concept of peace. We have divided this chapter in three sections. In first section, the meaning of peace is traced from different perspectives i.e. dictionary meaning, definitions by different scholars and the concept of peace found in different faith traditions. Second section of this chapter deals with review of literature which is based on International studies. In this we have observed the problems of world peace. In third section the problem of peace is analyzed from Asian tradition especially from Sikh viewpoint.

Chapter Second deals with the Sikh thought of peace. We have divided this chapter in two sections in order to understand the different layers of peace. First we have discussed the Sikh view of peace from its basic principles that is *Kirat Karo*, *Naam Japo* and *Wand Chako*. These principles have their implications for

inner and outer peace. *Naam-Simran* is the central feature of Sikhism. All the Sikh Gurus emphasized on the practice of *Naam*. *Naam-Simran* expands our consciousness and makes us socially responsible. All the other practices and virtues are next to the *Naam*. *Kirat* is the sign of social life and responsibility. Moreover in Sikhism, it is a method to achieve spiritual heights. *Kirat* is a physical activity for human social concerns which, rejects the life of recluse, idleness and negation. *Wand Chakna* is associated with socio- economic problems of life. The philosophy of *Wand Chakna* is institutionalized through the institutions of *Seva*, *Langar* and *Daswand*.

In the second section, we have discussed the basic apparatus of peace i.e. equality, justice and self sacrifice. These virtues are interrelated with *Kirat*, *Naam* and *Wand Chakna*. Sikhism believes that all human beings have divine essence so all are equal. Sikhism negates the ideology of social divisions (caste) and provides equal status to all. Self-sacrifice becomes a necessary requirement to uphold righteousness in extreme conditions. Through it, selfishness is overcome and feeling of welfare for all emerges. Sikhism believes in the idea of divine justice. To fight against injustice and oppression is the fundamental duty of the Sikhs.

In the third chapter, we have discussed the practical aspect of Sikhism to maintain peace which is the manifestation of spirituality. We have analyzed it in the context of problems that confront humanity in the present age. It is mentioned here that religious violence is emerging as the main source of unrest. It creates many obstacles in the welfare of any community or nation. In contrast to it, we have analyzed the Sikh view of militancy. The purpose of taking this approach is two-fold. First to understand the nature and characteristics of Sikh militancy and simultaneously arrive at solutions for world peace. This chapter is further divided in sections: God as Warrior ; Guruship: The Growth of Militancy ; Khalsa: The Master of Sword ; Religious Antagonism: The Sikh Perception; Exclusivistic Truth Claims and Sikhism ; Sikhism and Non-Violence ; Dharam Yudha: The Sikh Viewpoint and War Ethics: The Sikh Perspective. All these sections project the experience of Sikh tradition to maintain peace. Moreover it has significant scope to solve present world problems.