

HISTORICAL PERSPECTIVE OF-SIKHS AND CURRENT SIKH ISSUES

Chapter—11 (Part 2)

Divine Guidance as contained in Guru Granth Sahib-

The Divine guidance as contained in Guru Granth Sahib is the independent and direct Divine revelation. It is the Divine message of God, the Almighty to the entire humanity for this space age through Sikh Gurus. They proclaimed that they convey the divine ord to the mankind under the commandments of God, the Almighty. It has no connection with any other religion, faith or system. The previous religious practices, rites and rituals, which did not reach or preach the Name of God, have been rejected in it. The founder of Sikh religion Guru Nanak Dev, had his own highest Divine emotionalism and exalted mental vision beyond the conception of other religions and so had the other Sikh Gurus, who had the same divine spirit. They had the audience with God to spread the Name of God under His Divine will to convert the self centered egoistic mind to God tuned of the higher consciousness. The Divine proclamations of Sikh Gurus themselves establish Sikh religion to be the direct Divine revelation, original and independent, for the entire mankind through Sikh Gurus of the Divine message of Truth, Name of God and pious deeds as revealed. It has nothing to do with Hinduism or any other religion. Three basic features of Divine revelation in Guru Granth Sahib are:

1. Fatherhood of god One and the only one: formless, unborn and self-illuminated, the creator of the entire creation, whose light shines in all, whose will prevails over all. His worship and meditation alone, the Name of God to be imbued in Mind, which burns ego, eliminates vices and inculcates virtues; Grace of God unites the man with Him; love between man and God.

2. Brotherhood of Humanity

Human race is one; equality of the entire mankind; dignity of every individual. No discrimination or distinction on caste, creed, sex or any other ground, love between man and man, selfless service of humanity.

3. Truthful Living

Truth is above everything but higher still is truthfulliving, virtues to be inculcated and vices eliminated, social responsibility to society and service of mankind.

The mode of daily routine is :

1. To meditate in the Name of God
2. To earn by labor with honest means
3. To share earnings with the needy

(Nam Japo, Kirt Karo, Wand chhako)- Guru Nanak

- To worship one and only one God
- To understand and act upon

Gurbani (Hymns of Sikh Gurus)

· To keep the appearance of Khalsa (To take Amrit of double edged sword, to keep uncut hair, beard and turban on head and the five Sikh emblems in Sikh code of Conduct.) (Puja Akal Purakh Ki, Parchaya Shabad ka, Didar Khalsa ka)- Guru Gobind

Singh. The Divine message of Truth, Name the God and pious deeds, as revealed by God the Almighty through Sikh Gurus for the entire humanity is contained in Guru Granth Sahib. The Name of God burns ego, eliminates the vices and inculcates the virtues in human mind and enables one to lead a truthful living. It satisfies the developed scientific and juristic mind of today. It leads the man straight to humane aim without involving in verbose theorizing and useless rites and rituals. One God- One Race-Divine teaching of Guru Granth Sahib- "The entire mankind is partner in God's grace, who sees alien to none, being the creator of all" GG 97 "By Guru's grace, see all with one eye as in every one, the same light of God is contained." GG 599 "Gathering the body of five elements, God infuses in it, His own immaculate light and has created the creation. God is all pervading. There is no other second, God is contained amongst all: GG1297

"Recognize, the human race as one, worship that one god alone, who is the supreme Lord of us all. It is only His form and His light that is diffused in one and all" (Guru Gobind Singh) "All men are the same and it is through error that they are seen different. All men and women are endowed with the same eyes, same ears, same body and the compound of same elements. They are all of one form. One God made them all and they all sing of the same Supreme One." (Guru Gobind Singh) virtuous deeds a must:

"He who eats, what he earns through honest means and gives in charity something, alone knows the True way of life;" GG 1245 "Cruelty worldly love, avarice and wrath are four streams of fire, besides egoism which is the chronic disease and source of all other vices. Emancipation can be obtained by cleaving to good deeds. In the body is the fire of desire which is quenched with Name of God." GG 147 "Then alone becomes stable this wobbling mind if the man does and practices the deeds of the true way of life." GG 1344 "If thou desirest thy good O man perform virtuous deeds and remain in humility." GG 465 Fatherhood of God-Meditation in God's Name- There is one and the only God, (unborn, formless and self-illuminated) who is the creator of the entire creation, its sustainer and destroyer, who should be only worshipped by meditation in the God's Name, the divine essence of God. The name of God is the nucleus of Guru Granth Sahib, which is the remedy of all the ills. The total involvement of mind in God's Name continually abides God in the mind body and soul, enabling the man to feel the presence of God, not only in himself but in everything as God is present everywhere. It burns ego, eliminates vices and inculcates virtues for truthful living in Sikh way of life being called the way of God. Submission to the will of God, being pre-ordained, is a must and no one is beyond that will and God's commandments. The narrow egoistic tendencies are converted to the God-tuned higher consciousness. Human body is attained by the will of God on the basis of pious deeds alone while unity with God is possible with the grace of God, which is earned by meditation in the Name of God, so as to make the mind, abode of God and doing pious deeds besides the selfless service to the humanity and remaining in the company of holy men and in holy congregations. In fact it is by his own efforts that one brings him nearer or takes farther from God as He notices the good and evil deeds done. Those who meditate in God's Name, by silencing their minds, are emancipated and glorify their faces with honor in this world and the next, besides emancipating those who come in to their contact. The human life is therefore very precious as it is in this life that man can unite with God by meditation in God's name as all other things are of no use. In fact the purpose of the

human life is to be united with the creator, the true one. Truthful and pious deeds are a must to successfully become God tuned. Ego and name of God can not co-exist as where there is the Name of God, there can be no ego, while where there is ego, there can never be the name of God. Guru who has the communion with God and knows the reality of God, can only provide the Divine knowledge as to the creator and His creation, on the basis of which, the seeker of truth, can unite with God by bringing in to practice that divine methodology. All the Sikh Gurus, in their Divine hymns enlightened the mankind and dispelled the darkness of ignorance, which God himself revealed to them for the humanity. That Divine spirit is contained in Guru Granth Sahib which is therefore the eternal Sikh Guru. The Divine knowledge and the methodology to unite with God is contained therein, which can be obtained with pure heart and the unflinching confidence as to Truth, contentment, Divine wisdom and the Name of God. Even if there is light of hundreds of moons and thousands of suns, still in such a light the human mind remains ignorant and in dark as to the Divine light. Guru's Divine thought is essential for emancipation and Divine understanding and no one can be God tuned without the Guru's Divine light, without Guru, (which in Sikhism means Sikh Gurus and Guru Granth Sahib). Emancipation is not possible and realization of truth is not possible without the Divine guidance of the Guru as Guru's word wells up the light of spirit within, which cultivates the pure state of self realization leading to unity with God. Sikh Gurus declared: "Meditation in the Name of God is the essence of all the worships and penances! (GG 661) "Hindus study the Vedas and ten Purans compiled and composed by scholars and reflect the Vedas without the Name of God, there can be no emancipation. GG 662 "Amongst all there is light. That light is of God. By His light the light shines within all the souls" GG 685 "The mind is in the body and in the mind there is True God and meeting with True one, the mortal is absorbed in Him" GG 680 "They in whose mind is one formless God, possess all the virtues, and meditate on True one, He who does the deeds in God's will, is absorbed in the Truest of the true." GG 905

"Practicing the pious deeds the man obtains True peace. Bereft of Name of God how can man be emancipated" GG931 "Without True Guru and so long as one reflects not on the Name of God, the virtues cannot be obtained." GG 936 "When human light blends with the supreme light and the union of wisdom is affected with universal wisdom, then mortals killing instinct and egoism depart and skepticism and sorrow affect him not." (GG 21) "By virtue of good fortune and deeds done in the past, the mortal has come in the world and is now doing good deeds for his future mode of life. (GG95) "Subject to the natural law, the man comes and subject to natural law he departs. From mind's desire he is sprang and in the mind's desire he is absorbed. The Guru word is emancipated and fall not in to entanglements. He ponders over the Divine word and is delivered through Name of God. (GG 152) "Getting recorded the time of death men come in to the world and cannot stay longer. They should therefore embrace God's meditation and abide in God's sanctuary. (GG 153) "Through religious rites God can not be won over. Through recitation of religious texts His work can not be ascertained. Eighteen Purans and four Vedas (Hindu scriptures) know not His secrets (GG 355) "Hindus study the eight and ten Purans, compiled by scholars and reflect upon the Vedas but without Name of God, there can be no emancipation." GG 662) "Through the support of Name of God, this mercurial mind sits in its True home and enshrines love for the True Lord and then the

creator of Himself unites one in His union. (GG938) "If one remains dead in life, then understands he everything and within his mind realizes the presence of God, who is merciful to all." (GG 940) "Whatever is written on the forehead by God. That no one can erase, what ever is written that comes to pass. He alone understands it on whom is God's Grace. (GG 1403) " May all the knowledge be burnt , save alone, the Lord's wisdom. (GG 1413). "From the True Lord God, proceeds the air, from air comes water. rom water God created the three worlds and in every heart He infused His light. All that the perfect God does is perfect. There is no deficiency and excess in it. By such realization by the Guru's grace, one merges in perfect God. (GG 1412)

Full Involvement of Mind in God's Grace-

The great emphasis has been laid to fully involve the mind in the meditation in the Name of God, without its wanderings in the materialistic thoughts. "Those who utter the Lord's Name, merely with their tongue, but cherish it not in their heart, their mind is llured by materialism and like a parrot they utter in vain the Lord's Name ." (GG 920) "Through mere utterance, one meets not God, the Almighty; when by Guru's Grace, the True Lord enshrines in the heart then alone he gets the fruit of nectar, Nam." (GG 491)

"Man utters God's Name, but practices evil and so his mind never becomes pure. Even if such person performs all kind of religious rituals, he does not obtain peace, even in his dreams." (GG 732) "Remaining conscious of God's greatness, evokes love in the heart, wells up the spirit, and silences the mind. The expression of love for God may not even take the form of spoken words." (GG 1256) "Every one utters for the sake of utterance; but without stilling the mind, one can not worship God." (GG 1277) "Due to the doubts and dualities, man's mind wanders in all directions. In a moment, it goes through all the four corners of the world." (GG 277) "In the township of the body lives the mind, which like a child stays not still even for a moment. It wanders due to the allurements of materialism." (GG 1191) Guru Granth Sahib provides the methodology to still the mind to involve it in God's Name. "within dwell on the Guru; with eyes behold the Guru and with ears hear the Guru's word." (GG 517). "The tongue by uttering the God's Name , the ears by hearing it, and the heart by cherishing the presence of God attains the peace and joy. Contentment pervades the heart and duality vanishes where every one sees, beholds God alone." (GG 659) "The man has to surrender his self to the Guru and then cherish Guru's word in his very soul." (GG 919) "One has to live in the Divine will which is preordained and wall of falsehood then breaks and he realizes the true with Divine light.") GG 991)

"He who forsakes remains detached from the worldly allurements within him abides God." (GG 633)

Thus Truthful living and the pious deeds, take to the way of God and abiding the Name of God in the mind take to the grace of God to unite with Him in the life itself.