

# **HISTORICAL PERSPECTIVE OF-SIKHS AND CURRENT SIKH ISSUES**

## **Chapter—3 (II)**

Present age jurisprudence and laws require every citizen of every country to become virtuous and shun evil and to become law abiding. Guru Granth Sahib teachings provide the source and methodology to attain these qualities, to keep the association with holy persons (God –tuned, Gurmukh) and attendance in holy congregation in the Sikh Gurdwara. It proclaims-

"Sadh Sangat is the holy congregation, where everyone loves God and lives to pray and praise the greatness of God." GG 72.

"In the association and company of holy persons and in holy congregation, one becomes good, by acquiring virtues and washing off sins." GG 1313. "Holy congregation provides the Divine knowledge to be close to God, the creator. It enlightens the mind by dispelling darkness." GG 1244.

"Blessed is the holy congregation in which the bliss of Name of God is received and by meeting the God tuned persons, the enlightened and all powerful Name of God is obtained. Everyone whosoever attends the holy congregation get salvation. No filth attaches to the True holy person and with pure mind he meditates on God without materialistic allurements. GG29"

On the other hand-

"self-centered persons are impure and brimful with the pollution of sin of pride and desire, engrossed in the temporary and short-lived play of materialistic entanglements being of no avail in this world and neither in the next one. Their pollution can not be washed without God's Name and they remain miserable and in the cycle of births and deaths. Only association of holy persons and holy congregations can save them to turn to God tuned." GG 29.

"Human body is the highest amongst all the species in the creation of the creator. It is by the God's kindness to have provided the human body with the opportunity to unite with God. By joining the holy congregation one should contemplate over the Name of God as other works are of no avail. In the love of worldliness and its entanglements and allurements, the precious human life passes in vain." GG 12

In the association of holy persons and in holy congregation one eliminates the vices and acquires the virtues by the Name of God which enables one to lead a truthful living.

### **SELF AWAKENING AND INNER REALIZATION**

In the Divine teachings of Guru Granth Sahib, self awakening and inner realization is a must, by which one is able to recognize his own self. He who recognizes his own self comprehends God and the light of the Name of God comes to him. Awakening of mind by self-realization dispels all the dualities of mind. It is the human mind which gets self-realization and awareness by the light of God. In most of the cases, the inner consciousness is suppressed by the outer materialistic affects and until it is freed from it, the false wall stands in between and the mind is attracted to the temporary outer glory and allurements to take the pleasures and happiness, instead of its inner joy and bliss. These outer pleasures do not satisfy the mind as being not the real ones. So the mind

goes and goes in to the fake worldly entanglements, but these can not provide the real inner bliss. The desires of the mind then go on increasing, taking into such a net, out of which it finds helplessness to come out. Its inner consciousness remains suppressed, keeping it far away from awareness. The human being in fact continues acting as if he is without his own mind, awareness and awakening, while imitating others, not using his own mind that what in reality is good or bad and how can he get the inner happiness and bliss. The mind can only regain the power for inner realization and awakening by following the Divine thought and procedure laid down for humanity by divine hymns of Sikh Gurus as contained in Guru Granth Sahib, in the association of holy persons and in holy congregation relying on the Name of God. The outer false wall is then removed. The outer worldly temptations and allurements cease to have any attraction. The real happiness and inner bliss is attained and the mind becomes abode of God and is enlightened. The mind accepts the will of God to be prevailing everywhere. The ego is burnt, vices are eliminated and virtues are inculcated to lead a truthful living with the continuous feeling of the presence of God in the mind, brotherhood of mankind and the social responsibility to the society.

#### ERADICATION OF EGOISM

Guru Granth Sahib teachings enlighten the human mind as to the basic problem of the eradication of egoism from which all the other vices erupt and virtues eliminate. Egoism is a chronic disease but it can be cured by the grace of God, if the mind is attracted to Gurbani, the Divine word of Sikh Gurus. The human mind, when comes to understand and identify the ego within it, that it is misleading it, then it gets the realization of the Divine power, as otherwise devoid of Divine knowledge it remains entangled in useless matters and remains miserable. The Divine thought of Guru Granth Sahib is-

"The Name of God and egoism, both can never remain together at one place." GG 560.

"It is due to ego that God is not known, though it is within the body and soul" GG 205

"God and soul live together but the wall of ego separates them." GG 1263.

"It is with the fear of God in mind that one loses egoism." GG 777.

"Where there is egoism, God is not, where there is God, there cannot be egoism."

GG 1092.

"The man comes to grief for forgetting the name of God, though He created him in individuation." GG 946.

Ego comes in human mind by forgetting the Name of God and it can be burnt by the meditation in the Name of God and reciting Gurbani where by God abides in the mind getting rid of ego and consequently of all the vices which are the outcome of ego and giving place to virtues. The self-centered mind of narrow egoistic tendencies is converted to God tuned of higher consciousness. One will remain in the world but above the materialistic entanglements to worldly desires, just as a lotus flower remains in water but not drenched by it. Just as a duck remains in water floating but not drowned in it.

#### ERADICATION OF VICIOUS AND ACQUIRING VIRTUES

The Divine teachings of Guru Granth Sahib strictly require the eradication of vices and acquiring of virtues. There can be no Truthful living without virtues. To do pious deeds is the message of Guru Granth Sahib, in which the vices and virtues have been described elaborately. The meticulous methodology has been provided to eradicate the vices and acquire the virtues. The Name of God if continually meditated as to make the mind

abode of God, purifies the mind, driving out the vices and inculcating the virtues as God is virtuous. Guru Granth Sahib proclaims-

"In human mind five master thieves have their abode; lust, anger, attachment, greed and pride, who rob the nectar and merits but self-centered mind does not understand this and no one hears the cries." GG 600. If the mind is awakened, then with self realization and remembrance of God these thieves run away and do not enter again. They cannot steal or rob in the enlightened mind as they operate only in darkness (ignorance). "The power, authority wealth, possessions, beauty, caste factors and youth are all cheats and robbers also as they create egoism and diminish the real objects and merits of human life and make the human mind unstable and infirm. These robbers here robbed the world and they not spared anyone's honor." GG 1288.

"Evil, intellect is the drummer, heartlessness, the butcheress, slander in heart sweepress, deceitful warth, pariah woman. (Such contemptuous words have been used for these evils.)" GG 76.

"Desire, slander of others, jealousy are all evils. The mind has to be washed off from such evils and vices and other impurities. Impurity of mind is avarice, impurity of tongue is falsehood, impurity of eyes is to covet others' women, wealth and beauty, impurity of ears is to hear slander of others." GG472

All the evils and impurities flourish in the mind and these have to be washed off from the mind by the mind itself, which can be so done by meditation of the Name of God, by the recitation of Gurbani, the word of God continually as to make the mind abode of God. "Those who are imbued with the love of the Name of God have no load of evils and impurities in their mind." GG 22.

"To weed out evil wickedness and sins one has to meditate on the Name of God." GG 22.

"When God's arduous service and control of evil passions become guides, then does the heart lotus bloom and honey trickles." GG 23.

"Vanish evils from the mind, God, the true one shall grant Truth." GG 22.

"Renouncing lust, wrath, deceit, moral sins, clasp the true Name of God in heart." GG 436.

"Truth is the medicine for all. It removes and washes away the sins." GG 468.

"If instead of washing the stone God, one washes his mind, his filth shall be removed, his soul shall be cleansed and he will get deliverance." GG 474.

"By heartily repeating the Name of God, man's mind receives the treasure of real divine knowledge and supreme bliss." GG 505.

"The five wandering thieves are held, mind's egoism is stilled. Sinful seeing and evil intellect flee away from God's divine knowledge after the elimination of the vices, virtues flourish." GG 1291. VIRTUES

The main virtues are truthfulness, contentment, righteousness, mercy, kindness, modesty, sincerity, good deeds, pure intent and mind, faith in God, service of humanity, God's admiration, surrender to God, wisdom. virtues have elaborately been defined in Guru Granth Sahib. Purity of mind is attachment to the true Guru, Purity of eyes is to see not another without God; purity of tongue is to taste and drink the Lord's elixir. The organs of the human body should be used in the way of God, who has provided them.

All those virtues and purities are inculcated with the meditation in the Name of God and abide in God's Name in one's mind. The virtuous life is indeed Truthful life, which Guru Granth Sahib presents to the humanity to adopt it. Human mind, which has been made an abode of God, would remain under the will of God and would opt for virtuous and pious deeds. The conscience will distinguish the evils and virtues. The vices and impurities can never enter the mind which stands enlightened. However, these may again try to enter it if they find the enlightenment of the mind dim. It is a regular process to keep the mind shining with God's light. However, once the mind is set in the frame of awareness, then it would itself try to remain so due to its inner happiness and bliss. Truthful living in the Sikh way of life, with pious deeds would continue during one's life span. The mind, body and soul would be the permanent abode of God, enabling the soul to unite with the creator. The message of Guru Granth Sahib, of truth, the Name of God and pious deeds, if earnestly acted upon would be the sure guarantee to lead the virtuous and truthful life throughout, in the way of God, with the inner happiness and the bliss.

### SIMPLE LIVING AND HIGH THINKING

The Divine thought of Guru Granth Sahib requires the simple living and high thinking under the higher moral and ethical values, which elevate one spiritually, morally and socially, and are considered to have something of special value to the rest of the world; being for the present age, capable to solve the problems of the modern man, having fullness of truth, in which clear guidance has been provided to forbid the temporary allurements of worldly desires and entanglements.

#### NO FASHION: COSMETICS, JEWELLERY AND DIAMONDS

Guru Granth Sahib contains the Divine Truth-

"If one would indulge in collection of and wearing of jewellery pearls and diamonds, and would bring hankering and crying for more and more what to say of peace and inner happiness." GG 700.

"If one gets indulging him in such like poisonous activities, artificialities, and temporary pursuits, then his mind would never get contentment and bliss and rather wither away in despair and depression." GG 279.

"One would repent for useless bodily gratification with fashions and ornaments at the time of his death to the court of God bearing it all behind in the world as there; he would be judged purely on merits of his deeds, good or bad, whatever it might be." GG 470.

"In this precious human life, the aim is to unite with God. If it is not achieved, then accursed is the food, clothing, sleep and body itself. The egoistic living with pomp and show is a great hindrance to fulfill their own, which keeps the mind wandering and astray, rather than to concentrate on the remembrance of God." GG 796

#### NO INTOXICANTS

Intoxicants are totally forbidden in Sikh way of life. Some Sikhs mistakenly think that perhaps only tobacco smoking is prohibited as it is one of the violations-Kurahaits. But all the intoxicants are forbidden in Sikhism. There are Divine Hymns in Guru Granth Sahib which prohibit alcoholic drinks. "Alcohol even if prepared from Ganga Jal (which was considered to be pure in Hinduism) is a bad thing to drink which deprives a

human mind of its control and causes depression. only loses one's control of faculties, forgets God. Alcoholics would be punished in God's court. GG 1293

As to smoking of tobacco, it is a violation. " People smoke and keep chewing betel nuts for pleasure and thus waste their lives. They do not remember God and the angel of death punishes them." GG 726 "Kuttha meat (Halal), tobacco, Alcohol, charas, ganja, tarri, topi, -- ---should never be consumed by Sikhs." (RehatName Bhai Daya Singh)

#### NO WORLDLY DESIRES

The Divine teachings of Guru Granth Sahib require no worldly desires and rather death in life itself. "The desires free mind from the fear of God, a person enjoys Divine knowledge and shall not feel hunger again" GG21.

"The conquest of mind is the conquest of the world itself." GG 6.

Whosoever overwhelms his mind he realizes death in life. Through His grace, the gracious Lord is recognized. The mind becomes stable if man does and practice the deed of the true way of life. Lust, wrath, materialistic entanglements and worldly desires bring defeat, defame and mental disturbance, while Truth, contentment, kindness, faith in God and all other virtues lead to success, peace of mind, happiness and honor. Awakening of mind by self restraint and realization and the Name of God dispels all the dualities and evils. The mind becomes desire free and above temporary worldly allurements, inculcating the virtues to lead a truthful living.

#### GENERAL CONDUCT DICTUMS

In Guru Granth Sahib, general conduct dictums have been provided, which are of higher moral and ethical values. "No amassing of wealth"

"The amassing of wealth has been forbidden that the wealth can not be collected without committing sins and it cannot accompany at the time of death." GG 417. "

"Many have died crying for wealth and property, but it goes along with none." GG 935"

"One should not always be after money as it is like a serpent which has taken the world in its fold, though it eats that very person who collects it."

#### NO AGGRESSION

"Aggression over others' rights has been made a religious violation, a swine for Muslims and cow for Hindus." GG 146.

#### NO CORRUPTION

"The corruption and injustice cannot be tolerated as these are worst type of impurities. Those who suck the blood of others can never be pure as even the garment is polluted and stained with blood." GG 140.

#### No Falsehood

"Falsehood in one's conduct though appears to be sweet like honey but it drowns the man. One who indulges in falsehood gets the reputation of being false. All the liars shall obtain, what is altogether false.

#### No Ill speaking

"Impurity of ill speaking pollutes one's mind and brings daily disgrace."

#### No Discourtesy

"By uttering harsh words to be rude, man comes to grief. To speak with discourtesy to others, makes one's own mind and body discourteous." GG 473

No Deceit or hypocrisy "The deceitful and hypocritical is excessively linked with worldliness."

No Foolishness "Whoever is fool, sees not with his eyes. His language gives not pleasure and he understands not what is told to him. Intoxicated with vices, he quarrels with the world."

No Greed

"Greedy person is not liable for trust."

No Impurity

"When the mind is impure, then the body is impure and impure becomes the tongue. With false mouth man utters falsehood. How can he be pure?"

No cruelty, avarice and wrath "Cruelty, worldly love, avarice and wrath are the four stream of fire. By falling in to them, the mortal is burnt." No worldly Attachment "The love of worldly attachments is all entanglement."

No Mammon Worship

"False is the friendship of the mammon worshipper and false is its very foundation."

No bad to others and good to himself "One should not say bad to others. One should not consider himself to be good and others bad."

No Enemy and stranger

"There is no enemy and no stranger in this world as every one belongs to the same brotherhood."

No Fasting

"By not eating any meal one causes distress to his own body."

No Excessing eating

"Accursed is such a life wherein man distances his belly with the excessive eating."

Guru Granth Sahib exhibits the higher moral and ethical values and to be brought in actual practice, to have the inseparable affection, for Sikh Gurus and God, the Almighty, to have the love between man and man and total equality of mankind; to eliminate the vices and acquire the virtues with truth, the name of God and pious deeds and to achieve the aim of human life to unite with the creator. It practically develops the higher consciousness and transfers the control of mind from narrow egoistical and self-centered mind to God tuned, to live under the will of God. It enables to create harmonious mutual understanding to maintain universal peace, wherein problems of poverty, suffering, egoistic conflicts can be solved with man's correct perceptions of equality and dignity of everyone. Man is blessed with the light of reason and discrimination and it teaches its use in the right way, honoring the will of God, bringing honor to him in this world and hereafter. Moral activity is the source to spiritual growth to be flourished from the association of God-tuned persons and continual remembrance of God throughout one's span of life, thereby acquiring self control, humility, kindness, mercy, forgiveness, contentment and selfless service to humanity to be applied in all activities of life. world is the creation of God, with His light in every thing, to practice righteousness. Man, being the superior from other species is capable to unite with His source of light by understanding the will of God and acting upon it with the making of his mind, abode of God, the methodology of which is provided in Guru Granth Sahib to carry out the will of God through truth, the Name of God and pious deeds. It does not

limit the attainment of Divine knowledge to be the end of all. It emphasizes that, after having achieved the divine knowledge one must carry it out and live in the activity for service of humanity and discharge the moral socio-political responsibility with higher ethical values. The realization of truth is to be the means of truthful practical living and solving the problems of the mankind with honest approach without selfish motivations. The Sikh way of life in accordance with Divine teachings of Guru Granth Sahib, is the honest house holders life and to live in the world in the normal way with the endeavor to attain the higher consciousness without entanglements in temporary alluring materialistic attractions and rather leading a worldly desire free life in the world, as the lotus flower remains in water, but still above it. The Sikhism gives a message of love and peace to the world. The pious relationship of man and God and between man and man is based on love and peace; the first with the creator and the other with creation of that creator. John Clark Archer has rightly remarked: "The world today needs the message of Sikhism of love and peace." The American scholar HL Bradshaw rightly asserted:

"The Sikh religion is the religion for the present space age and is truly the answer to the problems of modern man." According to the eminent scholar of religions, CH Pen, "Guru Nanak had brought a practical religion. Guru Nanak had understood, the basic knowledge, which had not been understood by other reformers. Only that religion can survive which teaches practical way of life (as Sikhism) and not that how to flee from the worldly affairs." Guru Granth Sahib teaches practical Sikh way of life. That is why its Divine thought contains all the values needed for a practical way of life. Jurisprudence and laws are to deal with the practical way of life and code of conduct for the society to deal with its interse problems, in harmonious way with a sense of coexistence inspite of divergent religious, social, economic and political set ups. In Guru Granth Sahib, all the basic requirements to all these aspects have not only been casually referred to but rather have been elaborated with Divine logic and Truth, enlightening the human mind with word of God. It is thus the Divine guidance and source of the present age jurisprudence and laws.