

HISTORICAL PERSPECTIVE OF-SIKHS AND CURRENT SIKH ISSUES

Chapter—3 (III)

Present age jurisprudence and laws are to ensure Truth and truthful living. Guru Granth Sahib, is the Divine source of Truth and truthful living, wherein these have been given the supremacy over all other matters. Guru Nanak, the founder of Sikhism himself proclaimed:

"Truth is higher above everything but higher still is truthful living." Rightly remarked, the eminent scholar of world religions, Dorothy Field :

"The religion is one which should appeal to the occident mind. It is essentially a practical religion. If judged from the pragmatic point of view which is a favorable point of view in some quarters, it would rank almost first in the world. Of no other religion, it can be said that it had made nation in so short a time." (The Religion of Sikhs, London, 1914) Guru Granth Sahib proclaims:

"One is truthful if truthful are his actions truthful living, truthful heart and truthful utterance." Humility and sweetness are the best of all merits." GG 470

"Meditation in the name of God develops truthful conduct, helps discipline, worship and penance." GG 113

"Without Truth how can there be truthful conduct" GG 1285

The Name of God is the basis of truthful living as if one Imbibes the Name of God in his mind, then his ego is burnt, vices are eliminated and virtues are acquired leading to truthful living under submission of the will of God. Truthfulness has been defined, with its parameters in Guru Granth Sahib-

"Then alone, the man is known as true, if truth be in his heart; His filth of falsehood departs and he washes his body clean. Then alone, the man is known as True if he bears love to the true ; when the mind is enraptured on hearing the Name, then he obtains the door of salvation. Then alone, the man is deemed to be true, if he knows the true way of life; preparing the body field, he puts in to it the seed of the creator. Then alone is the man deemed to be true, when he receives the true instructions. He shows mercy in living beings and gives something in charity. Then alone is the man deemed to be true, when he abides in the pilgrimage station of his heart; He takes instructions from the Guru and sits and abides according to His will. Truth is medicine for all and it removes and washes away the sin; Nanak makes supplication unto those, who have truth in their life," (GG 468- Guru Nanak)." In Guru Granth Sahib, the source of truth is God, the Almighty:

"Thou alone art the True Lord, who has diffused the absolute truth. He to whom thou givest, receive truth and he then practices truth. Truth is obtained by meeting the True Guru, in whose mind truth abides; the fools know not the truth, being self willed, they lose their life. Why have they (such persons) come into the world?" (GG 467, Guru Nanak) "True is the mark of the Grace of God, all wisdoms are false." (GG 467, Guru Nanak)

Virtues and Humility have great significance in Guru Granth Sahib- "If thou desirest thy good, o man, perform virtuous deeds and remain in humility." (GG 465, Guru Nanak)

"Name of God is with the pious persons." (GG 530)

Thus in the Divine teachings of Guru Granth Sahib, 'pious deeds' are a must which include virtues and excludes vices. These also declare that true way of life makes the mind stable which otherwise remains roaming. "Then alone becomes stable this wobbling mind if man does and practices the deeds of the True way of life." (GG-1344)

"The mind in a moment flies to sky and in another moment sinks to the underworld. It is released only by contemplating 'Name of God' by Guru's guidance." (GG- 1344)

"Reflecting on 'Name of God,' man's mind is accustomed to serve others. Stilling one's ego man is deemed to have practiced worship, penance and self mortification." (GG 1343)

"Whosoever, overwhelms his mind, he realizes death in life. Through His Grace, the gracious God is recognized." "One should rest his mind on the true riches of Divine knowledge and meditation and ought to remain attained to the one God." GG 1332

"He who eats what he earns through honest means and gives in charity something alone knows the true way of life." Cruelty, worldly love, vice and wrath are four streams of fire, besides egoism which is the chronic disease and the source of all other vices. Emancipation can be obtained by doing good deeds. In the body is the fire of desire which is quenched with the Name of God.": GG 147

"One has to renounce sexual pleasures, wrath, falsehood, calumny and forsake worldly valuables, and dispel pride and put aside the lust, and leave worldly love, eschew self adoration, egotism and affection, and embrace love for the omnipresent Lord and abide God in one's mind through Gurbani and get absorbed in the Name of God." GG141

In Guru Granth Sahib, affection for God, the creator is very pertinent.

"O, my mind entertain such affection for God, as the lotus has for water. O, my mind, enshrine such love for God as the fish has for water. O, my mind, cherish such an affection for God, as the pied-cuckoo has for the rain. O my mind, such love then bears for God as the water bears for milk. O my mind bear such love to God as the Sheldrake has for the sun." The affection and love between man and God is to be inseparable and permanent and the importance of Guru is very pertinent: "Without the Guru, Love springs not, and the filth of ego departs not. He who recognizes God within himself is pierced through with His Name and satisfied. When a man understands his own self through the Guru, what more is left for him to do or to get done. Why speaking uniting with the Lord, those who are already in union with Him, they are satisfied by receiving the Name. There is no other second shelter. Self-willed astray person goes amiss. The deluded one has no place of rest. without the Guru, none shows the right path. The spiritually blind continue coming and going. Having lost, wealth of divine comprehension, man departs defrauded and pillaged. Mammon deludes with its illusion." GG 59-60

Mere talking and reading of books is not sufficient to attain the goal: "By mere, talk, we are not saved, nor by reading the load of books. Without God's service and affection, purity of the body is not procured. If man forgets not the Name, the Guru shall unite him with the creator. If we meet the perfect true Guru, we obtain the jewel of thought. By tendering our mind into our Guru, we attain the love of the Omnipresent Lord. We obtain the wealth of salvation which is the obliterator of demerits. Without the Guru, divine awakening is not gained, without Guru's word, divine comprehension and

meditation are not obtained. Hope and desire, which allure all, are stilled by the Guru, whose word is true." GG

In Guru Granth Sahib, the nucleus, is the Name of God, (one and only the one, formless, unborn, and self-illuminated, creator of the entire creation, its sustainer and destroyer). Meditation in the Name of God, so as to imbibe it in one's mind, burns egoism, eliminates vices, and creates virtues. There has to be total submission to the will of God. There is no place for the numerous gods, goddesses, and incarnations of God and their worship in idolatry. Total belief has to be in Guru Granth Sahib and its Divine teachings. There is no place for the religious scriptures which are considered to be not reaching or preaching the reality of God and rather are concerned with only the three qualities of Maya and Materialism, leading the man to blind deeds. Humanity is of one race and of the same brotherhood, Without any distinction between man and man on the basis of caste and creed and dignity of each human being has been stressed. There is no place for the division of mankind. In Guru Granth Sahib, social responsibility has been given a great significance leading to selfless service of humanity. One is not to secure justice for himself alone, but for all other victims of injustice. One is not to assure the implementation of the basic human fundamental rights for himself alone, but for all others, whose such rights are crushed. These are not only empty slogans but some Sikhs Gurus gave their supreme sacrifices and some exhibited excellent heroism in battlefields, whatever was the need of the time, followed by thousands of their Sikhs to secure justice, protect the human rights, particularly the freedom of religion, when the tyrant Mughals were out to convert Hindus to Islam, though they, themselves were against the teachings of Hinduism but it was for the freedom of religion for all and everyone and against the forcible conversions. So much importance was given to selfless service to humanity, that in Guru Granth Sahib it was proclaimed that it earns the grace of God and salvation and that love between man and god; between man and man and the peaceful coexistence of religions is a must. All the basic features of the present age jurisprudence and laws are elaborated with Divine sanction and logic in Guru Granth Sahib which is a revelation of God to enlighten the humanity in this present age, so termed as word of God as proclaimed by all the Sikh Gurus, whose Divine Hymns are contained therein, that they have revealed as commanded by God, the Almighty. If the humanity is made to understand it and to act upon it, then the world may become crime free and law abiding itself, without any aggression over the rights of others in any respect, whatsoever, without any discrimination between man and man and woman with a sense of individual equality in every respect, without any restriction over the freedom of religion and worship, without any restraint over any fundamental basic human right in any regard, without any worldly desires and materialistic temporary allurements, without any corrupt means to amass the wealth which accompanies none.

There would be no hurdles for the real democratic rules, socialism and secularism. Rather earning by honest means and sharing with the needy will be the Divine rule. Love will replace the hate, selflessness the selfishness, humility the ego, service of the others to vested personal interests and the virtues to vices.

Punishments provided by the law for its violations and crimes can never be as effective as the Divine Dictums. The Divine teachings of Guru Granth Sahib of high moral and ethical values have the potential to set the wrongs right in every aspect, with the Divine sanctions, commitments and convictions. The human mind needs to be enlightened with

its basic features of Fatherhood of God, Brotherhood of mankind and Truthful living and the Divine dictums relating there to. Laws are merely the codes declaring the rights and responsibilities of the individuals and the state in different spheres to be made applicable by the courts and the violations and crimes to be punished, as provided herein. These are emanable to change in accordance with the change in the social set up and in the norms as adopted by the society but only to little variations. Similar is the position of the political set ups adopted by the people for their self government. The basis and fundamental rules and the source of laws as to the higher moral and ethical values based on the Divine dictums and sanctions are however permanent and remain the guiding principles for the legal jurisprudence, for which there is the convincing Divine logic, commitment and conviction for the humanity. The basic fundamental human rights, human individual equality without any discrimination on any ground whatsoever, freedom of religion and worship, freedom of expression, equal protection before law, no aggression over the rights of the other, earning by honest means and sharing with the needy, social responsibility, selfless service of humanity, truthful living, socialism, secularism and democracy, are based upon the three Divine pillars of ,Fatherhood of God, Brotherhood of mankind and truthful living, which have been elaborated in Guru Granth Sahib, as discussed above and to which no one can disagree, as being the Divine Truth. All these basic principles in this present age find mention in all the constitutions of the civilized countries of the world and any law in its violation is to be declared unconstitutional and void. It is thus obvious that Guru Granth Sahib is the Divine source for the present age jurisprudence and laws. One who gets the understanding of the Divine thought of Guru Granth Sahib, becomes law abiding and there is no need of any other education or persuasion to him in that respect and rather any other person who comes to his company will become like him. The Divine teachings of Guru Granth Sahib to do good deeds and inculcate the virtues to lead a truthful living by burning egoism and eradicating the vices create the inner conviction and rather the zeal to live up to these higher Divine moral and ethical values, which have been elaborately discussed with the Divine logic. Though Guru Granth Sahib mostly deals with spiritual and religious matters, but it also advocates, pious deeds, Truth and truthful living and rather teaches the entire Divine way of practical life as a whole. Its Divine message is complete in all respects. The laws also concern with the situations and problems of individual, social, political and economic set ups and the practical life, to be enacted by the people for them through their representatives. The Divine source of the present jurisprudence and laws is thus Guru Granth Sahib, which is a Divine guidance in all the matters to the humanity in this present space age.

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