Chapter 5

DHRAMA AND MUKTI

*Dharma* is the highest metaphysical truth (satyam). Indian commentators have explained it as denoting an act which produces the quality of the soul called apurva, the cause of heavenly bless and of final liberation. In ordinary usage, however, it has a far wider meaning than this, may denote establish practice on custom of any caste or community.

One of the six systems of Indian philosophy, the purvamimansa, expressly professes to teach *dharma*. The special manuals of the sacred law, of which the code of Manu is the most familiar example are called 'Lawbooks' or *Smrti*, records of tradition. When looked at from conceptual standpoint, the prerequisite for *dharma* simply refers to the law or *Rta* and is therefore, the forerunner of the concept of *dharma*.

Etymologically, the word 'Dharma' has been derived from the Sanskrit word 'Dhir' which means to maintain, support or sustain when taken as bestitude it means a way of life from the high standard of character and conduct which one may have reached previously. One must consolidate one's mental, moral and ethical gains. Thus *dharma* is duty to oneself. Though taken by great thinkers to be an inward and spiritual law of duty, it is also taken by many to mean the upholding of outside social rules, such as the system of caste, which is now rapidly fading away in India.

"Dharma is also taken as law or rule in connection with the numerous ceremonies in orthodox Hindu life. There are detailed directions regarding how to pray, to perform *puja* (devotional submission) and *yajnas* (sacrificial ceremonies) to obtain specific results. These are held to constitute a whole science for dealing with the unseen world (*adrishta*) and unpredictable fate. The yogi however generally renounces these and proceeds to the full use of his own
powers of mind, through concentration, meditation and contemplation. The Vedantic yogi goes to the limit in this respect; renouncing all material and egoic goals, he seeks only Brahman and turns his back even on heaven."—1

"In Buddhism dharma appears as 'Dhamma'—the law or way of life prescribed by Buddha as leading to nirvana."—2

The concept of 'dharma' is fundamental to Hinduism especially to Sikhism, as it is believed that it is only through the pursuit of dharma that there is social harmony and peace in the world. The pursuit of Adharma (path that rejects righteousness) leads to conflicts, discord and imbalance.—3

The saying 'Dharmant Dharmah' means dharma sustains the world and it is that which holds the world together. It is duty performed with righteousness, with discipline, moral and spiritual excellence. Varnasharma dharma is fundamental to Hindu belief and includes the duties of the various occupations, orders and classes (varna) and the duties on the four stages (ashramas) of one's life. It enjoins that each person’s dharma or duty depends on his occupation, position, moral and spiritual development, age and marital status.—4

Unless and until man makes conscious effort to be in tune with law of laws i.e. dharma, all his glories and achievements will lead him nowhere. Dharma alone can restore to him the peace and bless which he seeks. All talks of world peace are meaningless until man learns to find peace within himself. With unrest within, unrest without should not surprise us. This is the sorry plight of man in the present century. What is necessary, therefore, is the proper understanding of dharma in the three-fold aspects; duty, virtue and religion. Everyman ought to be conscious of his duties towards his fellow beings, towards his country and towards humankind in general. Secondly there should be positive aspiration to lead an ethical life, cultivating more and more virtues; and discarding, with an effort of will and practice, the vices and evil that have some how become associated with us. Finally, a correct understanding of religion —
free from all narrow, biogated and fanatical ideas should be developed, and a cosmic outlook should be cultivated. Manu proclaims, "Dharma eva hato hanti, dharma raksati raksitah, tasmad dharma na hantavyah," Dharma, being destroyed, destroys everything; and being preserved, preserves everything. Therefore, dharma should not be destroyed. Indian mythology—as also the religious literature elsewhere is replete with stories which drive home this truth.

The goal of human endeavour is to gain a state where we can accept pleasure or pain with calm and composure. Dharma, or righteousness, is the stable condition which gives man perfect satisfaction. It helps him to gain salvation as well as peace and happiness on earth. Though dharma leads to moksa, the two are distinguished as the means and the end. In the enumeration of the four ends of man (purusartha) dharma, artha (wealth), kama (desire), and moksa (salvation), the two are distinguished. The rules for gaining salvation constitute the moksha dharma. In the narrower sense, dharma means the ethical code as distinct from the religions, though it has also the freedom of the soul in view.

Apart from certain general principles, like compassion, honesty, non-violence etc. Dharma is relative and dependent on the conditions of society. It has always a social implication. It is the bond which keeps society together. If we do not preserve dharma, there would be social anarchy, and wealth and art will not flourish. Dharma develops the solidarity of society. It aims at the welfare of all creation. Whatever is not conductive to social welfare, or what you are likely to ashamed of doing, never do. According to the Mahabharata, the sum total of duties is contained in the maxim, "Thou shall not do to others what is disagreeable to thyself." The caste duties are ordained on account of their instrumental value. "To support the state by force and not shaving one’s head is the duty of Kastriya. Of course, the really moral virtues are regarded as superior to the caste functions. Truth, self-control, asceticism, generosity, non-violence, constancy in virtue-these are the means of success, not caste nor family. "Virtue
is better than immortality and life. Kingdom, sons, glory, wealth, -all this does not equal one-sixteenth part of the value of truth."------7

_Dharma_ is not conceived in any hedonistic spirit. It is not the mere satisfaction of desires. Accumulation of pleasures cannot give us true happiness. The desire of happiness does not cease by the mere enjoyment of pleasures. Whatever we get, we try to get beyond. The silkworm dies of its wealth. Nothing finite can satisfy the hunger for the infinite. It may be necessary for us to suffer for the sake of _dharma_. True joy entails suffering. Discontent is the spur of progress. We should control our minds and tame our passions. When we become purified in heart and possed of truth we are not likely to go wrong for fear of offending men or avoiding pain. The development of this attitude requires discipline of mind and will. In some places extreme asceticism is advocated. Since pleasure and pain are interdependent, the only way of freeing ourselves from them is by the destruction of _trisna_, or thirst.

_Dharma_ according to _Sikhism_ is way of life. As Guru Gobind Singh in the second part of _Gain Probodh Granth_, in an answer to _jivatma_ explains that the practical philosophy of the world is four fold, namely _Raj dharma_, _Bhog dharma_, _Dan dharma_ and _Moksha dharma_.—7 _Raj dharma_ means a ruler should rule in a just and honest manner. As Guru Nanak Dev once said to Emperor Babur to release the prisoners he had taken in capturing Saidpur and reminding him of duty to rule with justice. In the same manner all the subjects (citizens) should also perform their duty honestly whichever is assigned to them. The _bhog dharma_ implies the pursuit of wealth, _artha_, earthly love and _kama_. _Dan dharma_ means to help the poor or others. _Moksha dharma_ means one should attain _moksha_ (mukti / salvation). _Sikh_ teaching is that the four _dharmas_ should be followed simultaneously, are the same for everyone, and apply to women as well as men. The essence of Sikh teachings on the matter is that all human beings should decide their lives to the one God and the service of their fellow human beings regardless of creed, class, country, religion or sex.
Guru Nanak Dev in *Dhanasari-M. 1* writes:

The *Khatris* have forgotten their *dharma* and have taken to the foreign tongue (accepting the foreign tongue against their own mother tongue is a clear sign of slavish mentality and of political subjugation). Their distinctiveness as people is gone through accepting the ways of the foreign rulers. No one regard for one’s *dharma*. Here Guru Nanak Dev is talking about *svadharma*. As in *Bhagvat Gita Lord Krishna* says:

> "Svadharma api, avakṣya na vikampittum arhasi
dharmyad dhi yuddhac chreyonyat Kastriyasya na vidyat."-----8

Likewise consider your own duty, then too you have no cause to quail for better than a fight prescribed by law is nothing for a man of the princely class.

Actually during the period of Guru Nanak to Guru Gobind Singh most of the rulers especially Mughal ruler Babur and Aurangzeb were cruel, unjust, oppressive, tyrant and unlawful. As Guru Nanak says in *Aasa Mahalla-I*:

> "God has protected Khurasan; and brought terror to Hindustan. But, our creator Lord takes not the blame upon Himself, and so has made the Mughal the Angel of Death. Such intence is our suffering, O Lord, and thou feel est no pain? O’ Creator, Thou belongest to all. If the powerful duel with the powerful, I grieve not; But, if a ravenous lion falls upon a flock of sheep, then the Master must answer."------9

Guru Gobind Singh also writes in *Zafarnama*:

> "When the lion brave and bold
Doth shelter one from the nasty foe,
The timid goat, buffalo, dapple deer,
can never his sojourn dare go."------10
"What more forty famished men can do
in a bloody combat of hellish hue,
When a million armed foes pounce
unawares upon them in moments few."——11

Here in this verse Guru Gobind Singh describes the fury of the battle of Chamkore. Ordinary forty men are no match for such a well armed army of numerous religious zealots. But under the guidance of the master they wrought wonders in the battle-field of Chamkore. The defence of the path of Termopale by a small band of Spartans is not more proudly and gratefully remembered than the gallantry which these forty famished comrades of the Guru showed in fighting against heavy odds and helping him to escape unhurt.

Guru Nanak Dev says:
"Oh my Lord, what evil times have come,
Men have faces like dogs that eat carron."——12-

"Kings are tigers and their officials are dogs."——13

In Varmagh Guru Nanak says:

"The Kal-age is a drawn sword. Kings are butchers and justice hath fled. In this dark night of utter falsehood, the moon of truth is never seen to rise. I am bewildered and in this darkness no not the way."——14

One must live a good life in this world, and work for his subsistence. He should not become a burden on society by renunciation and thus poison the very springs of thought and activity. Guru Nanak, after his world tour (Udasis) settled down at Kartarpur and worked on land upto the end of his life.
Sapake Guru Nanak:

*If one singeth the Lord's prase bereft of wisdom; Or converteth his homestead into a mosque to satisfy his hunger, Or being workless, getteth his ears torn to pass for a Yogi, Or becometh a medicant and loseth caste with the world, And though proclaimed as a Guru, beggeth from door to door, Never, O men, should one fall at the feet of such a one. He alone, O Nanak, knoweth the way, Who earneth with the sweat of his brow and then shareth it with others."*---15

About asceticism, sayeth Guru Nanak:

"The more one writes and reads the more is one burnt, The more pilgrim stations one visits, the more one prates. The more one takes to garbs, the more his body suffers thou life, for these were, thy own deeds, And as one starves, one loses taste of the tongue, thy actions the seeds; It is watered by the Name of God in whose hands is the whole earth."---16

"Let all men ponder over it, Ethical conduct is the only true foundation of human life on earth."---17

"By good actions do we find in ourselves the love of God."---18

Sikhism does not regard the world as an illusion. The world is real although the whole of truth about it can not be understood. The Super-Nature (Almighty God) is beyond the comprehension of common man but this does not mean that the Nature is not – existent. Life in this world is very real and it requires a moral code for good individual and social life.
Sayeth Guru Nanak:

"True are Thy worlds, True Thy Universe,
True Thy Lokas, True the forms Thou createst"-----19

A Sikh does not run away from the life of struggle. He never follows the policy of escapism. He tries to live a good life, simultaneously with the efforts to achieve emancipation.

Guru Arjan Dev ji says:

"Meeting with the True Guru one Knoweth the
right way to deliverance, And one gets emancipated
enjoying the manifold joys of the world."-----20

In the views of Pritam Singh Gill, the outlook of Sikhism is characterized by joy and cheer and healthy mindedness. In Sikhism God's name itself is a joy because it does not require any ascetic discipline. Nam-Simran Marag is a way for a common man living a common family life.”---21

If we see the pages of Indian History we will find that whereas Aurangzeb claimed to be the direct descendent of Babur, the first Mughal Emperor, Guru Gobind Singh was the direct spiritual descendent of Guru Nanak Dev, who happened to be the contemporary of Babur. It would thus be seen that the birth of Sikhism, more or less, synchronized with the birth of the Mughal Empire and it crystallized into a new religion. When the latter was at its peak of power and it is at that stage that Guru Gobind Singh gave it the kick which led to its downfall and final extermination.
All the research work done by the ten Gurus in a long period of 239 years, and the message that they had to convey, has been written down in an authenticated volume (Guru Granth Sahib), research work and life experiences made by the tenth Guru has been inscribed in the ‘Dasam Granth’, whereas a human being may change, strike fear, offer a reward or be difficult of access, a written thought is unchangeable, everlasting, universal and unconcerned about physical or social barriers and it can be read, heared, analysed, grasped, accepted or rejected by both the rich and the poor, the high and the low-born, without any restrictions or worldly lures or fear. By passing on the Guruship to Guru Granth Sahib, Guru Gobind Singh established the superemacy of Shabad (the Word) over all the mortals and thus declared Sikhism to be the religion of humanity and not of a particular class, race or country, as all men are born equal and they are free to imbibe the thought embodied in the Gurbani, if they so desire.

The writings of Guru Gobind Singh amply bear out his firm belief in the equality of mankind. For example, in Akal Ustat, he writes:

"Some one is seen as a bairagi and some one as a saniyasi and someone as a yogi or one with continance. Some one is Hindu, some one Mussalman, Again some one is sunni or shiya; All sorts of men are in their birth alike, The Lord of mercies hath all humans made, He feedeth them as well, as giver of food In kindliness; none else excepting Him Performs this task therefore distinctions all Between a man and man are totally false, Being productions of delusion deep. Hence serve the Lord alone Who is the One, The Greatest One, the God of all of us. Creation's forms diverse are His own forms, Since His own light divine pervadeth all."-----22

"That one God is the temple and the mosque, And also is the Puja and Nawaz, And all the humans are one and the same, Though by a strong delusion overwhelmed. Demons and gods and all celestial folk, Hindus and Turks, all races of mankind, That different seem are just the product of distinct geographical environment, Causing diversity in mode of dress. All men have eyes and ears of the same farm; the structure of physique is just the same, Moulded
alike out of the five elements. The Lord God whom we can understand, Is hailed without a uniform in writs such as Puranas, the same is mentioned in the Quran, All sorts of creatures are the shapes, And structures of the One from whom we are."———23

According to Guru Gobind Singh, almost all creatures living and non-living in this world develop out of the Lord and finally merged in that Lord. In Akal Ustat he further writes:

"Just as the sparks in number pass all count Rise from the fire and keeping for a time Apart from one another merge again Into the self same fire, or as the dust In particles is split and then unites, Or as in the sea the waves in millions rise, But then they are the part and parcel of The water of the deep and water called, Sameway the whole creation animate Also inanimate both have come out Of God – out of His form immeasureably vast And ultimately merge into the same."——24

"Turtles and fishes whom no one can count Are there and similarly are the birds. Like ‘anal’ that keeps on wings all the time. Again, quite numberless are creatures such As feed upon the fowls and fishes of The sea and also there are more and more Who east away the eaters and this chain Of eat and eaters goes on endlessly. For instance, take the case of my eyes have seen: One day as I did walk a river bank I noticed that a stag came leaping there And plunged his mouth into the flow for drink. Just then a fish out of the water heaved And in the drinker’s horns was caught, A kite swooped down upon the fish from air And also was entangled in the horns Of that deer, presently there came with gun in hand a huntsman who fired at the stag. The victim fell, then all the three, the fish, the kite and deer, the hunter did possess. This incident illustrates that birds And fishes and the animals that walk On land, all are made by the Lord and shall by way of death into Him be absorbed. Just as a potent light sinks into dark, Or dark is set to flight by the flash of light. Same way from Him all creatures have sprung up and ultimately in Him are dissolved."———25
All the Sikh Gurus, including the founder of Sikhism Guru Nanak Dev, greatly emphasize the futility of escape from life. In fact, they exhorted their followers to “Live pure amidst the impurities of the world.” (*Anjan Mahe Niranjan Rahiye*)--26. It is said that when Guru Nanak went to the Himalayas, he saw the yogis, engaged in various disciplines, trying to seek salvation in retirement. Through an interesting and instructive dialogue which is in Adi Granth, he tried to impress on them that they should see God in man, leave the solitude of the hills and go and live among the people and share their pain and sufferings. Through that alone, they would find salvation.----------27

Guru Gobind Singh, also laid emphasis on this practical aspect of religion. He brought home to his men that they should be ‘manly’ sort of heroes, fully immersed in the affairs of the world. Their holiness should appear in the abundance of their love for *God*, in the utter selflessness of their life and in their firm devotion to the cause of righteousness. *Religion*, to him, was the noblest life lived among one’s fellow beings.

Kirpal Singh Narang writes, when Guru Gobind Singh assumed charge of the spiritual leadership of the Sikhs at the age of nine, he pondered deep over the then – existing situation. He came to the conclusion that the Hindu religion, as it then was, could not meet the great challenges of the time. People were so much overawed by the tyranny of the ruling class and so much bemused that they had lost faith in themselves. The priestly class and religious guides to whom they could look up for help were completely demoralized. There was none who could inspire self-reliance and faith in their inner strength. So the Guru found that although the learned *Brahmans* and other religious heads knew everything about religion, their *mantras* and *edicts* were simply a string of empty incantations and shibboleths. Despite the fact that the *Fearless Lord* was with them, none had the courage to stand up for *Truth* and *Justice*. They had been, in fact, reduced to a herd of weaklings and cowards, submitting to all types of tyranny including that of the aliens. Guru Gobind Singh’s heart-blend when he saw that even the high priests of religion were behaving timidly and supinely.
Timidity and belief in God he held were irreconcilable— a negation of an alive religion. Guru Gobind Singh could not remain passive under the circumstances. He told his men that it was irreligious to submit to oppression and tyranny and that it was religious “to lift the sword to fight the tyrant provided all the means had been exhausted.” Cowardice and helplessness, according to him, were the worst types of sins, and ran counter to all religious belief.”—28

Guru Gobind Singh advocated that man should have faith in him-self and faith in the Lord. In fact they go together. A couplet, which is in *Adi Granth* reads as fellows:

“When strength is there, chains are loosened and every remedy and expedient comes handy.”-----29

For an enlightened and self-respecting man, Guru held it was essential that he has faith in the Lord. And faith which does not bring strength and courage, and is not tuned to the service of humanity is no faith at all. The ultimate goal of true faith was the complete sacrifice of one’s self for the greatest good.”----30

In *Bachitara Natak* he writes:

“This victory I win, hath come to me through Thy Grace O Lord.”----31

Dr.H.L. Agnihotri rightly remarked that the Sikh movement assumed the shape of the people’s movement. It aroused among the followers, drawn from the rank and file, an awakening of the corporate social life. With its zealous emphasis laid on the ideal of non-attachment in the spiritual sense, primarily, the units of family, clan, tribe or the nation were never ignored nor renounced as illusions (*maya*). The Sikh world-view conditioned social values and relations. It was a dynamic vision that rejected the traditional sanctity of the priestly class and their exclusive prerogatives. The evils of caste-system and untouchability were
discarded. The toiling masses of peasants, artisans and down-trodden sections got identity and status in the Sikh brotherhood. Guru Gobind Singh moulded these peoples into heroes and crusaders.-----32

Narain Singh writes Guru Gobind Singh collected people round him because he was himself the embodiment of the highest virtues – virtues of truth, love and selflessness – and was ever prepared to make any sacrifice for a righteous cause. He knew quite well that no people could be saved from total annihilation if they had lost their soul, their character. So the first necessary thing to be done was to give them back their soul. Though he was called upon to work in the field of active resistance, his own instincts were those of a devotee, a bhagat. He loved solitude and meditations to achieve and maintain spiritual power. He was a poet certainly but his poetic perceptions also were of a Divine kind. He was in reality, a great mystic and loved a quiet communion with the Creator. In fact, it was this communion that had produced the call and strengthened him to pursue the life of action. The providence had destined that the poet, the mystic, the philosopher, the sage and the seer should be a practical man, the destroyer of the evil. Yet in this role too, his eyes remained filled with love and emitted the Light of God. Verily, Guru Nanak had come again, though in a different role as demanded by the circumstances of the time. He should never be considered a mere fighter yoked to the service of his country. Intrinsically he had in him the vision of a seer. The urge to serve had flowed out of his bhakti and love of God.-------33

Guru Gobind Singh grew up into a man of spiritual magnetism, into an electrifying personality. The call had pointed to him the way to attain communion with God through the service of common man, though the down-trodden and the lost. That is the background of so much emphasis in his Bani on the value of service (Seva). Religion (Dharma) had become to him the living experience of God through the service of His humanity (mankind). His God was to be found in the cottages of the weak and the helpless. That is how he lived so beautiful a life, the one in which the essence of religion was truly interpreted. Left to himself, he ever longed the life of the spirit, a life of holiness, a life of
union, with God. But, he had no choice. He was charged with a mission and so his life had to change its course to dedicate itself to that mission.

Guru Gobind Singh himself writes in *Bachitra Natak*:

"I come to the world charged with the duty to uphold the right in every place, to destroy sin and evil, O you holy men, know it well in your hearts that the only reason I took birth was to see that righteousness may flourish, that the good may live and tyrants be torn out by their very roots."---------34

For Guru the spirit was the essence of the Supreme Reality. It was same one life principle that pulsed every being and therefore he believed that service of all should become life's passion. This made him a man of cosmic consciousness.

In *Akal Ustat* Guru writes:

"Let all human beings understand, that they belong to one and the same caste. I recognize none but the One God, There is no duality. Except in the protection of the One Sole God, no where is salvation."---------35

Therefore, when the Guru opted for a life of service or of action he acted spiritually and in harmony with Divine Will. If he went to the field of battle, it was with God in his mouth. Not only this, he consider himself only the servant of Almighty God.

In *Bachitara Natak* he writes:

"Whoever says I am the God, shall fall into the pit of hell. Recognise me as God's servant only, Have no doubt whatever about this. I am the servant of Supreme Lord, a beholder of the wonder of His creation."---------36

Guru believed that Almighty God bestows security to His men (saint-soldiers) in the battle-field. He writes in *Zafarnama*:
"Lord God the Chastiser of proud arms
Rescued me safe from the fanatic foes,
No harm was done, not a hair was hurt,
For grace Divine full security bestows."

Guru Gobind Singh was a practical mystic whose religion was reflected in his daily life, whatever the capacity in which he worked. He says in the epilogue to *Krishana Avtar*:

"Blessed in this world is he who hath God on his lips even when he meditateth struggle (against evil) in his mind. As he knoweth that flesh is mortal and lasteth not long, he embarketh in the ship of true glorification and crosseth the ocean of life. His body is the abode of patience and resignation and he lightenth his mind with the lamp of Divine knowledge. Taking the broom of Divine Wisdom in his hands he sweepeth away the filth of falsehood and cowardice."

It is due to this outlook that even in highly critical conditions, the daily congregations worship were never allowed to be sacrificed. After Anandpur was vacated and the Guru was marching with his men to save life, the ambrosial hours of the morning reminded the fleeing army of the time of prayer. They were ordered to stop to meet in a congregation for offering their prayers. The spiritual needs of the soul could not be sacrificed whatever the circumstances of life; for it was always the spiritual food that sustained, especially in hard times.

As Guru's life was dedicated to *God*, he was detached completely from desire and from the tiny *ego* or the lower self. This made him humble to the extreme. How frequently he employed the words worm, slave, and servant to speak of himself.
In Krishan Avtar in praise of Almighty God Guru Gobind Singh writes:


Oh God you are the King of all Kings and are kind to the poor. Kindly consider me as your das (servant) and be kind to me because I have come to you for rescue I have left all hope. I am your servant and you are my Master, Kindly nourish me. Kindly consider me as as your servant and kill all my enemies.

In Akal Ustat, Guru writes:

“What availeth it to sit closing both eyes and meditating like a crane? This world is lost, and the next also for those who go about bathing in seven seas. They pass their lives in vain, dwelling in the midst of sin. I speak verily; Hear me all ye people- they who love God have obtained Him.”--------40

According to Guru Ram Dass:

“A Sikh is who always contemplates on God.”--------41

Guru Nanak says:

“Search for Truth is Sikhism.”------42

The word ‘sikh’ does not mean mere a ‘shishya’ (as used in Sanskrit) the pupil, the taught, disciple or a follower. In Sikhism, a Sikh is one who is dedicated to Truth; he who travels towards Truth that the Guru has built. A Sikh is, therefore, one who values Truth above all other things of the world. Those who follow the teachings of Sikh Gurus can be called Sikhs. But, if one simply says that Guru Nanak is his Guru he does not become a Sikh. A Sikh is one in whose character there is regeneration; he is advancing towards the Truth under the guidance of his Guru. He is learning and is following the path of spiritual
perfection; he has not realized Perfect Truth as yet; he is on the way.

Guru Nanak writes;

"Truth is higher than everything else.
But higher by far is the living Truth."--------43

Guru Gobind Singh finds little merit in remaining lost in contemplation with matted hair and overgrown nails of hands or smearing the face and body with ashes. The Yogis wander from house to house as they are driven by greed. This is all deception. In Sawaiyyas Guru writes:

"Dhyan lagaye thhagyo sabb logan sees jatta nakh hath badhaye; Laye bibhoot phiryo mukh oopar dev adev sabbai dahkaye. Lobh ke lagai phiryo ghar hi ghar jog ke nyas sabbai bisrye; Laj gayee kachhu kar saryo nah prem bino Prabh pan na aayey.-----44

According to Guru Gobind Singh, the devotee should not resort to hypocrisy which robs him of honour. He should not cheat people as both the worlds are lost to the cheat: "Kahe kau log thhagey thhag loga log gaya parlog gwai hai".——45 He is denied access to the Compassionate and the Unseen. It is useless to worship idols as God is not found in stone. We should worship God who redeems us of our sins and provides relief in distress. The Khalsa is expected to offer meditation to the Supreme Lord.

The practice of false religion yields no fruit. Perfection is not attained by worshipping stones. It undermines strength, denudes prosperity and denies the nine treasures: "Sidh kaha silke parsey bal bridh ghati nawanidh na payee."----46

Time is, thus, wasted away. Life is rendered vain without His worship: "Sri Bhagwant bhijo na arey jarh aisey hi ais su bais gawayee."--47 Stones never raise arms to bless us. They do not come to our rescue in our misfortune. We should discard all this as false and superstitious.

Guru Gobind Singh writes, death casts its net for all but no
Ram and Rasul could release themselves from its meshes:” Jaal badhey sabh hi miru ke koya Ram Rasul na bachan paye. ”——48 All incarnations met their end. Brahma and Shiva were also claimed by Death. The Guru worships God, the Mercifil. The foolish man has spent his life in mundane activities and has never spared a thought for God. Ignoring the real purpose, he has wasted his time in idle pursuits. It was like preferring donkeys to horses and elephants: “Sri Bhagwant bhajyo na arey jarh hi laj su kaj bigarya.” --------49

The recitation of hymns and the numbering of prayers, alms and even charities, the giving up of any food and going nacked do not help to solve the basic problems. No amount of hard thinking, no possession of worldly goods, no science and technology, or any system of hollow philosophies or metaphysics, no enunciation of political ideologies, or institutionalised religion, no regimented society, no attempts at mental discipline or esoteric introversion, no planning or compulsion, no social or moral laws, or any kind of imposition, can quench the basic human hunger i. e. mukti. All these things only fan and inflate the ego and do not show the right path.

Guru Gobind Singh in Bachitara Natak writes:

"Thinking avails not, howsoever hard one may think, Nor silence avails, howsoever one may shrink into oneself, Nor hunger is appeased with the treasure loads of the worlds. Of a myriad forms of cleverness, not one works.

Reflecting on the Guru’s word, I have been rid of the sense of any colour, caste and tribe. Neither Vedas, nor Shastras, nor Smritis, nor semitic texts lead to one’s emancipation. Within one’s mind is wrath and an immense sense of ego. And yet one worshippeth God elaborately with all the rituals, one can; And inteth on the body chakras after a bath, but remaineth unclean from within. One’s ears are torn and one beggeth for crumbs, and asketh for alms from door to door and is satisfied not. No, no one attaineth God by donning a mendicant’s garb, and one is only tortured by pain. One speaketh not under a vow of silence, But within one resides the burning desire, and so one is ever taking birth and dying again"
Some verses from Guru Granth Sahib read as follows:

“When God so Wills, one meets with the True Guru, and One is awakened to (the God’s) Truth. And, by the Guru’s Grace, the Lord Abides in one’s Mind, And one knows the Essence of the Lord. My Beneficent Spouse is the One alone; nay, there is not another for me. And when, by the Guru’s Grace, He is Enshrined in our Mind, we gather Gladness. In this (kali) Age, the Lord’s Name, (makes us) fear-free. And the Name we gather by contemplating the Guru’s Word. For, without the Name, all are under the sway of the Yama; Yea, the self-willed one’s are Blind and Wild. He who, surrendering to the God’s Will, Serves the Lord, And Knows he the Truth, Submitting to His Will he Praises the Lord, And, he treasures Peace. By the Lord’s Will, one attains to the life’s (True) objective. And Awakened is one’s intellect. Nanak: Prase thou then the Lord’s Name, For, turning God-wards, thou art Emancipated.”

The tenth Guru advises man to worship God alone and not his representatives. In Shabad Hazare he writes:

“Bin Kartar na kirtam mano;
Aade, ajone, ajai, abinashi teh Parmeshar jano.”

Incarnations like Vishnu did kill demons but they were overpowered by Death. It is only sanctuary of God where one escapes from Death’s noose: “Chhutyo kal phas te tab hi gaho sharan jagatagar.”

The Lord knows what passes in the inner recesses of the heart and also the anguish of the noble and the ignoble. In Chaupai Sahib Guru writes:

“Ghat ghat ke untar ki janat;
Bhaley burey ki pir pachhanat.”
God feels grieved at the agony of the virtuous people (santan) but rejoices when the saint feel happy. The Supreme Being knows the sufferings of every individual and is aware of the secrets of their hearts:

“Santan dukh paye te dukhi; Sukh paye sadhan ke sukh. Eik eik ki pir pachhaney; Ghat ghat ke pat pat ki janai.”------55

According to Guru Gobind Singh there is only one God; Who is the Eternal Creator and Destroyer, arranges the affairs of the world. The worships of stones yield no spiritual power. The offerings – rice, incense, lamps- made to them bestow no merit or blessings. God alone ensures salvation of the soul. Guru writes in Shabad Hazare:

“Kewal ek sharan suami bin yau nahe katah udhar.”------56

God’s name saves all. No one knows His Essence or the form and colour of His Being. All His incarnations are subject to Death. Guru writes:

“Ram Rahim ubar na sakai hai jakar nam ratai hai; Brahma, Bishan, Rudar, Suraj, Sasi te basikal sabhai hai.”---------57

Mukti in Sikhism means to love God with such intensity as to be one with Him. Love of God helps an individual in getting rid of craving, and be free from them. According to Sikhism, salvation comes through Grace and Benediction and not through Karma alone. Sikhism is not a mere philosophy speculating about the nature of reality and man’s relation with it. It seeks to lay down the true values of human activity. Sikhism is essentially a religion of the way. Intellectual comprehension of the Reality alone is not enough. True, the practice needs a doctrine and Sikhism has that too, but the primary stress is on the practice and discipline i. e. Kirit karma, Nam japna and Vand Chakna.
Mukti or Moksha is to be realized in life time alone. The person realizing this liberation is called ‘Jiwan Mukta’. Guru Arjan Dev writes:

“He who loveth from his soul the Lord’s Will,
Attaineth deliverance while yet alive,
He who looketh alike on pleasure and pain,
Is ever in Bliss and is never in woe.”

According to Pritam Singh Gill, Sikh Marg for achieving Mukti or Emanipation, is four fold:

1. Love of God (Nam) and fellow men;
2. Parampad or Turya Avasta (Fourth State of mind);
3. Life of Equipoise (Sahaj) and
4. Grace of God.

According to Sikhism a man’s life should be attuned to God. Man should always be God conscious. He should rid himself of ego, and his five enemies which are: lust, anger, greed, attachment and pride. Mukti can be attained through the Grace of God.

As we see in Bhagvad Gita Lord Krishna says:

“The man devoted to his own duties gets salvation. Listen how the man devoted to duty gets salvation. The man gets salvation by worshiping God by doing his own duty. He who has surrendered himself to me in spite of his doing all his worldly duties, obtains the everlasting and eternal place through my grace.”

The most beneficial advice given by Lord Krishna to Arjuna is:

“Be God-minded. Be God-devoted. Be sacrificer for God and salute in humility to God. I assure you as you are dear to me, that you will truly reach me i.e. be one with me, the eternal spirit, which was at that time manifest in Bhagawan Sri Krishna.”
Some verses from Sri Guru Granth Sahib read as follows:

“If the Soul of man Merges in the Over-Soul, and the mind is Attuned to the Higher Mind of the Guru, Then the desire for violence, ego the wander-lust of his mind depart; so do our Doubts and Woes. The God-man in whose mind Abides the Lord, the Guru Unites him with the Supreme. If we surrender our body like a woman (to our Master) He enjoys it. Love not then that which but a passing show. But, by the Grace of Guru, Enjoy like a married ones the Bed of the Spouse. Quench thy Four Fires with the God’s Cool Water. In thyself, the Lotus (of Wisdom) flower, and the (Lords) Nectar will fill thee whole. Nanak: if one makes friends with the Lord’s Truth in the Lord’s Court.” ———62

Guru Gobind Singh in Hazara Sabad writes:

“True service is the service of the people,
I am not inclined towards others who are
Of higher castes. Charity will bear fruit in
This and the next world, if given to such
Worthy people as these. All other sacrifices
And charities are profitless. From top to toe,
Whatever I call my own, all I possess or carry,
I dedicate to these people.” ———63

Writing on Jog he writes:

“Make truth thy horn, sincerity thy necklace and
apply meditation as the ashes thy body;
Make restraint of thy heart thy lyre, and the
Support of the ‘Name’ thine alms;
Play the primal essence as thy strings, and
Thou shalt hear God’s sweet song;
By the practice of the songs of divine Knowledge
Waves of melody and exquisite pleasure shall be produced;
The demons and the demigods in their celestial
Chariots will be astonished and the munies intoxicated with
Delight; Admonish thy heart, don the garb of self-restraint,
And utter God's name inaudibly.
So shall thy body ever remain like gold,
And death never apprehend thee. ——64

The word Moksa or Mukti, means freedom or liberation.

The word is an antithesis of bondage. The desire for freedom rises because of the presence of bondage in the life of man.

What is bondage? The bondage lies in limitations that a man has got in his life. Man finds that all is not well with his life. He cannot fulfill all his physical desires; he cannot go on adding to his happiness by earning more and more of wealth and fulfilling his desires. His senses ultimately stop giving him pleasure; he eventually finds sorrow and suffering in his life. He wants freedom these limitations.

He goes out of himself and searches here and there trying to achieve security against sorrow and suffering. At the end of all these rounds he finds it far from fulfillment. Ultimately Knowledge dawns on him that he has been searching for something, which has been all the time nearest to him, and within him, his own Infinite Self. He becomes aware of the Real Self in him, which is free. The not-self can become free by becoming one with the Real Self. This self is a part of the Supreme Spirit that pervades in all the human beings so one can be free by becoming one with God. Man is in bondage physically and psychologically. He has freedom in his spiritual nature, which is Immortal, and divine and that he must try to realize it in his life. Man is a slave of his senses
and passions and he can win freedom with the help of intellect and the Real Self, the other two constituents of man, besides the sense

Another bondage is that of birth and rebirth. This is connected with. Doctrine of Karma. One reaps the fruit of karmas of one lifespan in the next; the present state is the result of the past. While atoning the karmas of last life, an individual does new deeds for which he has to go into another life. Thus the watch of karma winds up again and it perpetuates the cycle of birth and death. Moksa lies in winning freedom from this cycle of birth death. This is achieved by merging of the self in god

There are three different ways (marags) of achieving moksa;
(i) Way of knowledge (jnana yoga). It includes ascetics;
(ii) Way of action (karma yoga); and
(iii) Way of love and devotion (bhakti yoga)

1. Upanishadic conception of Mukti;

The Upanishadas discovered that an ever pure, ever perfect and ever illumined spirit (atma) is the true nature of man. This implies that the highest spiritual freedom is not dependent on going to higher and higher spheres outside of oneself, nor on the death of the physical body. It can be here and now, far I is man's true nature. The kingdom of heaven is with I man. Perfection is to be had in this very life through the achievement of the fullness of spiritual awareness

2. Vedantic conception of moksa (jnana marag)

The ultimate aim of life is to become what we are. The self is to be realized and this can be attained by knowing it. The error committed by individuals is identification of the self with its adjuncts, the not -self i.e., the physical body. The change is to be effected not in the world of being but in the world of thought. You are not required to do any thing and
become any thing but you are simple to have the knowledge of the 
distinction between the self and the not- self. Ignorance (avidya) has to be 
displaced by knowledge (videya). This is the stage of enlightenment. After 
getting this freedom, some souls claim their individualities. The maintenance of 
individuality is not inconsistent with the state of mind.

1. Katha Upanishada

For this enlightenment sanyas and asceticism are essential. By hard 
practice those persons, carrying on asceticism, succeed in making the 
distinction between the self and the not self. The self is identified with Brahma; 
thou art that (tat twam asi). This way of getting moksa is called gyan marag 
(jnana marag):

(i) On attainment of knowledge liberation is achieved because the cause 
of pain is simply the error of false knowledge and with deliverance from error 
comes liberation from pain. Moksa is disappearance of the false knowledge.

(ii) At night a rope is mistaken for a snake and dream is taken to be real. 
As the misconception of the snake disappears and as the dream creation vanishes 
on awakening so does sansar (phenomenal world) exit on attaining mukti. The 
form in which the world appears to our limited insight changes on the realization 
of the soul with Brahma.

(iii) The nature of moksa is a state of oneness with Brahma. Since 
knowledge in 
this world deals with distinction of space and time, cause and effect, persons 
and 
things, and acting and suffering, none of these distinctions applies to the 
state of freedom. So the state of mukti cannot be described in terms of our 
knowledge. It cannot be said that the liberated persons live in a certain area 
which may be called a 'swarag' (paradise) or 'Braham lok'; nor can we say that
the liberated persons live for endless time; the state of mukti cannot be regarded as one of continuous activity. Mukti is the highest type of experience where mukta transcends all intellectual activity and self-consciousness is liberated. The soul is lifted above the wheel of the world, (sansar chaker), having circles of birth and rebirth growth and decay.

(iv) Negatively speaking, in this state of liberation there is neither day nor night, the stream of time stops and the sun and stars are swept away from the sky. The feed soul does not see others but sees himself in all.

(v) In Moksa, the death occurs of adjunct, the not-self and not that of Atma.

(vi) The liberated soul can to the earth for the good of world for a visit and habitation.

Limitation of Jnana Yoga

(i) The Jnana Yoga does not culminate in the experience of the highest bliss. The knowledge of a royal palace does not win the favour of the king, nor does a knowledge of a banquet satisfy one's hunger. So jnanaYoga is futile. The theoretical knowledge of Vedanta cannot be on par with Bhakti.

(ii) Vedantic practice of giving up worldly relationships and activities and in their place taking to life devoted exclusively to, meditation on Atma, is a life unsuitable for, majority of men. Many not be able to study Upnishadas, reason about its conclusions and then take to intense meditation. So this way, though excellent, is not in the reach of all.

3. Buddha’s conception of Moksa
Buddha gives the state of Mukti, the name of 'Nirvan'. He hesitated in giving a very clear picture of the state of Nirwan. Two points in his Philosophy proved a stumbling block for the multitudes theory of causality and the nature of Nirvan. If Mukti were synonymous with extinction, then the mainspring of moral endeavour gets broken. If it were identical with eternal persistence as an individual, it breeds selfishness. Buddha never committed himself to any definite view. He said that 'Nirvan' connoted neither existence nor non-existence; it was indescribable in language. So he taught in negative terms. Nirvan was putting an end to the ills of life and it was equivalent to escape from a world enveloped in the flame of desire; it was extinction of all desires – of attachment in the flame of desire; it was extinction of all desires – of attachment, aversion and delusion; it was complete removal of all passions and all impediments to true Knowledge.

Positively speaking it is attainment of immortality and bliss; it is supposed to correspond to absolute cessation of consciousness and has nothing to do with pleasures of heaven.

4 Karma Yoga

Karma Yoga is the practice of selfless work or duty for the sake of duty irrespective of the consequences. Life of inaction is considered to be a psychological impossibility. Wordly activity is the man's field for Karma Yoga. It is quite natural to man; he cannot exist without it. But it may make a man slave to the senses and attachment to the world. Spirituality points out that this slavery is the root of all worldly actions but it prescribes away out of it. Natural worldly activity is called 'Pravritti' Karma which led to bondage. This can be transformed into 'Nivritti' Karma by Karma Yoga and this 'Nivritti' Karma led to liberation.
Karma Yoga consists in control of mind. Man should carry out his social responsibilities. Ethics cannot be practiced in a vacuum but only in the worldly relations with others. It consists in various charitable activities like feeding the poor and the hungry, nursing the sick or giving aid to education. This kind of activity finds its expression most among the Christian people. All the acts are rewarded by God. Until good and bad results of Karmas are exhausted by enjoyment or suffering one has to be born again and again to exhaust them. These good and bad effects react on our mind. These impressions are called 'Sanskar'. These 'Sanskars' constitute the character of one's mind at the time of birth. This accounts for many kinds of differences among men even at birth.

Karma Yoga, or selfless action is a stepping stone to self-realization gained by Jnana Yoga. When the moral man seeks to know himself as different from the not-self, he ascends from morality to spirituality. There is a transition from 'what a man ought to do', to 'what a man ought to be'.

5 Bhakti Yoga:

Bhakti Yoga is devotion to God. People adore God and pay their homage to the Great Creator. It is the expression of gratefulness to the Almighty for his great beauty. This fine emotion of love is made lasting and enduring in Bhakti Yoga. Human emotion need not necessarily be always towards God. Man, in this world, is deeply moved by human suffering and he helps them in their suffering by sympathy and material help. Bhakti Yoga marks the consummation of spiritual and moral endeavour as attained in Jnana Yoga and Karma Yoga.

Bhakti is not found in Vedic literature. The Upanishadas are concerned more with the investigation of the distinction between the self and not-self in man and they do not have any relation with an extraneous Transcendental God. So in the Upanishadas there is no mention of Bhakti nor is there any mention of Karma Yoga. Bhakti cult indistinctly a later development.
At the advent of Puranas there was a shift in the object of Bhakti. They turned to worship of Vishnu, Shiva, Shakti and other deities. So there is bifurcation in Bhakti cult. Some worship God, the unmanifest and Nirguna Brahma and others worship the deities.

Bhakti Yoga is a complete self-surrender to God or gods. It is the easiest and most natural means to liberating. It can be adopted by all irrespective of their birth and station in life and economic condition.

The state attained by Jnana Yoga may lapse into the defects are overcome by Bhakti Yoga. Bhakti is reaching out towards a fuller knowledge of God quietly and meditatively. Preparation for it includes discrimination of food, continuous thinking of God, (or gods) doing good to others, wishing well to all, truthfulness, integrity, compassion ahimsa, charity, cheerfulness and hope. It is not mere emotionalism but it includes training of the will as well as intellect. It is knowledge of God as well as obedience to His will. Bhakti loves God with all out mind and heart. It finds its culmination in intuitive realization of God.

6 Path Of Love (Nam Simran Marag)

Guru Nanak lays stress on the ‘path of love’ (Prem Marag); One can easily adopt this path, While doing all his worldly duties; he need not renounce this world. Love of God is the real Bhakti; it helps an individual to get rid of the physical cravings and make him God-conscious.

Spake Guru Nanak

"As the bride loveth her spouse, so should the seeker cherish the Guru’s Word; And then he is red of the thirst of craving and abideth he in the peace of Poise." ' They who love worship the lord and thirst for his True Love; They cry out in prayer to him and, for their love, or at peace in mind. ; "O my mind, love the lord, as the fish loveth the water, the more the water the more she revels and her body and mind are at peace. Without the water she liventh not for a moment;
her pangs of separation are known only to the Lord."

7. Parampad or Turya State:-

About the Turya Avastha, Says Third Nanak “living within the three modes, there is no Equipouise they make one wander in doubt What shall we read, dwell upon, utter, when one is led astray by God?

Yea, enter thou the Fourth state of Bliss, and like the

God-wards gather it in thy skirt. ”

Sayeth Fifth Nanak :-

*He on whom is Thy Grace is dedicated to Thy Name.*

And Sayeth Nanak : “ He getteth Bliss in the Fourth State of mind. ”

This state of mind also refers to the one that is above the three qualities : Rajas, Tamas and Sattva .

Sayeth Third Nanak :-

*The three qualities are all Maya and attachment , a man with Godward attitude realizes the fourth state of mind”.  

3. Life of Equipoise ( Sahaj ) :-

It consists in following a normal life . A sikh has to control his mind , and his passions, while doing his daily business. The only thing to be done is to turn the self – ward mind towards God and remain conscious of Him in all his worldly dealings. When that happens one enters the realm of Bliss, and there is no need of any kind of asceticism. Such a life is called the life of Equipoise; it leads to Mukti .

Spake Guru Nanak:-

‘'The Lord’s sevant is he , who dieth in his self, while yet alive,
And whose bonds are snapped and who is emancipated and he putteth out the fire of craving in him."

Through the Guru’s word one mergeth in Equipoise, one attaineth the essence of the Absolute." 2

Sayeth Third Nanak:-

"Through Equipoise is the strayer united with the Lord: Through the word comes the union."

Sayeth Fifth Nanak :-

"In all humility I surrendered myself to Him and He met me all - too - spontaneously." 3

4. Grace and Actions :-

Sayeth Guru Nanak :-

"For though a better frame of life is attained by good actions, Salvation comes through Grace, Benediction." 4

Sayeth Third Nanak :-

"If the Lord is in Mercy, we merge in the Truth."  5

"God by His Grace, bestows the nectar of Name, Himself." 1

Sayeth Third Nanak :-

"And through the Lord’s Grace, one enjoyeth the Bliss of Equipoise, Yea, they who are imbued with the Name always love the Truth." 2

Spake Guru Nanak :-

"That Nanak attains to thee, the life of all life, Through Equipoise, and, by Thy Grace, he is Emancipated." 3

According to S. Kapur Singh, the end of life in Sikhism is :-

"By far the most startling postulate of Sikhism is that the true end of man is not such a vision of God which culminates in re-absorption of the individual into the Absolute Reality, but the emergence of a race of God – conscious men, who remain earth aware and thus
operate in the mundane world of the phenomena, with the object of transforming and spiritualizing it into a higher and more abundant plane of existence”.

Sikhism accepted some postulates of Hinduism but with changed meaning and emphasis and the Doctrine of Moksa was one of them. The end of life remained a release from the bondage of ‘coming and going’, but the meaning of it, was transformed. The emphasis was shifted from release from life to the limitations of life in his world.

(I) Attunement with God

According to Vedantic Conception Moksa means realization of the self by the merger of the not – self in it. It is achieved through the knowledge of the distinction between self and the not – self. The methods adopted are sanyas and asceticism, which amount to extinction of personality. Sikhism is not in favour of this animation. By merging Sikhism means living in tune with infinite or becoming God conscious. Vedanta never made any mention of God. It laid emphasis only on the immanent nature of God and not on the transcendental aspect. Sikhism believes in both the aspects.

(ii) Life of Equipoise

Sikhism believes in Transmigration of soul and Moksa means freedom from the limitation of the not – self – excesses of senses, and ego; it means the life of equipoise or equilibrium and not destruction of personality. Life is not possible without senses, passions and ego; these are essential to a certain level for the functioning of the human body. The only thing required here is a proper control over them. The personality cannot be developed without them.
(iii) Prampad or Turya State (Fourth State of mind):

Mukti in Sikhism, means 'Parampad' or 'Turya Avastha'. There are four states of consciousness: the waking state, the dream state, the dreamless sleeping state and the Turya state. In the waking condition the whole perceptual mechanism is operative and we apprehend objects by means of mind and senses. In dream state, the senses are at rest and only the mind is active through the impressions left on the senses by the waking condition. The dream state is not that in which ultimate spirit reigns but the state limited by the adjuncts. In this state of dreamless deep sleep, the senses and mind are at rest, the soul regains its true nature and it is united with God but the union is becoming God-conscious, by transcending the not-self with one's own efforts. These efforts include the remembrance of God and love with Him and His creatures. Such a union is permanent and is realized in this life.

(iv) Love of God (Nam):

Mukti means to love God with such intensity as to be one with him. Love of God helps an individual in getting rid of cravings and be free from them.

(v) Karma And Grace:

According to Sikhism, Salvation comes through Grace and Benediction and not through Karma alone.

S.Kapur Singh has rightly pointed out:

"In Hinduism and Buddhism Mukti is just another name for the destruction of the personality. In the whole of Hindu thought and attitude, the individuality and personality has no value intrinsically: it has secondary significance only. The stress in Sikhism is shifted. The individual is not an
evil mirage to be destroyed and disregarded which is the very foundation on which the whole of the religious activity is to be built. Mukti is liberation from its limitations and sickness and it is not its dissipation and destruction"........65

Sikhism is not a mere Philosophy speculating about the nature of reality and man’s relation with it. It seeks to lay down the true values of human activity. Sikhism is essentially a religion of the way. Intellectual comprehension of the Reality alone if not enough True, the practice needs a doctrine and Sikhism has that too, but primary stress is on the practice and disciplines that are explained in the Nam Simram Marag.

(vi) Moksa in this life :

The Emancipation or Mukti is to be realized in this life. The person realizing this liberation is called ‘Jiwan Mukta’.

Sayeth Guru Arjun Dev:-

"He who loveth from his soul the Lord’s will, 
Attaineth deliverance while yet alive, 
He who looketh alike on pleasure and pain, 
Is ever in Bliss and is never in woe. " .......66

Speak Guru Nanak :-

"He alone is emancipated in life who is rid of his ego. " .......67

On this principal the Sikhism differs from the old Indian tradition. It is a revolutionary idea, which was needed for health development of Indian Society. Man must remain God - conscious as well as earth aware. Neither attitude is to be sacrificed for the sake of the other.
A Sikh is required to be ascetic within and secular without. A notion of nonentities, always looking to the other world, is not the ideal of a Sikh; this world is as important as the other. Mukti can be realized here and Moksa attained here automatically ensures Mukti in the next world.

A man's life must be attuned to God. Man should always be God-conscious. He should rid himself of ego, and his five enemies: lust, anger, greed, attachment, and pride. Mukti can be attained through the Grace of God.

This form pronged path is given in the following Shabda:

**Spake Guru Nanak:-**

"One loadeth the Boat of life with sin and launcheth it upon the sea of Existence,

And lo, one seeth not the yonder shore no the part of sail, Dreadful is the sea, but there is no Boatman, nor the Rows to row the Boat across.

O. Friend the whole world is treacherously ensnared by vice;

It is only through the Guru's grace that one is emancipated,

Cherishing the Lord's True Name

The true Guru is the Boat man as the word (the Rows) the ferry one to the yonder shore,

Where there is neither wind, nor fire, nor water, nor form,

And where abideth our True lord, dispensing the True Name which taketh us across They who were led by the Guru, reached the yonder shore attuned to the True one.

And they overcame their coming and goings' their soul merged in the Supreme Soul.

Yea, through the Guru's wisdom Poise Weltheth up in one, and mergeth in Truth.

If one locketh the mind's snake in the basket, its poison goeth not

But one receiveth only what is in the Writ of one's past, and can blame no one for this nay none."
Yea, if by the Guru's Grace, one hears the Guru's Mantram the mind's snake is rid of its poison and believing I the Name, one is Comforted. The crocodile is caught with the line and rod, as is the man of vicious thoughts, and then one incessantly grieves. And one Knowth not the purpose of life and death, for one cannot erase the Write of Past deeds. The Lord created the world and also infected it with the malady of ego; and one's mind is purged only if one enshrines the word in the mind. And then age devoureth not, for, one is attuned to the True one. Yea, he alone is emancipated in life who is rid of his ego.

The world is involved in strife and hath lost its thinking powers, and one forgettest the purpose of birth and death, for unwise and stark ignorant is one when led by ego, yea, whom the Guru saveth is saved, dwelling on the words of love.

And it pecketh at Truth and Sucketh Nectar; and when it fieth out, it cometh not back again. And by the Guru's Grace, God is revealed unto it, and the Door of emancipation is opened into it. 68

Guru Gobind Singh in SWAIYAS writes:

Master! Thou existest for ever and art the Kindler of light. Thou art immanent in every form, Absorbed in the contemplation of the Reality, O Destroyer of Births!
In the beginning, before the eons began, (nay even) before the creation, Thou wast present every where, O all-pervading Lord!
Thou art merciful to the humble, abode
Of Kindness, all - compassion. Thou art from the beginning.
Unbegotten, unconquerable and indestructible.

He is primeval, indivisible, perfect and
Eternal master. His mysteries the
Vedas and the Books have not been
Able to reveal.
He is kind to the humble, benevolent, a
Treasure of mercy, and everlasting. He Pervades every form.
His depths, Shesha, Indra, Ganesha, Shiva
And Brahma have been unable to
Fathom even after constant sounding.

O Foolish mind! Why hast thou for -
gotten the manifest master.

He is immovable, from the beginning of
No colour, everlasting. His existence
Has been said to be eternal

He is primeval, cometh not into the womb
And was not born. He is devoid of old
Age, holiest of holies and hath been
Believed in from eternity

His miracles, begotten of himself, are
known to the whole world. He is one
but dwellth in many places.
Oh! Poor mind! why dost thou not Know
The Lord, who is free from all defects

Thou art imperishable. Thou are primeval
Thou art without colour. Thou Knowest
No death. Thou existest for ever. O Almighty

Thou givest food to all living beings in the
water or on the land

The Holy books of the Hindus and the
Mohammedans both ponder over. Thee
In various ways

Nothing else lasts in this world. O ! Holy
One ! Greaest of all !

Thou hast been recognized as primeval unfathomable
Perfect, undivided, indescribable, unconqueraerable and undying.

Thou wast in the past, thou art in the
Present and thou shalt be in the future
All call thee omnipresent.

The gods and the demons, Vishnu, Narad
And Saraswati all name thee eternal.
The Puraas and the Quoran are unale
To unravel any secret of the All – merciful.
Who is an ocean of Kindness and who is
Compassionate to the lowly.

Thou ! O Eternal Being ! O Master of
Everlasting laws! Thou hast caused the Vedas and the Books to grow.

He Himself sustained in the past and sustains
In the present the gods, the demons and the spirits of the mountains.

Thou art from the beginning, wast before
The eons commenced. Thou art colour
Less and undying. Thy light is seen, O Invisible one!

O ignorant mind! the master is no manifest.
Who hath told thee of any other?

The Gods, the demons of the mountains.
The inhabitants of the nether world and
The most renowned Sidhs all undergo
Various penances (to attain to Him)
The Vedas, the Puranas and the Quoran
Are tired of singing His Attributes.

He Cannot be comprehended.
He Knows the hearts of the inhabitants
Of this world, of the heavens, of the nether regions, of the four quarters
And of the four corners.
His glory is enveloping to whole earth
Why, mind! dost thou tell me of any other?

The Vedas and the Books are unable to
Explain His secrets. The Sidhs are tired of their meditations.
The Smritis, the Shastras, the Vedas and the
Puranas treat of Him in various Ways, but the Story of the Primeval Being, Who is without beginning, cannot be fully Known. He saved Dhru Ajamal and Prahlad. His Name – The Name which saved the Prostitute – is the basis of all my deliberations.

All have admitted Him as existing from The beginning, but Himself without a Beginning, unfathomable, the eternal Master and of immortal beauty Of whom the Ghandharvas, the inhabitants Of the nether world, of the earth Of the skies and of four quarters Have Knowledge.

Whom, this world and the others the Four quarters and the four corners, the Gods and the demons recognize as their Master O ignorant mind! under whose influence Hast thou forgotten the All—wise and The self—begotten

Some firmly believes in the images of Vishnu, others call Shiva their lord. Some consider His abode to be a temple Others fix His residence in a mosque

Some Call him Rama, some Krishna.
Other identity him in their minds with
Other incarnations.

Abandoning all these barren ways, I
Believe the Creator only to be the
author of all beings

if you say that Rama is unborn and in -
vincible, why was he born of
Kaushalia’s womb then?

Why was he, whom you call dark - coloured
Krishna, defeated by Kal - yaman.
You call Him all - goodness and without
Enmity why did then Krishna drive the
Chariot of Arjuna?

Recognise Him only as your Master,
Whose mysteries none has been able to
Unravel or will be able to expound... ... ... 69

Sikhism is Guru Nanak’s way of life. He guided us to live this life
successfully and in tune with the will of the Almighty Lord so that we
may earn His pleasure and blessing. It was this way of life (Marg, Panth)
Which was owned and finally brought to perfection by the Tenth Nanak
Guru Gobind Singh, about he himself says in Bachittar Natak:

"He established religion in the Kal age,
And showed the way unto all holy men
Those who follow his path -
Sin never troubleth them
From those who embrace his religion.
God removeth all suffering and sin
Pain and hunger never annoy them
And they never fall into Death's noose.

Here the words "Take" and "Tavan KE" are significant. They mean clearly and definitely "His", that is, Guru Nanak's Marg-Panth.

This way of life, i.e. Sikhism, not based on any set of mantras, rituals, formalism, or talismans, vague postures, fasts, or penances, signs or symbols, ablutions or trances, there is no place in Sikhism to any karma kind, pilgrimages, austerities, the giving up of family life or there enunciation of world etc. the reading of scriptures, or the mechanical reflection of prayers, attainment of supernatural power (ridhis and sidhis), or physical exercise, and the show of prayers and the show of miracles, or magic, have no place in Sikhism. Sikhism is not based on dogmas or asset of commandments.

Principles of varanashrama, incarnation and idol worship are repudiated in Sikhism;

"Burnt be that tongue which sayeth 'god is cast into the womb'"—71

The recitation of hymns and the numbering of prayers, alms and even charities, the giving up of any food and going naked do not help to solve the basic problems.

No amount of hard thinking, no possession of worldly goods, no science or technology, or any system of hollow philosophies or metaphysics, no enunciation of any political ideologies, or institutionalized religion, no planning or compulsion, no social or moral law, or any kind of imposition, can quench the basic or moral laws, or any kind of imposition,
can quench the basic human hunger. All these things only fan and inflate the ego and do not show the right path.

Guru Gobind Singh in Bachitra Natak writes:

*Thinking avails not, howsoever hard one may think*
*Nor Silence avails, howsoever one may shrink into oneself*
*Nor hunger is appeased with the treasure loads of the worlds.*
*Of a myriad forms of cleverness, not one works.*
*Reflecting on the Guru’s word, I have been rid of the sense of*
*Any colour, caste, and tribe.*
*Neither Vedas, nor Shastras, nor Smritis, nor the semitic Texts lead to one’s*
*Emancipation.*
*Within one’s mind is wrath and an immense sense of ego.*
*And yet one worshipped God elaborately with all the rituals,*
*One can;*
*And painteth on the body charkas after a bath,*
*But remaineth unclean from within*
*One donneth ochre robes, and warmeth oneself by the*
*Side of the*
*Smouldering fire*
*And stung by worries, one abandoneth the household.*
*One’s ears are torn and one beggeth for cumbs.*
*And asketh for alms form door to door and is satisfied not*
*No, no one attaineth God by donning a mendicant’s garb,*
*And one*
*Is only tortured by pain*
*One speaketh not under a vow of Silence,*
*But within one resides the burning desire, and so ne is*
*Ever*
*Taking birth and dying again and again.*
One eateth not thus giveth pain one's body.
For, one realizeth not the Lord's will, afflicted by one's ego.
Without the true Guru none attaineth the Sublime state.

I read the holy texts and meditated on the Vedas
And controlled my breath and cleansed my inner system.
But abandoned not the Society led me to reside at Holy places.
Yea, I chose to be saw alive,

But the mind's scum was cleansed not thus, howsoever tried much.
I offered alms, land clothes and grains,
But arrived not at the Lord's door.

I performed worship, and made flower—offerings:
Yea, I prostrated, like a log and performed the six kinds Of works. But, was tied to my self and attained at my God this wise too.

I practiced yoga, like a Sidha, with all the eighty—four Postures;
I lived to a very long age but met not my Lord and was east into the womb over and over again ------72.

When Ramdas Samah, the Maratha saint, met the Sixth Nanak, Guru Hargobind Sahib, at Srinager in 1634; the Satguru imparted to him the teaching that the essence of Sikhism is to be an ascetic within and a prince without. Arms mean protection to the weak and the poor, and destruction to the tyrant. Guru Nanak's teaching was to transcend the little ego but not to renounce the world. It would be noted that later on, Ramdas become the Spiritual guide of the great Shiva ji.
Guru writes in Akal Ustat....

Some worship stones and put them on their heads;
Some suspend Lingams form their necks.
Some see god in the south some bow their to the west.
Some fools worship idols, other busy them selves with Worshipping the dead.
The whole world entangled in false ceremonies hath not found God's secret.

Again
I speak verily; hear me all ye people,
Only they who love God of life.------73

Sikhism, the Sat guru's way; is based purely on rational understanding, intellectual argument, realization of the truth, and enlightenment through Knowledge (Guan), and interpretation of the word in actual life. Deeds, an not the creed, are essential for this way of life.

Meditate on the Lord's name and do what is holy.

This includes every thing worth while in Sikhism. To explain his teaching the Sat guru did not create any my theology and did not take cover behind any miracles or show of Supernatural power. Repudiating mythology and symbols of mythology (as also symbolic ritualism), the Guru presented the 'Word' (Shabbat) as of Knowledge and information. words are symbols of their meaningfulness. Thus the words become the paramount carriers of Knowledge (Shabd and Gyan). Realization comesthrough the knowledge of the shabd. Thus the shabd is the Guru. It is, therefore, the purest of symbols. It cannot be bogged down by mundane association and misinterpretable mythological symbolism. The shabad, therefore, becomes the purest vehicles of man's noblest experiences. To put it in modern terminology, the Gurus used the' myth of the language' which is the most potent and effective form of communication.
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Guru Gobind Singh's achievements were too many in various fields. We may talk about him as an unsurpassing general and a dauntless military organiser, who arrayed and united the common folk under such a discipline that they could withstand the powerful armies of a famous Mughal Emperor; we may talk of him as a powerful religious leader, whose spiritual stature made him the centre of devotion for the people of various faiths, living at far-off places, visited by Guru Nanak, the first Sikh Guru. We may also wonder at his excellent literary contributions, both in quantity and quality; we may think of his towering personality, which instilled the spirit of heroism and patriotism in everyone, who came into contact with him. We may visualize in him a seer of yore, who could see the past and future with clarity and who was so powerful as to turn the course of events. We may see in him the qualities of a great administrator and a fearless revolutionary. In him we find a rare synthesis of a saint, soldier and scholar.

The compositions of Guru Gobind Singh are contained in 'Dasam Granth'. In the views of Suraj Bhan, "writings of Tenth Guru echo the voice of Guru Granth Sahib in a new style". There are hundreds of inspiring stories from the life of the Guru, which present to us his message 'in action'. His word and deed both, though of the past, guide and inspire us today to the lofty ideals which he had in view for the humanity. The chaotic conditions of his times exist even today throughout the world, and whatever the great Guru preached through his word and deed holds good even today for the humanity. In order to bring about the fall of demons, the unjust and cruel forces, the spirit of the goddess Chandi is to be awakened in the world. Actually Chandi is the symbol of virtue and the demons are the symbol of vice. The battle of virtue and vice has been forcefully depicted by the Guru in his writings.

The Guru was against all barriers of caste, colour and religion. The following verses from his writings (Akal Ustat) clearly shows that he speak for the whole humanity: