CONCLUSION

It is time for the present thesis to arrive at some of the findings which we are let to by the inquiries into idea of God and related concepts in the development of Sikh Philosophy.

One thing is definite, that no Sikh Philosopher who follows Guru Nanak's lead could ever accept the illusionistic philosophy of dominant monism of Hindu traditional believes regarding God. As such one must equally emphasize that Sikh outlook on God emerges from recognition of underlying cosmic as well as metaphysical unity of all Being called By Guru Nanak By different names like EKONKAR, VAHEGURU, AND AKAL PURAKH AND SAHIBANG AND PARANATMA.

What is to be emphasized while there is no possibility of any outside principle of God being ever given any place in Sikh idea of God, it is very originally assimilates the great need for action by conceiving divinity itself as Kartar, which presupposes beginning, Middle and an end of a project to make the world His whole Project, Where He secures maximum Good according to laws of morality.

in Indian traditional view of God the world of action is not the very core of the reality of the God. While we had occasion to review Sikh conception as 'Hukam' means a divine imperative running through all the elements creatures and human beings. Nothing can defy this inborn divine purpose as compatible with
the law of one's own free-will.

God infinite tenderness sees that man comes to learn the truth of this divine Hukam. Through his own encounter of happiness, Sorrow, success or failure, great heights or low depths, as precisely due to one's own willingness to conform to the inborn purpose of creation as embodied 'Vaheguru'. In short man has the potentiality of either listening to inner voice and craft his own consciousness or Surat in line of His own dispositions born out of the several accretions due to partial struggle against the malady of Haumai.

This state of dwelling in Vaheguru's Raza cannot be visualisable without equal emphasis of spiritual autonomy of God's highest hope in free man's self-identity as the great karam i.e. compassion of God towards man's search for his cosmic destiny. As such no one can allow the interpretation of God to be such that passages replete in the sacred Shri Guru Granth Sahib (which we have occasions to analyse in our core analysis of Idea of God earlier). Point to requirements of seeking free action as well as through conformity to this will in real time while showing the eternal Akal.

Consequently, Sikhs do not accept any doctrine of unreality such as that of Maya, Avidya are Vivarta which is the stock in trade of most theistic schools of ancient Hinduism (this has been referred in chapter two.)
They do not see any opposition or conflict in divine Hukam and human praxis free leading to free choice of projects by even Manmukhs for which they alone and alone are responsible for their undoing in the world of existence and not the divine Being for not stopping them from realizing the invariable consequences of the Violation of the Hukam which Pulsates throughout the universe like the radio-waves which are not intuned by most of us except through the receiver.

Point is God in its mercy has granted the full freedom to man to rise in his thought and action to this divine 'Anhadnad' of the 'Ekomkar', but if by mischance and our distorting bodily affections like greed, Moh, LObh, Karodh, Ahankar and Bhai decidedly due to misdirections of our free will so graciously granted to us by our father the Farmatma by our own Haumai, Cupidity and fears. Which are our own undoing without of our ever realizing our evil life that emerges from them.

So in this sense the Idea of God's mercy and his justice are sought to be realized in our own inclinations and appetites coming in the way of our perfecting the Antakaran to mirror the divine Hukam of the Kartar. So we become prisoners of our own past accumulated deeds due to passions and other afflictions such as greed and fear. In that sense unity with the God is not idle contemplation of a logical tautology like 'Tat Twan Asi' or Aham Brahmaci s, so frequently repeated in sanskrit tradition.
meaning nothing but a dark night in which all Cows white, grey or red looking black.

It is a Valiant Robust struggle to get over all the infirmities that our Manmukh-hood imposey on our everyday consciousness, which is always full of jealousy, anger and spitefulness that need to be undone by sustained effort i.e. Nam Simran and surrender to His Will Constant willingness to engage in the struggle for good acts in shub karam rather than adopting a passive negative attitude toward life and creating culture industry and food for not only yourself by kirat (Breed labour). This anticipates attitudes of Ruskin, Tolstoy and Gandhi Ji who look upon honest domestic effort for creating circumstances of life chances.

As such, the claimed absorption in Hukam can be a continuous striving achievement and not merely a matter of passive withdrawal and idle psychological traumas so much criticised by Nanak in his encounter with Siddhas (see our reference to Siddh goshti) The spiritual life is not a historical escape into mysteries and obscure confusions of intoxicants and postures that were the normal chores of scores of the practitioners of Tantra, Hath Yoga and several other weird practices involving many immoral deeds of concubinage and narcotics. All these were often supported with the possibility of unique spiritual essence of the Universe.

Guru Nanak, on the contrary as well as his followers the ---------
rest of the sacred tradition highly emphasized the historical, social, political, communitarian embodiment of divinity or Hukam. In actual performance of Sewa and Vand Simran and Nam simran.

The same concept of the realization of the unity of God in times to follow Nanak after the martyrdom of Guru Arjan lead to the realization of divine goal to constitute even the temporal authority, the Akal Takhat and the concept of ‘Miri’ i.e. obtaining a spiritual sangat ready to create conditions for Sad-Sangat who alone then can ensure truthful embodiment of our ultimate spiritual destiny.

In this order any body under the overwhelming burden of Haumai may not allow the Guru-Sikhs to truly constitute a real sad-Sangat. If this happens historically the Saint has also to become the warrior adopting the role of peer on the horse-back to constitute the divine mission in actual history as Khalsa mentions in Chapter VI.

Therefore, one notes fundamental unity in the Idea of God of Sikh theology from the abstract doctrines of EKUNKAR of metaphysical monism to historical creator Kartar, (Karta Purakh) as well as loving sustainer of all creations as Parmatma as loving father who enunciates the ever open command to realize this divine mission by intuning one’s own surat through constant reflection and simran of this Hukam. But not by being a Parasite
or mendicant while producing conditions of life without fear and offering compassion and sympathy to all the oppressed even though they might be of different nationalities, religions or cultures. In that sense in a very straightforward practical sense the old identity of entire mankind as one in God is not merely recited as a meaningless song or prayer but actually one is called upon to sacrifice everything for making this very historical world, the house of God through one's actual determination to struggle against all fairness to all creatures intune with divine Hukam.

Now it must be underlined that theistic monism is not new to Indian traditional Philosophies and religions. In fact the Indian social history is all too rich in variety of views on the nature of God and Man's relation to it. It was left for sikh Gurus to fuse the highest emotional devotionalism of great Bhaktas whose Bani has been incorporated in Sri Guru Granth Sahib itself, but to fuse it with clear perception of a spiritual foundations of this religious encountered in EKONKAR. However another point to underline and emphasize is the cultivation of a historical will to constitute one's own actions in the family in the market place as well as if necessity arises in the councils of the states or on battle-grounds for the Justice making the piety of the religious saint at the same time cutting edge of the warrior's Khanda for Protecting the divine Hukam against all possible 'At'. This last cultivation of the monism of will or determination to create a just order in tune with the simple truths of one mankind is the half heart of Sikh Idea of God.