CHAPTER - IV
SIKH VIEW OF RELATION BETWEEN GOD AND MAN

For understanding the sikh view of man must be the statement that all forms have come into existence according to his will.’(1) Man is not the latest or highest product of an evolutionary process or the result of an accident, he is the consequence of God’s will. Sikhism conceives man as the highest form of order visualised by karta Purath(2) as put by the text of Guru Amar Das. In this ultimate creation of man the creator has put all other perfections created in other beings. The Guru has gone to the extent of saying that the whole of the cosmos, with all its worlds, heavens and nether regions, is there in the human body (Akar) with its full extension and intention. The three gods Brahma, Vishnu, and Mahesh are there in the human body. Infact the whole created world is there in the body.(3)

Is man less than God? But God has put the perfections of the world, in miniscule form in man. This is the inter penetration of man, cosmos and god as traditionally recognised by the Indian spiritual tradition such as Samkhya and Naya, finds expressions in the light of the Tantrik retractions in the texts of the Adi Granth. The idea what existence of man possess a cross section of the entire Universe is reaffirmed here as well as by Guru Arjan Dev(4). "O, Agma rup ka mann meh Thana".There is the spiritual

1. A.G. 1
2. Guru Amar Dass A.G. P106A.
3. Guru Amar Dass A.G. P75A.

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being in enlightening the man’s life but it is submerged under dictates of bodily passions which are called by Sikh scriptures snares of Haumai or ‘I’ ness(egoism). According to sikh scriptures one has to look forward for the method of limiting the spiritual essence of consciousness into specific creature with historical limitations and infirmities. According to the different texts there are the following Kam, Karodh, Lohh, Moh, Ahankar. These physiological dispositions are there due to our being in touch with material sensuory organs and material properties of the various objects that dominate our empirical mind through our sensory encounter with the life in mundane existence. The main quality of these processes is ephemerality and passing out of existence from moment to moment. It is not at all possible for a finite person to look towards the underlying spirit while one is in total grip of material characteristics of objects of sense and the strong colouring of our rational will that comes to prevent one from recognizing the organic Hukam of the one transcendent infinite Parmatma. We take our present dispositions generated out of a chain of desires and earlier acts of our own resolutions making the iron fetters of karma that condition our present life and its inclinations. Eventually we may think because of our paramount bondage to the life in our mundane setting, we cannot do anything but submit to the dictates of these various temptations and compulsions arising out of our
finite location in time, position in society and having the kind
of bodily attribute, we are forced to posses. But according to
Guru this is not true. It is only making virtue of our own
passivity and ignorance relating to ones own underlying
spiritual freedom covered by wraps of greed and cowardice. As
such while potentially, we are capable of liberating ourselves
from the prison house of our Haumai yet in truth without our
Guru's enlightenment, we are likely to reenforce our constant
drowning into this Mire of Sloth and non-understanding by
emphasizing the formidable fortress of our many affections.
generally produced by our own hypothesis of false and unreal
shadow if finitude and attributing this shadow an eternal locus
ontological independent of our forgotten past deeds and our
deliberate backing from the ever present divine Hukam throughout
the process of our historical sojourn with our own generated
destiny.

In this sense what is to be clearly underlined are the
following three points relating to construction of historical
egos. One, the underlying pure suruti or Jyoti that still shed its
steady awareness being all our mistaken shadows. Two, One must
recognize equally the role of historic time and differential
bodily attributes which do not colour the first i.e. Jyoti but
make the actual Jiva be the instrument of good or evil will
called out of the totality of the natural the physical and
historical contents that must be articulated and crystallized for making one a real doer of deeds in the world. These deeds could be led by either transcendent spirit or mere intimations of bodily inclinations. Lastly and thirdly, we do not start life at any time in any birth on a clean slate. We have an accumulated stock of our hitherto covered unfoldment of our spiritual voyage from matter to spirit.

It is our choice, judgement discrimination that shall release our bonded sensibilities to material world that should enable or may not enable to launch us on the path of recovery of our divine essence. It is not that someone from outside can pull us out of the bag, we have to bow to our own being by constant practic of exercise of will and transparent meditation on our divine source that can make us have sufficient momentum to let us escape the snares of Haumai.

All in all it is a main point according to sikh ontology of divine being whether our interior most consciousness is just the same as the EK-ONKAR or according to them the indifferent persons are parts of the spark which is blown into matter by the karta Purakh to enable dumb nature to have some ability to reflect some of his own eternal glow of consciousness.

Man reveals the being of God more perfectly and beautifully than do the other creatures. God is in man as the word or Divine name. It is only man who has the capacity of activating His name.
in Himself. God's relation to man is therefore triple the 
relation of the whole to a part, of the whole to a special part 
and of the Revealer, the manifestation of the word, the logos 
resides.

Lord's Name (Nam) abides in every heart. It is the source of 
spiritual power, spiritual nectar, spiritual knowledge, spiritual 
love, peace and immortality. Man's creation on earth is meaningful 
as he has got special duties of cultivating and discovering his 
origin into Divine spirit. Those who activate this dormant spirit 
by doing Nam. Simran Overcome their bondage to the Lord's Will 
material adjuncts of the human condition such as passions, needs 
etc(5).

But man under the lords own dispensation, forgets his 
original purpose and is caught in the web of ignorance and 
'Maya'. All these are owing to miss identification of our true 
self with finite illusions of our bodily being i.e. products of 
differentiating Maya or Vidiya. Over and above different physical 
mental, physical dispositions, sanskars and agencies, Sikh theory 
of man also notes is the master consciousness or Atman which is 
the enlightening master of all the different parts of his unity 
of life. Thus Atman is not one other part but it is for this 
Atman that different organs manage to act in harmony and are able 
to carry out the overall goal of human person. As such,

S. Jini Nam dhiya gae musket ghat G. H. Dev A.G, PH
Atman is the ideal as well as the active reality of the entire
more of human striving and constant co-ordination of different
elements that make the psycho-physical unity that makes the life
of man.

If God is all, and he is there in every individual, why is
there the distinctness and uniqueness of individual persons, and
why are not all individuals alike? Man is not all that God is.
God reveals Himself in man and if man realizes this secret, he
becomes God but man as he is, is not God. God reveals His own
infinite richness in the uniqueness of individual persons. God is
infinite in the sense that he has infinite possibilities of
manifestation and every manifestation of His is unique in its own
sphere(6). The Uniqueness of the creator who is so unique as to
create everything uniquely. Every individual is a unique creation
of God, and God is Uniquely present in every creature.

A person is not disembodied a spirit alone. He has to have
for his unity sensation, passion, shape, position, karma, desire.
All of which if absent would not make for the historicity of a
unique man but only for universal spirit. It is the
assimilations of the varied material of individuation through
reflective consciousness of Atman that the passive combination of
happenings of body and mind articulate themselves into a distinct
consciousness of personal identity with unique ideal as well as
independent realization of innate value possibilities.

God is present in individuals as the controller (Antarjami) and is the universal guide or (Guru). What is the problem of evil or Sin? Is man free to sin or his activities are determined or controlled by God? The Guru has laid great stress on the willed moral activity of the man (7). The Guru says that the man does evil deeds only when his egoism, Haumai leads him away from the God.

Obviously Sikh doctrine of God man relationship recognises the tension between the lower passions that can never be illuminated from the life of historical man as well as the definite science of higher consciousness which attempts to tame the wild inclinations of our corporeal being. There is no permanent evil anywhere in the universe. Sikhism points out that it is our pre-occupation with material pleasures that make us miss our ever present divine guide in the form of our own higher spirit whom we wrap up in the most of pressures of bodily desires.

However by our act of resolution and practice of 'God Will' we can brighten the direction of our divine master to overcome the seductions of evil as embodied in fear, Lobh, Moh, Hankar, Finitary dispositions which are based on ignorance and selfishness being confine narrowly to our own body and its attributes.

God is free absolutely, there are no limitations to His being and doing. As man has been fashioned after God's own being.

7. B.N.O. A. G. P596

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he must have the qualities of God. But man because of ignorance induced by 'Maya' can not lay hold of the qualities later in Him. To be in God and to participate His qualities man will have to rise above 'Haumain' and the false sense of "I" ness(8). Man can be free of the world and its doings by being in God. The absolute freedom is possessed the Absolute Being, thus, the more being we possess the more free we are. The more away we are from the creator, the more we are in bondage. So in order to become free from the bondages man must be with God, must kill his passions. This is only the recognition of the Real self of man which is God Himself whenever we are aware we are only aware of parts. All our knowledge is limited when we try to know its complete shape its beginning and end purpose as well as its necessary and accidental attributes, as well as of its pre-suppositions and implications then we rise in our knowledge from merely being finite and contingent to its completeness, coherence and necessity.

To come to possess this is to see same world or object not in isolation and finitude but in its totality and its inner unity which we always miss in our everyday life and find disorderly. So our knowledge of ourself which starts from our awareness of accidental attributes finally ends up in its intangible and coherent roots in the menitude of a universe.

8. “Harmain main bandhan sabh bero Gurmukh shabad swaaroe”
Guru Amar Dass A.G. F124
Come to know this multitude is to overcome despair, fear, anxiety, untruth and be always at peace with order of the universe that is Hukam.

Dependence upon God and obedience to His will (Hukam) is essential for liberation. By contradicting the former, Haumai denies the latter and is therefore inevitably, subject to the law of Karma. Karma, means self transformations of the individual transforming one's self in the likeness of God or getting away from God. "No one should think that he will reap the fruits of his deeds after death; the deeds in this world result only in the self transformation of the individual one becomes as a result of what one does." (9) The fruit of deeds does not come in some unknown future; it comes instantaneously in the shape of the psychophysical transformation of the individual. Good deeds carry a man nearer to the source of good, truth and beauty which is God himself. Bad deeds, which are untruthful and ugly in their nature, lead the doer away from God. In order to become with God man is not to depend on his good deeds but on the Grace of God which in Sikhism has a number of meanings as it is the balance which a Guru bestows upon the disciple donating acceptance and conveying a blessing. It is also a glance which liberates the devotee in such a way that the efforts which were once undertaken to win recognition are now acts of loving service. Grace also transforms the disciple from being a hopeful

9. Guru Arjan Dev A.D. F715

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seeker to being someone who has found the meaning of his existence.

Though God is there in the whole creation yet God is not present in all creatures equally. Human Beings alone are capable of becoming aware of andactivising the Divine Name (Nam) in them (11) of all the creatures. God as the incarnation of His word, descends in human form, --Guru--, to guide mankind to its proper destiny (12). Again, the revealed word is read and understood by man alone. The word is revealed to man as the word of the Guru for the sake of his salvation (13).

Further about the general relation between God and Man it is said that Guru lays on the necessity of realising that God realisation, is nothing else but true knowledge of our true self. It means that we can know God, through our own true self, our own spirit, 'Atman', which is God in his immanental action. The words 'Ap Pehchan' (know himself) by which we can know our true realisation with God, are found almost on every page of A.G. God is the ideal Father, ideal mother, ideal brother, etc. our --real realtionship with God while our other human relationships are reflections of the true relationship that we have with God. Some principles advocated in sikhism by recognising the continuity of our past states creating our present desires and passions that shows that what apparently does not see to have a reason.

has been following the Agam principles of rational causation that is our own future states or brought about by accumulation of our continuous former modes of living and willing. It is this which is largely responsible for our freedom or unfreedom in our specific relations with things person and God.

What is according to Sikh scripture the relationship between our past and future and how we are to understand the nature of value that we must seek in our conduct. Are we free to make ourselves by our will? What is the relationship between the shubhkarma and willing? Sewa and Simran? What do they do to soul of men i.e. deepen our presence of God in our own life work. What is the manner of over coming of our ignorance or Haumai? If man having this ignorance only by not knowing the true nature of spirit or by crushing something of the desires and weaknesses? What is then Kheh (fear)?

Sikhism holds the view that by constant sewa and Nam simran one can quell the fear of the unknown and approximate to the splendours of the Agam, Agochar divinity that seems to be settled in our multiple attributes of historic being. They don’t advocate any withdraw from the life of bodily effort. On the contrary they hope to condition and season human consciousness by a sense of unity of a spirit by physical labour between man and nature and man and men. They also believe that by doing Sewa we overcome our own pride and realize man’s underline unity with his
divine essence. God therefore is not something of an external object to be sort by special trans or magical feats as was thought by many tantrikas immediately, before the evolution of Sikh world view. It is by doing introspection into one's own motives and shedding aside slavery to egoism that one seems to come to possess the unity of God. The differences between God and men are merely fabrications of our Haumai that can be dissolved by a rightful action.

So what metaphysical was never different was affirmed and seen as different only because of psychological submission to our narrow identification with accidental dispositions and egoistic impulses. Once our scales of limited vision are scoured of by practice of 'Shub Karm' and wilfull identification of all the creations of the Universe we also escape the anxiety of loss of our own life or belongings, of our dear ones. It is in this sense that cooperate meditaiton and recitation of Nam. Let one overcome the feeling of forlornness from God and one experiences presence of the divine being as did Guru Nanak when he came to count upto twelve and said 'I am lera'. What is emphasized is that no particular method of meditation or tantra or yoga is needed to seek God's grace. One needs to have the determined will to set aside the everyday selfishness which never permits to perceive the 'Agam' that is present in the 'Agochar'.

Fact is that spirit is not different from the world and man
has to reconstruct one’s relation with the world to see it as manifestation of ‘His Hukam’. This does not call for giving up the life of the ordinary ‘Sewa whatever one’s historical position may be as of shopkeeper, ruler soldier or the minister one must be seized with the idea of being a part of the ‘Divine order’ which expects all of us to do what our inner voice dictates us to do and hence is no other but a heightened being who habitually ministers to his inner voice and glow of his divinity rubs on all those who come in communion with him.