Ordinarily by justice we mean fairness, impartiality or adherence to truth etc. It is conformity to truth, fact, reason, correctness, rightfulness. Many times justice and righteousness are used as synonyms.

According to the "Dictionary of Philosophy and Religion," justice is derived from the Latin word 'Jus' ("right" or "law"). Saint Augustine explains the origin of the word 'justice' while explaining one of the dialogues of Cicero, an ancient Roman orator. 'Juris' derived from 'Jus' he interprets as meaning justice — "righteousness" or "justice." Since times immemorial many theories have been put forward to define and describe justice. It will be pertinent to study various perspectives of it.
In the West, Greek thought has been the father of various theories of political science. Historical evolution of justice is often started right from Homer, a Greek thinker. He has mentioned both administration of justice and ethics of justice. "Just" and "God-fearing" are comprehensive categories of all virtue or righteousness for the Homeric Odysseus. For Socrates "...it is love and order and sobriety and justice that holds together gods and men and the whole world, which is therefore a cosmos - an order, not a licentious disorder." It is just like Rta of Hinduism which will be discussed later.

Plato dealt with the concept of justice in detail. Justice of Plato is social in nature. In the Republic he regards justice in its subjective aspect as entire righteousness, the harmony, unity, and right functioning in division of labour of all 'parts' or 'faculties' of the soul.

One of the fundamental theories of Plato was the three fold division of man's mind into Reason, Spirit and Appetite. On the basis of these, three classes of society are inferred, i.e., the Rulers, the Soldiers and the Farmers. His another assumption was that justice was not prevailing at his times. He refuted the prevailing theories of justice. First was "to give every man his due and doing good to one's friends and evil to enemies." Plato refuted it on the ground that it is not easy to recognise true friends and enemies. Secondly it is morally not good to do evil to anyone, may he be an enemy. And thirdly the theory is based on individualistic
Another theory was that of Sophists. For them justice weighed more in the interest of the stronger. Therefore they believed that injustice is better than justice. Again Plato refuted it on the ground of individualism. He wanted commonly agreed concept of justice for the whole society.

Another theory described justice as the 'child of fear'. But it seemed to Plato that justice was not something external as described in all the prevalent theories. According to Plato, "Justice is deep rooted in the human mind. It is as instinct; a virtue."

Plato held that "justice is the bond which holds the society together, a harmonious union of individuals, each of whom has found his life-work in accordance with his natural fitness and his training". Therefore conception of his social justice or righteousness is that each person should do his appointed work in contentment. And that is the true principle of social life and sense of duty. Proper education to all the three classes of mind also forms part of Plato's concept of justice.

Justice was one of the four virtues for the Greeks, the other three being Wisdom, Courage and Temperance. However, Aristotle explains two types of justice: (i) Complete and (ii) Particular Justice. Complete justice is like moral virtues.
He explains this in his book entitled *Ethics* that it is such "as exists among people who are associated in common life with a view to self-sufficiency and enjoy freedom and equality." But, for him, it is not possible until people are law-abiding. Particular justice consists "in the distribution of honour or wealth or any other things which are divided among the members of the Koinonia."

Cicero, a Roman thinker born in 106 B.C., found that the state was doing injustice to the people as the rulers were going away from the universal law. Justice, for him meant "conformity of particular laws to universal law."

For St. Augustine "Justice is conformity to order," but if it is taken in respect of duties and obligations then it cannot be an absolute justice. In case of conflict one cannot be just to all. Absolute justice, for Augustine, "is possible only in a universal society which is under the Kingship of God and is regulated by Universal order prescribed by the Will of God for all men." This concept is very close to that of Sikhism, which believes in total submission to the Will of God called 'Hukam'. The Sikh Gurus also advised us to believe the Will of God. Augustine holds that this Will of God is applicable both to the state and the individual.
For Kant, faith and execution of rights established by the state is justice. Hegel calls obedience to state laws as justice. Herbert Spencer holds that "Justice means that every man shall be free to do what he wills provided he infringes not the equal freedom of any other man." According to the Bible justice is to obey the Lord's commandments.

THE INDIAN PERSPECTIVE:

In Hinduism justice is expressed in the terms of righteousness. It is found right from the Rig Veda in the expression of the term Rta. Primarily Rta means cosmic order. It denotes order of the moral law also. In the words of Radhakrishnan, "Rta originally meant the 'established route of the world, of the sun, moon and stars, morning and evening, day and night'. Gradually it became the path of morality to be followed by man and the law of righteousness observed even by gods."

The guardian of Rta, in the Rig Veda, is god Varuna the great guardian of morality. "The Law of which Varuna is the custodian is called Rta. Rta literally means 'the course of things'. It stands for the law in general and consequently of justice. Later Rta also came to be interpreted the right path. In the Rig Veda there is a prayer to god Indra 'to lead
us to right path, the path of dharma.15

Meaning of the word dharma is multi-dimensional. Dharma

denotes 'duty' also. According to Radhakrishnan, "The

conception of dharma is a development of the idea of Rta,

which stands for the cosmic and moral order and expresses

'the reasonableness and law abidingness of nature' and includes

law and convention, etiquette and moral principles. There is

a continuity from the Vedic Rta, to the Upanisadic and later

dharma, and this continuity is facilitated by the notion of

ashta'.16 The idea of justice or righteousness is is

expressed in this meaning of the term dharma.

In Vaisnavasutra dharma is "the consummation of the

process of spiritual development which is at once the

condition of all goodness and the good."17

According to the Gita man's dharma is to carry out the

duties without the desire for reward. Lord Krishna said to

Arjuna:

Thy business is with action only, never with

its fruits; so let not fruit of action be thy

motive, nor be thou to inaction attached."18

According to the Encyclopaedia of Religion and Ethics,

"Neither the more formal philosophy nor the doctrine of
faith succeeds in providing a more satisfactory doctrine of righteousness than the Gita.\(^{19}\)

The Gita holds that justice is in \textit{svadharma}-doing one's own duty. If on the contrary we allow ourselves to be subjected by the mechanical determination of \textit{pradharma} - doing others' duty, that, in the eyes of the Gita, is a sin.\(^{20}\)

The Upanisads hold that the meditation is the higher path which can bring about the realization of eternal righteousness. So they condemned the ritualistic ethics, particularly the sacrificial cult. "The Bhradaranyaka Upanisad asserts that he who worships a divinity other than the self is to be treated as no other than a more domestic animal of gods."\(^{21}\) Chandogya Upanisad severely condemns sacrificial act.\(^{22}\) It holds that those whose conduct here has been good, will quickly attain a good birth (literally womb), the birth of a Brahmin, the birth of a Kshatriya or the birth of a Vaisya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, the birth of a hog, or the birth of a Candala."\(^{23}\)

For Manu, justice is in performing duties, assigned separately to four classes by God. Brahma is to study and teach the Veda, give and accept alms; the Kshatriya to protect the people, to give alms, to study the Veda, to offer sacrifices; the Vaisya to do the trade and to lend money, to give alms, to offer sacrifices and to study the Veda;
the Sudra to serve meekly even these other three classes. 24

In Zoroastrianism Asha is the principle of righteousness. It is equivalent to Rta of the Rig Veda. In Zoroastrianism God Himself is righteous. So one can achieve Him through righteousness. "It (righteousness) makes us one with Him. He who seeks Truth and righteousness seeks God; he who finds finds the whole universe is in his hand. 'Through Righteousness God Himself advanced the furthest' - Yasna 57:4." 25 In the Avesta Asha (Righteousness) is praised very much because through it we can approach Him:

".... and accompanied by Asha Vahiata (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!" 26

Man finds place nearer to God (Ahura Mazda) only on the basis of his good actions. He must have good thoughts, words, and deeds. "The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven". "He belongs to Ormazd, if
In Sikhism, words like Niyam, Niyon, Tapayon, Sach, Dharma, etc., have been used for justice. Though the last two have other meanings also at various places but these have been used for 'justice' also. For example, Dharma has been used for religion, faith, honesty, duty etc. in addition to justice.

**JUSTICE-ATTRIBUTE OF GOD:**

In Sikhism, justice is one of the attributes of God. This is indicated in the Mul Mantra, the primal creed of the Sikh thought where justice is referred to as Satt. Though Satt refers to permanent existence of God, who is out of the limits of time and space; to creation which is relative truth, last of all it refers to ethical truth (Sach) and this truth includes justice. The fourth Guru supports this when he writes that God is true - His justice is true and the person who realises it within them become one with Him:

> When Thou alone art True, when Thy Justice too is True, whom shall than we fear?
> 
> Nanak: they who Realised the Truth, became one with the Lord's Truth.

Injustice has no place in God's order because He is absolutely just.
Into the Court of the True One, enters not the False (unjust).\textsuperscript{31}

For the fifth Nanak God is absolutely just:

Perfect is the justice of the Creator Lord.\textsuperscript{32}

Guru Nanak, while describing His all in all, tells that He Himself is the true Judge, so none is to fear about it.

Himself He sits on the Throne to Judge with Justice.\textsuperscript{33}

\textbf{JUSTICE OF GOD:}

According to Sikhism God is the only true judge. His justice is true. His justice is not like justice of human beings. Here in our justice the person who is actually virtuous is not rewarded properly. And in most cases a culprit can escape punishment from the court of law because of our procedural methods or any other reason. But in the Court of God none can escape the true judgement. According to the fourth Guru:

One can run away from the man's court; but where is one to go if one runs away from the Lord?\textsuperscript{34}

\textbf{CHARACTERISTICS OF HIS JUSTICE:}

(i) God does not practise any partiality while delivering justice. In His Court there is neither high nor low, nor
rich nor poor. His justice is true to the meaning of the
Word. He does not show any partiality on the basis of caste
or other considerations. Guru Nanak writes:

Hereafter in the Lord’s court high caste
and power are of no account.
For one is to face new persons (who do not
hear or care the castes or power).
Only those are honoured who have done good
deeds in the world.  

The third Guru writes:
Hereafter goes not caste nor colour with us
One becomes as per deeds. 

Here one thing is to be made clear that the term ‘good deeds’
should not be taken to mean the karma philosophy of Hinduism.
‘Good deeds’ include Nam-Simran also. The third Guru makes
it clear when he says:

Hereafter, no one asks one’s caste,
For, Good (only) is the Practice of the Word.

Nanak: They, who are Imbued with the Name, are
Emancipated through the infinite Love of the Guru.

This is evident from the examples of Ravidas, who was a
cobbler and Namdev, a weaver. Both of them were emancipated.
Another example is that of Bidar, son of a slave girl, in whose house Lord Krishna chose to take abode, leaving the rich food of king Duryodhna. The fourth Guru writes:

Contemplating the Lord, men of low caste attained a high Station.

Pray, ask thou Vidura, the son of the slave-girl, with whom Krishna chose to abide.

Navidas, the tanner, praised his Lord for a brief time.

And he from a low-caste Wretch was Purified, and all the four castes repaired to his feet.

Namdeva Loved his Lord, though people called him a calico printer.

Yet, the Lord turned his back upon the high castes, and Hugged him, His Devotee, to His Bosom.

Similarly in His Court masters and servants are dealt with equally, without any distinction on the basis of their stature. The fifth Guru writes:

There (in the Lord's Court) the Adjudication is based upon Truth; and the Master and the Servant are deemed equal (before the Lord).

(ii) Justice of God is based on the deeds of the persons.

As we sow here so shall we reap in His Court. Guru Nanak
makes it clear in Japji, his very first composition. He says in Asa ki Var also that man is regarded according to his deeds. The fourth Guru makes it further clear that mere hollow talks will not be considered in His Court, while delivering justice, one may speak in beautiful and flattering language. It is the deeds which are to be considered. He says:

The Lord's Justice is not upon mere talk:
if one takes poison, one dies.
See friends, the Justness of my Lord's Regime, that one is awarded justly for what one does.

The fifth Guru writes that the Kali-age is the best one because in this age one reaps according to his own deeds. Bhai Gurdas tells us that in other three ages, - Satyuga, Treta and Dvapar one was not to reap his own sowing but the whole country, city or genealogy, respectively, had to suffer for the misdeeds of one individual. But in Kali-age the justice is true as the person concerned himself only suffers for his misdeeds. The fifth Guru writes:

People look upon the three past Ages,
Satyayuga, Treta and Dvapar, as great,
But for me, the present, is the greatest of them all.
For in this Kali-age, only he who sows the seeds reaps the fruit; and no one is made answerable for another.
In conclusion, Guru Nanak tells that God, after creating the creatures, installed the righteous Oudqe to record their deeds. And there is only true judgement and nothing else. The righteous are rewarded properly and the false are punished.

He says:

Creating the beings, God has installed the Righteous Judge to record their accounts. There, only the truth is adjudged true and the sinners are picked up and separated out. The false find no place there and they go to hell with blackened faces.

They who are imbued with Thy Name, O Lord, They who are cheats they lost the day.

God has installed Ocherasraj to record the accounts. 

(iii) He punishes the wicked. His punishment comes in many forms. Sometimes it comes in the form of diseases. The secret cause of our diseases are the outcome of our evil actions - of this birth or of the previous births. The fifth Guru writes:

Ailments afflict those who commit sins.

The Lord Himself sits as the Judge.

In His Court a sinner always losses the game. Especially such a person who does evil deed in actual practice but pretends to be pure, is bound to be treated like a thief and
punished. 47 Persons who torment the poor or weak are
punished heavily. Such an act is never tolerated. Even to
misrepresent someone is taken as a crime in His Court. That
person is disrespected in both the worlds. He has to
suffer for his misdeeds. The fifth Guru says:

Whoever over the humble and the meek vows to tyrannize,
The Supreme Lord in flames burns him.
The Creator perfect justice dispenses,

The traducer is destroyed, afflicted with a great malady.
He is destroyed by His, against whom no saviour exist.

Of such here and hereafter, evil is the repute.

(iv) He always saves the honour of His true devotees
\textit{(Shaktas)}. It is His innate Nature and He is very conscious
about it. He always gives higher seat and respect to them.
While giving His Shaktas respect and honour, God goes to the
extent to declare:

\begin{quote}
Him, whom I bind down, My Devotee can Deliver:
But he, who is Bound by My Devotee, Him I can't:
Yea, if at a time the Devotee chains me too
\textit{(with the Cord of Love)}, I cannot but submit. 49
\end{quote}

It is His self-assumed duty to protect the honour of His
Shaktas and to punish those practising falsehood - this is
His Justice. The fourth Guru says:
The Devotees by Him are Blest, while the False ones are by Him, Cursed.

True, True is the Master, True His Justice;
0, dust be on a the heads of His traducers. 50

The reason behind this is that His true devotees or Bhagats are in tune with Him. They have all the Godly qualities. They never do wrong things. Only that person is a true Bhagat or Sant who moves every inch in His Will. Such a Sant is not different from God. The fifth Guru says:

The Saint is he, with whom the Lord is pleased.
The Saint does only what the Lord does. 51

The ninth Guru writes:

He, who Dwells ever on God, he and God are one.
For, he is the Embodiment of God, and there is no distinction between the two, nay none. 52

So, because of this reason God ever abides by His devotees and punishes those who try to trouble him. The fourth Guru tells us that throughout history also God has been protecting the honour of His Bhagats and punishing the guilty. He says:

In every age, God created His Devotees, and their Honour was saved by Him.
The wicked Harinakaahyapa was slain by the Lord, and Prahlada, the Devotee, was Blest.
He turned His back upon the Egoistic and the
Slanderers and Namdeva He ushered into His
Presence.53

(v) Besides the above characteristics of God's Justice,
Compassion forms an important aspect. Forgiveness is
strongly recommended by the Sikh Gurus. God is infinitely
Gracious. He, while delivering Justice, may forgive also.
It is also His innate Nature. Any body who really repents
over his misdeeds and makes up his mind strongly not to
repeat the same, is pardoned by Him. The fifth Guru says:

For the Lord, our Spouse, is Infinite and Beneficent,
the Master of Maya, the Support of the earth, and
the Purifier of Sinners.

Whoever seeks the Lord's Refuge, Him He
Hugs to His Bosom: this is the innate Nature
of the Lord.54

The fifth Guru further writes that if His own devotee
sometimes errs or makes some mistake unwittingly or
unconsciously, God in His Compassion warns him about his
mistake and sometimes admonishes him but ultimately forgives
him and shows him the right path:

As the child, in his innocence, commits a
myriad errors,
And the father instructs and reprimands him,
but then hugs him to his bosom,
So does the Lord forgive us our past Sins and
shows us the Path for the future.55
Here the only pre-condition is that the person seeking mercy must be genuine. It is not like this that one repeats that very mistake many times and seeks mercy and will be pardoned. One must be sincere in seeking apology and His Mercy, only then it is granted.

**JUSTICE AS THE DUTY OF THE RULER:**

The ruler is the representative of God on this earth to deliver justice to the people. God has created this image government in the world only for the sake of delivering justice. So it is the most sacred duty of the ruler to deliver justice.

God punishes such who don't deliver justice, rather tyrannize the poor people. The fifth Guru writes:

Whoever over the humble and the weak vows to tyrannize,

The Supreme Lord in flames burns him.

The Creator perfect justice dispenses.

Bhagat Kabir strongly condemns tyranny and the use of force. He says:

Kabir: Whosoever wrongs another by force,

he has to answer for it before his God,

And be Struck in the face: for,

how by such a one can God he faced?
Justice as a duty of the ruler has already been discussed in detail in the chapter entitled Concept of Ruler in Sikhism.

SOCIAL JUSTICE

In Sikhism justice at many places is referred to in terms of social equality. At the time of Guru Nanak there were inequalities amongst the people. There were many divisions and sub-divisions in the society. Caste-system was predominant. The lower-caste people were looked down upon and were treated as untouchables. Very rough treatment was given to them.

In the medieval society the poor suffered economic disparities and disabilities and were denied justice. Thirdly, there were division on the basis of religion. People with religious beliefs different from the ruling class were looked down upon. There was no justice for them. They were at the mercy of the people belonging to the dominant group. Fourthly, injustice was being done to women also.

The Sikh Gurus believed in universal equality. Caste-system was outrightly rejected. This has been discussed in the chapter of 'Human Rights' under the heading of 'Right against Racial Discrimination'.

And again, the Sikh Gurus preached equal justice for various classes based on economic divisions. They attached
no importance to the wealth. For then God is dwelling in the hearts of the rich as well as the poor.

In the Court of God there is no difference between the rich and the poor, the master or the servant, the king or the subjects. The Gurus tell us that these statures of this world are not for ever. These are not true. Therefore while doing justice these things must not be taken into consideration, as Guru Nanak tells us:

Neither the kings, nor the subjects, nor the chiefs will remain,

The fool thinks the solid and beautiful mansions will remain his.

(But know ye that) treasures, full of wealth, are emptied in a moment.

In his Varan, Bhai Gurdas tells us that Guru Nanak wiped out the difference between the high and the low, the king and the poor person. The fifth Guru says in a similar manner:

The knower of God looks on all with equal eyes like the wind that blows alike on the kings and the poor.

This can be seen in any great personality. Lord Rama
accepted tasted 'Ber' fruit from a low-caste poor woman Bhilni. Lord Krishna preferred to take meals with the poor man Bidur who was a true person, while rejecting the offer of the unrighteous king Duryodhana. Similarly Guru Nanak preferred to go to Bhai Lalo, a poor carpenter and refused to accept the delicious dishes of Malik Bhago who had collected money not through rightful means.

This was practically adopted by institutionalising 'Langar' - the community kitchen where the rich and the poor could sit together in the row and eat common food prepared by the persons from all classes and castes. This was to give a lasting blow to such differences. This system is prevalent today also.

Bhagat Kabir remarked that the rich and the poor are made equally by God. The rich persons do not care at all for the poor while the latter pay full respect to the former. For Kabir the actual rich is he who is in tune with God. To quote him:

No one shows consideration to the poor,
For, however the poor one tries, the man of riches cares not.
If the poor one goes to the man of riches,
Lo, he turns his back upon him.
But if the man of riches goes to the poor one,
He honours him and calls him in.
The rich and the poor are but brothers.
They are the Manifestation of the Lord's Power.
Says Kabir: "The poor one is he alone,
In whose heart God is not." 62

The Sikh Gurus, who starkly believed in universal brotherhood preached against sectarian thoughts. According to them all religions are equal. One may profess any religion but basically he/she is a human being. This line of thinking started right from Guru Nanak. He preached that there should be no discrimination on the basis of religion. God has no religion and the tenth Guru also says so while paying obeisance to God: I salute God, Who has no religion. 63 He does not consider any particular religion good or bad. It is the deeds which make man good or bad. He uses of the opinion that liberation or the Goal of man is achieved not by following any particular faith or religion or sect. He prayed to God to liberate those who sincerely want it, may be professes any religion or even no particular religion of this world. He says:

The world is on fire; O God, Save it
Thou in Thy Mercy;
Through whichever Door it Comes unto
Thou, Save it that wise, pray. 64
The very first words that Guru Nanak uttered when he reappeared after Vani episode, were: 'there is no Hindu no Muslim', indicating that to him all were human beings and worldly labels of 'Hindus' and 'Muslim' had no meaning. The fifth Guru reiterated the same while quoting Kabir. He refused to accept any religious order. The only thing he accepted was that he is the child of God only. To quote him:

I am neither Hindu, nor a Muslim,
For my body and the vital breath
belongs to the God of both.65

The tenth Guru, Gobind Singh, very strongly condemned discrimination or injustice on the basis of sect, religion and even nationality. There is a true spirit of internationalism in his compositions. He said that one may be a Hindu or a Muslim or belong to any of the sects, basically he is a man. He says:

One man by shaving his head is accepted as a Sanyasi,
another as a Jogi or a Brahmachari, third as a Jati.
Some men are Hindus and other Musalman;
among the latter are Rafazis, Imams, and Shafeis—
know that all men are of the same casts.
Karta (the Creator) and Karim (the Beneficent) are the same;
Razak (the Provider) and Rahim (the Merciful) are the same;
let no man even by mistake suppose there is a difference.66
There is a strong feeling, in his compositions, that all men are made up of same material i.e., five elements; and the physical differences are due to the different environments. All the holy scriptures talk about a universal God. Only God is the source of all human beings. As the sparks rise from fire and fall back into it, dust particles rise from dust and go back to it, waves are nothing but water, similarly all sentient and non-sentient beings emanate from God and will go back and merge with Him. Such is Guru's sense of equality and equal justice to all. He sees God dwelling in all whether one belongs to any country or any part of it.

In his composition, Akal-Ustat, he talks of many countries and their parts and areas such as Hingal (in east), ranges of Himalayas, Iran, Cheeni, Arabic countries, France, England, Kandhar, Bengal, Delhi, Rohilkhand, Megadh, Bundelkhand, Nepal, China, Manchuria, Tibet etc. He sees God dwelling in all people living anywhere in the world. He feels that all are singing His Praise only. Hence they all are one. He says that God is so much just that He hears the (meek) ant first and (the mighty) elephant afterwards.

The Sikh Gurus gave equal status to women also. Justice must not be denied to them on the basis of sex. Position of women in Sikhism has already been discussed in the chapter of 'Human Rights'. According to Sikh thought justice must
be given to all the people without any distinction or
discrimination based on inequality. For the Gurus to deprive
others of their rights amounts to injustice. Even to have an
eye over the thing or another’s right is sin. Guru Nanak says:

Salth Nanaki: To grab what is another’s is evil,
As pig's flesh to the Muslim and cow's flesh to the
Hindu.69

Guru Nanak further says that even the Guru stands by
those who do not usurp others due:
The Guru-teacher stands by us, if we
usurp not another's due.
By mere talk none goes to Heavens;
for, Emancipation is by living the Truth.70

Guru Nanak is of the opinion that justice is the fundamental
right of a person. To deprive him of this right is sinful.
He condemns the unjust ways of the Kazis:
Focusing a judge he aims to administer justice.
He tells rosary and mutters God's Name.
Taking bribes he does injustice (grab the right of the
other);
If someone asks him, then he quotes and reads
out some aphorism.71

JUSTICE TO SELF:

After social justice we come to another aspect of justice,
i.e., justice to one's self. As the human form is given as a chance to the creature to realise the Truth so to work for this ideal sincerely is justice to one's self. To waste this opportunity and spend the whole of life in enjoying the world's pleasures and always remaining occupied with immoral deeds is injustice to our human birth. Guru Nanak tells us that the bride (human-being) does justice when she destroys her sins and intunes herself to her Spouse:

She destroys her sins, abides as master of herself and becoming the Discriminating Mind, She adjudges (does full justice). 72

Again the Guru says:

In the City of the body, the Mind is the King, and the five knowing-faculties abide within it. And, the Mind, seated on the Throne of heart ministers Justice, becoming Wise, uttering the Word. 73

Therefore justice to one's self is the self-conqust and meditating on Lord's Name for which one has taken birth.

PLACE OF GRACE AND FORGIVENESS:

While discussing the justice and its application we have already studied that in God's Justice there is place of Grace and Forgiveness too. Similarly man should also
have this sense of forgiveness. There is a strong idea of forgiving the persons who harm us, forgiving the enemies even. Shaikh Farid even goes to the extent that if one slaps you, turn the other side of the face to receive another. 74 This is a psychological reformation of the person. One realises one's mistake and repents on his folly of harming such a nice person who, instead of slapping him in turn, is ready to receive another blow. Further Farid advises to do good even to the wicked and not to lose one's temper. 75 The spirit of forgiveness and benevolence is best conveyed in the following maxim:

Generally a bad person is paid back in his own coin,
It is only the noble soul who forgive the wicked.
However only a great man like Guru Nanak alone can return good for the evil. 76

Guru Nanak says that only that person who has the qualities of truthfulness, contentment, wisdom, compassion and forgiveness alone attains supreme position. He says:

Of Truth be one's fasting, Contentment the Pilgrim - station and Wisdom and cognition the Bath,
And Compassion the god, Forgiveness the Rosary: then, one is sublime being. 77

Kabir goes to the extent of saying that God dwells in the hearts of those who have forgiveness or compassion for others in their hearts:
Where there is Wisdom, there is Right-

eousness; where there is Falsehood,

there is Sin,

Where there is greed, there is death;

Where there is Compassion, there is God.78
NOTES AND REFERENCES

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5. Ibid., p.802.
7. Ibid., p.156.
8. Ibid., p.156.
9. Ibid., p.190.
15. Rig Veda, X.1330.6, Radhakrishnan op.cit., p.80.
17. Yato 'bhyudaya māsrayasa siddhiḥ sa dharmaḥ VS., I. 1.2,
18. अण्वेषितार्थश्च या वातेशु व्याप्त | 
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