'Man' made of five elements - earth, water, air, ether and fire, marching towards an unknown destination on a never-ending and winding road, dark and partly illuminated, which continues to widen up, narrow down and level at various times towards the ever-mysterious future, is God's greatest and noblest piece of creation. Man's religion and philosophy with its past casting a luminous shadow upon its path and its present forecasting a nebulous future raise doubts about the purpose, ideal and destination of the mysterious road.

The philosophers, prophets and religious teachers of the world have said a lot about the 'ideal' and 'Idealism' of Man; and it is difficult to point out clearly and precisely where one of their thought ends and another begins. The seed which appears ultimately in the fruit of a plant is also the herald of a new life.

The present study and research pertains itself to that particular aspect of the subject as is found conceived, propounded and presented by Guru Gobind Singh, the Tenth Master of the Sikhs and the Founder of the Khalsa Brotherhood. The approach made is both rational and theological, and the beliefs and practices of other faiths also have been examined in the said context.

Hence in the first two chapters some basic ideas of the philosophers, prophets and religious teachers of the world regarding the concept of the 'Ideal Man' and their contribution to its development have been discussed. The choice of philosophers, prophets and teachers has, of course, been subjective, but the author has tried to put forward as many of their diversified views as possible in order to attempt a comparative study and present his theme in a proper perspective. Relevant quotations from the Sikh scriptures, Guru Granth Sahib and Dasam Granth Sahib, have been cited in support thereof. The third chapter deals with the development of Sikh thought regarding the concept of the 'Ideal Man' from the times of Guru Nanak to Guru Tegh Bahadur, the first nine Gurus of the Sikhs. Wherever possible, primary sources have been used to support and resolve the basic issues raised therein. The fourth chapter discusses Guru Gobind Singh's concept of the 'Ideal Man' and his contribution towards the thought
regarding the idealism of mankind. It also explains, at length, the purpose and need of the creation of the Khalsa Brotherhood as well as the role and duties of its constituents in the context of the situation then prevailing. An attempt has been made to analyse and examine all fundamental issues with the support of primary evidence. The last chapter deals with the history of the Khalsa and discusses its relevance to the present as well as to the future.

Thus the basic theme of this research work is an attempt on a critical study and analysis of the concept of an ideal man: the man who can qualify to be one with God, and the man who presents the worldly image of God. Quite so often, we try to limit what God can do in our lives because we do not know Him as He really is. Sikh thought unveils, inter alia, this basic aspect of God. The present dissertation seeks to derive from the Sikh thought, those socio-ethical value-patterns which are essential in the building up of a practical model of an ideal man. Guru Nanak, the founder of Sikhism, has set in his hymns the basic pattern of those socio-ethical values which an ideal man of his conception must possess. His basic statement, i.e. Mul Mantra, with which Guru Granth Sahib opens and which invariably tops the beginning of the ragas included therein, illustrates the basic socio-ethical values of the idealism of man. Guru Nanak laid special emphasis on universal brotherhood based on love, truth and equality, and indicated enlightenment, wisdom and virtue as the core qualities of an ideal man. The ideal man, according to Guru Angad, is a zealous educationalist and a man who is healthy in body and sound in mind. Guru Amardas's idealism lies, besides all that, in the special emphasis he laid upon the service of God and mankind. Guru Ramdas emphasised the virtues of humility and simplicity; Guru Arjan advocated meditation and company of the saints; and Guru Hargobind laid emphasis on congregational prayers and need of self-defence. Guru Har Rai preached self-discipline and love for God, man and Nature; Guru Harkrishan emphasised selfless help of the needy and the afflicted; Guru Tegh Bahadur exemplified the idea of Jiwanmukt and sacrifice for others as some of the fundamental qualities of an ideal man, over and above those already stated. To this list of socio-ethical value-patterns, Guru Gobind Singh added the qualities of bravery, fearlessness, courage, strong will and relentless struggle for freedom. The combination of
all these value-patterns is Guru Gobind Singh's Khalsa, his ideal man, who is the protagonist of 'Love', 'Truth', 'Justice', 'Sacrifice', and 'Freedom'.

In preparing this thesis, I have used the renderings in English of various quotations chosen from the hymns of Guru Granth Sahib and Dasam Granth Sahib as attempted by Dr. Harnam Singh Shan, Dr. Gobind Singh Mansukhani, Dr. Gopal Singh, Sardar Mammohan Singh, Dr. Trilochan Singh, Professor Harbans Singh, and Sardar Khushwant Singh; and my sincere thanks are due to all of them.

I owe a great deal to my joint Supervisors Dr. Harnam Singh Shan, Professor and Chairman, Guru Nanak Sikh Studies, Punjab University, Chandigarh, and Dr. Gobind Singh Mansukhani (formerly of the University Grants Commission, India and presently residing in the U.K.) for their technical advice and very valuable guidance. I am specially beholden to Dr. Gobind Singh Mansukhani and Sardar Amar Singh Chatwal for making available to me, here, their libraries and rare collections. My sincerest thanks are also due to Dr. Fauja Singh for his kind help and encouragement.

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CHAPTER - 1

CONCEPT OF AN IDEAL MAN

ACCORDING TO EMINENT THINKERS AND PHILOSOPHERS

in the context of

SIKH THOUGHT
Ever since the dawn of civilisation, thinkers, philosophers and religious teachers have offered ideas regarding man and his destiny - the questions relating to the aims of life, the meaning of death and man's ultimate goal. Although they have not been able to fathom the mystery of life, they have expressed some ideas and assumptions in connection with the purpose of human life and the ideal man, who according to most of them, deserves to be emulated.

SOCRATES (470 - 399 B.C.) is not only the first to initiate this basic concept, but is also the most honoured philosopher in European history. From his philosophical teachings, two important ideas emerged. The first pertained to his doctrine of virtue and the second to his concept of logic. Socrates was unsuccessful in putting forth his ideas of good and evil, and the qualities which an ideal man should possess, (i.e., knowledge, friendliness, courage, temperance and justice)\(^1\) into practice.

According to him, the first duty of man is to know himself.\(^2\) A similar idea appears in Sikh thought, for example,

(i) He who realizes his self, identifies himself with the Supreme self.\(^3\)
(ii) By realizing one's self, one stands attuned to the Formless one.\(^4\)

Socrates realised the truth and the definiteness of the laws of Nature; and he spent his life in searching and understanding the same.\(^5\)

\(^1\) Radhakrishnan (Ed.) *History of Philosophy: Eastern and Western*, II, p. 49
\(^2\) Ibid., p. 46
\(^3\) Guru Nanak, *Asa*, Guru Granth Sahib, p. 421
\(^4\) Ibid., Asa, p. 415
\(^5\) Radhakrishnan, op. cit., p. 47
In the words of Dr. Wild, according to Socrates, 'the chief obligation of every man is first to tend his own soul, and then, so far as is possible, to help others in tending theirs'. We find a similar thought expressed in the hymns of the Sikh Gurus. e.g.

(i) If we want to get a seat in the Court of God, we should dedicate ourselves to the service of the people in this world.
(ii) We shall be rewarded according to the service we render.

For Socrates, if man is the microcosm, then society is the macrocosm. According to him, virtue is rational. Man has different aspects, and a rational ordering of each part constitutes a virtue. Unlike many other philosophers, Socrates believed in the existence of God and said that his inner warning voice was something numinous and divine. The Sikh Scripture contains ideas similar to the above. For instance,

(i) The inner self is His Temple
(ii) With the conquest of my inner self I have conquered the whole world.
(iii) The inner self is so powerful That it leaves no door for escape.
(iv) Just as there is fragrance in the flower, And reflection in the mirror, Similarly, God lives within; Search Him in your self (heart)

Socrates analysed man as a compound of soul and body. An aspect of the soul is the rational which controls other aspects. Rational life is the highest life and constitutes the highest good. Through reason man

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*6. Radhakrishnan, The Concept of Man, p.62  
*8. Ibid., p.468  
*9. A. D. Lindsey, Introduction to the 'Republic', p. XXXVII  
*10. Guru Nanak, Jap Ji, p. 6  
*11. Guru Arjan, Gauri, p. 176  
*12. Guru Amardas, Siri, p. 27  
*14. Radhakrishnan, op. cit., p.351
becomes a world citizen and immortal. According to Guru Granth Sahib,
"... It is only one thing (the spiritual life) that really matters. All else is egoistical pursuit for nothing."*15

Socrates emphasized that virtue was knowledge and knowledge was virtue, and that only the good could have an ideal and not the evil.*16 In Sikh literature there is no corresponding theory about this analysis of Socrates. Mere 'goodness' is not enough. Beyond good deeds, is the "Nam Simaran" which truly wins liberation.

ARISTOTLE (384 – 322 B.C.) affirms that amongst all the creation of the Divine, man alone has the use of reason. The good in man comes to him from within.*17 Just as action in the world proceeds from God, so movement in the soul comes from the Divine in us. In fact, we possess not only reasoned knowledge but a governing principle, necessarily superior, which brings knowledge and discursive reason into play.*18

Aristotle's philosophy of man is a philosophy of form, not of a subsisting separate form but of one which is intimately linked to matter.*19 Aristotle believed that education should be rooted in the nature of man. According to Sikh thought,

(i) "An uneducated man wastes his valuable life and cuts at his own roots."*20
(ii) As with the appearance of the sun, the moon disappears, so with the attainment of education, ignorance is dispelled.*21

Aristotle's concept of an ideal man is centred on 'high-minded man'.*22 He describes high mindedness as "the crowning grace, as it were, of the virtues, it makes them greater and cannot exist without them".*23 He further adds that the ideal man should be perfectly good, that he should have moral virtues, wisdom, prudence and should not be money- and power-orientated.*24

*15 Guru Nanak, Asa, p. 467
*16 Radhakrishnan, op. cit., p. 358
*17 D. J. Allan, The Philosophy of Aristotle, p. 65
*18 Book VII, 1245b, 10-19
*19 C. Summers, The Philosophy of Man, p. 108
*20 Guru Arjan, Gauri, p. 192
*21 Guru Nanak, Suhi, p. 791
*22 Radhakrishnan, op. cit., p. 71
*23 Aristotle's Nicomachean Ethics (Translated by F. H. Peters), p. 115
*24 Radhakrishnan, op. cit., p. 71
According to the Sikh Scripture,

(i) An educated man.... who indulges in greed, avarice and pride is a fool.

(ii) Man degrades himself from the human order because of his ego.

PLATO (427 - 347 B.C.) examines the nature of an ideal man in the light of the theory of forms. In this context, he mentions quickness of understanding and learning, retentiveness of what is learnt, courage, self-control and firmness of purpose as the essential qualities of an ideal man.

According to the view of Sikh Gurus,

(i) The mystery of Nature is revealed not only through reading but also through understanding.

(ii) ..... he is courageous and bravest of the brave, who has overcome his inner ego ....

(iii) Victory over self is victory over the world.

According to Plato's philosophy, 'man is considered first of all as a soul, a soul that is clearly distinct from the body and is the most valuable possession; it is spiritual, uncompounded and deiform, it cannot wear itself out nor be destroyed by evil; a self-moving principle, it pre-exists the body; in the state of purity, it has contemplated the subsistent ideas; it will keep on existing after its separation from the body, which is death, in a state of immortality.'

Plato believed that Salvation or Mukti could be achieved through true knowledge and purification. A similar view is found expressed in Guru Granth Sahib.

(i) "Truth is realised through purity of the heart....".

(ii) "..... Let not lust, anger, pride, greed, obstinacy or attachment

*25. Guru Nanak, Majh, p. 140
*26. Ibid., Asa, p.466
*27. G. C. Field, The Philosophy of Plato, p. 53
*28. Guru Nanak, Majh, p.148
*29. Guru Amardas, Sloaks, p. 1415
*30. Guru Nanak, Jap Ji,P.6
*31. C. Summers, op.cit.pp 95-9
*32. Ibid., pp. 95-96
*33. Ibid., pp. 95-96
*34. Guru Nanak, Asa, p.472
approach your mind, then you shall see the reality of your soul. 

(iii) Why deceive people by growing long, matted locks of hair on your head and by growing long nails on your fingers, and by rubbing ashes on your face..... these are not the act of purity ..... Purity lies in Love and God and is not realised without love. *36

D. ST. AUGUSTINE (354 A.D. - 430 A.D.), referring to an ideal man, asserts that if there is to be an effective prayer, the clamour of the senses must cease and urges of the body must stop. *37 He says: "What shall I do to find my God?..... My God who made all the things (earth, sky, stars sun, moon, darkness....) that I see with my eyes, is not to be sought out by these eyes..... I seek my God in every body earthly and heavenly, and find Him not; I seek His substance in my soul, and find it not there; still longing to understand and discern the invisible things of God by the things that are made, I have poured out my soul above myself, and now there remains nothing for one to touch, by my God."

According to St. Augustine, the human soul is not a part of God; *39 although God has made it yet it has certain essence of its own. *40 A soul is defined as a special substance, endowed with reason, adapted to rule the body. *41 The above views, however, run contrary to the Sikh philosophy. According to the Dasam Granth,

"From one fire, millions of sparks of fire arise and in course of rising remain separate, yet they again merge in the same fire... Human beings (men) having sprung from Him, will blend again in Him."*42

According to Guru Granth Sahib,

"Everyone is blessed with a soul and the soul is God Himself who pervades everything and everywhere."*43

*35. Guru Gobind Singh, Ramkali, Dasam Granth, p.709
*36. Ibid., Swayyas 18
*37. Radhakrishnan, History of Philosophy, p.116
*38. Joseph Rickoby, Readings of St. Augustine in the Psalms, pp. 49-50
*39. C. Summers, op. cit., p.127
*40. Ibid., p.127
*41. Ibid., p.127
*42. Guru Gobind Singh, Akal Ustat, verse 17 (87)
*43. Guru Nanak, Malhar, p.1273
St. Augustine sees a nobility in the human body. According to Guru Granth Sahib,

(i) "One should be **stable** and contented, speak the Truth, and practise charity."  
(ii) "God has blessed man with many things, yet he is unstablised and discontented. He is blind and there is no end to his desires".

**IMMANUEL KANT** (1724 - 1804) sought to recognise the contribution of all the faculties of the human mind. In his attempt to maintain morality in its relevant sphere, Kant displayed a broad humanism guaranteed by a world government organised in the interest of the whole of humanity. Kant in his teachings repudiated idealism and held to his belief in things-in-themselves.

Kant affirms that man is not an all-inclusive end to himself. He must treat himself the way he expects others to treat him. According to Guru Granth Sahib,

"Engrossed in eating, drinking, laughing and sleeping, man forgets that ultimately he has to die and depart. Forgetting also the Master, he only wastes his life. Accursed is such a life; and the worst of it is that it is not going to last.

Dwell, therefore, on the Name of God, so that you can go back to your real home with due grace and dignity".

For Kant morality has its own autonomy and various aspects like reason, emotion, instinct, sentiments which constitute ethical experience. Kant places the right above the good. According to Guru Granth Sahib,

(i) "That alone is good which pleases God".  
(ii) "He who sings His praises and does **right** actions will merge in Him".

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*44. C. Summers, op. cit., p.132-133  
*45. Ibid., p.133  
*46. Ibid., p.133  
*47. Guru Arjan, Siri., p. 73  
*48. Guru Rambdas, Gauri., p. 234  
*49. Rashakrishnan, History of Philosophy, p.261  
*50. Ibid., p.263  
*51. Rashakrishnan, The Concept of Man, p.110  
*52. Guru Nanak, Malhar, p.1254  
*53. Radhakrishnan, op.cit., p.324  
*54. Guru Nanak, Jap Ji. p.4  
*55. Guru Amardas, Gauri., p. 230  
*56. Guru Nanak, Malhar, p.1254
(iii) "They alone have found the 'Right Way', who earn through toil and share their earnings with others."*56

Kant asserted that when the emotions and feelings are channelled along ways pointed out by ethics, a man can be both ethical and happy. *57

According to Guru Granth Sahib, "What happiness can there be for one, without following ethical ways?" *58

Thus we see that there is a difference between Sikh thought and Kant regarding the very concept of man and his morality.

F. FITCHTE (1762 - 1814) states that perceptive intuition and immediate consciousness are the basic elements of the idealism in a human being. *59

Guru Granth Sahib says,

(i) "As is the nature of one's consciousness, so is the way of one's living."*60

(ii) "A man without perceptive intuition wastes his valuable life And cuts at his own roots."*61

Fitchte asserted that,

"the principle of self-consciousness shines by its own light. That is, it cannot and need not be proved, but all proof presupposes it ... we know it by perceptive intuition ... which is invariably the product of a constructive act ..."*62

Fitchte advocated that we know ourselves as real solely because we have a sense of duty. *63

We believe in our self-existence, because our self-consciousness is bound with a moral demand. *64

According to Guru Granth Sahib,

(i) "Those are pure, who know what they are"*65

(ii) "He is a fool, Who does not know his self". *66

(iii) "By recognising himself and by abiding therein, Man rids himself of selfishness and desire. *67

*56 Guru Nanak, Malhar, p 1254
*57 Radhakrishnan, op. cit., p 324
*58 Guru Nanak, Siri, p 56
*59 Radhakrishnan, op. cit., p 363
*60 Guru Nanak, Siri, p 24
*61 Guru Arjan, Gauri, p 192
*62 Radhakrishnan, op. cit., p 264
*63 Ibid., p 266
*64 Ibid., p 266
*65 Guru Amardas, Vadhans, p. 560
*66 Ibid., Gujri, p. 491
*67 Guru Nanak, Siri, p 57
Fichtte has also referred to productive imagination and said the whole world is imaginary and illusory. According to Guru Granth Sahib,

(i) "The canopy of illusion is spread over the whole world."*68
(ii) "As is the dream of the night, So is this world."*69

In Sikhism, world is both illusory (transient) and real (arena of conflict between good and evil), and created by God who is real.

H. GWF HEGEL (1770 - 1831) takes morality and idealism in a subjective sense. In the moral sphere we cannot overstep the division between ideal and actual and we are consequently doomed to an endless process in trying to make actual what is only ideal. Hegel considers the objective ethical order higher than the sphere of subjective morality.*70

Hegel believed that the true forms of consciousness are always together in the life of man, but with varying predominance; they can never be separated except by abstraction for purposes of study.*71

Hegel's theory of the objective spirit comprehends some aspects of the concepts of an ideal man. He mentions realisation of freedom,*72 practice of morality,*73 performance of duties to the family-unit*74 and loyalty and obedience to the state*75 as the basic qualities of an ideal man.

According to Guru Granth Sahib,

(i) "Those who keep fake books, And earn wealth by dishonest means; And those who love falsehood, Shall be burnt in the fire of hell."*76
(ii) "Son, why do you quarrel with your Father? It is a sin to quarrel with him Who begot you and brought you up.*77

The Tenth Master prayed frequently as under:

"O God grant me this boon that I may never be deterred

*68 Guru Nanak, Prabhati, p. 1342  *74 Ibid., p279
*69 Guru Arjan, Bilawal, p. 804  *75 Ibid., p279
*70 Radhakrishnan, op. cit., p 267  *76 Guru Amardas, Majh, p. 128
*71 Ibid., The Concept of Man, p35  *77 Guru Ramas, Sarang, p1200
*72 Radhakrishnan, History of Philosophy R 278
*73 Ibid., p 278
from doing good deeds (deeds good for my country and fellow beings)."*78

According to Sikhism, performance of duties to the family and state are not enough. Man's goal (ideal) is much higher.

G. SCHELLING'S (1775 - 1854) philosophical ideas grew through several phases. One of those phases was that nature is a process with gifted intelligence and moving towards self-consciousness. Ego is the basis of idealism in human beings, in the sense that all things in nature exhibit intelligence in their structure.*79

Man is a product of nature and there is no dualism between nature and spirit. According to Schelling, nature is visible spirit and spirit is invisible nature.

According to Guru Granth Sahib,

(i) "God Himself is invisible, but He is ever visible through Nature."*80
(ii) "Man neither dies nor lives (it is not in man's control) neither swims nor drowns of himself; for He who has created the Universe controls all Himself."*81
(iii) "Man comes through God's Will, quits as He Wills and merges too as is His Will."*82

Schelling presents a monistic and dynamic view of nature and makes a wide use of the principle of development, trying to show how nature, through its various forms and grades moves towards self-consciousness, its highest form.*83

He advocates that "for an ideal man, self-consciousness is the highest form of quality", but contends that "in itself self-consciousness is a mere form and that it is the rational content which gives value to self-consciousness."*84

According to Guru Granth Sahib,

(i) "He who has controlled the mind and has chosen the rational way, has conquered the whole world."*85
(ii) "He alone finds the rational way who abiding amid the impurities of the world, remains detached and spotless."*86

*83 Radhakrishnan, op. cit., p. 267  *84 Ibid., p. 267  *85 Guru Nanak, Jap Ji, p. 6  *86 Ibid., Suhi p, 730
(iii) "One cannot find the rational way without the grace and guidance of the True Guru".\(^{87}\)

In Sikhism, not self-consciousness (which may lead to Haumai - the ego) but self-realisation is important.

**ARTHUR SCHOPENHAUER** (1788 - 1860) referring to idealism stressed "Will Factor" and states:

> "Will is the thing - in itself, the inner content, the essence of the world ... Life, therefore, is assurance to the will to live; and so long as we are filled with the will to live, we need have no fear for our existence, even in the presence of death."\(^{88}\)

Schopenhauer's philosophy of man centres around the difference between will and reason. In his words,

> "The will, which considered purely in itself, is without knowledge, and is merely a blind incessant impulse, as we see it appear in unorganised and vegetable nature and their laws, and also in the vegetative part of our own life, reserves through the addition of the world as idea, which is developed in subjection to it, the knowledge of its own willing and of what it is that it wills. And this is nothing else than the world as idea, life, precisely as it exists. Therefore, we called the phenomenal world the mirror of the will, its objectivity. And since what He wills is always life; just because life is nothing but mere pleonasm if, instead of simply saying 'the will', we say 'the will to live' ... Will is the thing in itself, the inner content, the essence of the world. Life is the visible world, the phenomenon, is only the mirror of the will. Therefore, life accompanies the will as inseparably as the shadow accompanies the body; and if His Will exists will life, the world exists. Life is, therefore, assured to His Will; and so long as we believe in His Will, we need have no fear for our existence, even in the presence of death".\(^{89}\)

\(^{87}\) Guru Nanak, Asa, p 470  
\(^{88}\) Haldane and Kemp (Translation), The World as Will and Idea, Vol 1, Bk. 4, Sec. 54  
\(^{89}\) Ibid., Section 54
According to Guru Granth Sahib,

(i) "The Universe comes into being by God's Will."
(ii) "The Will of the One alone pervades all the worlds, as all creation is born of Him."
(iii) "... by following His Will, one shall meet Him."

K. THOMAS CARLYLE (1795 - 1881) has examined the concept of the hero under various headings, such as: Divinity, Prophet, Poet, Priest, Man of Letters and King. He said that men were created, as a fact, not equals; there was no democracy in the realm of the intellect; men had widely differing holds upon their environments, through complex instrumentality of hand and head and heart.

The ideal of inequality of man has not been properly analysed by Carlyle. According to the Sikh thought, there is no doubt that men created are not equals, but that is the result of their past deeds. But once born in any form, they receive equal love, justice and care from God.

According to the Dasam Granth Sahib,

"Who can be called bad, who good, when we see the same God within all and the Master has revealed this truth to us?"

According to Carlyle, ideal man has the power of higher order, he performs virtuous deeds, lives as a virtuous man, and he leads in strong toils those who do not willingly work; he charms with his piping an obedient train, he lives in the inward sphere of things, in the True Divine, and Eternal, which exists always, unseen to most, and his life is a piece of the everlasting heart of Nature herself.

The Guru Granth Sahib affirms:

(i) "If our friends are blessed with virtues, let us share the same with them and abandon thereby our own vices."

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*90 Guru Nanak, Jap Ji, p. 2
*91 Guru Nanak, Gauri, p. 223
*92 Guru Angad, Majh, p. 139
*93 A MacMeehan (Ed), Carlyle on Hero, Hero Worship & the Heroic in the History, p. 284
*94 Odin: Paganism and Scandinavian mythology
*95 Prophet Mohammed (Islam)
*96 Dante, Shakespeare
*97 Luther, Knox
*98 Johnson, Rousseau
*99 Cromwell, Napolean
*100 Lehman B. N., Carlyle's Theory of the Hero, P. 5
*101 Guru Gobind Singh, Akal Ustat v. 16-17
*102 Lehman, op. cit., p. 17
*103 Ibid., p. 19
*104 Ibid., p. 19
*105 Ibid., p. 22
*106 Ibid., p. 22
*107 Ibid., pp. 41 - 42
*108 Lehman, op. cit., p. 42
*109 Guru Nanak, Suhi, p 766
*108 Lehman, op. cit., p. 42
"As soon as one sheds one's vice, virtue comes to replace it."

"When virtues are accumulated and vices disappear, with the Guru's help one merges in the Holy Word."

THOMAS HILL GREEN (1836 - 1882) states that the subject-object relation is the most generic element in the definition of the knowledge-universe, and once the confusion between the subject-object relation with the inter-objective relation is cleared, the term 'thought' can no more stand for the subjective process of mind. Green has also advocated that the world we know cannot begin and end with the birth and death of individual man. Green's philosophy of idealism states that "... even the subject-object relation is not ultimate, but is unconditioned conscious principle." He goes on to say,

"To think is to condition and to condition is to think. Every object that we can think of must, therefore, be related to some other object by which it is conditioned; that is, every object of thought is ideal or self-transcendental, and the categories are but the different ways of determining or conditioning the object of knowledge which constitute nature."

According to Green, knowledge and awareness of consciousness are two basic features of an ideal man.

According to Guru Granth Sahib,

(i) "Those are pure, who know what they are."

(ii) "O Slave, devoid of any virtue Realise your intrinsic value."

(iii) "Mad is he, Who knows not his real worth (self)."

FRIEDRICH NIETZSCHE (1844 - 1900), the German philosopher, attacked the existing ideas of morality, art and religion. In his contribution to the ideals of the superman, he admits that "Humanity must always act so as to
bring men of genius into the world - this is its task, it has no other". For this reason he calls man only a temporary halting ground; the destination of evolution is Superman. He refers to the two types of morality - "noble" or master, and "slave". Fellow-feeling or sympathy, for example, is in his view a virtue of slave-morality only. Master-morality has no need of it. To quote Nietzsche,

"Which is injurious to me is injurious in itself; ... He honours whatever he recognises in himself; such morality is self-glorification ... noble man also helps the unfortunate, but - or scarcely - out of pity, but rather from an impulse generated by the super-abundance of power - such a type of man is even proud of not being made for sympathy; the hero of the saga, therefore adds warningly: He who has not a hard heart when young, will never have one." 

The Sikh view is quite different. Guru Gobind Singh prayed as under,

"O Lord, when the time comes I should die fighting heroically on the field of battle (to save others from injustice and tyranny)."

Again, Guru Gobind Singh says about himself,

"Seize and hurl down evil-doers (to save and help the unfortunate)
For this very purpose I have taken birth."

And according to Guru Granth Sahib,

(i) "We lose the merit of sympathy and service through the smallness of our minds."

(ii) "If we want to get a seat in the Court of God we should dedicate ourselves to the service of people in this world."

In this philosophy of man, Nietzsche's is in places very confusing and indeed, meaningless. In some places he wants to do away with the distinction between the true and the false, as he wants to do away with the distinction between good and evil. "No intelligent talk is possible, unless

*118 Radhakrishnan, op. cit., p 294
*119 Ibid., op. cit., p 294
*120 Ibid., op. cit., pp 294 - 295
*121 Guru Gobind Singh, Chandi Charitar, verse 231
*122 Ibid., Bachitar Natak, verses 42 and 43
*123 Guru Nanak, Asa, p 468
*124 Ibid., Siri p 26
*125 Radhakrishnan, op. cit., p 295
we believe that there is such a thing as truth and that there is such a thing as good".*126 Nietzsche believed that the will to power is the only truth and the Superman the only good.*127

Sikh thought does not agree with Nietzsche's above definition of Truth and goodness. According to Guru Granth Sahib,

(i) "Truth is realised through the purity of heart."*128
(ii) "Truth is revealed when one meets the True One and becoming truthful one merges in the Truthful."*129
(iii) "That alone is good which pleases God."*130
(iv) "Truth is the remedy of all ills, because it removes all sin."*131

In the Asa Ki Var (one of the compositions of Guru Nanak), Guru Nanak mentions the tests of truth and contrasts them with falsehood. He says,

"We know the Truth when the heart is true, and we cleanse our body of falsehood and make it pure. We know the Truth when we love the Truth ... we know the Truth when our soul has the knowledge of the divine path. Cultivating the body we sow the seed of Truth. We know the Truth when we desire true instruction and are compassionate to life and know the meaning of charity. We know the Truth if we bathe in the pool of the soul and as is the Lord's will so we abide by it."*132

H. FRANCIS BRADLEY (1846 - 1924) while discussing idealism, stressed that reality as a basic element of ideal man must not only be theoretically harmonious but must be harmonious altogether.*133

According to Guru Granth Sahib,

(i) "By seeking God outside one is ruined; for Reality is in the home itself. The self-willed, however, miss it through egoism; but the righteous embrace reality with their arms."*134
(ii) "Abandon vices, practice virtues; and thus realize the reality of life."*135
(iii) "He who understands and realizes his self, comes to know the Reality."*136

*127 Ibid., History of Philosophy, p, 295  
*128 Guru Nanak, Asa,472  
*129 Ibid., Siri, p 18  
*130 Ibid., Jap Ji, p 4  
*131 Ibid., Asa Di Var p. 468  
*132 Ibid.  
*133 Radhakrishnan, History of Philosophy, pp 299 - 316  
*134 Guru Nanak, Siri, p 63  
*135 Ibid., Asa, p 418  
*136 Ibid., Gauri, p 224
(iv) "By conquering the self, one conquers the world".*137

According to Bradley, the ultimate Reality is to be found in the sphere of rational experience,*138 which means self or consciousness or knowledge.*139

According to Guru Granth Sahib,

(i) "He who realises his self, realises God."*140
(ii) "All living beings are endowed with the same consciousness. There is no one without it."*141

Sikh thought is different. The Ultimate Reality is beyond rational experience. It is a state of bliss (Anand/Sahaj) which is not a rational or self-conscious experience but mystic, intuitive realisation.

JOSIAH ROYCE (1855 - 1916) while discussing the ideal man, stresses that mysticism is far away from reality. According to him, it is moral insight which promotes human solidarity and harmonizes the conflicting individual wills into the unity of the Universal Will.

According to Guru Granth Sahib,

(i) "We are possessed by the love of gold and silver, woman and scents, horses and dwellings, sweets and meats. We are so much given over to such lusts of immorality that there is hardly any room left in our hearts for the name of God!"*142
(ii) "As borax melts gold, so do lust and wrath consume the body."*143

Royce advocated a theory of Synthetic Idealism. He repudiated the empirical, intuitive and transcendental conceptions of the human self. According to him,*144

"The meaning, purpose of life-span of every finite self is fragmentary and is only a partial expression of the Divine will or plan. Every self is different from every other. All these selves combine in the unity of the Absolute self, without losing their individuality, freedom and moral responsibility."*145

*137 Guru Nanak, Gauri, p. 224
*138 Radhakrishnan, op. cit., p. 303
*139 Ibid., p. 308
*140 Guru Nanak, Gauri, p. 224
*141 Ibid., Siri, p. 24
*142 Guru Nanak, Siri, p. 15
*143 Ibid., Ramkali, p. 932
*144 Radhakrishnan, op. cit., p. 329
*145 Ibid., op. cit., p. 322
J. M. E. Metaggart (1866 - 1925) established the superiority of love over knowledge and volition as a basic quality of an ideal man.

According to the Dasam Granth,
"All listen, I tell the whole truth,
Those who love God truly, become one with Him".\(^{146}\)

And according to Guru Granth Sahib,
"Man without love is an empty shell
which crumbles down and is reduced to dust".\(^{147}\)

P. Croce (1866 - 1952) maintained that egoism and altruism are logically connected and that economics and ethics are inseparable. Idealism of man must be analysed through both economic and ethical factors.

According to Guru Granth Sahib,
(i) "Worldly wealth is false capital,
One may lose it in a moment."\(^{148}\)
(ii) "Of what use is wealth,
Amassed by wrongful means?"\(^{149}\)
(iii) "Blessed is that hut wherein are sung the glories of the Lord;
The palace which makes people forget the Master is of no use."\(^{150}\)

Sikhism rejects the superiority of the economically better-placed over the weak ones. In Sikhism there is only one code of ethics to govern the rich and the poor.

According to Guru Granth Sahib,
(i) "The eyes of God look upon all alike,
like the wind that blows alike for the commoner and the king."\(^{151}\)
(ii) "A true yogi (an ideal man) is one who
looks upon all creation alike".\(^{152}\)

According to Sikh thought, it is no sin to be wealthy and to own and enjoy the comforts and luxuries of life. The main goal, however, is that man must remain detached mentally from his surroundings. This kind of

\(^{146}\) Guru Gobind Singh, Tav Prasad Swayyas, p. 14
\(^{147}\) Guru Nanak, Siri, p. 62
\(^{148}\) Guru Amardas, Gujri, p. 491
\(^{149}\) Guru Arjan, Jaitsiri, p. 700
\(^{150}\) Ibid., Bihagara, p. 546
\(^{151}\) Guru Arjan, Gauri Sukhmani, p. 272
\(^{152}\) Guru Nanak, Suh, p. 730
householder is called Grastha-udasi by Guru Arjan. He says,
"... I am detached while living with my family".\textsuperscript{153}

The detachment from the surroundings through the control of the five physical senses and the mind is known as Raj Yoga. It involves
"the renunciation of maya which includes wealth, greed, intellectual pride, attachment to relatives, beauty, youth and material things. Living without desire in the midst of desires, a person meditates on the Holy Name and thus attunes his individual soul to the Universal Soul."\textsuperscript{154}

Just as a teacher teaches his pupils, a lawyer works for his client and a doctor and a nurse look after a patient, but are not attached to them, in the same way man has to look after his family members and not become mentally or emotionally involved in their problems, to the extent of forgetting God and the real object of life.\textsuperscript{155}

BERTRAND RUSSELL (1872 - 1970) while discussing man's place and role in the Universe says:

"It has been customary to demand of a philosopher that he should show that the world is good in certain respects. I cannot admit any duty of this sort. One might as well demand of an accountant that he should show a satisfactory balance-sheet. It is just as bad to be fraudulently optimistic in philosophy as in money-matters. If the world is good by all means, let us know it; but if not, let us know that. In any case, the question of the goodness or badness of the world is one for science rather than for philosophy. We shall call the world good if it has certain characteristics that we desire ...."\textsuperscript{156}

To be good, one is to follow certain rules of conduct. Ethics, according to Russell,\textsuperscript{157} are expected to provide a basis from which such rules can be deduced. Russell has mentioned, though in his own critical and literary style, essential characteristics of a man which determine virtue in all situations; for example, obedience to authority - whether that of the gods, the government, or customer\textsuperscript{158} - acts to make people happy and intelligent,\textsuperscript{159}

\textsuperscript{153} Guru Arjan, p. 1227  
\textsuperscript{154} G. S. Mansukhani, The Sikh Review, November, 1977, p. 31  
\textsuperscript{155} Ibid.  
\textsuperscript{156} Bertrand Russell: Man's Place in the Universe, p. 505  
\textsuperscript{157} Ibid., p. 234  
\textsuperscript{158} Ibid., p. 225  
\textsuperscript{159} Ibid., p. 238
acts so as to produce harmonious rather than discordant desires. Bertrand Russell says, "the good life is one inspired by love (sincerity/selfless feelings) and guided by Knowledge." It is not for man to judge God's creation and the world. He is to play his role as a Gurmukh (as far as possible). Sikhism concurs broadly with the view of Russell; there is one thing different, with regard to obedience to authority. This duty is limited to reasonable laws and not the will of the state or the Dictator - whatever that may be. Man has his conscience to guide him. He has no duty to obey unjust and arbitrary commands of the Establishment. This would make him just a slave.

G. GENTILE (1875 - 1944) mentions that,

"self-consciousness is the only reality which is in unity with two apparently distinguishable phases, in which the same mind throws itself completely appearing as subject and object."

He distinguishes between concrete and abstract thought and between empirical and transcendental ego. According to him, practice of religion and individual liberty and democratic ideas are the basic qualities of an ideal man.

According to Guru Granth Sahib,

(i) "He who grasps the truth, realises that there is but one religion of all mankind, as God is one and has ever been the same".
(ii) "Religion consists not in mere talk. He who looks on all alike and considers all as equal is acclaimed as truly religious."
(iii) "Call no one high, none seems to be low: for God, the only potter has fashioned all alike and His light alone pervades all creation."

ALDOUS HUXLEY (1894 - 1963) calls an ideal man a perfect man. According to him, no two men inherit the same temperament and physical constitution; and their lives are passed in material, moral and intellectual environments that are profoundly dissimilar. Nevertheless, in so far as they are saints, in so far as they possess the unitive knowledge that makes them perfect, they are all astonishingly alike. A perfect man is uniformly selfless, neither double-minded nor half-hearted, intelligent, profoundly simple, devoid of covetousness and devoid of lust for power and fame.

According to Guru Granth Sahib,
(i) "They alone who praise God early in the morning, meditate on Him wholeheartedly and grapple with themselves at the right time are the perfect kings."*168

(ii) "He who dies (kills his ego) in the Word (NAM), does not die again. Without dying such a death, none can attain perfection."*169

(iii) "Absorbed in covetousness and hatred, you have forgotten that death is the end. Even now no harm will be done to you, If you sing the glory of the Lord."*170

(iv) "Unhappy is he, Who lives under the influence of greed, luxury, anger and pride."*171

(v) "Lust and anger infect the body, But when I met the saints I overcame both."*172

(vi) "The body is full of evil ambitions, Covetousness and lust for power and fame; The company of godly men washes them away". *173

RAMAKRISHNA (1836 - 1886) classifies ideal man in five categories:*174

(i) the Svapna-Siddhas, or those who attain perfection by means of dream inspiration;

(ii) the Mantra-Siddhas, or those who attain perfection by means of a Mantra or sacred 'Name' of God;

(iii) the Hathat-Siddhas, or those who attain perfection suddenly;

(iv) the Kripa-Siddhas, or those who attain perfection through the grace of God;

(v) the Nitya-Siddhas, or those who are ever perfect.

On attaining perfection, an ideal man is able to destroy his passions and desires and to feel God in his own self. *175 He becomes a non-attached person. *176 To an ideal man every one appears equal, there is no distinction between high and low, caste and status. *177 An ideal man sometimes remains like an inanimate object, being struck dumb by seeing God within and without. *178 He works for the good of others. He is brave and courageous. *179

*168 Guru Nanak, Majh, p 145
*169 Ibid., Gauri, p 153
*170 Guru Tegh Bahadur, Tilang, p. 727
*171 Guru Amardas, Gujri, p. 491
*172 Guru Ramdas, Gauri, p. 172
*173 Ibid., Gauri, p. 171

*174 'Sayings of Sri Ramakrishna'
p 291
*175 Ibid., p 293
*176 Ibid., p. 294
*177 Ibid., p. 298
*178 Ibid., p. 300
*179 Ibid., p. 300
In the Sikh Scriptures there is no such division of ideal man as propounded by Ramakrishna in his thought. But the qualities of ideal man as seen by Ramakrishna also appear in Sikh Scriptures. According to Sikh Gurus,

(i) Without subduing your passions, Say, how will you be able to realise the Lord?*180

(ii) All snares of attachment are black and they blacken our whole body.*181

(iii) Call everyone high, none seems to be low: for God, the only potter, has fashioned all alike, and His light alone pervades all creation.*182

(iv) Only the brave person dies a worthy death, For he is accepted by the Lord after his death.*183

(v) If we want to get a seat in the court of God, we should dedicate ourselves to the service of the people in this world.*184

SWAMI VIVEKANAND (1836 - 1902) describes the characteristics of an ideal man as purity, thirst for knowledge and perseverance.*185 The ideal man would know the secret of the Scriptures,*186 be sinless and work for humanity without any selfish motive.*187 To Swami Vivekanand, all ideal men represent God Himself in the form of man. Such men, according to him, are much higher, for they transmit spirituality and purity.*188

The Sikh view also stresses the characteristics of an ideal man as suggested by Swami Vivekanand. According to Sikh Gurus,

(i) Truth is realised through purity of the heart.*189

(ii) There can be no purity without purifying one's inner self.*190

(iii) As with the appearance of the Sun, the moon disappears, so with the attainment of knowledge, ignorance is dispelled.*191

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*180 Guru Angad, Gauri, p. 152
*181 Guru Nanak, Dhanasri, p. 662
*182 Guru Nanak, Sri, p. 62
*183 Ibid., Vadhans., p. 557
*184 Ibid., Sri, p. 26
*185 The Complete works of Swami Vivekanand, p. 22
*186 Ibid., p. 23
*187 Ibid., p. 24
*188 Ibid., p. 27
*189 Ibid., p. 27
*190 Guru Nanak, Asa p. 472
*191 Ibid., Ramkali p. 903
*192 Ibid., Suh, p. 791
*193 Guru Arjan, Gauri, p. 189
(iv) The ignorant man wastes his valuable life
and cuts at his own roots. *194
(v) Everyone is engrossed in his own gain,
None sacrifices himself for the sake of others,
Nanak, do not contract company with such men,
Who think only of their own gains. *195
(vi) Sins are stones while carrying which we
cannot swim across the ocean of Existence. *196
(vii) Perceiving the self, a man becomes one with the Formless One. *197

One of the basic differences between the Sikh thought and Swami Vivekanand
is that Swami recommends ideal man to worship God as man, *198
while the Sikh Gurus recommend the worship of only one Almighty God. Worship of Gurus and teachers is strictly prohibited in the Sikh religion.

DR. MOHAMMED IQBAL (1876 - 1938) enumerates three stages in the
growth of an ideal man. *199

*199 The first is the realisation of one's own self
through oneself; the second is to see oneself in the light of other selves
and the third is the realisation of God's personality and to see one's self
in this light. To go through these stages, Iqbal suggests that an ideal
man must have self-control; *200
he must observe fasts, he must give to
charity and he must go on pilgrimage. According to Dr. Iqbal, prayer is like
a dagger which kills sins and worries; fasts breach the citadel of sensuality;
charity fills the heart with righteousness and pilgrimage increases the
instinct of devotion. *201
He maintains that a man reaches this stage
of perfection only through love. *202
An ideal man rejects the idea of
resignation and contentment.

Dr. Iqbal's concept of an ideal man is derived from the basic teachings
of Islam. The characteristics of an ideal man, as suggested by him, are the
ones suggested by Prophet Mohammed for a true Muslim. *203

*194 Guru Arjan, Gauri, p. 192
*195 Ibid., Asa, p. 415
*196 Guru Nanak, Maru, p. 990
*197 Guru Nanak, Asa, p. 415
*198 The Complete Works of Swami Vivekanand, p. 29
*199 Bashir Ahmed Dar, A Study in
Iqbal's Philosophy, p. 182

*200 Ibid., p. 166
*201 Ibid.
*202 Ibid., p. 174
*203 See pages 48 - 49
(i) The world is smeared with the dirt of ego and duality; If one goes to wash it at the holy places, the impurity goes not.*204
(ii) I shall not go for Haj to Mecca, nor worship at the Hindu places, I shall serve only Him where I am.*205

Another of Dr. Iqbal's points which Sikh thought rejects is the observance of fasts. According to the Sikh belief,
(i) Who has full love and confidence in God, Who puts no faith even by mistake in fasting, or worshipping cemeteries, places of cremation, ............... He is recognised as a pure member of the Khalsa.*206

DR. S. RADHAKRISHNAN (1888 - 1975) calls an ideal man a svarat,*207 a sovereign over himself. His life is vital and not mechanical. The moral sense is not external to him but is rooted in the depth of his soul. He is free from dogmatism and breathes the spirit of tolerance. He welcomes all who worship God. He is a member of an all-comprehending Church of Spirit, including all who have any religion whatsoever, all who believe that there is a right worth fighting for and a wrong worth fighting against.*209 An ideal man believes in an individualistic religion and pleads for freedom and spontaneity. He may pray to God by reciting any name and by worshipping any image. An ideal man also has unshakable faith in the supremacy of spirit, invincible optimism, ethical universalism and religious toleration.*211

In Dr. Radhakrishnan's description of an ideal man, one can find almost all the characteristics as suggested by the Sikh Gurus. According to Sikh thought,
(i) He who is the sovereign over himself, comes to know the Reality. *212
(ii) Having gained a body this time, A rare opportunity you have got; This is your opportunity to meet the Lord your other pursuits will be of no avail at the end.*213

*204 Guru Amardas, Sri, p. 32 *205 Guru Arjan, Bhairo, p. 1136
*206 Guru Gobind Singh, Savayya, p. 1118
*207 Radhakrishnan: An Idealist View of Life, p. 118
*208 Ibid.
*209 Ibid.  *210 Ibid.
*211 Ibid., p. 126  *212 Guru Nanak, Gauri, p. 224
*213 Guru Arjan, Asa, p. 372
One of the points at which Sikh thought differs from Dr. Radhakrishnan's is the worship of images. Sikhism forbids the worship of images. A Sikh must worship one Almighty God and must not draw or make His images and worship them.

(i) "The ignorant fools worship stones, not realizing that stones which themselves sink cannot ferry others across." *217

(ii) "I am opposed to the crooked Hill-men because they are idolaters and I am an idol breaker". *218

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*214 Guru Nanak, Sorath, p 635
*215 Guru Nanak, Majh, p 142
*216 Ibid., Basant, p 1188
*217 Ibid., Bihagra, p 556
*218 Guru Gobind Singh, Zafarnama, verse no. 95