Khalsa the concept of ideal man as conceived by Guru Gobind Singh is a unique phenomenon. No other world philosopher, thinker or prophet had that remarkable vision of an ideal man which Guru Gobind Singh had. His vision was of a 'Saint Soldier'. It was a three-dimensional concept - a householder, a saint and a soldier. This concept was not a philosophy or an ideal which remains only in the thinker's imagination or in his academic treatise. This was a practical miracle. The Guru with his blitz of Khalsa-idealism made the down-trodden, oppressed and crushed communities the greatest group of heroes in Indian history. The Guru's mystical experience of ideal man was a great challenge to the religious and philosophical leaders of the past, present and future. It was a complete revolution in itself. It was the greatest leap forward.

Almost all the world's philosophers, prophets and religious teachers 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 thoughts ends and another begins.

This dissertation embodies a critical study and a thorough analysis of the concept of the ideal man as laid down by the first nine Sikh Gurus, and as finally moulded and stamped by the tenth Guru, Guru Gobind Singh. The dissertation also includes a comprehensive comparison of the Sikh thought with the theories and practices of other renowned philosophies and religions.

Nearly all philosophers from Socrates to Dr Radhakrishnan have mentioned directly or indirectly various features and qualities of an ideal man. Some of these qualities, such as wisdom, courage, self-control, firmness of purpose, are similar to those recommended by Guru Gobind Singh, while other attributes listed by Guru Gobind Singh such as courage to revolt against injustice, strength to wield sword against oppression and the compassion to recite God's name even in the thick of battle, are surprisingly in opposition to the philosophers' ideas.

Similarly, nearly all prophets from Abraham to Hazrat Mohammed have laid down comprehensive rules on the qualifications of an ideal man. Lord Krishna, Jesus Christ and Hazrat Mohammed among others spoke of rules, many of which coincide with the rules laid down by the Sikh Gurus. However, other prophets, such as Abraham, Zoraster, Confucius, Lao Tzu, Mahavir and Buddha spoke of rules the majority of which conflict with Sikh thought.
This is an unbiased and unprejudiced attempt to examine this conflict of thoughts and to prove how and why Guru Gobind Singh's imaginative wisdom was uncompromisingly superior to others.

Guru Gobind Singh in his autobiography Bachitar Natak, has discussed in great detail God, His prophets and their teachings. He said that prophets were sent into this world to spread God's Nam and to teach the theory and practice of true religion. But they whom God had deputised as His ambassadors for the spread of His Glory, on coming into this world allowed themselves to be called the Master. They all forgot Him and engaged themselves in self-glorification, forgot God's religion and started preaching their own faith. Whoever attained some occult powers began to establish his own cult as distinct from God's true religion. No one realised the Supreme Spirit because of being intoxicated through self-praise.

Guru Gobind Singh, as he says in his autobiography, was called upon by the Almighty to establish God's religion on this earth through an organisation of saint-soldiers, without assuming for himself powers that belonged to God. The new organisation was to spread the message of love, sacrifice, wisdom, service, courage, self-control, devotion and bravery. The kingdom of God on earth was to be promoted through the Khalsa Brotherhood of the pure and liberated ideal men that had no self left in them. The ideal man created by Guru Gobind Singh was as ordained to him by God.

The Sikh Gurus, from Guru Nanak to Guru Tegh Bahadur had laid down the basic qualities of such a man and Guru Gobind Singh gave to this man the final shape, the final touch. He formalised and consolidated the concept of Khalsa. He declared the fulfillment of God's orders and the completion of his mission. He gave to the world a new dimension of an ideal man.

The Sikh Gurus believed that God was pleased with those who followed the principles of a true religious life. They with their teachings and mode of life inculcated these principles in the masses at large. They did not differentiate people on the basis of their colour, caste and sex. The first nine Gurus of the Sikhs preached the principles of universal brotherhood and true love, keenness to serve humanity and selfless living, devotion to Jap and Nam Simran, readiness to surrender to God's Will and to accept His Hukam under all circumstances and a truthful living as a Jiwan Mukt in the thick of the world. To these principles and qualities Guru Gobind Singh added the qualities of bravery, fearlessness, courage, strong-will and relentless
struggle for freedom and justice. He had before him the vision of a brotherhood of saint-soldiers, people who were pure and emancipated in spirit and for whom the love of God and the service of humanity were life's mission. The greatness of such ideal men was to be measured not in terms of powers for any individual not even for the brotherhood as a whole but in terms of the service it would render to humanity.

In this century the world has seen a great number of revolutions, wars and military conflicts. From the First World War in 1914 to the military conflict of the Falklands in 1982, all destruction and killings have been caused by slavery, injustice, racial, economic and political tensions and inequality of man. At this critical juncture, morality, decency, justice and spirituality have reached their lowest ebb. At this time, due to misgovernment of man, the world has reached a point of human extinction, and the evils of corruption, degradation, human killing, terrorism and religious persecution have risen beyond human control. As exponents of Sikh thought it becomes our duty to tell to the world, through various world media, the unparallel message of Guru Gobind Singh. We must spread and propagate the novel phenomenon of Guru Gobind Singh's ideal man. This is the way we might be able to save the world from its complete annihilation and also fulfill the dream of the great Guru.
1. EMINENT WORLD THINKERS AND PHILOSOPHERS

1.1 Those whose fundamental ideas coincide with the Sikh thought

1. Socrates (470 - 399 BC)
2. Plato (427 - 347 BC)
3. Aristotle (384 - 322 BC)
4. G Fichte (1762 - 1814 AD)
5. H Green (1836 - 1882 AD)
6. Ramakrishna (1836 - 1886)
7. Royce (1855 - 1916)
8. J M E Mettaggart (1866 - 1925)
10. G Gentile (1875 - 1944)
11. M Iqbal (1876 - 1939)
12. S Radhakrishnan (1888 - 1975)

1.2 Those whose fundamental ideas conflict with the Sikh thought

1. St Augustine (354 - 430 AD)
2. I Kant (1724 - 1804)
3. H G W F Hegel (1770 - 1831)
4. G Schelling (1775 - 1854)
5. A Schopenhauer (1788 - 1860)
6. T Carlyle (1795 - 1881)
7. F Nietzsche (1844 - 1900)
8. S Vivekanand (1836 - 1902)
9. F Bradley (1846 - 1924)
10. P Croce (1866 - 1952)
2. EMINENT WORLD RELIGIONS, RELIGIOUS TEACHERS AND RELIGIOUS SCRIPTURES

2.1 Those whose fundamental ideas coincide with Sikh theory

1. Egyptian thought - Memphite sesame
2. Babylonian Code
3. Bhagvad Gita
4. Jesus Christ
5. Prophet Mohammed

2.2 Those whose fundamental ideas conflict with Sikh theory

1. Abraham
2. Zoraster
3. Confucius
4. Lac Tzu
5. The Shinto Scriptures
6. Pre-vedic beliefs
7. Vedic beliefs
8. Ramayana
9. Manu's Code
10. Mahavir
11. Buddha