

Intersubjectivity - The Essence of Religion

PROF. JAGDISH SINGH MUKERIAN*

* Professor, SPN college, Mukerian. Res: 1003, Sector 70, Sahibzada Ajit Singh Nagar. 160069.

A GURMUKH - RIGHTEOUS ONE - is born of the Ascending Spirit of Consciousness. What an emblem of victory Guru Nanak and the Tenth Master Guru Gobind Singh have bestowed upon us. Bhai Nand Lal Goya is inspired to write poetry at the celestial level. His love of the Guru elevates his consciousness. His human mind transcends the mundane experience, it is born of music (of soul), it comes into existence after taking (human mind's) dips into the sea of nectar (of experience of divinity), this way a raven is metamorphosed into a swan. Bhai Nand Lal Goya has gifted us with his writings that inform us about Guru Nanak's extraterrestrial form, that Guru Nanak is the complete realization of the splendors of consciousness. The Cosmos owes its existence to its inherent quest after the perfect splendors (*Jala*). The celestial spheres, and the world is not born out of God, they are not born in duality, they are born in God. So to argue that time has changed and Guru Nanak's Faith does not stand valid today, or that his system should be revamped keeping in view the present times, is sheer ignorance. It means that man does not know the fundamentals of the Faith. Man's beliefs many times prove dangerous to him when he neither abandons his notions based on immature belief system nor does he give up his obstinacy in such of his beliefs. This is an important point which has proved fatal to many nations and the causes of the dying nations are never exogenous.

The Bible observes the paradox that a Prophet's own people turn out to be the biggest threat to him. No outsider would come to threaten your existence from this earth. Prof. Puran Singh says that the worst hell is created for man by himself alone, he alone is the cause of his sufferings. In fact, we do not learn **the art of empathetic intersubjectivity**, that is, to look at the world through our heart, to see the suffering of others through our own self. The truth of a religion is to see others through our own self and our own self through others; to look for one's faults through the mistakes of others. The other who causes suffering to you, seek and identify your own fault and mistake through him. By doing this your soul will undergo a beautiful kind of progression. When the trees are laden with fruits, they bow down. When the trees are shorn of the fruit their branches rise up, and again when they are full of fruit, lower their branches - this is the way of Khalsa. We need to renounce the self-seeking, ego. The battle of Khalsa **transcends** the worldly sense of victory and defeat. Khalsa fights to bless grace on others, as Guru Hargobind wielded sword on Payinda Khan. Payinda Khan was an orphan whom the Sixth Guru brought up. He grew into a handsome and strong youth. Later on he joined the Guru's enemy and participated in the battle against him. In the battlefield, he came face to face with the Guru and attempted to strike the Guru with sword. Payinda Khan attacked and the Guru stopped him with the stirrup of his horse. He attacked again and the Guru did the same. Payinda Khan attacked the third time and the Guru again made his attempt futile with the help of stirrup. Finally, the Guru attacked, saying. "Son, you should wield your sword like this, as taught by me earlier", and Payinda Khan fell on the ground. With the fall of Payinda Khan on the ground, the paternal feelings of the

Guru were aroused, for he had addressed Payinda Khan as his son. See the splendors of the Guru, how lively are His ways. The Guru is ever gracious and forgiving; he has no enemies.

Such is the true form of Guru. Can the so called modern scholars do such an act of jumping from the horse? You are not like them. You have Guru's blessings. **The Sikh represents the most developed state of human consciousness.** Everyone is a distinct expression of consciousness, Guderjeiff, Ouspensky's teacher, said it well, that a man is a collection of many "selves". Man or body in itself is nothing, yet even the body is abode of the divine.

The Guru, then shielded Payinda Khan's face from the sun and placing his head on his lap asked him politely to read *Kalma*, for he was a Muslim. See, what the Guru gave us! He won everything in love. Payinda Khan, in all humility, replies - 'My *Kalma* is your sight.' This way the Guru won over the spirit! This is the victory over the idea. The Guru became the hero of Payinda Khan when the latter said that his (the Guru's) face is the true *kalma* for him. To quarrel over trifling theories and pretentious principles is the sign of imprudence. These theory makings are the acts of neo-scholars as they are devoid of the grand experiences of the Spirit. They miss the grace of your kind. How do you ease their tensions which are affecting their society and their mind, with the help of your *Amrit*, will speak about your own self? Pray, do this favour to them. Guru Granth Sahib is a Grace upon you. You have a responsibility for whole of humanity.

If you preach religion to serve your personal interest, or minor issues of Punjab, you would meet set back at some stage of your strife, and will damage yourself considerably in the future. Your people will not be able to talk meaningfully. Our universities are occupied by the 'comrades.' We don't have any Ph D professor whom we can appoint to the Guru Nanak Chair of a University where our students are doing M Phils in the subject of teachings of Guru Granth Sahib, and where the concerned departments do not have Sikh scholar. The worst affected are the colleges where the Marxists teach that *Gurbani* has no divine origin and it has social origins and it is only poetry.

The Sikhs, first of all, need a vision, the triumph of idea for developing any plan for the missionary work. We have to win the mind, first of all, at the thought level, that is, world of ideas. The first task before the Khalsa is victory at the level of ideas. All the paths in the world are born with an idea. We have to win over them sympathetically, as the Khalsa has no feeling of enmity against anyone. A villain too conceals in him the light of Divine: the Khalsa should revive and rekindle that light within that particular person in his own unique manner. You should recognize the transcendental bearings on whatever is happening around, study them sympathetically and win over them according to the Sikh ethos.

The Sikh Diaspora has a great responsibility and can play an important role in this struggle of ideas. Most of our people are not well versed in English language and, so the outside literature impresses us on many accounts as it is influencing the whole world. First, we should translate world literature into Punjabi and, secondly, we should study those new theories in the context of Sikhism, and weigh them accordingly.

In contemporary world, whatever new theory germinates, it has a global outreach and influences us. Fabrication of new theories everyday is their compulsion as the western mind is in severe tension in the modern age. They transport their own mental complications to us in the form of their new theories and literature. As the western countries are economically well off so their ideas take the shape of reality, and by one way or other, influence us. To nip them in bud there only, is the task of our Diaspora brethren.

Apex institutions should initiate religious dialogue on the international level. If you want to serve Sikhism do it at the global level. If you think that our task is only to educate our villages about Sikhism, it is a different matter. These are small things. So in your writings book or message there should be victories at the world level though you may not mention it as your message, for love is universal.

