

GURU NANAK

HIS DISTINCTIVE AND PRO-ACTIVE PHILOSOPHY

Gurnam Singh Sanghera, PhD
8042-19 Avenue, Burnaby, BC, V3N-1G3 Canada
Email: sangherag@yahoo.com

ABSTRACT

Guru Nanak, the first preceptor and founder of the Sikh religion, enunciated and delivered a very distinct philosophy of pro/creative-activism (to awaken people to strive against unjust discrimination, oppression and aggression). He espoused multi-faceted salvific teachings but I will discuss Guru Nanak's philosophy concerning socio-economic injustice, exploitation, aggression, social justice and physical/ mental liberation of oneself and the society. Guru Nanak emphasized a life of truthful living (which is higher than truth) and of propitious and good deeds. Thus his creative and exceptional promulgation deters humans from asceticism, formalism, ritualism and penances etc. One can execute Naam Simran in word, thought and deed. He empowered the low, downtrodden and the marginalized to stand up for their rights and carve out their own destiny. One ought not to avoid struggle in socio-economic and political worldly life.

INTRODUCTION

"If you yearn for your goodness (dignity), then perform good deeds and feel humble"

AGGS, M 1, p 465 [1].

"If the clothes are stained with blood, then the garment is polluted; those who suck the blood of human beings, how can they be pure."

AGGS, M1, p 140.

Epochal Guru Nanak's radically transformative philosophy; theologically liberative and extensively transmutative, has been distinctively so rational, humanistic and plain sailing that it gripped the mind and soul of the common masses which has resulted in vibrant and booming global Sikh society. Guru Nanak introduced himself and his philosophy and spiritual perceptions, as an ordinary commoner, rather lowest of the low. He uniquely propounding his unambiguous philosophy, states that he is with the exploited, deprived and marginalized. *"Nanak is the lowest of the low, is in their company and is with them and has no desire to be with (to emulate) the higher ups. Where the lowest/poor are looked after, there Your (God's) blessing of grace rains down."* – AGGS, M 1, p15. He pronounced, which no other prophet has said before, that he is an ordinary man but a man of God, *"I am the Lord's minstrel, of low status; others call themselves high caste."* – AGGS, M 1, p 468. Guru Nanak's philosophy and Word (Sabd) expounds the cause of the downtrodden and associate with them thus justifying virtuous deeds to eradicate inequality, inequity, discrimination and oppression.



Guru Nanak is unequalled because he never claimed himself and his philosophy special whereas many other religions' prophets professed themselves as incarnations of God in human form and thus God preaching His own philosophy. But Nanak got revelation in human form and he preached his philosophy as a living soul – thus he is distinctive and unrivalled. Some Sikhs try to misrepresent Nanak and his philosophy in mythical and fantasized stories as John Hick states about Jesus, *"the metaphorical son of God became the metaphysical God the son, second person of a divine Trinity, incarnate in two natures, one human and the other divine."* [Hick, p- 95] Guru Nanak's philosophy and religion are unprecedented as it is distinctively divergent from others in its approach to various aspects of life-from material societal life to stereological aspects/features. And also, Sikh religion's greatness lies in this that it was founded not by God in person but by an epoch making person who humbly states that, *"We are human beings of the briefest moment; we do*

not know the appointed time of departure.” – AGGS, M 1, p 660. Guru Nanak does not compel others to accept his invaluable philosophy but asks them to judge and weigh before accepting. “O bride with deer-like eyes, listen to the words of deep and infinite wisdom. First examine the merchandise, and then, make the deal. Proclaim that you will not associate with evil people; celebrate with your friends.” - AGGS, M 1, p 1410.

While deliberating upon his diverse aspects (of Guru Nanak’s philosophy) one needs to retain his holistic salvatory (at the mundane and spiritual; micro and macro level) philosophy and ideology in mind. Some religious imposters, a section of self imposing priesthood and some religious persons and politicians are misinterpreting and fantacizing Nanak’s teachings to warp him into God/Avtar (in human form - antithetical to Nanak’s philosophy); and also ritualizing his dynamic and to-be-lived philosophy to anaesthetize peoples vigour and to blunt the sensibilities for social justice. One does not have to believe that Guru Nanak was God or Avtar in order to see the divine good and love manifested in his life/philosophy. Guru Nanak’s philosophy, very distinctively, envisages the transcendental God as self realizing in human society, history, as being the historical spirit suffused in society.

DISCUSSION

One Creator is in His whole creation

Guru Nanak’s philosophy advocates the well being of all beings but emphasizes egalitarianism, equal rights, equal opportunities, non-exploitation and social justice for the subjugated, disadvantaged and exploited ones because the Ultimate Reality is in all. If one discerns and realizes One Almighty in all, then one will strive for social justice for all, especially for the poor, helpless and oppressed ones, thus meriting kudos and honour as Guru Nanak pronounces, “*Nanak, one obtains honour who realizes himself amongst all the beings.*” – AGGS, M 1, p 940. By Guru Nanak’s philosophy of social justice, the participant undergoes a process of inner change and a regeneration to bring about revolutionary metamorphoses in society. If people empower themselves and social justice philosophy and ideology latches on to people’s mind, spirit and body, then it is capable to emancipate plebeians – downtrodden and poor people and bring about a new social order. Followers of Nanak’s philosophy are to genuinely endeavour to improve this society by eliminating societal ills, distortions and injustice as the assimilation of the Sabd (Word), the Divine Testament, bestows a state of spiritual enlightenment, moral consciousness and social responsibility.

Guru Nanak himself assumed titanic commitment to re-orientate and revolutionize this world. Bhai Gurdas : Var 1:24. In the age of cowardice, ignorance, fear, religious

hypocrisy and of unproductive but exploiter priesthood (as at present); unjust and brutish rulers, and corrupt, and unscrupulous people (no dearth of them at present) Nanak was born to provide divinely enlightened guidance for infusing unprecedented vigour, energy and leaven which had not occurred for centuries. Bhai Nand Lal Goya states metaphorically, "His (Nanak's) pious/sacred name's two n's (two noons of Urdu) letters are for showering grace/bliss and help/succor. 'Alf (nbc), one is symbol of O,Onkar. 'Kakka' (e-k) means kabir which stands for greatest of the great. His philosophy was/is for all beings - he did not allow himself to be denominated and neither had he allowed his poetry/Bani to become the vehicle/instrument of a prevalent denomination. Unless we follow and live his actionable social justice and liberating philosophy, we will continue to have injustice and disharmony and thus ending up in mistrust, conflicts and even violence. Is it possible for the state and the people to renounce violence as Guru Nanak says, "*forego cruel mindedness, egotism and material attachment.*" - AGGS, M 1, p ?.

Guru Nanak asks people to accept the existence of others gracefully and recognize them equal as they are also the creation of the same One Creator and thus, for Nanak, successful life and peaceful, harmonious society is to be based on equality, social justice and mutual solidarity but not on uniformity - as forced uniformity leads to forced conversion, subjugation and authoritarianism, which is to be resisted and routed. Thus one is to actively participate to emancipate oneself and others suffering from inequality, suppression denial of social justice. It was uniquely daring in those medieval authoritarian times to castigate rulers and corrupt administrators, chastise established and influential but most unproductive, inefficacious priesthood (rather was exploiter) and to promulgate ethical, social and religious standards for those positions - meaning the people are to pro-actively engage in achieving social justice and creating/ establishing egalitarian society. Nanak says, "*The Dark Age is the scalpel, the kings are butchers and righteousness has taken wings and flown. In this moonless night of falsehood, the moon of truth is not seen to rise anywhere.*" -AGGS, M 1, p 145. He further exposes the traits of the rulers and their underlings, "*The Kings are the tigers and the courtiers are dogs. They go and harass/awaken the sitting and sleeping ones (means peace loving, quiet people).*" – AGGS, M, 1, p 1248.

Revolutionary Prophets and the Rulers

World's great religions originated in troubled times in early/ancient civilizations and they tried to deal with social questions. Majority of the prophets, messengers and gurus were pro-active in societal transition; voiced damning criticisms of the existing situations of the

society and advocated solutions in religious terms as religious concepts and religious language dominated those periods because of the religious nature of the societies in which they lived. So the new ideologies, philosophies and interpretations arisen out of these struggles became forceful weapons in effecting change. The founders of these religions presented new set of values and attitudes in their times which contributed to the social revolution or as desired by the founders/originators or prophets. D'Souza's view is that the prophets are created or came into being in moments of crisis, restlessness and uncertainty; and the central prophetic persons would mostly hail from the owning classes and the peripheral prophets from the poor class - selling its labour power (p-6). But the dominant section (ruling class; king etc.) would want to suppress the new awakening among the oppressed and try to subjugate and annihilate those religions or religious elements that may pose or seem to constitute peril, threat or danger to its dominance and the State (ruler etc.) may generate and restructure all components, sections and elements correspondingly/accordingly, says Maduro (p-72). Though Guru Nanak and his philosophy did not associate with any particular section; is for the humanity (as mentioned above) but he identified himself with the subjugated and victimized people. Nanak even protests to God (and about The Almighty) for not defending the defenseless against tyrant and invader, so to shield the weak and to champion their interests for social justice is warranted. He pronounced, "*If some powerful man strikes out against another powerful man, then no one feels any grief in his mind. But if a powerful tiger attacks flock of sheep and kills them, then its Master must answer for it.*" – AGGS, M I, p 360. Guru Nanak is exceptional in protesting to God which no other religious founder/prophet/Avatar did.

Every Religion is Distinct and has own Identity

Every religion preserves its identity by differentiation. So Sikhism is unique because it is different as "*Christianity is unique because it is different.*" [Raimundo, p- 91] Difference should be preserved. In this way, mutual harmony, regard and toleration are maintained. Most of the religions, most of their theologians and their followers consider their religion and their founders unique and superior to others which leads to acrimonious, divisive and even conflictual relations. John Hick articulates that the theory and thinking about the superiority of Jesus and its implication has long since been disliked, is unrealistic and, "*Christian thought is in a serious state of cognitive dissonance. One response is an intensification of fundamentalist faith within a large wing of the Churches and in the more liberal wing, various epicycles of theory have been developed to avoid the absolutist implication of the incarnation dogma.*" [p- 87]

Religions may be incommensurable with each other in spite of some common attributes. Each religion (and its

philosophy) is unique with uniqueness of every real being. A claim to uniqueness is not unique. Each religion expresses one's concrete form of humanness and when religions come into contact with each other, they can reciprocally enrich each other and also can harm and damage each other - leading to interfaith/inter-community conflicts. Guru Nanak's philosophy is distinctive because it is different and this divergence/difference should be preserved. Thus Sikhs are retaining and preserving their identity by distinctness. Guru Nanak and his philosophy and Sabd Guru never claimed unequalledness and/or superiority. Many world religions have been responsible for great evils as well as great righteous acts. Their exclusive absolutisms generated inter-religion and communal conflicts and have been utilized and maneuvered to justify violence, wars and to escalate and expand terrorism. Rigidity, intolerance and bigotry have led to thought control and harassment, bullying and tyrannization of opponents of bigotry and distortion of religious philosophy.

Imperialistic Universalism of Christianity and the West.

Although World's minority population speaks English, and Christians are a minority in this world but are inclined to presume that what they want and think denote universal standard and pattern. A number of cultures are ensnared in such a universalizing syndrome. The claim of universality is considered an imperialistic remnant and many devotees of other faiths may feel this claim as an insult and threat to their religion. No religion can claim monopoly on truth, revelation and ultimate Reality. Is universality a qualitative or quantitative notion? (as water of the drop is concrete and universal but not the drop of water). Many religions may have commonality in some of their doctrines and some aspects of many religions may seem universally applicable. Universality of some teachings can assist in creating feelings of solidarity and brotherhood among people, thus reducing animosities and conflicts but can also induce and foster notion of superiority - egoistic feelings. As with social issues, our analysis of recorded pronouncements must be conducted with a clear awareness of the social conditions which provided their context. The principles enunciated by the Gurus may have universal application but we invite misunderstanding if we attempt to examine them in isolation from their context." [Talib, p-270] Western colonialism, the exploiter of the third world and responsible for many present day conflicts and problems, legitimized itself by the conviction that Christendom had a duty to impose true civilization and true religion - these being regarded as a unity - upon the inferior heathen people of the earth. This was the ideology (and philosophy) which validated the politico-economic domination and exploitation. [Hick John, p-100]

After the demise of colonialism and especially due to globalization, a paradigm shift has occurred and different religions, their theologians and people have to understand and adjust to the new world situation, particularly to learn about other religions to understand, discern and interpret one's own.

Guru Nanak's philosophy is cosmopolitan, non-imposing and asks other religions' followers to follow and practice the real and genuine doctrines of their religion. *"He alone is a yogi, who knows the way of God. By Guru's grace he recognizes but One God. He alone is a Brahmin, who reflects upon the Lord. A Muslim is he, who removes his impurities. He, who reads and acts thereon, becomes acceptable."* [AGGS, M 1, p 730]

This criticism of some customs and practices does not imply castigation of any religion or its scripture rather it accepts the truth in all the scriptures. Guru Nanak's philosophy is unique in accepting and respecting other religions as other doors to the infinite.

Geniuses par excellence and remarkable historical personalities, seers, sages, Gurus and prophets with farsighted vision brought about archetype modification in human thought and society. But thoughts about divine and society do not manifest from a blank space but they are connected with the past and arise within a particular and distinct socio-econo-political milieu. As a result, there are some similarities and parallels with the theologies of other religions. But when reflecting on the forms, and basic and historically contextual components of Guru Nanak's philosophy and Gurbani thought, it reveals that Nanak's vision and approach to the Ultimate Reality, to the material social world and to liberation or merging are radical, extensive and unique but uniqueness does not mean exclusivity or inclusivity. It is pluralistic. The fundamental drive of Nanak's philosophy incorporates the universalism of One Creator and selfless love.

Social Justice

Guru Nanak's philosophy is to provide social justice to all, asks all to earn honest living and share your righteously earned money with the needy. Nanak instructs people to perform meritorious acts, not for Sikhs only, but all human beings. Nanak says, *"He alone knows the path of righteousness, who earns his livelihood through honest means (with honest labour) and shares it with others"*- AGGS, M 1, p 1245. He preached his liberationist philosophy to eliminate economic disparity, eradicate exploitation and to stamp out political authoritarianism. In a sense, Guru Nanak was advocating similar to all those rights and freedoms which were later on instituted in U.S., Europe and U.K. through such legal acts such as Bill of Rights of 1686, Rights of Man of 1789 and UN's Human Rights and various Declarations. Nanak was for freedom

of expression and freedom of conscience and faith and Guru Tegh Bahadur's supreme and unparalleled sacrifice was for freedom of religion and against State's dictatorial powers.

Guru Nanak had an acute awareness of the various issues and advocated remedial measures. Cunningham elaborates this point by stating:

"But the good and noble men appear to have been so impressed with the nothingness of this life that they deemed the amelioration of man's social condition to be unworthy of a thought. They aimed chiefly at emancipation from priest craft or from the grossness of idolatry and polytheism. They formed pious associations of contented quietists, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their fellow creatures to throw aside every social as well as religious trammel and to raise a new people freed from the debasing corruption of ages. It was reserved for Nanak to perceive the true principles of the reform and to lay those foundations which enabled his successor, Guru Gobind Singh, to fire the minds of his countrymen with a new nationality, and give practical effect to the doctrine that the lowest is equal with the highest, in race as in creed, in political rights as in religious hopes." [Cunningham, p - 34]

Analysis

Guru Nanak thoughtfully and systematically utilized Socratic Method of reasoning and dialogue to probe and examine the truth of human values. Every facet of human life was put under microscopic analysis to enlighten people about the reality and to embrace a course of action to amend/correct the decaying situation. So he emphasized truthful conduct but he identified weaknesses and deficiencies of every section of the society (or wherever he found) and/or pointed out that lack of awareness and knowledge is the cause of many ills as well. He says, *"The subjects are blind and without wisdom, they satisfy the officials' fire of greed with carrion"* (means bribe)- AGGS, M 1, p 469. He advises people to listen and then speak; and test and examine with understanding and then adopt appropriate course of action. Nanak states, *"Through wisdom, one serves the God and through wisdom one obtains honour. Through wisdom one is instructed by reading and through wisdom one rightly gives charity. Says Nanak, this is the true path and devilish are all other things."* AGGS, M 1, p 1245. He also says that *"the seeker blooms."* - AGGS, M 1, p 1255 and *"as long as we are in this world, O, Nanak, we should listen and then speak."* AGGS, M 1, p 661. Guru Nanak unequivocally asserts that one must grasp the issue, evaluate and then take suitable and pertinent measures. He further highlights his rationale of examining every item, issue on the basis

of merit and then adopts action but the stance and action must be against evil and injustice. "*O bride with deer eyes, listen to the words of deep and infinite wisdom. First examine the merchandise, and then, make the deal. Proclaim that you will not associate with evil people; celebrate with your friends.*" AGGS, M 1, p 1410.

Guru Nanak gives a clarion call to aspire and strive for social justice fearlessly and go all the way in pursuit of ethical, humanitarian and pro-people objectives. Guru Gobind Singh also justified the use of force, as a last resort, to fight for and to uphold righteous cause. [Dasam Granth, p-1390]

Nanak desires non-poor to be with the Downtrodden

Guru Nanak's humanistic and egalitarian method provided a model of work in which 'others' meaning non-poor (and in Antonio Gramsci's words, 'organic intellectuals'), can be with the poor and victimized people in a non-paternalistic way. Nanak's philosophy imparts the non-poor a sense of what to do for the marginalized or using the present 'concientizacion' approach (of Freire) to assist the community come together, articulate its needs and become organized to liberate poor people and achieve social justice. Wealth acquired through unfair means is condemned by Nanak's philosophy as one cannot amass wealth without exploiting the labour power of the working class or without bribery and corrupt practices as Nanak says, "*Without misdeeds (or sinful acts) wealth is not amassed.*" – AGGS, M 1, p 417. The implication is to adopt a posture to put an end to those inhuman practices. Guru Nanak explicitly and unreservedly rails against exploitation of the poor and weak section of society. So from bribery, graft, grabbing others assets to exploitation of labour, every type of discrimination, mistreatment and infringement of human rights are condemned by Nanak and his philosophy demands rectification. "*If one's clothes are stained with blood, the garment becomes polluted. Then those who suck the blood of human beings, how can their consciousness be pure.*" AGGS, M 1, p 140. So exploited and victimized people are to be liberated from the clutches of the exploiting, swindling and blood sucking class.

Organic Intellectuals

Guru Nanak's philosophy is rooted in the service of people and is proponent of social justice and revolutionary transformation rather than fatalistic. The interpretation of Guru Nanak's (and Sabd Guru's) philosophy explains Sikhi as praxis of liberation and liberation theology can be seen as the guide to this praxis. A theology that is not 'practical', (i.e. not essentially political), is regarded as 'idealistic' and thus as lacking in reality or it can be termed as a vehicle for the oppressors' maintenance of power. The very radicalism and universality of Guru Nanak's (and Sabd Guru's) philosophy and pro-activist liberation

theology has not been harnessed for the amelioration of poor and disempowered sections of society. We require correctly interpreted and updated theological and spiritual orientation to be sought and acquired directly from Guru Nanak's and Sabd Guru philosophy and from Sikh Scripture and genuine Sikh literature, Sikh Gurus' lives and genuine, solid traditions which are in consonance with Sabd Guru as (enshrined in Sri Guru Granth Sahib). The moral and social challenge of poverty, alienation and neglect of masses present itself in an ineluctable form at the very moment when the ruling sections, upper layers of society and higher echelons have attained a hitherto unknown affluence and influence. This challenge evidently calls for immediate, new answers and solutions (pro-active action). Nanak's philosophy is not adversarial but is humanely liberationist but people seem to pay lip service only. Guru Nanak aptly points out, "*We are good at talking but our actions are bad. Mentally we are impure and black, but outwardly, we appear white*" (means we are just good at talking but actions are evil, anti-people but we present ourselves righteous). – AGGS, M 1, p 8. The 'organic intellectuals' must make followers and others aware of these distinctive teachings and interpret rationally, logically and correctly. True human fulfillment is found not in isolation or individualism but in the service to others - especially in community.

Liberation Theology

Liberation theology is a commitment to live Nanak's (and Sabd Guru's) gospel by sharing in the lives and struggles of the poor and by striving with them to bring about the changes needed to get social justice and socio-economic-political liberation. With its insistence on critical reflection on praxis, social justice and liberation theology emphasize doing the truth (orthopraxis); first being actively engaged in living out of the teachings of Nanak (and Sabd Guru) and then in the light of this experience, reflecting upon it; hence 'doing-the-truth' is far more important than simply 'assent to the truth' (orthodoxy).

Latin American philosopher Dussel Enrique's philosophy of liberation pronounces similar message as Guru's 'philosophy of liberation' asserts. Dussel says, "*Philosophy of liberation is pedagogical activity stemming from a praxis that roots itself in proximity of teacher pupil, thinker-people. Although pedagogical, it is praxis conditioned by political praxis. Nevertheless, as pedagogical, its essence is theoretical and speculative. Theoretical action, poetic intellectual illuminative activity of the philosopher, sets out to discover and expose (in the exposition and risk of the life of the philosopher) in the presence of an entrenched system, all moments of negation and exteriority lacking justice. For this reason it is an analytical pedagogy of*

liberation. That is, it is magisterium that functions in the name of the poor, the oppressed, the other, the one who like a hostage within the system testifies to the fetishism of its totalization and predicts its death in liberating action of the dominated" (1988, p - 178). Guru Nanak's philosophy of social justice, the liberation philosophy, was unacceptable to religions and political people (system) and ended in persecution of Guru Arjan Dev, Guru Tegh Bahadur and many Sikhs. As Dussel expresses, "Thus when the oppressed, who struggles against the death that the system assigns to him begins through the praxis of liberation, the struggle for life, novelty erupts in history 'beyond' the being of the system. A new philosophy, a positive one, necessarily makes its appearance. The novelty is not original nor primarily philosophical; it is original and primarily historical and real; it is the liberation of the oppressed. It is secondarily a philosophical theory as a strategic 'instrument' or weapon of liberation itself" [1980, p- 113].

Nanak's Liberation Theology 500 years before Christian Liberation Theology

In 1950's and 1960's of twentieth century, a great wind of renewal blew through the Churches of Latin America. Pastors, bishops, Churches and Christian missions and lay persons committed themselves to work among the poor for their rights. Even the Second Vatican Council gave the best possible theoretical justification to activities of development under the labels of a theology of progress and liberation. The Liberation theology of Christianity developed in the context of a Church and a society in ferment, between Christian faith and the longings for transformation and liberation arising from the people. Though Christianity had been collaborating with imperialism to exploit colonies they tried to link to popular action. So Church became involved with the oppressed and hundreds of Catholic and Protestant theologians planned a series of fifty five volumes of theology and liberation in 1985 to cover themes of theology of pastoral work from liberation and social justice point of view. But Guru Nanak (1469-1539CE) donned us with clear, proactive and pro-common person liberation theology and transformative philosophy for social justice about four hundred years before the Christian Liberation theology compendium of 55 volumes. In plain terms, liberation theology is an attempt to interpret scripture through the plight of the poor and oppressed. Guru's philosophy states very clearly that "snatching other's right and asset is sinful and un-conscionable." - AGGS, M 1, p 141. Guru Nanak's philosophy exposes the exploitative and plundering nature of the rulers, "The monarchs, kings and nobles enjoy revilements and amass the poison of wealth. Embracing love for it, they increase their wealth by stealing other's riches." – AGGS, M1, p 1245. It means, the rulers and dominant class oppress commoners and the poor people. Guru Arjan Dev asks to earn your honest

living and let social justice prevail, "Eat thou the food rightly earned. Wash away thy pollution in the river of the mind." – AGGS, M 5, p 1084.

Praxis of Social Justice

Social justice refers to the idea of creating non-discriminatory and egalitarian society that is founded/ based on the principles of equitability and solidarity, that appreciates human rights, values justice and acknowledges the dignity of every human being. At its most generic level, social justice means the fair distribution of society's benefits, responsibilities and their consequences. [Rawls, 1985; Morris, 2002]. To define social justice means to determine the extent to which disparities exist among various groups and subgroups, their causes and then to take action to eliminate them. Despite significant development and advances, humanity continues to get to grips with unacceptable disparities in every aspect of life. Many crucial socio-economic evils such as, poverty, racism, communalism, and discrimination are rooted in institutional structures and in the socio-economic order [Reser and Leighninger, 1990]. In many cases, advocates have used human rights to provide the legal framework for the pursuit of social justice [Fitzpatrick, 2003]. Studies of social justice as a goal have defined its attributes as equity, democracy, fairness, empowerment of individuals, poverty elimination, advocacy of just economic, social and political order and institutions, respect for human rights, concern for civil rights, supportive and sustainable environmental measures and multi-agency partnerships [Tisdell, 2003].

Justice is termed as a tangible/solid actuality displayed in real communities; rules and laws manifest wellbeing; laws are assessed from real and visible forms of total (holistic) welfare of communities; and the conditions revealing the deficiency and unavailability of well-being are good grounds to dispute the appropriateness of the policies framed and implemented by the State and its organs. Social justice requires not only material well-being but also freedom for self development, human dignity, identity, non-discrimination and self determination within the context of community as Guru Nanak's philosophy advocates. For actualization of social justice, people will have to be conscious, vigilant and be prepared to take required action as Guru Nanak's philosophy implies. Nanak says, "That king alone should sit on the throne, who is worthy of the throne." – AGGS, M 1, pp 1088 and 1039. A state or a class that institutes laws and measures for its own well being and prosperity/ development at the cost of others is unjust. Guru Nanak says, "For the king mouthful is of justice and for the learned man of the true reflection." – AGGS, M 1, p 1240.

Guru Nanak's extraordinary and salvific philosophy; gripping body, mind and soul; radically transformed the mind set and outlook of the common man and especially the poor and the downtrodden and thus revolutionized the society - the society out of which his followers are globe trotters/settlers who successfully applied that dynamic philosophy to defeat and debilitate racial and religious discrimination in North America and Europe. They successfully struggled for social justice (along with other communities) in their newly adopted countries. Guru advised that true "*discriminating intellect can understand things in their real perspective.*" – AGGS, M 5, p 285] and the person, "*who has the discriminating intellect is wealthy in knowledge.*" – AGGS, M 5, p 1150 and thus one should be capable to interpret and apply his philosophy correctly. So the followers of Guru Nanak's and Sabd Guru's philosophy should be proficient to discern systematically institutionalized discrimination, 'injustice and exploitation and adopt and help to acquire appropriate strategies to rectify the situation. Social justice means, in the present day globalized situation, all world citizens, feel their duty to ensure that every human being can live his/her life in full and with dignity. Guru Nanak raised people's social consciousness about the necessity, not only from a moral point of view, but also from an economic, political and social point of view.

CONCLUSIONS

Interpret correctly, and then reflect upon, "Assent to the truth" but also "doing the truth" is very important, as it can be stated concisely that Guru Nanak's philosophy and the Sikh authoritative written compositions express in unambiguous language that preachings and ideology/philosophy must be implemented in life and truthfulness and righteous conduct are as significant as actualizing the Truth. Guru Nanak's pro-active liberating social justice philosophy is uniquely for the entire humankind and is not for any particular community. Nanak and his philosophy are also unsurpassed they do not claim the monopoly of Truth, revelation and salvation as other religions and their Prophets have claimed. As Nanak's philosophy is for the whole universe, so exploitation, discrimination, oppression and injustice are not only a crime against humankind but is also desecration of God. Guru Nanak emphasized noble and pious deeds.

REFERENCES

1. AGGS = Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/ Bhatt for their Bani, p = Page of the AGGS).
2. Berryman, Phillip. 1987. Liberation Theology - Essential Facts about the Revolutionary Movement in Latin America - And Beyond. New York: Pantheon Books.
3. Bhai Gurdas. 1990. Vaaran. Amritsar : Shiromani Gurdwara Parbandhak Committee.
4. Brown, McFee Robert. 1989. Liberation Theology: An Introductory Guide. Oxford : Oxford University Press.
5. Cunningham, J.D. 1985. History of the Sikhs. Delhi: S. Chand & Co. Ltd.
6. D'Souza, Alwyn. 1987. Prophetism in the Different Modes of Production. Belgium. Catholic University of Louvain.
7. Dussel, Enrique. 1985. Philosophy of Liberation. New York : Orbis Books.
8. Dussel, Enrique. 1980. "Philosophy and Liberation". in Borough B. John et. al. (Ed). Philosophical Knowledge. Washington Catholic University of America.
9. Fitzpatrick, J.J. 2003. "Social Justice, Human Rights, Nursing Education." In Nursing Education Perspectives. 24(2)65.
10. Hick, John and Knitters F. Paul (Edt). 1987. Knitters Paul, "The Historical - Cultural Bridge : Relativity" In the Myth of Christian Uniqueness. New York: Orbis Books.
11. Hick, John. 1993. The Metaphor of God Incarnate - Christology in a Pluralist Age. Louisville, Kentucky: John Knox Press.
12. Hick, John. 1995. A Christian Theology of Religions. Louisville, Kentucky: Westminster John Knox Press.
13. Hick, John. 2000. "Religion, Violence and Global Conflict: A Christian Proposal". In Global Dialogue. Vol. 2. No. I. Winter 2000.
14. Kung, Hans. 1976. On Being a Christian. Translated by Quinn Edward. Garden City, NY : Doubleday & Co.
15. Maduro, Otto. 1982. Religion and Social Conflicts. New York: Orbis Books.
16. Morris, P.M. 2002. "The Capabilities Perspective: A Framework for Social Justice". In Families in Societies. 83(4).
17. Pannikar, Raimundo. 1987. "The Jordan, the Tiber, and the Ganges - Three Kairological Moments of Christic Self-Consciousness". In Hick John and Knitters F. Paul (Edt.). The Myth of Christian Uniqueness - Toward a Pluralistic Theology of Religious. New York: Orbis Books. [PP. 89-116]
18. Rawls, J. 1985. "Justice as Fairness" in Philosophy of Public Affairs. 14(22).
19. Reser, L.C. and Leighninger, L. 1990. "Back to our roots: Towards a Specialization in Social Justice." In Journal of Sociology and Social Welfare. 16(4).
20. Ruether, Rosemary. 1974. The Theological Roots of Anti-Semitism. New York; Seabury Press.
21. Singh, Dharam. 1991. Sikh Theology of Liberation. New Delhi : Harman Publishing House.
22. Talib, Gurbachan Singh (Ed). 1999. Guru Tegh Bahadur - Background and the Supreme Sacrifice. Patiala: Punjabi University.
23. Tisdell, J.G. 2003. "Equity and Social Justice in Water Doctrines". In Social Justice Research. Vol.16, No.4. Pp-401—416.
24. Zafarnama in Dasam Granth.