

INTEGRATION

By completely repudiating Varanashram, the Satguru brought about the integration of different castes into a casteless society. We find that the Five Beloved Ones to whom the leadership was passed on by the tenth Satguru, came from five different castes. Daya Ram was a Khatri, Dharam Dass a Jat, Mohkam Chand a Calicoprinter, and Sahib Chand a barbar, while Himat Rai was a water-carrier. This integration caused a flutter and a lot of opposition amongst the Hindus, especially the Hill Rajas around Anandpur. When invited by the tenth Guru to join him in uprooting the bigotted and tyrannous Mughal Rulers and save their *dharam*, these Hill Rajas rejected the offer and refused to join the Guru mostly on this very account that he had brought the low castes to the level of the higher ones.

This step also shows that for the first time in Indian history, the whole country was brought together and integrated as a result of Guru Nanak's preaching of universal brotherhood. We find that these five *pyaras* came from five different quarters of India, thus, dividing the country into five zones. Daya Ram came from Lahore in the north, Dharam Dass from Delhi in the centre, and Mokham Chand from Dwarka in the west, while Sahib Chand hailed from Bidar in the south, and Himat Rai from Jagannathpuri in the east.

The integration of different castes was brought about in this way. But to bring about a classless society is not a practical proposition. Even if given the same opportunities and facilities, the individual intellect will stand out. Individual intelligence, urge, disposition and stamina are always a personal matter. It is not

possible to bring them down to the same level everywhere. In every institute, there is equal teaching by the same teacher and equal facilities are provided, but still the individual effort and intelligence shine out. Communist countries were considered to have worked to bring about classlessness. But even there, the leadership and power is in the hands of those few who have a capacity and capability to lead. If the promising intellect is not helped and encouraged to progress and advance, and a ceiling is put on intelligence and merit is snubbed to bring about equalization, it will be a bad day for the nation and the country will be doomed to serfdom again. Then we have a *Karma* theory. As long as this stands unchallenged and is not replaced by some other alternative, no two persons are likely to have done the same *Karma*. The result differs according to the *Karma*. It is our *Karma*, i.e., action according to which we attain nearness or go astray and drift away. Guru Nanak in *Japji* says :

According to their own actions some shall attain nearness,
while others shall be thrown away.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥

The fifth Guru has also said :

As we sow, so shall we reap in the field depending on
Karma.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

This contention has recently been supported by an American thinker, Harvard Professor, Richard Herrnstein (reference *The Tribune*, Chandigarh, dated August 27, 1971).

“He says : ‘Within a few generations, Americans will be ruled and exploited by a small caste of families with innate and inherited supreme intelligence.’

“He bases his statement of a ‘meritocracy’ on the theory that intelligence, contrary to opinion held to date, is 80% innate and inherited and only 20% the result of education and environment.

“Prof. Herrnstein has warned against the idea that equal educational opportunities for all classes of society, together with increasing social mobilities will create a classless society.

“He believes that biological intelligence barriers will lead

to a privileged aristocracy. He holds that already the American ruling class today displays an above average intelligence quotient, whereas the lower class is well below the average level.”

The solution, that the Satguru provides is that, it is ego which is dangerous. He took steps to obliterate it. Amongst the Sikhs the slogan is :

The ration is that of the Guru and the service is that of the Sikhs.

ਦਾਣਾ ਪਾਣੀ ਗੁਰੂ ਕਾ ਟਹਿਲ ਮੇਵਾ ਸਿਖਾਂ ਕੀ ।