

THE AIM

The aim of Satguru's mission was to turn humanity towards God which would extirpate evil and install virtue both on moral and political planes, and would create a society and organisation, which could itself continue the work. Sikhism, therefore, aims at generating a race of men of God, who have complete faith and anchor in Him and are enthusiastically out to do good and to serve mankind (ਪਰਉਪਕਾਰ ਉਮਾਰਾ) and, thus, spiritualise life on earth and lift mankind to a higher plane. It is only a God-conscious man who is animated with an intense desire to do good in this world.

The ideal was set in the first *shlok* of Guru Nanak in *Asa di Var* :

I am a sacrifice to my Guru a myriad times a day :

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥

Who has turned men into gods and that too without delay.

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਰੀ ਵਾਰ ॥

These 'gods' are to do service to humanity and be ever ready to offer sacrifice for an approved cause and to uphold godly virtues and human values as well as to exact justice where it is denied. According to the tenth Guru, the purpose was :

To uphold and advance righteousness, and to emancipate the good, "the saint in us",

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ।

To extirpate evil and evil-doers, root and branch.

ਦੁਸਟ ਸਭਨ ਕੇ ਮੂਲ ਉਪਾਰਨ ।

This mission started by the first Guru as a movement, calculatively and meticulously worked, progressed, and developed

towards this goal. We find that during the time of the fourth Nanak, Guru Ram Das, the development of the Sikhs towards this ideal had reached this stage and the movement touched the point that the Satguru wished for and said :

O God, grant the dust of the feet of the Sikhs of the Guru so that we sinners may also be saved.

ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਹਿ ॥

Then again in *Rag Gauri*, the fourth Satguru says :

Nanak craves the dust of that Sikh of the Guru, who always remembers and makes others remember *Naam*.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

The movement reached its finality in 1699 A.D. when, after 200 years of hard work, these 'gods' appeared in the shape of the Khalsa. These gods created by the Satguru, were not like those legendary *puranic* gods who could not withstand the onslaught of the demons and could not protect themselves, but fled crying and bewailing to goddess Durga to seek her help and refuge. The gods created in the shape of the Khalsa, not only were able to defend their own hearths, homes and families, but also came to the help of the helpless millions who were groaning in their imbecility under the iron heels of the tyrannous and barbarous foreign invaders. To quote an instance, they rescued 25-30 thousand Hindu women and girls, who were being carried away as war booty to Afganistan by Ahmed Shah Abdali, and escorted them safely back to their respective homes. These gods, under the leadership of Jassa Singh Ramgarhia and Baghel Singh Karorasinghia, 30 thousand strong, were eventually able to ride triumphantly into Delhi in 1790.

Thus, we find that the Satguru's *Panth* has provided the living organism, guided by a channel of rationalism, not edicts, with instructions to grow and prosper and perpetually evolve (thus being ever new and fresh) guided by common sense and *Shabd*, the Omnipresence of the Guru. Thus it took 200 years to build the nucleus of society, capable of propagating itself without waiting for any prophets and *avtars* to show up.