

SHORT ARTICLES

HOW TO BE TRUTHFUL, AND HOW TO DEMOLISH THE WALL OF FALSEHOOD

ikv sicAurw helAYikv kVlqtYpwil

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Guru Nanak, after describing the merits of Ultimate One in the opening verse of the Aad Guru Granth Sahib (AGGS), asked us to worship such *Akal Purkh* (Almighty) who has been there from the primal beginning, through Ages all, is present here right now and is eternal forever. Many Sikhs, even scholars call this portion of *Bani* as *Mool Mantra*, taking cue from Vedic rituals of Hindus. I strongly protest against this name. There is no magical formula incantation or any mantra in the AGGS at all, but only praises and beautiful description of what *Akal Purkh* is in positive terms. If a name is to be given to this portion of Bani, I would prefer to call it *Kalma* (in Islamic fashion) because in *Kalma* it has been said “There is but One God and Mohammed is His messenger or Prophet.” “*La illah il lullah, Mohammed ur rasul lillah.*” Meaning “that there is but One and only one God and Mohammed is His *rasul* (messenger).” It is a positive description of Lord as per Islamic Faith. Word *Kalma* seems much closer to the Truth in describing this portion of Bani, compared to word *Mool* mantra.

Continuing the first phrase (*Pauri*) of *Jap* after the opening verse, Guru Nanak described the different possible paths and thoughts practised by people to attain the Ultimate Absolute but did not think it was possible to attain any thing by such methods. Pondering on God will only confuse one as thoughts wander in all directions creating confusion, adopting attitude of *moan* (vow of silence) for continuous period will also be of not much value because while mouth is shut, mind is not. Collecting myriads of wealth and goods cannot satisfy the hunger (desires) either as this hunger grows more by more wealth. Smart and clever wits cannot work either in the court of Lord as He already knows every thing that goes on in your little brain even before it occurred to you. After eliminating different methods, Nanak then ask a question which forms the heading of this subject, “ *Kiv Sachiar*

hoyiae kiv kurhe tute paal ?” How to be Truthful, and how to demolish the wall of falsehood (that surrounds us). Nanak himself replies this question in the very next line that we will discuss here.

Many sages and prophets, in all Ages, have tackled the question of problems of life better than you and me as they are much more deeply engaged in it whereas we are merely affected by it, may be even suffer also but are hardly ever engaged deeply into it. Guru Nanak formulated a twin problem and envisaged to solve both at the same time - two ends of continuum of life and spirit. At lower stage of discriminative thinking (*ibbk*) philosophers like Socrates, Plato, Aristotle, Bacon and many western scientists have investigated fairly thoroughly but none has ventured into the realm of Truth, *Sachiar*. Man hops from one small truth to another trying hard not to lose the continuity, cherish the truth of material things or evidence that is not bound to body senses. It lights dimly one particular corner in our mind but fails to illuminate the whole. Independently different corners may get lighted but room (mind) remains in dark mostly. Man would rather fly to moon, being materialistic, than go for the vastness of the realm of Truth.

Every religion is firm in moving away from falsehood but only Nanak gave Truth the priority it deserves. Being beyond Fear and unprejudiced (*Nirbhau, Nirvair*) Nanak made *Sachiar*, Truth, a top priority. Integration of all religions in Truth is inevitable, eventually but for the time we are groping in dark only.

Tolstoy in his book, *A Confession*, worked out much that is untruth but not being *Nirbhau* and *Nirvair*, he could not make a flight into the realms of *Sachiar*. Guru Nanak showed the way to transcend the falsehood. Kingdom of God cannot be achieved on earth unless gap between living and thinking, between living and doing as also between living and actions is

minimized and abridged. Mere knowledge is not enough to rotate the minds of people towards Truth. In fact knowledge has actually been abused for egoistic rationalization. It has been used like pawn on chess board to win a point or an argument rather than to work up a coherent way of life and living. The stored knowledge of ancient Vedas is now only an egoist pride for people, and a source of magical incantations (providing lucrative income, no doubt) for the motivated Brahmins. The possession of the knowledge itself has become source of falsehood

Knowledge is available in two forms a) living and b) stored knowledge in books or in memory. Living knowledge is what we call as intuitive or *sawabhav* (**SBiv**) and that is the function of nature. It is present there in each person naturally but stored knowledge from memory has to be scratched out periodically from memory or refreshed from books again. There is a third knowledge which we find ourselves by experimentations and research and this is what is called as science. By recitation (**pVIAI**) regularly and repeatedly, listening attentively (**SKIAI**) and trying to grasp the true meaning and message, or by joyfully singing and appreciating (**gwelAI**) every day as also by bringing conviction and Faith (**mMley**), one does come to love and make the message a part of one's nature. It becomes living knowledge which alone can change our nature and re-orient ourselves to newer goal in life. Otherwise stored knowledge acts only as an escape route

Breaking of this wall of falsehood becomes A-1 priority for unless we can achieve this, Truth cannot shine in the dark depths of our mind, we have created. As long a person is false to himself, tries to rationalize and makes escape routes from the direction of Truth, there is absolutely no hope for such person to advance in spirituality. When a particular ritual or ceremony did not stand the test of Truth, Guru Nanak rejected the same forth with and without mincing words, whether it is ritual of feeding the ancestors or sending water to them or it is the direction of God's house. He did it in very simple and straight forward way without quoting and taking shelter of high sounding philosophies. Truth needs no such philosophies.

Conclusions: I am of the firm opinion that we must seek Truth from our Holy Aad Guru Granth Sahib and not depend upon our own preconceived ideas or thoughts. Preaching by high priests also seem to be off the mark, instead of teaching Truth as given in the AGGS, they are carried away by political consideration and we are being fed falsehood, *Kurhiar* not *Sachiar*.