

Theology of Sikhism



ਦੇਗ ਤੇਗ ਫਤੇਹਿ

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ



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# Theology *of* Sikhism

Dr Jagraj Singh

Publisher  
B. Chattar Singh Jiwan Singh  
Amritsar

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By

Dr Jagraj Singh

Copy right Dr Jagraj Singh

ISBN:978-93-84194-13-0

First Edition 2014

Price: Rs 350-00

Published by:

B. CHattar Singh Jiwan Singh

Bazar Mai Sewan. Amritsar (India)

Email:csjssales@hotmail.com [cjspurchase@yahoo.com](mailto:cjspurchase@yahoo.com)

Website: [www.csjs.com](http://www.csjs.com)

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Printed & Bound in India by:

Jeewan Printers, Amritsar (India).

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## Foreword

The theology of Sikhism is a wonderful scholarly work of Dr Jagraj Singh and I feel privileged to write these introductory words about it. I have intimate association with the author and I have seen him working diligently and his remarkable patience has resulted in producing a number of illuminating books on various aspects of the Sikh religion. His first publication, entitled, 'A complete guide to Sikhism' has already received a world-wide acclamation among the Sikh community and people belonging to other religions, who have intense desire to know about Sikhism.

I am convinced that this second book of the author will also be well received by the scholars and the Sikh masses who generally complain the dearth of good books on Sikhism in English. Our new generations in this western hemisphere will definitely be benefitted from the hard work put in by the author.

The book has been divided into fifteen chapters and the author has treated the subject in a systematic manner. The very first chapter deals with the major theological concepts of Sikhism. Starting with the concept of God in Sikhism, the author has successfully explained the various aspect of Sikh spirituality in a beautiful and methodical way. It makes an absorbing and enlightening reading.

In second chapter the author has dealt with the theory of creation as propounded by Shri Guru Granth Sahib ji, the holy scripture of Sikhism. His focus on the theme of 'mysteries of life' and 'the death of universe' makes an interesting reading. 'Ethics of Sikhism' has also been dealt in a brief but superb style.

Other chapters throw light on the lives of Sikh Gurus and the holy books of the faith. His study of the Sikh theologians, right from the Guru-period till modern times is also praiseworthy. The chapter on various Sikh Samparais is informative. At the end the comparison of Sikhism with other religions makes the reader understand the revolutionary contribution of Sikhism to the whole range of spiritual faiths of the world.

Glossary of religious terms and bibliography make this book, an attempt in perfection, worthy of all appreciation.

I congratulate the author on his achievement and hope that it will be well received by the Sikhs all over the world. Scholars from other faiths will also benefit from it.

Mohan Singh Rattan  
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Sikh Heritage College,  
Tampa, Florida, USA.

Date: February 01, 2014.

## Preface

The word theology is derived from the Greek word, 'Theos' meaning God. It is the study of God and relations between God, mankind and the universe. Theology of Sikhism describes Sikh concept of 'God' and His creation, the universe, i.e cosmos (*Brehmand*) according to Sikhism. It is a well known fact that the earliest spiritual traditions in the world began in the Indian subcontinent in the Sikh homeland, Punjab, in the Indus valley. Those practicing spirituality were called Jogis / Siddhas, who believed in 'One Supreme Eternal Spiritual Reality', whom they called Brahma. The statues / seals of meditating jogis have been found among the ruins of Harappa and Mohinjodaro towns in the Indus Valley, so far no scriptures belonging to them have been found, although they had a script called *Brahmi / Siddhmatrica*. In Punjabi language jog literally means to unite to yoke together, but in spirituality it means to unite with the 'Supreme Eternal Reality (God).

Religion depends on intitional power and demands belief. According to Sikhism 'the directive principle' is the Creator (*Karta Purkh-God*) who created everything and infused His spirit in the living organisms. The Guru Gays, "O, my body, the Lord infused His consciousness in you and only then did you appear on the earth—ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ (GGS, p 921). Since there is design in everything we see in nature, there must also be a designer. Sikhism believes that God is the designer whose creative designs are par excellence. For the Sikhs the existence of God requires no proof because God is visible everywhere, "*Jo deesay so tera roop—ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ*" (GGS, p. 724). Nanak King is manifest everywhere—*Nanak kaa paatshah disay zahira—ਨਾਨਕ ਕਾ ਪਾਤਸਾਹ ਦਿਸੈ ਜਾਹਰਾ॥*-(GGS, p. 397). ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ...*Doongar jalaaa thalaa bhoom bana phal kandra*—The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nther regions, the skies and all hearts (GGS, p. 1101). The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all—*Ek anek biaapak poorak jat dekho tat soe—ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥* (GGS, p. 485). He is immanent in the phenomenal world like a musician can be said to be present in his music. Just as the sun does not exist for the owl, God does not exist for those who have't got the vision and intuitive eyes. The Guru says, "The eyes that see God are different from physical eyes—*Nanak say akhrian beean jinni disando ma piri—ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ॥* (GGS, p. Maru dakhne, M5, p. 1100).

Of all the world religions, Sikhism alone can, with the fullest justification, claim to possess the gospels of its founders in their original purity. Truths revealed to Prophets and seers have often been mixed, in course of time with spurious and imperfect additions through the ignorance, prejudices or ill-conceived zeal of their followers and lost their purity. The sagacity and the foresight of the Sikh Gurus envisaged the possibility of such a situation in respect of their own scriptures and they took steps to ensure against this eventuality. Guru Arjan compiled the Holy Granth embodying the Sikh teachings under his personal supervision and created for all times the imperishable and yet the visible embodiment of the Gurus as also of their wisdom (ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ). He has thus placed all mankind under a permanent debt of gratitude by bequeathing to it the highest moral and spiritual Truths in the purest form as were revealed to the Gurus. These were clothed in various the dialects and languages of the people of the land of their birth and were thus made accessible to every person without any distinction of caste, creed, colour, or race.

All fundamental, thoughts both mystic and material, principles, doctrines and concepts including the Sikh concept of God which constitute the theology and philosophy of Sikhism are very clearly enshrined in the holy Sikh Scripture, Guru Granth Sahib. Further, the ten Gurus during their lives, apart from demonstrating the principles of religion, led the path of ideal life. Guru Granth Sahib is the only scripture in the world that has words of the Gurus compiled and authenticated by the Guru himself. And it is the only scripture that has been sanctioned by the Guru (Guru Gobind Singh) as the sole Guru or guide to the followers of the religion: “*Sabh Sikhian ko hukam hai Guru manio Granth--ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੁ ਮਾਨਿਓ ਗ੍ਰੰਥ...* All Sikhs are commanded to have faith in Guru Granth Sahib”.

Sikhism is the zenith of eastern spirituality, which took birth in ‘Punjab’ in the Indian subcontinent. It says that this universe creation of God. It is made up of two distinct entities: the matter and the spirit. The spirit being part of God is Eternal, whereas matter being His creation is not eternal and is subject to destruction. / mortal. Both are studied and explored independently. The knowledge of matter comes through the material science and the knowledge of spirit comes through religion (spiritual science / spirituality / mysticism). The physical body (Tan / Sareer) made of matter is visible (*Drishat*) but the subtle body (Soul / Atma / Munn) is invisible (*Adrishat*). Physical body (*Tan / Sareer*) is made of matter whereas soul (*Atma*) is part of God (Parmatma). The material science deals with the physical / material / aspect, whereas spirituality deals with the subtle body and spiritual aspect. Eastern scholars in the Indus Valley researched on spiritual science and made remarkable progress in this regard, whereas in the west scientists concentrated on material science and did wonders by making various discoveries. There is hardly any page in the holy Sikh scripture, Guru Granth Sahib where God is not mentioned and the Sikh belief in God is unshakable.

All the topics under various chapters have been authenticated with quotations from the scriptures constituting the canon of the Sikh faith. I am confident that the Sikhs living in various parts of the world in particular and followers of other religions in general will be able to understand Sikhism better and benefitted by this work. I will be more than gratified if the book is able to remove doubts of readers, and help them in getting precise information about Sikhism. I wish the readers a happy reading of the text ahead. I hope this finds your attention and continuity of going through the passages of divinity of my concepts and perceptions.

Jagraj Singh  
Tampa--Florida

## **Acknowledgements**

I am grateful to the Almighty God for endowing me with time, resources and energy to take up this work.

I am grateful to my parents and grand parents, who inculcated in me the understanding of Gurbani right from my childhood.

I am highly thankful to my teachers of divinity, Giani Harsa Singh in Majha Khalsa High School Khalra and then Dr Taaran Singh in Khalsa College Amritsar, for imparting me instructions in Divinity.

I express whole-hearted gratitude to all the scholars of Sikhism and Sikh history whose works have served me as light-house in executing this work.

I would like to record my thanks to Sardar Brijmohan Singh Aulakh for reading the manuscript and making necessary spelling and grammatical corrections.

I would like to express thanks to my grandson Sardar Shahbaaz Singh, my grand-daughter Bibi Mannat Kaur and Mrs Missy Idle for helping me with my computer problems

I am grateful to my children and my wife Sardarni Harbans kaur who co-operated, discussed and rendered all the help to complete this work.

I am thankful to Dr Mohan Singh Rattan for writing Foreword. Though every care has been taken while typing Gurbani however, mistake if any, that is highly regretted for which I may be pardoned.

Jagraj Singh

Chapter 1

**Major theological concepts of Sikhism**

Sikhism, like other major world religions has some basic theological concepts, which are supreme and inviolate. Belief in the existence of God is the fundamental theological concept of Sikhism. Sikhism affirms the unity of God and is critical of both polytheism and henotheism. It believes in the reality of God and reality of the world, “*Sachcha aap sachcha darbar*—ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ” (GGS, P.7). It does not dismiss the world out of hand as mere illusion or Maya.

**God in Sikhism**

According to Sikhism God (*Akal Purkh / Karta Purkh*), the ‘Ultimate Spiritual Reality’ is beyond human comprehension i.e, cannot be conceived or explained in empirical terms. “ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ” – *Jas oh hai tas lakhay na ko-ay* (GGS, p,340), but can be apprehended and experienced, though he cannot be fully understood, for the ineffable can never be wholly realized or rendered. While time and space, force and change are the aspects of the becoming universe, God is Eternal, Self-existent. He is present throughout the universe. He is both Transcendent and immanent. He exists in *nirgun avastha* (impersonal—Transcendental-- abstract state) and manifests himself in *sargun avastha* (personal-functional and creative - immanent state), both being the same, ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ--“*Nirgun aap sargun bhee ohee*” (GGS, Gauri Sukhmani, M5, p. 287). Guru Nanak has illustrated the attributes of God in his “first discourse”—Popularly called, “*Mool Mantra*” i.e; ‘Basic postulate’ in Sikhism. The Holy Sikh Scripture Guru Granth Sahib begins thus:

ੴ ਸੇਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ *-Ikk Oankar*-----There is only one God, He is infinit

ਸਤਿਨਾਮੁ-*Satnam*-----He is Eternal Reality / Exists / His existence can not be denied.

ਕਰਤਾ ਪੁਰਖੁ-*Karta Purkh*----He does everything in this universe-(He is the creator, sustainer and destroyer)

ਨਿਰਭਉ-*Nirbhao*-----He is fearless

ਨਿਰਵੈਰੁ-*Nirwair*----- He is inimical to none

ਅਕਾਲ ਮੂਰਤਿ-*Akaal moorat*--He is immortal

ਅਜੂਨੀ-*Ajoooni*-----He neither takes birth nor dies

ਸੈਭੰਗ-*Sai-bhang*-----He is self-existent (Created by itself)

ਗੁਰ -*Gur* -----He is \*Enlightener

ਪ੍ਰਸਾਦਿ-*Parsaad* – ----- -He is Gracious.

\*ਅਗਿਆਨ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨ ਘਟ ਬਲਿਆਂ॥ --*Aghiaan andhera katiaa, gur gian ghat baliaa* (GGS.p.78, 450, 845)

## Monotheism of Sikhism

Sikhism is a strictly monotheistic religion and oneness of God has been made crystal clear by Guru Nanak in the opening word of the opening verse (invocation) of the holy Sikh scripture, Guru Granth Sahib by writing, 'ੴ' and pronounced as, "Ikk Oankar or Ekankar". In Punjabi language, "ਇਕ-Ikk" means one and the alphabet ਓ-Oora with open end in Punjabi is pronounced as "ਉਹ-Oh," which means "He"--the Almighty (God). The open end of the alphabet 'oora' denotes His infiniteness (ਬੇਅੰਤ-Beant), thereby literally meaning, "ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ... Oh ikk hai te beant hai)" i.e, there is only one God and he is infinite. The numerical 1 in ੴ denotes His unity and uniqueness. He is one without any equal and He is infinite. Guru Nanak has not assigned any descriptive name to Almighty (God), because according to him, the Almighty is ineffable. There are no separate gods for different religions, but only He is addressed by different names by different religions. He is not sum total of so many forces bundled together as the Hindu theory of trinity portrays: Vishnu, Brahma, and Shiva addressed as ॐ-Oam / Aum, on the other hand, He is one who makes existence and manifestation of all forces possible. Gurbani says:

- ਸਰਬ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥--*Sarbang saacha ek hai dooja nahin ko-ay*--In the whole world, there is but one True Lord and there is not any other (GGS, p.660).
- ਏਕੰਕਾਰ ਅਵਰ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕ ਸਮਾਈ॥--*Ekankaar avar nahin dooja Nanak ek samaaee* i.e There is One Lord there is not another. Nanak remains merged in One Lord (GGS, .930).
- ਸਾਹਿਬੁ ਮੇਰਾ ਏਕ ਹੈ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ॥--*Sahib mera ek hai, eko hai bahaaee eko hai*. Rhao—There is one and only one Gd, hey brother (GGS, p. 350).
- ਏਕੋ ਰੇ ਹਰਿ ਏਕੋ ਜਾਨ॥ ਏਕੋ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ॥--*Ekai re har ekai jaan, eka re gurmukh jaan*—O man know that there is one and only one God. By Guru's guidance, know Him to be one (GGS, p. 535).
- ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਇਹ ਸਤਿਗੁਰ ਦੇਖਿ ਦਿਖਾਈ॥--*Ek mein sarb, sarb meh ekaa, eh satgur dekh dikhaee* i.e, The tue Guru has shown me the vision that the on is in every thing and every thing is in the one (GGS, p. 907).
- ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ॥--*Nanak vartay eko ikk toon*—Nanak says, "You one and only one, pervade everywhere" (GGS, p.966)
- ਪੂਜਹੁ ਰਾਮ ਏਕ ਹੀ ਦੇਵਾ॥--*Poojoh ram ek he deva* i.e "Worship only the One Lord God (GGS, p. 484).
- ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕਾ ਸਬਦ ਵੀਚਾਰ॥--*Ikka Bani ikk Guru ikka shabad veechaar* i.e, "Thre is but One Divine sermon, One God and there is One Word to contemplate (GGS, p. 646).

## Difference between the Sikh and Islamic monotheism

Both Islam and Sikhism are strictly monotheistic religions, but in Islam, the Almighty has been named *Allah* and it says, "La illah ill Allah Mohammad Ur Rasool Allah" i.e, "There is no God but Allah and Mohammad is the prophet".

According to Sikhism, 'The Supreme Eternal Reality' has no particular name, "Namastang Anamay" i.e I salute him who has no name" (Guru Gobind Singh—Jaap Sahib, Bhujang Paryat Chhand Verse 4).

## Residence of God

According to Semitic belief there are seven upper and seven lower regions (*Chaudah Tabak*) and God lives above in the seventh sky. There is total confusion about God in Hinduism. According to Sikh belief, **God is Omni present**. He is present in every place and at every time.

Gurbani says:

- “ਸਭੈ ਘਟ ਰਾਮ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥--  
*Asthaavar jangam keet patangam ghat ghat raam samaana ray.*-i.e; None else but the Lord speaks in all living beings, whether they trail on ground, walk on their legs or fly in the air.” (GGS, p988).
- ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥--Thy light is pervasive in the creatures and the creatures are contained in thy light. Though, O mighty inconceivable Lord art filling all (GGS, p.469).
- ਬਾਬਾ ਸਾਹਿਬੁ ਦੂਰਿ ਨ ਦੇਖੁ॥ ਸਰਬ ਜੋਤਿ ਜਗਜੀਵਨਾ ਸਿਰਿ ਸਿਰਿ ਸਾਰਾ ਲੇਖੁ॥--O, father donot consider the True Lord to be far away. The light of God, the life of the world is pervading everywhere and on every head is the True Lord’s writ (GGS, p.992).
- ਏਕਾ ਸੁਰਤਿ ਜੇਤਾ ਹੈ ਜੀਆ॥ ਸੁਰਤਿ ਵਿਹੁਣਾ ਕੋਇ ਨ ਕੀਆ॥--There is same inner consciousness in all beings. Without the inner consciousness, He has not created any. (GGS, p.24).
- ਇਕੁ ਫਿਕਾ ਨ ਗਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥ ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ-*Ik fika na gala-ay sabhna mai sacha dhane. Hiaao na kaihee thahe maanak sabh amolvay.. Sahna man manak thahan mool machgava.*Je to pireeaa dee sik hiaao na thahay kaheeda i.e, Do not be rude to any person, the same Divine Master dwells in heart of every human being. If you want to realize the lord, do not hurt the feelings of any one, you will hurt him residing there in” (GGS, 1384).
- ਡੂੰਗਰ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥--The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all the hearts(GGS, p.1101).
- ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥--The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all GGS, p.485).
- ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ॥ਹਰਿ ਗੁਣ ਕਹਤੇ ਕਹਿਨੁ ਨ ਜਾਈ॥ ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ॥--*Aisa naam rattan nirmolak pun padarath pa-i-a. Anik jatan kar hirdai rakhia rattan na chhapai chhapa-i-a. 1. Har gun kahray kahan na jaaee. Jaisay googay kee mithiaaee.* The Lord blessed me with the priceless jewel, the Divine Name. One can enjoy it, but like a dumb person cannot describe it. I observe him revealing Himself every where” (GGS, p.659).
- ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥--*Aval alah noor upaia kudrat kay sabh banday. Ek noor tay sabh jag upjia kaon bhalay ko manday.*-- The whole universe sprang up from one Divine Light. A person who attunes himself with Divine Law, finds him pervading every where throughout the whole universe” (GGS p1349).
- Guru Nanak says, “jh jh dyKw qh qh soeI[“*Jeh jeh dekha teh teh so-ee*”:  
“Wherever I see, I see Him (God) (GGS, p1343).
- “ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥--He who is in the universe is that also abides in the body and whoever seeks , he finds Him there (GGS,p.695).
- ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ॥ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛੁਪਾਵੈ॥-*Hat patan bij mandar bhan-nai kar choree ghar aavai. Agahu dekhai pichhahu dekhai tujh te kaha chhapaavai*—i.e, The man burgles shops, strong places of cities and stealing therefrom comes home. He looks in front of him and looks behind to avoid detection but where can he hide himself from Thee? (GGS, p. 156).

When at Mecca the Guru Nanak was scolded for his sleeping with his feet towards Kabba, it was pointed out by him that he saw God in every direction.

### God is Transcendent

- ਆਪਣਾ ਆਪ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰ ਨ ਕੋਈ॥ ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤੈ ਲੋਈ॥ ਤਦਹੁ ਆਪੇ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਜਿਉ ਤਿਸ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ “There was only the formless one Himself without any creation and He did what he desired and there was no other than him” (GGS, p.509).

### God is Immanent

- ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ- “*Ghat, Ghat Antar Brahm Lukaia Ghat, Ghat Jot Sabaee*” God is hidden in every heart and every heart is illuminated by Him i.e; (GGS, p597).
- ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ- *Ghat He Mahen Niranjan Tere Taen Khojat Udhiana* i.e; The immaculate lord is within thy mind, but you search him in the wilderness(GGS, p632).
- ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ- “*Th Jag Sachchay Kee Hai Kothari, Sachchay Ka Vich Vaas*” i.e; “This world is the chamber of god where in the true one resides” (GGS, p463).

### God is both Transcendent and Immanent

- ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਥੀਆ॥-“*Avgato nirmaail upjay nirgun tay sargun theaa*” i.e; “From formless, the Lord assumed the Pure Form and from unattributed, He became attributed” (GGS, p.940).
- ਸਰਗੁਣ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ” ਫਿਰਿ ਜਾਪਿ॥-*Sargun nirgun nirankaar sun samaadhee aap. Aapan keea Nanka aapay he fir jaap* i.e; “The same God is *Sargun* and *Nirgun*, *Nirankar* and self absorbed. He has done everything and created the entire creation to meditate upon His Name (GGS, p.290).
- ਸਰਗੁਣ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ” ਫਿਰਿ ਜਾਪਿ॥-*Sargun nirgun nirankaar sun samaadhee aap. Aapan keea Nanka aapay he fir jaap* i.e; “The same God is *Sargun* and *Nirgun*, *Nirankar* and self absorbed. He has done everything and created the entire creation to meditate upon His Name (GGS, p.290).
- ਨਿਰਗੁਣ ਸਰਗੁਣ ਆਪੇ ਸੋਈ॥ ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ॥ Lord Himself is un-attributable and attributable. He, who realizes His essence is a scholar (GGS,p.128).
- ਨਿਰਗੁਣੁ ਆਪਿ ਸਰਗੁਣੁ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥ Lord, who by Himself is unattributed and attributed, by wielding His might has charmed the whole universe (GGS p. 287).
- ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥-“*Agham Agochar Roop Na Rekhia Khojat, Khojat Ghat, Ghat Dekhia*” i.e;-He is unreachable. He is beyond mind and senses. He is formless. He has neither any form nor outline yet I have seen him in each soul (GGS, p838)-.



### God is ocean of Attributes, Values and Virtues

In the holy Sikh scripture, Guru Granth Sahib, God has been described as Father, Mother, Friend, Brother, Enlightner, Protector (GGS, p.103), Shelter of the shelterless, Loving, Beneficent, Helper of the poor and weak and destroyer of the demonical or oppressor (GGS, p. 224), Destroyer of the evil doers (GGS, p.1208).. He is always Benevolent. He relieves the suffering of the down trodden; He is the Succour of the succourless (GGS, p.263-64). God is eyes to the blind, riches to the poor, Nanak He is the Ocean of virtues (GGS, p. 830).

### God is The Doer (*Karta Purkh*)--Creator, Sustainer and Destroyer

The basic postulate of Sikhism as enshrined in the opening verse of the holy Sikh scripture, Guru Granth describes God as the Doer Person (*Karta Purkh*), who does every thing in this universe. God created the world of life, planted Naam (Immanent God) therein and made it the seat of righteousness, “ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ (GGS, p.463). He creates all, fills all, and is yet separate, “ਜੰਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ਕਰਤਾ ਅਲਗੁ ਅਪਾਰੁ॥ There are many hymns in Guru Granth Sahib which mention that God was there before He created the Universe, He being Transcendent. He Himself started the creation. He is the Sole Creator, Sustainer and Destroyer. There is no second one, “ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ (GGS, p. 11-12). God was by Himself and there was nothing else. During a discussion, the Yogis asked Guru Nanak, “When there was no form, nor sign, where was the Word (*Sabad / Naam* or Logos)? ਆਦਿ ਕਉ ਕਵਨ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ॥ (GGS, p. 940). The Guru replied, “To think of the Transcendent Lord in that state is to enter the realm of wonder. Even at that time of Sunn (void), He permeated that void, “ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥ (GGS, p.940). He is responsible for all happenings in the universe, “ਏਕਾ ਮਾਈ ਜੁਗਤ ਵਿਆਈ ਤਿੰਨ ਚੇਲੇ ਪਰਵਾਨ” ਇਕ ਸੰਸਾਰੀ ਇਕ ਭਮਡਾਰੀ ਇਕ ਲਾਇ ਦੀ ਬਾਣ॥ (GGS, Jap p. 7). These quotations from Guru Granth Sahib give a clear idea of the creative activity of God and the cosmological aspect of His Creation which is distinct from Him.

### God is Omnipotent

God is all powerful. According to Gurbani such is His power that He can cause lions, hawks, kestrels and falcons to eat grass, and those who eat grass, He can make them eat meat; He can make hills appear in place of rivers and bottomless oceans in place of sandy deserts; a worm-like creature may become a sovereign under His will and an army may be reduced to ashes. It will be no wonder if He makes animals live without breath, “ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖੁਆਲੇ ਘਾਹ॥ ਘਾਹ ਖਾਨ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥ ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥ ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਸਾਰੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥ ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ॥ (GGS, p. 144)

- ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥ (Japu ji)-*Humai andar sabh ko bahar hukam na koe*—i.e, All are under His will, none is exempt from it.
- ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥—*Jo tis bhaavai soe ho-e Nanak dooja avar na koe*--i.e, Whatever pleases Him, that alone happens. Nanak says there is no other second to Him. (GGS, p.278).

### God is omniscient

God is the power to whom all hearts are open and from whom no secret is hid. Gurbani says, “ਪੈ ਪਾਤਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚ ਕੀਆ।। ਦੇਖੈ ਬੁਝੈ ਸਭ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ।।- *Papai paatsaah parmesar wekhan kao parpanch keea. Dekhai boojhai sabh kichh jaanai antar baahar rav rahiaa*—The Supreme Lord, our king, has made the world to behold. He sees, understands and knows everything. Within and without He is pervading”(GGS, p.433).

### Outline, shape, colour, caste or lineage etc of God

Besides the belief that God is one, Guru Nanak taught that God had no garb, that is no form or attachments by which one could claim deity to be Hindu or Muslim. He freely used both Hindu and Muslim names during his utterances e.g. Hari, Ram, Gopal, Oankar, Allah, Khuda, Sahib etc. Gurbani says:

- ਰੂਪੁ ਨ ਰੇਖ ਨਾ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ।। ਤਿਸਹਿ ਭੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੇ ਸੁਪ੍ਰਸੰਨ- “*Roop na rekh na rang kichh, treh gun tay prabh bhinn, tisay bhujay-ay* Nanaka, *jis hovay suparsan-* i.e The Lord has no form, no outline and no colour. He is above the three qualities. Nanak says with whom God is very pleased, he grants him understanding ” (GGS, p283).
- ਚਕਰ ਚਿੰਨ ਅਰੁ ਬਰਨੁ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਹਿ-- “*Chakar chin ar barn jaat ar paat nahin jeh-* God has no quoit, mark, colour, caste or lineage,
- ਰੂਪੁ ਰੰਗੁ ਅਰ ਰੇਖੁ ਕੋਊ ਕਹਿ ਨਾ ਸਕਤ ਕਹਿ-*Roop rung ar rekh bhekh kou keh na sakat keh* None can describe His form, complexion, outline and costume,
- ਅਚਲ ਮੂਰਤ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮੀਤੋਜ ਕਹੀਜੈ-*Achal moorat anbhau parkas amitoj kahijay*-He is perpetual, self-illuminated, and measureless in power,
- ਕੋਟ ਇੰਦਰ ਇੰਦਰਾਨ ਸਾਹੁ ਸਾਹਾਣ ਗਣਿਜੈ-*Kot Inder Indran sahu sahaan ganijay*-God is the king of kings and God of millions of Indras,
- ਤ੍ਰੀਭਵਨ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਣ ਤ੍ਰਿਣ ਕਹਿਤ-*Tribhavan maheep sur nar asur, net, net ban trin kehat*--God is emperor of three worlds, demigods, men and demons and woods and dales proclaim him as indescribable,
- ਤਵ ਸਰਬ ਨਾਮ ਕਥੇ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ-*Tav sarb naam kathay kavan, karam naam barnat sumat*-No one can tell all the names of God, Who is called by special Name by the wise, according to His excellences and doings".

(Jaap Sahib Guru Gobind Singh)

### God has no religion

- ਨਮਸਤੰ ਅਕਰਮੰ।। ਨਮਸਤੰ ਅਧਰਮੰ-*Namastang akarm. Namstang adhrmang*-i.e, I salute God who is above rituals and is not bound to any religion (Jaap Sahib, Guru Gobind Singh).

## Who created God?

Gurbani says:

- “ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੇ ਰਚਿਓ ਨਾਉ॥-*Aapeenay aap sajio aapeenay rachia nao* i.e, The Lord, of Himself created His ownself and Himself He assumed His Name” (GGS, p 463).
- “ਆਪੇ ਆਪ ਉਪਾਇ ਨਿਰਾਲਾ-*Aapay aap upaa-ay nirala*...The peerless God created Himself” (GGS, p.1036).

## Why everybody can't see God?

Just as the sun does not exist for the owl, God does not exist for those who haven't got the vision to see Him. To see God one has to have mental vision and intuitive eyes. Gurbani says, “The eyes that see God are different from physical eyes, “ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ” (GGS, p.1100). For the Sikhs God is visible everywhere, “ਨਾਨਕ ਕਾ ਪਾਤਸ਼ਾਹ ਦਿਸੈ ਜਾਹਿਰਾ... *Nanak kaa paatshah disay zaahira* (GGS, p.397)”. He is immanent in the phenomenal world like the musician can be said to be present in his music. Our eyes can see the matter but they cannot see all its properties. For example they cannot detect radiation, radio impulses and magnetism etc. They cannot see the data on a floppy / compact disc or DVD. This does not mean that nothing exists on them. God is not material. He is the totality of cosmic consciousness.

## God does not incarnate

In the theology of Sikhism, ‘*Avtaar*’ literally means birth: ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ...॥--*Maanukha avatar dulabh*—Human birth is very difficult to obtain (GGS, p.486), but in Hinduism it means any person or animal serving as the embodiment of god or spirit. According to Hindu thought God descends to earth in the form of an incarnation to restore Dharama (righteousness) whenever there was rule of *Adharma* (unrighteousness) and therefore these incarnations are worshiped as God. It was also held in Hinduism that God took birth not only in human form, but also himself comes into the world in various anthropomorphic forms, such as the *Hansa* (Swan), *Machh* or *Matsya* (Fish), *Kachh* or *Kurma* (Tortoise), *Varaha* (Boar), *Nar-Simha* (Partly human, partly tiger)) and finally human forms. Twenty-four incarnations of God Vishnu were accepted. Rama the son of king Dashratha and Krishna son of Vasudeva were among them.

According to *Gurmat* (Philosophy of Sikhism) it is the duty of every Sikh to respect and pay regards / respects, to all the enlightened persons called prophets / *Massihas* / Gurus who came to this world from time to time and guided the humanity for its betterment, irrespective of their religious affiliations, but simultaneously it describes it as an unpardonable sin to consider them God and then worship them. According to *Gurmat* God is *Ajooni* (beyond birth and death). The holy Sikh scripture, Guru Granth Sahib, emphatically discards the view of God taking birth in any form. Its conception of God is uncompromisingly monotheistic, with no room for the idea of incarnation: In the Mool Mantra God has been mentioned as one who never takes birth—‘*Aajoni*’. Gurbani says:

- ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਰਾ ਸੋਇ॥--Nanak, God alone is the one who is not born of a woman (GGS, . p. 473).
- ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥--“*Janam maran nahin dhanda dher*” --, “The Almighty is free from birth and death cycle nothing interferes” (GGS, p931)

- ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥--“*Janam maran te rehat Narain*” --, “The Almighty is free from birth and death” (GGS, M5, p 1136).
- ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥ Nanak says, truly meditate on Him who is ever existent, the one who takes birth and dies is false (GGS, Var Asa M1. p.463).
- ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਈ॥-Akaal moorat ajooni sanbhao kal andhkaar deepaaee i.e, The one (whose allegoric body) is without any effect of time and space, is free from life and death cycle, is created by itself and gives light to disperse darkness (Ibid M5, p. 916).
- ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥ (GGS, M 1, p. 838)
- ਸੋ ਬ੍ਰਹਮ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ॥--*So braham ajooni hai bhee honee ghat bheeter dekh muraaree jeeo.*--- He, the unborn Lord is and shall also ever be. In thy heart behold him (GGS, p.598).
- ਤੂੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨਾ ਆਵਹੀ ॥-- “*Toon Parbrahm Parmesar joon na aavhee*--, “You are the greatest and do not come into life and death cycle” (GGS, M5 1095)
- ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਈ॥--, “The one (whose allegoric body) is without any effect of time and space, is free from life and death cycle, is created by itself and gives light to disperse darkness (GGS,p.916).”
- ਅਮੋਘ ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸ ਕਦੇ ਨਹੀ ਖਉ॥ “*Amogh darsan ajooni sanbhao, Akal moorat jis kaday nahi khao*”--, “His is the fruitful sight and Immortal form which does not perish. The inexhaustible Bounteous is without life-death cycle and is created by itself. There is no effect of time and space (on its allegoric body) and is never destroyed” (GGS, M5 p1082).

It is a well-established concept in the ancient philosophy of India (Hinduism) that God appears in the form of human again and again when cruelty on human beings is on the increase. When Guru Nanak appeared on the soil in the Indian subcontinent, according to ancient Hindu thought there were many Gods. Brahma, Vishnu and Shiva formed the trinity as creator, preserver and destroyer. It was also held that God took birth not only in human form but also himself comes into the world in various forms, such as, The ਹੰਸ-*Hansa* (Swan), ਮੱਛ-*Machh* or *Matsya* (Fish), ਕੱਛ-*Kachh* or *Kurma* (Tortoise), ਵਰਾਹ-*Varaha* (boar), ਨਰਸਿੰਘ-*Nara-Simha* (partly human, partly tiger) and finally, in human forms. Twenty-four incarnations of God Vishnu were accepted. Rama the son of king Dashratha and Lord Krishna son of Vasudeva were among them. Countless male and female divinities were also regarded as Gods. The total gods came to 33 crores.

Contrary to this philosophy according to Sikhism, there is one and only one God and He does not descend on earth and does not assume human form as the Avtar-Vad (incarnation) theory in Hinduism portrays. Guru Nanak the founder of Sikhism says, “ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ-*Sarbang saachaa ek hai dooja nahin ko-ay*” (GGS, p660) i.e, “In the whole world there is one God second to none”. Sikhism neither believes in the Hindu trinity of God, Brahma, Vishnu and Shiva nor the 24 incarnations nor 33 crore divinities. As per Sikh thought there is one God and He is supreme reality. There is no division of functions and no delegation of authority. According to Sikhism, “God does not descend on earth. He neither takes birth nor dies. He is uncreated. He does not assume human or anthropomorphic forms as the *Avtarvaad* (incarnation) theory of Hinduism portrays” This characteristic has been mentioned in Gurbani repeatedly.

Guru Granth Sahib rejects the worship of Gods and their incarnations, because

they are all created beings and also prone to death. The Brahmins confused the created beings with the creator. Gurbani lays emphasis on the worship of the Transcendent Almighty (Nirguna), who is Immortal and Infinite. It says:

- ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ॥--*jugah jugah ke rajay keey gaavah kar avtaaree* i.e; The kings created by Thee in different ages are sung of as Thine Avtars. (GGS, p. 423).
- ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ॥ “The master who created air water and fire also created Brahma, Vishnu and Mahesh” (GGS, p. 504).
- ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ ਮਹਾਦੇਵ ਅਉਧੁਤਾ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ॥--*Das aotaar rajay ho-ay wartay mahaadev aodhoota. Tin bhee ant na paa-iao teraa laa-ay thakay bibhootaa.*--The ten incarnations lived as kings and Yogi Shiva, all of them did not know Thy Limits, they were tired of applying ashes on their bodies. (Suhi M. 5, p. 747).
- ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ॥ ਦੇਵਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ॥ ॥--By His order God created ten incarnations, innumerable gods and numberless devils. (GGS, p, 1037).
- ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮਾਰੇ ਰਿਧਿ ਸਿਧ ਪ੍ਰਾਣ ਅਧਾਰੀ॥--*Tetees karoree daas tumaaray ridh sidh praan adhaaree*--“The thirtythree crore of divinities are Thy slaves” (Ibid, Asa Ashtpadi, iii, p. 423).

About the Lord Rama Gurbani says:

- ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥--*Nanak nirbhao nirankaar hor ketay ram ravaal* i.e; “Nanak says, the Formless Lord alone is without fear and many others like Ram are dust before Him.”
- ਜੇ ਕਹੋ ਰਾਮ ਅਜੋਨ ਅਜੈ ਅਤਿ, ਕਾਹੇ ਕਉ ਕੋਸਲ ਕੁਖ ਜਯੋ ਜੂ? If you maintain that the All-Pervading God is unborn and invincible, how could He as Rama be born of the womb of Kaushalya?” (Thirty three sawaiyas Guru Gobind Singh, swaiya 13).
- ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ...*Paanday tumraa raamchand so bhee aavat dekhiiaa thaa. Raavan setee sarbar hoee ghar kee joe gavaaee thee* i.e; “O Pundit! I saw your Ramchand coming. He had a quarrel with Ravana and lost his wife” (GGS, Gaund Nam Dev, p. 875)
- ਰਾਮ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥ ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝ ਅਪਾਰੁ॥ ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣੁ ਮੂਓ ਸਰਾਪਿ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ਉਥਾਪਿ॥ *Raam jhooray dal melvai antar bal adhikaar. Bantar kee saina seveei man tan jujh apaar. Seeta lai ga-i-aa dah-siro Lachhman moo-o saraap. Nanak karta karanhaar kar wekhai thaap uthaap.*-- “Rama grieves in his mind, he gathers the army, he has within him the power and authority. The ten-headed Ravana has taken away Sita and because of a curse, Lakshmana was killed. Ramchand grieves in his mind for Sita and Lakshmana. the mistaken demon (Ravana) does not comprehend it.--. It was Lord-God, who did everything, who is carefree and whose writ cannot be effaced, with Nanak,” (GGS, M. 1, p.1412).

About Krishna Gurbani says:

- ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ॥ ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ॥ ਜਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥--*Gaavan gopeeaa gaavan kaan. Gaavan seta raaje raam. Nirbhao nirankaar sach naam. Jaa keeaa sagal jahaan.*--The milk-maids sing and sing the Krishnas sing Sitas and sing Ramas and kings. Fearless is the Formless Lord, whose name is truth false Gurus sing the Gopis and Krishna, Sita and Rama, but not the fearless, True, Transcendent Lord, who is the creator of whole world, whom only the servants through His grace adore. (GGS M. 1, p. 465).

- ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲ ਕਾਨੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥ ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗ ਕੀਆ॥—*Juj mah jor chhalee chandraaval kaan krisan jaadam bha-i-aa. Paarjaat gopee lai aa-i-aa bindraaban mah rang keeaa* i.e; “Krishna seduced Chandraval and stole wishfiling tree (*parjaat*) for a gopi and engaged in alliance in Brindaban (GGS, p.470).
- ਸੰਤ ਸਰੂਪ ਬਿਬੈਰ ਕਹਾਇ, ਸੁ ਕਿਯੋ ਪਥ ਹਾਕ ਧਯੋ ਜੂ? You call Him all goodness and without enmity. Why did then Krishna drive the chariot of Arjuna? (Guru Gobind Singh 33 swaiyas, swaiya 13)
- ਤਾਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭੂ ਕਰਿਕੈ ਜਿਹਿ ਕੋ ਕੋਊ ਭੇਦ ਨ ਲੇ, ਨ ਲਯੋ ਜੂ॥ Recognise only as your Master, whose mysteries none has been able to unravel or will be able to expound (Guru Gobind Singh 33 swaiye, Swaiya 13).
- ਕਿਉ ਕਹੁ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾਨਿਧ ਹੈ? ਕਿਹ ਕਾਜ ਤੇ ਬਧਕ ਬਾਣ ਲਗਾਯੋ॥—“How do you identify Krishna with the All Merciful? How is it that he was shot with the arrow of a hunter?” ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ, ਕਿਹ ਤੇ ਅਪਨੋ ਕੁਲ ਨਾਸ ਕਰਾਯੋ?—When he is said to be saviour of other families, how come that he could not save his own family from destruction? ਆਦਿ ਅਜੋਨ ਕਹਾਇ, ਕਹੋ, ਕਿਮ ਦੇਵਕ ਕੋ ਜਠਰੰਤਰ ਆਯੋ? You call him primeval and unborn, why did Krishna come into the womb of Devki? ਥਾਤ ਨ ਮਾਤ ਕਹੋ ਜਿਹ ਕੋ, ਤਿਹ ਕਿਯੋ ਬਸੁਦੇਵਹ ਬਾਪ ਕਰਾਯੋ॥ It is said he (God) hath no father or mother. Why then Vasudev be termed his Father? (Guru Gobind Singh, Thirty three sawaiyas, Swaiya 14)
- ਕਾਹੇ ਕੋ ਏਸ ਮਹੇਸਹਿ ਭਾਖਤ, ਕਾਹੇ ਦਿਜੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ॥ ਹੈ ਨ ਰਘਵੈਸ ਜਦਵੈਸ ਰਮਾਪਤਿ, ਤੈ ਜਿਨਕੋ ਬਿਸਿਨਾਥ ਪਛਾਨਿਯੋ॥ ਏਕ ਕੋ ਛਾਡਿ ਅਨੇਕ ਭਜੈ, ਸੁਕਦੇਵ, ਪਰਾਸਰ, ਬਿਯਾਸ ਝੁਠਾਨਿਯੋ॥ ਫੋਕਟ ਧਰਮ ਸਜੇ ਸਭ ਹੀ, ਹਮ ਏਕਹਿ ਕੋ ਬਿਧ ਨੇਕ ਪ੍ਰਮਾਨਿਯੋ॥ i.e, “Why call Shiva God and why speak Brahma as God? God is not Ram Chander or Krishna or Vishnu, whom ye suppose to be the Lords of the world; Sukhdev, Prasar and Vyas erred in abandoning the one God and worshipping many gods. All have set up false religions; I, in every way believe that there is but one God who manifests himself in many ways” (Thirty three sawaiyas-xv).
- ਕੋਊ ਦਿਜੇਸ ਕੋ ਮਾਨਤ ਹੈ ਪਸੁ, ਕੋਊ ਮਹੇਸ ਕੋ ਏਸ ਬਤੈ ਹੈ॥ ਕੋਊ ਕਹੈ ਬਿਸਨੋ ਬਿਸਨਾਇਕ, ਜਾਹਿ ਭਜੈ ਅਘ ਓਘ ਕਟੈ ਹੈ॥ ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ ਅਰੇ ਜੜ, ਅੰਤ ਸਮੇਂ ਸਭ ਹੀ ਤਜ ਜੈ ਹੈ॥ ਤਾਹੀ ਕੋ ਧਿਆਨ ਪ੍ਰਮਾਨ ਹੀਏ, ਜੋਊ ਥਾ, ਅਬ ਹੈ ਅਰੁ ਆਗੇ ਊਹੈ ਹੈ॥ i.e, “Some worship Brahma as God others point to Shiva as God; Some say Vishnu is the Lord of the world and that by worshipping Him all sins are erased; Think on this a thousand times, O fool, at the last hour, all thy gods will forsake thee; Meditate in thy heart who was, is and shall ever be”. (Thirty three sawaiyas -xvi)
- ਬ੍ਰਹਮ ਮਹੇਸੁ ਬਿਸਨ ਸਚੀਪਤਿ ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈ ਹੈ॥— “*Brahm, Mahesar, Bisan Sachipat ant fasay jam faas paren gay*” i.e; “Brahma, Shiva and the husband of Sachi i.e; Indra will ultimately be entrapped in the noose of death” (Akal Ustat).

Thus all divinities are prone to death, therefore the Lord God is to be adorned, who is Ever-Existent, ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੋ “*Bin Kartar na kirtam mano*” i.e; ‘Except the Creator do not worship any created beings’ (Patshahi 10, Shabad Hazare). This is very important tenet of Sikhism.

Gurmat lays emphasis on the worship of the Transcendent Almighty (*Nirguna*), who is immortal and infinite:

- ਬਿਨ ਕਰਤਾਰ ਨ ਕ੍ਰਿਤਮ ਮਾਨੋ॥ ਆਦਿ ਆਜੂਨੀ ਅਬਨਾਸੀ ਤਹਿ ਪ੍ਰਮੇਸਰ ਜਾਨੋ॥[–“*Bin Kartar na kirtam mano, adi ajoni abnasi teh Parmesar jano*—O man, except the creator do not worship anything other created being. Regard God, who was from the beginning Unborn, Invincible and Indestructible as the Supreme Being” (Mukh waak Patshahi 10, Shabad Hazare).
- “ਪੂਜਹੁ ਰਾਮੁ ਏਕ ਹੀ ਦੇਵਾ”[–“*Poojoh ram ek he deva*” i.e, Worship only the One Lord (GGS, p. 484).
- ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥-- Nanak says true are they, who meditate the True One. They who die and are reborn, are unbaked and worthless, false (GGS, p.463).

Several names of these incarnations, which were prevalent among the masses for the Supreme Eternal Reality (God), have been used by the Sikh Gurus in their verses, because they were more clearly understood by the devotees viz: Rama, Krishna, Gobind, Gopal, Banwari, Murari, Damodar etc.

### Sikh Gurus never claimed divinity

The Sikh Gurus were divine people, but they have made themselves abundantly clear that they were neither God Himself nor His incarnations and they were ordinary human beings. They proclaimed that they convey the divine word to the mankind under the commandment of God, the Almighty. Guru Nanak says:

- ਹਉ ਢਾਡੀ ਵੇਕਾਰ ਕਾਰੈ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਗੁਰ ਧੁਰਹੁ ਫਰਮਾਇਆ॥ਢਾਡੀ ਸਚੇ ਮਹਿਲ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥--(GGS,MI, p150).···*Hao dhaadhee vekaar kaaray laa-i-aa. Raat dihai kai vaar dhurhu furmaa-i-aa. Dhadhee sachai mahal khasme bulaa-i-aa. Sachee sift saalaah kapraa paa-i-aa.*---“I was an out of work minstrel, God gave me employment. God gave me the order, ‘Sing day and night’. God summoned the minstrel to His court and bestowed on me the robe of honouring Him and singing His praises (GGS, M1 p.150)”.
  - ਤਾ ਮੈ ਕਹਿਆ ਕਹਣ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥--*Taa mai kahiaa kahan jaa tujhai kahaa-i-aa*--“I speak only when you, O God, inspire me to speak (GGS M1, p.566)”.
- And,
- ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ॥--*Jaisee mai aavai khasam kee baani taisraa karee giaan ve laalo*- As the word of Master (God) comes to me so I make it known (Ibid, M1,p.722).
  - ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ॥--*So mukh jalo jit kahay thaakur jonee*-- “Burnt be the tongue that says Lord takes birth and undergoes death.” (GGS, M5, p.1136)

Guru Gobind Singh says:

- ਜੋ ਹਮ ਕੇ ਪ੍ਰਮੇਸਰ ਉਚਰਿਹੈ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ॥ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੇ ਦਾਸਾ, ਦੇਖਣ ਆਯੋ ਜਗਤ ਤਮਾਸਾ॥-- “*Jo ham ko parmeshar uchray tay sab narak kund mein par hain. Mein hoon param purkh ko daasa dekhan aa-i-o jagat tamaashaa.* --I am but slave of God, and I have come to witness the wonders of His creation But whosoever regards me as Lord shall be damned and destroyed.” (Bachittar Natak).

### Name of the Eternal Reality

“ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥ ਤਿਸੁ ਰੂਪੁ ਨਾ ਰੇਖ ਅਦਸ਼ਿਟ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ॥ ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗੰਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ॥--*So har purkh agam hai kaho kit bidh paae-ay, Tis roop na rekh adrishat kaho jan kio dhiaiy, Nirankar niranjano har agam kia keh gungai-ay*” (GGS, Rag Sorath, M4 GGS, p. 644) i.e; “Unfathomable is the Lord, say, how is one to attain Him?”

He hath neither form, nor lines (features) and is unseen, then how is he to be dwelt upon? He is formless, pure and unknowable, then, which attributes are to be sung?

It is in view of this difficulty that God has to be given a name. But what name? All names are His, "ਜੇਹਾ ਕੀਤਾ ਤੇਹਾ ਨਾਉ॥-*Jeha keeta teha nao* (GGS, Japji, MI) i.e, What ever He hath created is His name". All that exists is His manifestation revealing His glory and, therefore, is His Name. Yet He is above, all names. Guru, therefore, freely employs all names that had come to be associated with 'The Eternal Reality'. All mean the same. It is only the heart that has to be in communion and, therefore any name was good enough.

The 'Infinite Supreme Eternal Reality' has been given religious and attributive (functional) names, yet He is without any name. Guru calls Him "ਅਨਮੈ-*Anamay*"-without any name, "ਨਮਸਕਮ ਅਨਮਿਹ [ [-*Namastan anamay*" (Guru Gobind Singh, Jaap Sahib) i.e, "I salute the Almighty who is without any name".

In Sikhism He (God) has been simply addressed as, "Naam-ਨਾਮ". His religious names-- God, Allah, Khuda, Jehova, Waheguru, Parmatma, Oankar, Ishvar, Ram, Gopal, Hari, Shiva Murari, Banwari, Gorakh etc; all mean the same. But although names have no inherent efficacy nor are they to be treated as charms they, get sanctified by tradition having been associated with the ecstatic experiences of the seekers who used them and then were inspired by them. But whatever the name, it is intended as an aid to work up and activate the mind for contact with higher regions where Soul and the Universal Soul (Eternal Reality) meet. As in geometry a line which is supposed to be without thickness and, therefore, undrawable, is yet drawn for the purpose of stimulating understanding, so also God is given a name as a symbol of His Personality in all diverse aspects. The name thus clothed with attributes that the personal God possesses, presents a person who could speak with us, lead us on path of Truth and Service, who is a dear father, whom we call our own and with whom we establish direct relations.

God is 'Ethical Deity' and embodiment of all attributes. All attributive names of God are suggestive of His nature, character and personality. His attributive names, which are continually in the process of evolving depending on the development of man himself, who is finite and limited, therefore understands things in a limited way. The only aspect one could bring about with certitude and definiteness is that He (God) is 'SAT' (ਸਤਿ) i.e, "Eternal Reality", permanent and unchanging:

"ਕਿਰਤਮ ਨਾਮ ਕਥੈ ਤੇਰੇ ਜਿਹਬਾ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੁਰਬਲਾ॥-*Kirtam naam kathay teray jeehba, Sat-Naam tera paraa poorbala*" (GGS, Maru M5, p 1083)-- "My tongue utters only thine attributive names. But thy Primordial Name is that "Thou art Eternal Reality i.e, *Satnam*"

He is above space, name and form. He is Abnashi (Indestructible), Achal (Permanent), Akal (Timeless) and Ajooni (Unborn).

As man grows in the upward direction, the character of God changes from the Personal to the impersonal. Then he is beyond the three qualities, above pleasure and pain. All distinctions of Name, Form, Colour, disappear. Words were mere means to express Him but the object of this worship is beyond them. Paradoxical as it may seem, the Formless is realized through Names:

"ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਬਾਹੂੰ ਬਾਹਿਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਸ਼ਾਹੁ ਦਿਸੈ ਜਾਹਿਰਾ॥-*Baid, Kateb, Sansaar habaahoon*



*bahira, Nanak ka patshah disay jaaharaa*” (GGS, p.397)--, “The Lord of Nanak who is beyond Vedas and Katebas (Hindu and Semitic scriptures) and beyond the visible world was clearly visible to him”.

The Simran or worship of the Personal leads to that of the Impersonal.

### Name used for the 'Supreme Eternal Reality' (God) in Sikhism

#### (ਵਾਹਿਗੁਰੂ-Waheguru)

As per Sikh thought God exists in abstract (Nirgun) form and manifests Himself in immanent (Sargun) form. In His Nirgun form He has no name and has been simply addressed as 'Naam' in Sikhism. He has limitless attribute, hence His attributive names are innumerable. Most common manifesting (attributive / functional) word / name used for God in Sikhism is: 'Waheguru,'

- ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਗੁਰੁ ਵਾਹਿ ਜੀਉ॥ --*Waheguru waheguru waheguru wahe jeeo*—Wondrous, wondrous and wondrous are you, O Guru / God (GGS, p.1402).
- ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ॥--*Sat sach sree nivaas aad purkh sadaa tuhee waheguru waheguru waheguru wahe jeeo*.—My praise worthy Lord God, Master You are ever wonderful, wondrous, wondrous and Primal Being (GGS, p.1403).
- ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿਗੁਰੂ ਤੇਰੀ ਸਭ ਰਚਨਾ॥--*Keeea khel badd mel tamaasa Waheguru teree sab rachnaa*” i.e; “This wonderful creation is a great play of yours, O Waheguru! (GGS, Svaiya, M4, p.1403)
- ਵਾਹੁ ਵਾਹ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਭਾਵੈ॥-- “*Waahu Waah Gur-Sikh nit sab karhu Gur pooray Waahu Waahu bhaavay*” i.e; “The Perfect Guru is pleased with Lord’s praise and you should recite it, always” (Ibid.,p515).
- ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥--*Waheguru Gur Mantar Hai jap Haumein Khoi* i.e, Waheguru is that incantation, perpetual recitation of which will destroy arrogance / ego” (Bhai Gurdas Var 13:2).

Guru Gobind Singh finally put the seal of his approval on the use of this word for the remembrance of God by the Sikhs on the Vaisakhi day 1699 AD at Anandpur Sahib, when he formally consecrated (launched) Sikhism in its present day form through Sikh initiation ceremony (*Khanday Baatay dee pahul-Amrit Paan Sanskaar*) and gave Sikhism its articles of faith, laid down the rules for the Sikh code of conduct, including its customs, ceremonies and the Sikh greetings:

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ[-- “*Waheguru Jee Ka Khalsa*

ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥--*Waheguru Jee Kee Fateh*”

Also in *Tankhah-naamaa* (a composition of Bhai Nand Lal) Bhai Nanad Lal tells us that it was Guru Gobind Singh who initiated the contemplation of the holy word 'Waheguru':

ਸੁਨਹੁ ਨੰਦ ਲਾਲ ਇਹ ਸਾਜ॥ ਪਰਗਟ ਕਰਾਉਂ ਅਪਨੇ ਰਾਜ॥

ਚਾਰ ਬਰਨ ਇਕ ਬਰਨ ਕਰਾਉਂ॥ ਵਾਹਿਗੁਰੂ ਕਾ ਜਾਪ ਜਪਾਉਂ॥

The holy word 'Waheguru' is found written in Guru Granth Sahib on pages 1402-3. Literally translated it means, 'Praise to the Guru' but more usually the phrase 'Wonderful Lord' is used. Other names, which are specifically Sikh include, *Akal Purkh, Karta Purkh* and *Parmeshar*. Sikh Gurus freely used Hindu names such as *Hari, Gopal, Muraree, Oankar, Rama, Brahma, Shiva* etc as well as *Allah, Khuda* and *Sahib* etc, from Islam. They seldom employed them with Hindu or Muslim concepts in mind. They believed in oneness of God and oneness of man. They simply used them for

convenience as synonyms for “God”-‘The Supreme Eternal Reality’.

### **Naam in Gurmat (Sikhism)**

*Naam* in Punjabi literally means **name** in English, which according to the Webster’s New World College Dictionary 4<sup>th</sup> edition, is a word or phrase by which a person, thing or class of things is known, called or spoken to or of; appellation; title. Theologically *Naam* is a technical term in religious literature of Sikhism like logos in Greek bearing various meanings. Sometimes it is used for God Himself as in Sukmani: “*Naam* sustains the animal life; *Naam* supports the whole universe and all its parts, “*Naam ke dhare sagle jant, Naam ke dhre khand brehmand*” –ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ।।ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ।।---(GGS, p284). To be more precise, however, *Naam* is God as revealed:

It is described as being immortal, immaculate indweller of all creation, and is to be sung, uttered, thought upon, served and worshipped. In most cases it means revelation of God as found in the Divine Word (*Shabad* / Logos), “The True Creator is known by means of *Shabad*, “ਨਾਨਕ ਸਾਹਿਬੁ ਸਬਦਿ ਸਿਵਾਏ ਸਾਚਾ ਸਿਰਜਣਹਾਰਾ।। (Ibid, p.688). It means both a symbol of Supreme Reality and an application, “ਭਵਜਲੁ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਤਰੀਐ।। ਨਾਮ ਬਿਨਾ ਜਗੁ ਰੋਗਿ ਬਿਆਪਿਆ ਦੁਬਧਾ ਡੁਬਿ ਡੁਬਿ ਮਰੀਐ।।--How can the dreadful world-ocean be crossed without the Lord’s Name? Without the *Name* the disease of duality has spread throughout the world. People have sunk in the ocean and perished”(Ibid, p 1125).

Sikhism has also been described as *Naam Marga*. To realize the Eternal Lord, an individual has to inculcate the purity of body, mind and soul, in both personal conduct and in relation to society. Emphasis is laid on: *Naam japo* (contemplate i.e, Remember God in your words, mind and actions), *Kirat karo* (work hard honestly), and *Wand kay chhako* (Share your earnings).

### **Satnam**

Literal meaning: *Sat*: True / Truth / Real / Reality / Exist / Existence. *Naam*: God,

Implication: God is a reality / God Exists.

The words ‘*Sat*’ and “*Sach*” are commonly used in *Gurbani* and both mean true or truth and exist or existence and or reality depending on the context these words have been used. In *Mool Mantra* (Basic postulate of Sikhism) the word ‘*Sat*’ means exists / reality. The Almighty (God) has been simply addressed as ‘*Naam*’ in the Sikh Scriptures. Collectively ‘*Satnam*’, therefore, means the Reality (God) who has no name, exists.

### **Naam Simran**

The remembrance of God in words, mind and actions is known as *Simran* or *Naam-Simran*. According to Sikhism Almighty (God) exists in abstract (*Nirgun*) form and does not have a specific name, but ‘He’ manifests himself in attributive (*Sargun*) form and has innumerable attributive names. In Sikhism the manifesting word used for the Supereme Eternal Reality (*Akal purkh—Karta Purkh--God*) is, “*Waheguru*”. Meditating on this title can help us grow in the knowledge of God: ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰੁ ਹੈ ਮਿਲ ਰਉਮੈ ਖੋਈ।।--“*Waheguru, Guru Mantar Hai Mil Haumein Khoi*” (Bhai Gurdas).

According to *Gurmat*, *Akal Purkh* (The Supreme Eternal Reality--God) is great source or treasure from where the spring of all virtues and goodness originates. The one who remembers Him, gets loaded with virtues of God, “*Jeha sevay teho hovay—ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ*” (GGS, p.549).He is freed from the slackness of sinful deeds. Such changes come in life where man becomes fearless, leaves enmity, shuns fear of death, becomes kind and contended, becomes truthful, loves justice, thinks and wishes well-being of all (*Sarbat da bhala*), becomes protector of the oppressed and

weak, fights injustice, does not fear death in this pursuit. He shuns all five evils of *Kaam, Karodh, Lobh, Moh* and *Ahankar*.

Those who partake the *Amrit* of *Naam-Simran*, feel God is accompanying them all the times and always remains with them to guide them to live every moment like an ideal human being called '*Gurmukh*—God oriented' in *Gurbani*. They commit no mistake for which they have to repent later on. They are firm believers and feel God is there to help them in every action of theirs.

Lack of spirituality makes people more self-centered (*Manmukh*) and encourages a feeling of alienation and detachment from society. Life without *Naam* is barren and meaningless. *Naam* alone brings equipoise. *Naam* is one of the richest and profound concepts of Sikhism-- according to *Gurbani*:

- “ਨਾਮ ਬਿਹੂਨਾ ਤਨ ਮਨੁ ਹੀਨਾ ਜਲ ਬਿਨੁ ਮਛਲੀ ਜਿਉ ਮਰੇ॥—*Naam bihoona tan man heena jal bin machhlee jio ma-ray*—Without the *Naam*, the body and mind are empty and die like fish out of water” (GGS, p. 80).
- “ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥—*Sarb rog kaa aokhad Naam-Naam* is the panacea for all ills” (Ibid p.274).
- “ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿਨਾਮ—*Sagal mataant keval harnaam*—Lord’s name is the essence of all faiths” (Ibid, p.296).
- “ਭਉ ਭੁਇ ਪਵਿਤੁ ਪਾਣੀ ਸਤੁ ਸੰਤੋਖ ਬਲੇਦ॥ ਹਲੁ ਹਲੇਮੀ ਹਾਲੀ ਚਿਤੁ ਚੇਤਾਵਤੁ ਵਖਤ ਸੰਜੋਗੁ॥ ਨਾਉ ਬੀਜ ਬਖਸੀਸ ਬੋਹਲ ਦੁਨੀਆ ਸਗਲ ਦਰੋਗੁ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਜਾਵਹਿ ਸਗਲ ਵਿਜੋਗੁ॥*Bhao bho-ay pavit paani sat santokh baled. Hal halemee haalee chit cheta vattar wakhat sanjog. Naao beej bakhsees bohal dunia sagal darog. Nanak nadree karam ho-ay jaaveh sagal wijog.*—Make God’s fear, the soil, purity, the water, truth and contentment, the bullocks, humility the plough, mind the tiller, meditation the proper condition of soil God’s union, the suitable time. Make thou the Lord’s name, thy seed and His grace thine corn heap. Thus, the whole world shall seem false to thee. Nanak says, if God’s glance of grace comes, then thine separation shall be ended. (Ibid, p955).
- “ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ॥ ਨਾਮੁ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ॥ *meray man tan prem naam aadhaar. Naam japay naamo such saar*—O my body and mind, the *Naam* is the only mainstay. Through contemplation on it is revealed the essence of happiness to me” (Ibid, p.366).
- “ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨਾ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ ਰਾਮ ਰਾਜੇ॥ *jinee gurmukh naam dhia-i-aa tina phir bighan na hoee raam raaje.* Those who meditate upon the *Naam*, have no obstacle in their way” (Ibid, p.451).
- “ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥*Nanak naam nidhaan hai gurmukh paa-i-aa jaae.*—Third Guru Nanak says *Naam* is the treasure, which is found by the Guru’s guidance.”(Ibid, P.590)
- “ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ ਮਤਿ ਪਰਗਟੀ ਆਇਆ॥ *Naa-ay mani-ai durmat gae mat pargatee aa-i-aa.* By putting faith in *Naam*, foul thinking is gone and understanding is

manifested. (Ibid, p.1242)".

Obstacles to 'Naam' are sleep, occult powers and worldly thoughts--basic instincts: *Kaam* (lust), *Karodh* (anger), *Lobh* (greed), *Moh* (attachment) and *Hankar* (arrogance--ego), which are to be kept properly harnessed and not let loose. *Naam* (God) resides inside every body:

- ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ॥—“*Jaat mein jot, jot mein jaata*” --He pervades in every creature and every creature is contained in His light (Ibid, p469).
- ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ॥ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ॥—“*Ghat, ghat antar brahm lukaia ghat, ghat jot sbai*”-- God is hidden inside every heart and every heart is, illuminated by him (Ibid, p597).
- ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ[—“*Ghat he mahein niranjan teray taen khojat udiانا*” (Ibid, p632)-Immaculate lord is within thy mind, but you search him in the wilderness. To achieve this, an individual has to win (discipline) himself, ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥—“*Mann Toon Jot Saroop Hain Apna Mool Pachhaan*—My self, thou art thee embodiment (image) of Divine Light thou realize your origin.” (Ibid, Asa M3, p441) Lord then reveals to the devotee.

### How to practice *Naam*?

To practice *naam* means to feel the presence of God by keeping Him in our mind, words and actions i.e, keeping conscious mind in tune with God, when engaged in worldly pursuits or to say otherwise dwelling on His excellences : ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ। ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ॥-- “*Uthat Bethat Sovat Dhi-ay, Marg Chalt Haray Har Gai-ay*” (Ibid, p386).

According to the ideology of Sikhism a Sikh should get up early in the morning and meditate during ambrosial hours of the dawn, “ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ। ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ।। (GGS, p 305) . He should be *Udhami* (believe in positive action / effort)— shun the five great vices (the enemies of man-*Kam, Karodh, Lobh, Moh, Hankar*), seek the company of holy men. He should maintain moral conduct and practice moderation, dedication, compassion, sacrifice, tolerance, justice, peaceful coexistence, service to humanity and humility in daily life and never ever do or tolerate exploitation, injustice, and oppression. Even then Divine Grace is necessary for the practice in humility of *Naam Simran*.

All who follow the discipline of *naam simran* with devout persistence will progressively ascend to level of spiritual experience which they alone can comprehend. Five levels of progressively elevated attainment and illumination are mentioned in the stanzas (*Pauris-35 to 37*) of *Japji*. The end is *sach khand* or the Realm of Truth, mystical union in the eternal bliss of total serenity and experience of ever-growing wonder (*vismad*), leading eventually to the rapturous peace of total blending in the divine-condition called *sehaj* (*Gian--enlightenment*).

### God and Satan

Gurbani does not believe in the existence of any good or bad Gods. God is the prime-mover behind all that happens, whether it appears to be 'good or bad'. We can discuss some facts of life to explain this. Darkness does not exist; it is only light which exists. Absence or deficiency of light is called darkness, but they have no physical existence. It is our perception only. Evil does not exist. It is absence or deficiency of goodness, which we call evil. Cause of evil is not 'Satan', but our ego, which arises from our failure to understand God's Will.

### Realisation of God

Realisation of God in Sikhism means linking or uniting with God. Enlightenment and not redemption is the goal of life in Sikhism. The Supreme Spirit is lodged within one's -self, though unperceived because of perplexities of joy and sorrow and attachment to worldly objects. Gurbani says, "ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੈ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥-- *Puhap madh jio baas bast hai, mukar mein jaisay chhai, taisay he har basay nirtar ghat he khojo bhai*" i.e., "As fragrance dwells in a flower and reflection in a mirror so doth He dwell inside everything. Seek him, therefore in thy soul" (GGS, Rag Dhanasari, M 9, p 684). Again, "ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ-- *Atam mien Ram, Ram mien Atam*" i.e., "God resides in the Soul and Soul is contained in Him" (Ibid, Rag Bhairon, M1, p1153). Gurbani says, "ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੇ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥--*Sabh kichh ghar meh bahir nahin, Bahir tole so bharam bhulaahee*" i.e., "Everything is within us and nothing is outside. He who seeks outside only wanders in illusion" (GGS, Rag Manjh M5, p, 102). Thus He (God) resides in the Soul of every person and search for Him must therefore proceed within, "ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ--*Munn toon jot saroop hain apna mool pachhan* i.e; Myself, thou art thee embodiment (image) of Divine Light, thou realize your origin" (GGS, Rag Asa, M3, p 441).

Realising God or linking / uniting with God means, in concrete terms, becoming like Him, "ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ--*Jeha sevay teho hovay*" i.e., "Man becomes like Him whom he serves". (GGS, M3, Rag Bihagra, p 549). This in Sikhism means only a link or union with the Creative Immanence of God. In Sikhism, God oriented man is called 'ਗੁਰਮੁਖ-Gurmukh' or 'ਸਚਿਆਰਾ-Sachiara' and a self-centered - egoistic person is called 'ਮਨਮੁਖ-Manmukh'. Gurbani says, "“ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਗਾ॥ ਮਿਰਤਕ ਪਿੰਡ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁਨਾਗਾ॥-- O man when you were in the womb, you didst meditate and fix your attention on the Lord, standing on your head. You did not have the pride of dignity of your perishable body and being completely rid of ignorance, you contemplated on one God, day and night" (GGS, p93). "ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ॥-- After leaving the womb, you entered this mortal world. You forgot God in your mind". Man gets lost into ਮਾਇਆ-Maya (wordly attachment / materialism), develops ego (ਹਉਮੈ-Haumai), becomes self-centered (*Manmukh*) and forgets the creator (Eternal Reality), resulting in pain and suffering. It is the ego that keeps man away from God, "ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੋਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ--*Haumai nawien naal virodh hai, doe na vase ik tha-ay*" i.e., "Ego and Naam (God) are opposed to each other and they cannot share same place" (GGS, Rag Wadhans M3, p 560).

Gurbani tells us the method for the realization of God, "ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥--*Kiv sachiara hoviay, Kiv kooray tootay paal*" i.e., "How one can become God-oriented, how the wall of false-hood (ego/arrogance) that separates the man (ਜੀਵ ਆਤਮਾ-- *jivatma*) and God (ਪਰਮਾਤਮਾ-*Parmatma*) can be broken? (Ibid, Japji)". The answer provided in Gurbani is, "ਹੁਕਮਿ ਰਜਾਈ

ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ—*Hukam razain chalna Nanak likhia naal*” i.e, Nanak says, “It is ordained that one should follow the Divine Will (Ibid, Japji, p1)”. “ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨਾ ਕੋਇ—Nanak *Hukame je bujhay taan haumai kahay na koey*” i.e, “When one comes to know the Divine Will, then there is no ego (GGS, Japji, 1).”

“ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ—*Haumai kithon upje*” (Ibid, Var Asa M1, p 466) i.e, “Where does the ego come from”? Guru Nanak says, “ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ—*Haumai vich jag upje, purkha Naam visre dukh pa-ay*” i.e “After coming in this world man develops ego and forgetting Naam (God) becomes unhappy” (GGS, Ram Kali, M1, p 946).

It is stated in Guru Granth Sahib that Maya (materialism) and Ego (self-hood), prevent man’s union with God, “ਇਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵੀਸਰੈ—*Ih Maya jit har visaray*” i.e, “It is Maya that causes God to be forgotten (Ibid, Ram Kali M3, Anand).” Gurbani says, “ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤ ਕਰਾਰੀ—*Dhanpir ka ik he sang vasa vich haumai bheet karari* i.e, “The bride (*Atma*) and the bridegroom (*Parmatma*) live together with a powerful wall of ego separating them” (GGS, M 4, p1263). It further says, “ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪਰਦਾ ਹਉਮੈ ਪਾਈ—*Antar alakh na jai lakhia vich parda haumai pai*” i.e, “The unfathomable is within, not realized because of the veil of ego in between” (Ibid, Gauri, M5, p 205).

The evils of lust (Kam), anger (Karodh), greed (lobh), attachment (Moh) and pride (Hankar) constitute Haumai (ego) and make a man self-centered (Manmukh) and prevent his union with God. Guru Nanak says, “ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰੁ ਸੁਝੈ—*Haumai boojhay taan dar soojay*” i.e, “The gate way to Him opens when the fire of ego is extinguished” (GGS, Var Asa M1, p 466).

According to Sikhism enlightenment happens only through God's grace and inspires humans to dedicate their lives to service (Sewa) of humanity and contemplation (Naam Simran), “ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਨਾਨਕੁ ਕਹੇ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥— *Kirpa karay je apni taan Gur ka shabad kamahay, Nanak kahay sunuh jano it sanjam dukh ja-ay*” (GGS, p 466) i.e,- “Lord sends grace and man practices the Guru's word, then this leads to elimination of the evil (ego). The reward is the total peace in mystical union.

### The Third eye

The fundamental Sikh belief is that God is a reality, which cannot be seen or proved through arguments. He can be experienced through the help of mystics rather than proven experimentally. For the Sikhs the existence of God requires no proof because “God” is visible everywhere —“ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥—*Doongar jalaa thalaa bhoom bana phal kandra* —The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGs, p.1101). *Ek anek bhaapak poorak jat dekho tat soee* (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. Just as the sun does not exist for the owl, God does not exist for those who haven’t got the vision and intuitive eyes.

The five senses (of seeing, smelling, touching, hearing and tasting—ਗਿਆਨ ਇੰਦਰੇ = ਸ਼ਬਦ, ਸਪਰਸ਼, ਰੂਪ, ਰਸ, ਗੰਧ) that help us understand our surroundings have very limited capabilities. Our eyes can see the matter but they cannot see all its properties. For example they cannot detect radiation, radio impulses and magnetism etc. They cannot see the data on a floppy / compact disc or DVD. This does not mean that nothing exists on them. God is not material. He is the totality

of cosmic consciousness:

- ਜਿਨੀ ਆਤਮ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ॥ --They, who have realized their soul, they themselves become Supreme soul (GGS, p.421)
- ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵਾਤ ਆਤਮਾ॥ਆਤਮਾ ਬਾਸੁਦੇਵਿਸੁ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੇ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥The one Lord is the God of all gods and he is the soul of their godliness. If any one realizes the mystery of the soul and the Omnipresent Lord, of him Nanak is a slave as he is himself the pure Lord (GGS, p.469).
- ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੇ॥ --Many millions searching for the Lord, find the Supreme One within their mind (GGS, p.276)
- ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ॥ ਆਤਮ ਚੀਨਹੁ ਰਿਚੈ ਮੁਰਾਰੀ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨ ਪਾਇਆ--By taking the Guru's guidance swim across the world stream, by strokes of truth and within thy heart, contemplate God, the Enemy of pride. By contemplating God, Death's noose is snapped and the un-lineal Pure Lord is obtained (GGS, p.1041).
- ਆਤਮ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ॥--By understanding the self, it becomes attached to the Formless Lord (GGS, p.415).

The permanent un-perishable life principle-“The Eternal Reality” behind the visible world as also within the human soul is realizable through what may be called third eye or intuition or insight or inspiration. Man experiences all knowledge of the external world through the sensory organs of our body and feelings through our mind, but the Guru says, “The eyes that see God are different from the physical eyes”---“ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨਾ ਬੁਝੈ ਮੂ ਘਣੀ॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬੋਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ॥--*Loin loi dith piyas na buihe moo ghani, Nanak say akhrian beean jinni disando ma piri*” (GGS, p.577) i.e;“I have seen the Soul of Souls (God/ Parmatma) with my eyes, yet my immense thirst for the sight is quenched not. Those eyes are different O, Nanak, with which my beloved Lord was seen” (GGS, p.577)-“.

It has been proved with the development of clairvoyance and telepathy that knowledge of the external world can come through channels other than sense organs. Thought is transmitted from man to the other man even when the two are separated by thousands of miles. A man endowed with the gift of clairvoyance can detect hidden things at great distances and can perceive events in space and time--events that had already happened or were yet to happen. The few, who have true understanding turn their minds inwards and realize the self within.

Enlightenment does not come from extensive study or through intellect or by learned discussion. It comes of itself when one's-self yearns for realization but not unless the mind has turned away from evil (ego) and has learnt to control itself and to be at peace with the world. In this endeavour one needs guidance, which is provided by the ten Gurus, the epitome of which it contained in Guru Granth Sahib.

## Chapter 2

### The World and worldly life

#### According to Sikhism

All ancient Indian religious systems believed that this world is not a reality, but a mere illusion (*Maya*). Guru Granth Sahib, the holy scripture of Sikhism does not subscribe to anything like the unreality of the physical world. Sikhism believes that this world is real, because it has been created by God. God is a Reality (exists) and so is His creation, “ਸਚਾ ਆਪ ਸਚਾ ਦਰਬਾਰ, “*Sachcha aap sachcha darbar*” (GGS, japji Pauri 33). According to the philosophy of Sikhism this world and every thing this world is real but ephemeral, “ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ॥-*Dammanee chatmatkaar tio wartaara jag khay*--Brief like a spark of lightening is our sojourn in the world” (GGS, p.319).

Secondly, all ancient religious systems believed that this world was a snare or at the best a mere delusion, a house of sin, a place of pain and suffering and hence an evil and release could come through complete dissociation with it and hence the practice of renunciation and asceticism in them. Sikhism regards this world as house of God and he resides in it, “ਇਹ ਵਿਸ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ ਇਹ ਹਰਿ ਕਾ ਰੂਪ ਹੈ॥ ਹਰਿ ਰੂਪ ਨਦਰੀ ਆਇਆ॥-*Ih vis sanar tum dekhday, ih har ka roop hai, har coop nadrin aiya*” ie, “This world you see is his manifestation and it is the God that you see every where” (Ibid, Ram Kali, M3, Anand). Also, “Sikhism regards this world as, “The house of God and He resides in it” i.e, “ਇਹ ਜਗ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ॥ ਸਚੈ ਕਾ ਵਿਚ ਵਾਸ॥-*Ih jag sachchay kee hai kothari sachahay ka vich vaas*” (GGS, M2, p 463). This emphatic assertion of the Sikh Gurus about the authenticity of the world is a clear departure from the Indian religious tradition.

In the Varn Ashram Dharma / Sanatan Dharma i.e; Hinduism, the house-holder’s duties were not believed to be conducive to higher spiritual attainments. That is why, in order to make any progress in the spiritual field, one had to renounce worldly activities and take to the life of renunciation and asceticism. In India the ideal of four *Ashrams* has been a scripturally recognised spiritual way of life. Out of these four Ashrams, two, namely, the *Vanprastha* and the *Sanyasa Ashrams* distinctly enjoin an-other-worldly approach to life. The house-holder’s duties were not believed to be conducive to higher spiritual attainments. That is why in order to make any progress in the spiritual field, one had to renounce worldly activities and take to the ascetic way of life. As against it the three stages of life, which are mentioned in Gurbani are that of childhood, youth and old age. In all the three stages, a person has to remain a house-holder, but attached with God. During the first stage, the acquiring of education and knowledge includes the knowledge of Divine i.e, path of remembrance of God. In other two stages the physical symptoms may differ, but the person continues to observe the duties of *Grahasth* (house-hold) and keep himself detached from it like a lotus flower. One can have any type of enjoyment, comfort and luxury, but with such a restraint that the man does not get engrossed in it. In short, in Sikh religion, every stage of life is a stage for *Naam Simran*. Gurbani emphasizes that any person who spends any part of his life without remembering God, wastes it, “ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨਿ॥--O man know, that there re three stages of life: Childhood, youth and then old age. O Nanak! Believe, that without God’s meditation, all are in van (GGS, p. 1428). Seen in the context of Indian tradition, the ideals and institutions of Sikhism are entirely different.



Chapter 3

**Basic Postulate (*Mool Mantra*) of Sikhism**

The basic postulate of Sikhism is popularly called '*Mool Mantra*'. It reads: ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ---*Ik Oan kar, Sat Naam, Karta Purkh, Nirbhao, Nirvair, Akaal Moorat, Ajooni, Saibhang, Gur Parsad.*

**Literal meaning:**

ੴ *Ikk Oankar*-----There is only one God, He is infinit

ਸਤਿਨਾਮੁ-*Satnam*-----He is Eternal Reality / Exists / His existence can not be denied.

ਕਰਤਾ ਪੁਰਖੁ-*Karta Purkh*----He does everything in this universe-(He is the creator, sustainer and destroyer)

ਨਿਰਭਉ-*Nirbhao*-----He is fearless

ਨਿਰਵੈਰੁ-*Nirvair*----- He is inimical to none

ਅਕਾਲ ਮੂਰਤਿ-*Akaal moorat*--He is immortal

ਅਜੂਨੀ-*Ajooni*-----He neither takes birth nor dies

ਸੈਭੰਗ-*Sai-bhang*-----He is self-existent (Created by itself)

ਗੁਰ -*Gur* -----He is \*Enlightener

ਪ੍ਰਸਾਦਿ-*Parsaad* - ----- -He is Gracious.

\*ਅਗਿਆਨ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟ ਬਲਿਆ॥--*Aghiaan andhera katiaa, gur gian ghat baliaa* --

The Guru removes their darkness of ignorance and Divine knowledge is illuminated in their heart (GGS.p.78, 450, 845)

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ॥--The darkness of my ignorance is removed. The

Guru has blazed a very bright light of Divine knowledge in me (GGS.p.78)

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਜੋਤਿ ਪਰਗਟਿਆਈ ਰਾਮੁ...My darkness of ignorance is dispelled and the Divine Light is manifested unto me (GGS, p. 845).

ਗੁਰ ਦੀਪਕੁ ਗਿਆਨ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ...The lamp of Guru-given Divine knowledge, ever remains burning within my mind (GGS, p 173).

**NB:**

- As *Kalma* is to Muslims in Islam, '*Mool Mantra*' in Sikhism is to the Sikhs.

### Sign used as invocation (Mangal-ਮੰਗਲ) in Sikhism

- Invocation in Punjabi language is called ‘*Mangal*’. ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈ ਭੰਗੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥—which forms the basic postulate of Sikhism and is the opening verse in the holy Scripture of Sikhism Guru Granth Sahib, is used as invocation (ਮੰਗਲ) in Sikhism.
- Its recitation is called *Manglacharn* in Punjabi, the religious language of the Sikhs.  
The commencing verse of Gurbani in Guru Granth Sahib popularly called *Mool*

*Mantra* has been represented by Guru Arjan many times throughout the Guru Granth Sahib as invocation before the beginning of every Raag, every section and every subsection of GGS as such without abridgement or in an abridged form as follows:

(1) **Complete form:** ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈ ਭੰਗੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥..

(2) **Abrided forms:**

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Hence the shortest abridged form of *Mool Mantra* (Basic Postulate of Sikhism) most commonly used in the Guru Granth Sahib as sign of invocation (*Mangal*) is: ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

### *Ikk Oankar Satgur Parsad*- ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ

(*Ikk Oankar Satgur Parsad*)

#### **Literal meaning:**

There is one God. He is infinite. He is eternal reality. He is enlightener and gracious.

**Implication:** I / We begin by the grace of God who is infinite (Beant), eternal reality, enlightener and gracious.

#### **Signs used as invocations in Hinduism** (Brahminism / (*Sanatan Dharma*):

- The syllable ॐ (ੴ) is the symbol of God in Hinduism representing its Divine Trinity (*Tripunda*) consisting of Brahma (the creator), Vishu (the sustainer) and Shiva (the destroyer). It is used as manifesting word for God and written as sign of invocation in scriptures and literature of Hinduism. It is variously pronounced as *Oam / Aum*, each letter representing a deity.
- Lord Ganesha is worshiped as God (*Devta*) of *Siddhi* (giver of Success / wealth) and its symbol *Swastika* 卐 is also used as its sign of invocation in Hinduism.
- Goddess (Devi) Sraswati is worshiped and invoked as Goddess of *Buddhi* (giver of wisdom) in Hinduism.

**NB: In Sikhism** invocation is only to the “One Supreme Eternal Reality (God)” and the sign used as invocation is: ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ and none else.

## Rejection of the Hindu concept of trinity of God and its symbol *Oam* (ॐ) by Sikhism

Hinduism is a polytheistic religion and ॐ is used as symbol of God in Hinduism representing its Divine Trinity (*Tripunda*) consisting of Brahma (the creator), Vishu (the sustainer) and Shiva (the destroyer). It is used as manifesting word for God and written as sign of invocation in Hindu literature both divine and temporal and is pronounced as *Oam / Aum* (ॐ+ਅ+ਮ), each letter representing a deity.

Sikhism is a strictly monotheistic faith and believes in oneness of God and oneness of man and sternly rejects henotheism and polytheism. Gurbani says, “ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ” -- *Ek pita ekas kay ham barik toon mera gurhaee* i.e; He is our common father, we are all His children and He takes care of us all” (GGS, p 611).

Guru Nanak did not assign any name to the Supreme Eternal Reality. He simply called the ‘Supreme Eternal Reality’, ‘*Oh*’, written in Punjabi as, ‘ੴ’ and meaning ‘He’. Guru Nanak pronounced it as ‘*Oankar*’ instead of *Oam* (ॐ) representing the Divine Trinity of Hinduism. ‘*Oh*’ in simple Punjabi means, ‘He’ i.e; God, whom no particular name could be assigned. In order to convey his stern monotheism he put digit one (ੴ) before the open end ‘ੴ’ making it ੴੴ= written jointly in Punjabi as, ੴੴ and pronounced as *Ekankar* and also as *Ikk Oankar*. The open end of the alphabet ‘ੴ’ denotes infiniteness of God. By writing ੴੴ he means that, “*Oh* (God) *ikk hai tay Beant hai*-ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ”, meaning: “There is one Supreme Eternal Reality and he is infinite”, thereby rejecting the Hindu concept of trinity of God in the form of ॐ, constituted by Brahma (creator), Vishnu (sustainer) and Mahesh also called Shiva (destroyer).

*Gurmat* holds that God is the sole Creator, Sustainer, Destroyer, Doer and indivisible. There was no partner or agent to God in the sweep of universal Infinity. ੴੴ is not found written as such alone anywhere in the holy Sikh Scripture, Guru Granth Sahib. It only forms a part of the Basic postulate of Sikhism, which defines the attributes of the ‘Supreme Eternal Reality’ i.e; God. The shortest form of the Basic Postulate of Sikhism written as invocation in Guru Granth Sahib is: ੴੴ ਸੇਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ meaning, “There is ‘One Supreme Eternal Reality’, the infinite, enlightner and gracious”.

- ੴੴ is a new word i.e, ‘Digit One-ੴ+’Oora-ੴ’ with an open end and that is extended, coined by Guru Nanak to explain the ‘oneness’ and ‘Infiniteness of ‘*Oh*’, the Almighty, to whom no descriptive or specific name can be assigned.
- ੴੴ in the basic postulate of Sikhism: ੴੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ represents unity and infinity of God, whereas in the theology of Hinduism ॐ stands for God and represents the Divine Trinity of Hinduism constituted by Brahma (creator), Vishu (sustainer) and Shiva (destroyer).
- **Thereore equating ੴੴ** in the basic postulate of Sikhism, ੴੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ with the Hindu sign of invocation: ॐ is against the ideology, theology and philosophy of Sikhism.

**NB:** ੴੴ in the basic postulate of Sikhism in Guru Granth Sahib being described by the proponents of Vedantic philosophy of Hinduism as an equalent to ॐ, is an attribute and not name of the Supreme Eternal Reality (God).

**ੴ alone and ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ are nowhere found written as such in Guru Granth Sahib published by Sharomani Gurdwara Parbandhak Committee (SGPC).**

ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ being used as sign of invocation these days by the *Sant Babas*, followers of Vedantic philosophy, who are Sikh in appearance but Hindu at heart and antagonistic to *Gurmat* are not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism. It is not in conformity with the ideology of Sikhism. It seems to be a deliberate attempt on their part to Hinduize Sikhism.

Since the syllable *Oam / Aum* (ॐ)--(ॐ+ਅ+ਮ) was used as manifesting word for God in Hindu theology and was written as invocation in the ancient Hindu literature, both sacred and temporal, representing the Divine Trinity of Hinduism constituted by Brahma, Vishnu and Mahesh (Shiva), the early Sikh theologians after Bhai Gurdas who were mostly literate Brahmin converts into Sikhism trained in Vedantic philosophy and were Sikhs in appearance, but antagonistic to the strict monotheism of Sikhism and Sikh thought, during the British rule in Punjab, started writing ੴ as sign of invocation (*Mangal*) and synonym for ॐ--*Oam* in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib. **Similarly** they have recently started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ in place of the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ।

**ੴ and ੴ**

Some followers of Vedantic philosophy, who are Sikh in appearance, Vedantic in thought and Hindu at heart, knowingly or due to lack of their knowledge have started writing ੴ as synonym for ੴ. They fail to understand that ੴ represents the unity and infinity of God, whereas ੴ represents the three divinities *Brahma, Vishnu and Mahesh* (Tripunda / Trninity) of Hinduism. If we write, 1 and 3 together, it will create 13 (thirteen). Both east and west, except for Sikhism regard the figure 13 as inauspicious and that is why there is no sector 13 in Chandigarh. The creators of this new symbol fail to understand that it is inauspicious for them

**NB:** ੴ in the basic postulate of Sikhism ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ in Guru Granth Sahib being described by proponents of Vedantic philosophy of Hinduism as a synonym for ॐ, is an attribute and not name of the Supreme Eternal Reality (God).

### **Oankaar in the theology of Sikhism and its place in Hinduism**

Sikh Gurus freely employed the names used for God in Hinduism and Islam. *Oankaar* is one of such several names used for God in Sikhism, but in Hinduism *Oankar* is one of the several deities worshiped as idol (*Moorti, Butt*) of God. There is a Hindu shrine (Temple) associated with Shiv ji, situated on the banks of Narbada River in southern India in this name i.e, '*Oankaar*'. During Guru Nanak's visit to this place at the time of evening prayer (*Aarti*) everybody performed *Dandaot Bandna* (Hindu way of offering prayer by lying straight with face down) to the Moorti of '*Oankaar*', but Guru Nanak remained standing. He was questioned by worshippers, the reason for his not joining the *Dandwat Parnam* to the Hindu deity *Oan kaar*, in the temple. Then Guru Nanak explained them the concept of *Oan kaar* (God) and the correct method of worshipping him. The long sermon, which he delivered here, is found recorded in GGS on pages 929--- 938 under the heading "*Dakhnee Oankaar*":

- ਓਅੰਕਾਰ ਬ੍ਰਹਮਾ ਉਤਪਤਿ। ਓਅੰਕਾਰ ਕੀਆ ਜਿਨ ਚਿਤ। ਓਅੰਕਾਰ ਸੈਲ ਜੁਗ ਭਏ। ਓਅੰਕਾਰ ਬੇਦ ਨਿਰਮਏ। ਓਅੰਕਾਰ ਸਬਦ ਉਧਰੇ। ਓਅੰਕਾਰ ਗੁਰਮੁਖ ਤਰੇ। ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ। ਓਨਮ ਮਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰ।—  
*Oan kaar brahma utpat. Oan kaar keeaa jin chit. Oan kaar sail jug bhae. Oan kaar bed nirmae. Oan kaar sabad udhre. Oan kaar gurumkh tare. Onam akhar sunho beechar. Onam makhar tribhavan saar* i.e; Brahma was created through the One Lord. That Brahma cherished the One Lord in his mind. It is from the One Lord that mountains and ages have emanated. It is the Lord who created Vedas. It is through the One Lord that world is saved. It is through the Lord that the God-conscious beings are emancipated. Listen thou the account of the Imperishable Lord, worthy of obeisance. The eternal Lord is the essence of the three worlds (GGS, p.929).
- ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ। ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ···He has created air, water, fire, Brahma, Vishnu, Shiva and entire creation. (GGS, p.504).

Also:

- ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ। *Har jeeo sadaa dhiaae too gurmukh ekankaar* i.e; You always remember the venerable God, through the Guru, as the One and the only One Lord (GGS, p.30).
- ਜਲ ਥਲ ਮਹੀਅਲ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰ। ਅਨਿਕ ਭਾਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰ *Jal thal maheel pooriaa suaamee sirjanhaar. Anik bhaant ho-e pasriaa Nanak ekankaar* i.e; Lord the Creator is pervasive in water, the land and the troposphere. Nanak says, in innumerable forms, the One Lord has manifested Himself (GGS, p.296)
- ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ। ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ *Ekankaar ek paasaaraa ekai apar apaaraa. Ek bistheeran ek sampooran ekai praan adhaaraa* i.e; The One Unique Lord has made the expanse of the world. The One Lord is limitless and infinite. The One Lord is extended in the creation, the One Lord is fully pervasive everywhere and the One Lord is the support of life (GGS, p.821).

### Rejection of Idolatry (Moorti / Butt Pooja\*) in Sikhism

Idol worship is predominant and accepted form of worship in Hinduism. According to the ideology of Sikhism God is Transcendental, Who is without any, form, delineation, and colour, ਰੂਪ ਨ ਰੇਖ ਨ ਰੰਗ ਕਿਛੁ ਤੈ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ। (GGS p.283). He is in-define-able, immeasurable and inaccessible, ਥਾਪਿਆ ਨਾ ਜਾਇ ਕੀਤਾ ਨਾ ਹੋਇ—“*Thapia na jaay keeta na hoay*” i.e, “The Lord cannot be installed or created” (GGS, Japji, p 2), therefore He cannot be adored in any form, image or Idol. Guru Nanak protested against and successfully disengaged his followers—the Sikhs, from Hindu idolatry and placed them free on a board of religious and moral purity (ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਓ—*Nanak nirmal panth chlaio*). Sikhism is unequivocally against idolatry. The disapproval has been expressed in simple and common place terms:

- ਘਰਿ ਨਾਰਾਇਣ ਸਭਾ ਨਾਲਿ। ਪੂਜ ਕਰੈ ਰਖੈ ਨਾਵਾਲਿ। ਕੁੰਗੂ ਚੰਨਣੁ ਫੁਲ ਚੜਾਏ। ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਏ। ਮਾਣੂਆ ਮੰਗਿ ਮੰਗਿ ਪੈਨੇ ਖਾਇ। ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ। ਭੁਖਿਆ ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੇ। ਅੰਧ ਝਗੜਾ ਅੰਧੀ ਸਥੈ।—*Ghar naraa-i-n sabha naal. Pooj karay rakhai naval. Kungoo channan phul chara-ay. Pairee pai pai bahut mana-ay. Manooa mang mang painay kha-ay. Andhee kam-mee andh saja-ay* i.e, “O Pandit, you install the idol of god in your house, along with lesser godlings. You wash it, worship it, offer saffron, sandalwood and flowers. You fall at its feet seeking to propitiate it. But you beg men for what you wear and eat. For thine dark deeds, thou shalt receive unforeseen punishment. The idol gives not the hungry and saves not the dying. It is blind wrangling of the society of the

- blind” (Ibid, p. 1240-41).
- ਪਾਖਾਨ ਗਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ। ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਘੜਨਹਾਰੇ ਖਾਉ। *Paakhaan gadh kai moorat keenee de kai chhatee paao. Je eh moorat saachee hai tao gharnhaaray khaao*-i.e, “The sculptor carves the stone into an idol, by putting his feet on its chest. If the idol is truly God, then, why it does not punish the sculptor” (GGS, p. 479).
  - ਬੁਤ ਪੂਜ ਪੂਜ ਹਿੰਦੂ ਮੁਏ ਤੁਰਕ ਮੁਏ ਸਿਰੁ ਨਾਈ। ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹ ਨ ਪਾਈ।-*Butt pooj pooj Hindu mooay Turk mooay sir naaee. Oay le jaaray oay lay gaaday teree gat duhoo na paaee*-i.e, “The Hindus die worshipping and worshipping the idles and Mussalmans die bowing their heads. The former burns the dead and the latter bury them. Neither of the two find Thy real state, O Lord” (Ibid p.654).
  - ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ। ਓਹ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ।-*Pathar lay poojah mughadh gavaar. Oh jaa aap dubay tum kahaa taaranhaar* i.e; The ignorant fools take stones and worship them. Those stone idols, which themselves sink, how can ferry you across” (GGS, P 556).
  - ਏਕੈ ਪਾਥਰੁ ਕੀਜੈ ਭਾਉ। ਦੂਜੈ ਪਾਥਰੁ ਧਰੀਐ ਪਾਉ। ਜੇ ਉਹ ਦੇਉ ਤ ਉਹੁ ਭੀ ਦੇਵਾ। ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ।-*Ekai paathar keejai bhaao. Doojai paathar dhareeay paao. Je oh deo ta oh bhee devaa. Kah Naamdeo ham har kee sevaa*-i.e; We adore one stone (Idol) and put our feet on the other. If one is god, the other must also be a god. Naam dev says I therefore serve the Lord alone.” (GGS, p 525).
  - ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ। ਪਾਹਣੁ ਨੀਰੁ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ ਤੋਹਿ।-*Devi devaa pooji-ay bhai kias mago kias deh. Paahan neer pakhaaliay bhaee jal meh booday teh* i.e; “One worships stone-gods and goddesses but what can one demand of them and what can they give? If you wash the stone god in water, it sinks down below.” (GGS, p 637).
  - ਜੇ ਪਾਥਰੁ ਕਉ ਕਹਤੇ ਦੇਵਾ। ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵਾ। ਜੇ ਪਾਥਰੁ ਕੀ ਪਾਈ ਪਾਇ। ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਂਈ ਜਾਇ। ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ। ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭ ਦਾਨੁਦੇਤਾ। ਰਹਾਉ। ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ ਅੰਧੁ ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ। ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ। ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵਾ।-*jo paathar ko kahtay dev. Taa kee birtha hovai sev. Jo paathar kee paa-ee paa-ay. Tis kee ghaal ajaee jaa-ay.1. Thakara hamra sad bolanta. Sarb jeeaa kao prabh daan detaa. Rahao. Antar deo na jaani andh. Bharam kaa mohiaa paavai fandh. Na pathar bolai naa kichh day. Fokat karam nihfal hai sev.*-- “Those who call the stone a god, their service is in vain. Those who fall at the feet of the stone-god, all the labour goes waste. My Lord always speaks and gives gifts to all living beings. The blind one does not know that the Lord lives within our body. Deluded by illusion, he is entangled in a noose. The stone-god neither speaks nor gives any thing. All rituals performed by the idolater are in vain and the service is fruitless” (GGS, p 1160).
  - ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੇ ਸਿਰੁ ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ। ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ਕਾਹੂ ਪਛਾਹ ਕੇ ਸੀਸ ਨਿਵਾਇਓ। ਕੋਈ ਬੁਤਾਨ ਕੇ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਉ ਮ੍ਰਿਤਾਨ ਕੇ ਪੂਜਨ ਧਾਇਓ। ਕੂਰ ਕ੍ਰਿਆ ਉਰਤਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੇ ਭੇਦ ਨ ਪਾਇਓ[[*kahon lai paahan pooj dhario sir kahoo lai ling garay latkaio. Kahoo lakhio har avachee disa meh kahoo pichhah ko sees nivaao. Koe butaan ko poojat hai pas ko-oo mirtaan ko poojan dhaio. Koor kiriaa urjhio hee sabh jag sri bhagwan ka bhed na paio* i.e; “Some worship stones by putting head before them, some wear the phallus stung in necklace. Some behold their God in the south, some to west bow their head, Some worship images, others busy praying to dead, The world is thus bound by false ritual, And God is secret unread”. (Tav Parsaad Swayye, Guru Gobind Singh)

Gurbani says:

- ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ॥ ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ॥ ਮਨਿ ਤਨਿ ਜਾਪ ਏਕ ਭਗਵੰਤ॥ ਏਕੋ ਏਕ ਹਰਿ ਆਪਿ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭ ਬਿਆਪਿ॥—*“Eko jap eko salahay, ek simer ekay manna hay, ehas kay gun gao anant, mann tan jaap ek bhagwant. Eko eke k har aap, pooran poor rehio prabh biap-e contemplate on one sole Lord and laud Him alone. Him alone contemplate and seek Him only in mind. Sing the excellences of the infinite One Lord. With thy mind and body contemplate the one Lord. God Himself is solely One and Real. The pervading Lord is fully filling every place. (Ibid, p. 289).*
- ਜਗਤ ਜੋਤ ਬਸੈ ਨਿਸ ਬਾਸਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥—*Jaagat jot japai nis bassar, ek binaa mun naik na aanai* i.e; “He (Khalsa) meditates on the Ever-radiant Light, and rejects all else but the One Lord from his mind (33 sawaiye Patshahi 10).
- ਬਿਨ ਕਰਤਾਰ ਨਾ ਕ੍ਰਿਤਮ ਮਾਨੋ-*“Bin Kartar na kirtam mano”*---“Except the creator donot worship any created being.” (Shabad Hazare, Guru Gobind Singh).

**The Sikh commandment is:**

*“Pooja Akaal kee—Worship only God,*

*Paricha Shabad ka---Believe only in Gurbani,*

*Deedaar Khalsay kaa---Keep the company of the Khalsa”.*

(Guru Gobind Singh)

- ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਪ੍ਰਗਟੀ ਆਇਆ॥--The image of the Guru is Shabad (Word) that remains conspicuous amidst *Sadh Sangat* (Holy congregation)--(Bhai Gurdas Var 24 Pauri 25)॥--

\***Moorti** could be made up of skin, bones and flesh i.e, in the form of a human being like modern day *babas* or a painting on a paper or wall or in the form of a photograph etc; or created from stone, clay, wood, metal or plastic etc. *Moorti* is a *moorti* and its worship is strictly prohibited in Gurmat (Sikhism).

### **Difference in the teachings of the scriptures of Hinduism and Guru Granth Sahib**

Guru Nanak in Var Sarang says, the Vedas is a trader, whereas Gurbani is only praise. The Vedas declare that one will receive heaven proportionate to the amount of donation and hell proportionate to the evil committed by a person: ਬੇਦ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ॥ ਜੋ ਬੀਜੈ ਸੋ ਓਗਵੈ ਖੰਦਾ ਜਾਣੈ ਜੀਉ॥ ਗਿਆਨ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੇ ਸਚਾ ਨਾਉ॥ ਸਚੁ ਬੀਜੈ ਸਚੁ ਓਗਵੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ॥ ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ ਪਲੈ ਹੋਇ॥ ਨਾਨਕ ਰਾਸੈ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ॥--The Vedas proclaim that virtue and sin are the seed of heaven and hell. Whatever man sows, that sprouts and the self realizes it and eats the fruit of his deeds. Deeming Divine knowledge great, whoever praises it, he becomes truthful by uttering the True Name. By sowing truthfulness, truthfulness grows in man and he finds a place at the Lord’s Portal. The Veda is a merchant, enlightenment the capital, which is attained by the Lord’s grace. Nanak says, without such capital none has ever departed laden with profit of the Lord’s Name (GGS, p.1243).

- ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੁੰਨੁ ਪਾਪੁ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥--*Simrit shastar pun paap beecharday tattay saar na janee.* The Simritis and Shastras discriminate between good and evil but donot know the essence of the Real Thing. (GGS, p.920).
- ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ॥ ਵਾਦੁ ਵਖਾਣਹਿ ਮੋਹੇ ਮਾਇਆ॥—*Ved paday har ras nahin aaiaya, vaad wakhaanay mohay maya* i.e, Reading of Vedas does not lead to spiritual peace. Readers get entangled in mammon (materialism) and argue un-necessarily (GGS, p.128).

## Theology of Sikhism

- ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ॥ ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ ਭੇਦ॥-*Mahimaa na jaanah bed. Brahme nahee jaanah bhed* i.e; “The Vedas , know not the Lord’s glory. Brahma cannot realize His mystery”(GGS, p. 894).

Gurbani gives priority to *Gian*-knowledge (Spiritual) and Guru is *gian*. Guru regards God as Supreme power and does not believe in the heaven / hell, Inderpuri, Brahmipuri etc. The Vedic trade is based upon *Karm-Kanda*, fasting, charity / donations and *Yag / Arti* whereas Gurbani believes in the elixir of the *Naam (Naam-Ras)*.

Gurmat does not insist on Mantras and mechanical meditation, but chiefly on moral living and the service of man.

The teaching of the Vedas has given birth to mythology, which is evident in the teachings of the Purans. It created divisions in the social life. Gurbani propagates egalitarianism. The Vedic teaching because of its trader nature gives birth to ego, which promotes selfishness and individual rise, whereas Gurbani tells the entire game as play of *Hukam*, cosmic administration / law.



## CHAPTER 4

### Theory of Creation

#### Cosmology

According to the Webster's New World College Dictionary fourth edition cosmology is the scientific study of the universe. It also says, "Cosmology is the branch of metaphysics dealing with the origin and structure of the universe".

#### Our Universe / Cosmos (*Brehmand*) according to Gurbani

According to the holy Sikh Scripture, Guru Granth Sahib, the universe is God's creation. It is limited by time and space and cannot be eternal like God. Its origin was in God and its end is in God; and it operates in the God's *Hukam* (God's order). Guru Nanak calls God "*Karta Purkh*" or "Creator Person".

#### Creation of Universe (Genesis) according to Sikhism (Gurmat)

We learn from Guru Granth Sahib that first of all God created Himself out of Himself, "ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥--*Aapeenay aap sajion aapeenay rachio nao* (GGS, Asa M1, p.463 ) There was a time when this cosmos did not exist. God (*Parmatma/Karta Purkh*) existed all alone in His 'abstract form (*Nirgun Avastha*-Transcendent state)' and He was in a state of '*Sunn Samaad* (perfect meditation-deep trance)' and there was measureless void. Guru Nanak has described this state of God in Guru Granth Sahib: "ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥੧॥--*Arbad narbad dhundukara, dharn na gagna, hukam apara. Na din rain na chand na sooraj sun samaadh lagaaidaa.1.*'-----ਅਵਰੁ ਨਾ ਦੀਸੇ ਏਕੋ ਸੋਈ॥--*Avar na deesay eko soee* i.e: "There was utter darkness for countless years. There was neither earth nor sky; it was His will. There was neither day nor night, neither sun nor moon. He (God-Nirankar / *Parmatma*) was in deep trance (*Sunn Smadh*). There was nothing except Himself (GGS, M1, p.1035). The fundamental Reality, God existed in its *Aphur*-transcendental conscious state. *Aphur* is not *Sunya*-nothingness; it is that state of consciousness in which there is no knowing, feeling or willing, nothing what we call consciousness in the terms of present day psychology. "It is from this 'Nirgun (Transcendent/abstract) state of '*Sunn Smaadh*' that He Willed and created the universe, "ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ--*Jaa tis bhana taan jagat upaia*" (GGS, p.1036). After creation God became manifest. This is the '*Sargun* / manifest / immanent, state of *Parmatma*'. "The abstract (Transcendent) and immanent states of God are his two forms. He exists in '*Nirgun*' state and manifests Himself in '*Sargun* ' state"--"ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ॥--*Nirgun sargun aapay soee*" (GGS, p.128).

Secondly He made the vast expanse of Nature (*Kudrat*) and he seated Himself there and watched with joy-- "ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰ ਆਸਣੁ ਡਿਠੋ ਚਾਉ--*Dooee kudrat saajee-ai kar aasan ditho chao* (GGS, p. 463). He has His seat in nature, "ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨਾ ਜਾਈ ਲਖਿਆ॥--*Balharee kudrat vassia, tera ant na jae lakhiaa*-- I am sacrifice unto thee, who abides in His creation. Thine limit can not be comprehended--"(GGS, Asa, M1, p.469). As He brought the

creation into existence, He became 'Karta Purkh' (The Creator Person) and made Himself manifest in the entire creation. Thus the whole creation reflects his 'Sargun Swaroop'. The fundamental principle of Sikhism is that, "God was in existence before time began running its course; He has been in existence for ever and shall be in existence for ever, "ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚ॥ (GGS, p 1).

Guru Nanak says, "ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ-*Hukmee hovan akaar hukam na kahiaa jaaee*- i.e, "By His command (*Hukam/ Raza/ Bhana*), the creation, came into being, the command is indescribable" (GGS, p.1). "With one word 'Create' He set the process of evolution of nature into motion. He made the world's expanse." i.e; ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥-*Keeta psaaou* (process of evolution), *eko kwao* (One Word), ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥-*tis te ho-ay lakh dariiao*- Lakhs of streams of life began" {GGS, japji Sahib-Pauri 16, p.3).

From the absolute Lord emanated three functions one of creation, another of sustenance and third of destruction. Nature is one but it has been mysteriously endowed with three properties (of 'becoming', 'enduring', and 'disintegration'). He causes the Nature to perform these functions as He desires, "ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥ ਇਕ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥ ਜਿਵ ਤਿਸ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ (GGS, p.7).

### Birthday of the Universe

Guru Nanak was asked this question and he has recorded the question and his answer in the Sikh scriptures, Guru Granth Sahib as follows:

**Question:-** "ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ॥ਕਵਣੁ ਸੁ ਰੁਤੀ ਮਾਹ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਅਕਾਰ॥--*Kavan so vela wakhat kavan kavan thit kavan vaar. Kavan so ruttee mah kavan jit hoaa akaar* i.e;What was the time, the season, the day and the month when the creation came into existence? (GGS, p.4).

**Answer:-**

- "ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥ ਵਖਤ ਨ ਪਾਇਓ ਕਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥-*Wail na paaiaa Panditee je hovay lekh puran. Wakhat na paaio kadian je likhan lekh Quran. Thit vaar na jogi janay rutt mah na koe. Ja karta sritee ko jaaje aapay janay soee* i.e; The Hindu scholars do not know otherwise we could know in their Purans. The Muslim scholars do not know otherwise we could read in the Quran. The yogis knew not the date, season and the month of creation. Only the Creator who has created the universe, knows the answer" (GGS, M1, p.4).
- "ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ॥ ਸਗਲ ਪਰੋਈ ਆਪਨੈ ਸੂਤਿ॥--*Pitaa kaa janam ke janay poot. Sagal paroe apnay soot*—i.e; How can the son claim to witness the birth of his father?" (GGS, p. 284).
- "ਓਅੰਕਾਰ ਆਕਾਰ ਕਰਿ ਥਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਜਣਾਇਆ...*Oankaar Aakaar kart hit vaar na mahu janaaiaa* i.e, God did not leave any record of time, day or month when He manifested His creation" (Bhai Gurdas 18.7)

### Vastness of the universe

According to the Sikh thought, the universe is very vast. It is considered as a harmonious and orderly system. There are innumerable worlds in it. There are a number of suns and moons to give it light and energy. It has been explicitly stated many times by the Sikh Gurus more than five hundred years ago. Gurbani says:

## Theology of Sikhism

- “ਧਰਤੀ ਹੋਰ ਪਰੇ ਹੋਰੁ ਹੋਰੁ···*Dhartee hor paray hor hor*—There are earths, beyond earths (GGS p.3)।।
- “ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸਾ।। ਓੜਕ ਓੜਕ ਭਾਲ ਥਕੇ ਵੇਦ ਕਹਿਨਿ ਇਕ ਵਾਤ।। “*Pataalaan pataal lakh agaasaan aagaas. Orak orak bhaal thake ved kehan ikk waat* –There are skies above skies and earths below earths. Human mind gets tired of search. All knowledge simply points to the same one fact that there is no end of the vastness” (GGS, p.5)” (GGS, Jap Ji Pauri 22).
- “ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ···*Karte ke karne naahee sumaar*—There is no end to the creation of the Lord” (GGS, p.3).
- “ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ।।--*Ketay ind chand soor ketay ketay mandal des*—There are numerous suns, moons and other glaxies”-- (GGS, p.7).
- “ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤ ਨ ਪਾਵਹਿ···*Nanak kartay kaa ant naa pavhay*—O Nanak the limits of the creator are incomprehensible” (GGS, p.274)
- “ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ।। ਨਾਨਕ ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਵਰਤੀਆ।।--*kartay kee mit naa janay keeaa. Jo tis bhaway so warteaa* –The Creator’s extent, the created cannot know. Nanak says, whatever pleases Him, that happens (GGS, p.285).
- “ਏਹੁ ਅੰਤ ਨ ਜਾਣੈ ਕੋਇ।। ਬਹੁਤਾ ਕਹੀਏ ਬਹੁਤਾ ਹੋਇ···*Ihu ant naa janay ko-ay. Bahutaa kahee-ay bahutaa ho-ay*—The extent of his creation is known to none. The more we state the more remains to be stated (GGS, p.5).

## Origin of life according to Sikhism

Guru Nanak in Sri Rag explains that from the ‘Supreme Eternal Reality’, gases came into existence and the gases formed water and from water there was origination of life:

- “ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੇ ਤੇ ਜਲੁ ਹੋਇ।। ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੁਇ।।-*Saachay tay pavna bhaia, pavnay tay jal hoay, jal tay tir bhavan sajia ghat ghat jot samoay* i.e; From the Lord came the air and from air, the water. From the water God created the three worlds and in every heart, He infused His light” (GGS, p.19).
- ਪਉਣੁ ਪਾਣੀ ਸੁਨੈ ਤੇ ਸਾਜੇ।। ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ।। ਅਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੇ ਕਲਾ ਰਹਾਇਦਾ।।-- From the unattributed self, He has created air and water. Creating the world, He has appointed mind, the king of the body fortress. Within the fire, water and living beings, is Thy Light, O Lord and in Thy Absolute self lies the power of creation (GGS, p. 1037).
- “ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ।।--*Andaj jeraj setaj utbhuj, teray keenay janta*”—The egg born, the placenta born, the earth born and the sweat born beings are all created by thee. (Sorath M1, GGS, p.596).

## Source of life

According to Gurbani water is the primal source of all life, “ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ।।-*Pehla Pani Jeev Hai Jit Haria Sab Koay*” (GGS, p 472). It assists growth of human beings, animals and plants (both flora and fauna). Every thing is alive because of water. No life is possible on planets, which do not have water on them. ਨਾਨਕ ਇਹ ਜਗਤ ਸਭ ਜਲ ਹੈ ਜਲ ਹੀ ਤੇ

ਸਭ ਕੋਇ॥--*Nanak ih jagat sabh jal hee hai jal hee tay sabh koay*-- Nanak says, this world is all water and from the water everything has sprung (GGS, p.1283). Also Gurbani says, “ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ॥...*Is paanee tay jin too ghariaa* i.e; He (God) created you out of a drop of water” (GGS, p.913).

### Components of living beings

The Sikh Gurus have stated at many places in the Holy Sikh Scripture, Guru Granth that living organisms are composed of five elements:

- ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ॥ ਘਟਿ ਵਧਿ ਕੋ ਕਰੈ ਬੀਚਾਰਾ॥--*Panch tatu mil dehi ka aakara. Ghat wadh ko kray beechara*--By joining together the five elements (Earth, air, fire, water and ether i.e.space also called *Akash*), the form of body is made. No one can say that any element is less in one and more in another (GGS, p.1128).
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ॥ਆਤਮਰਾਮ ਪਾਏ ਸੁਖੁ ਥੀਆ--*Panch tatu mil ih tan keea. Aatam raam pa-ay such theea*--By uniting the five elements this body is made. By obtaining the All pervading Lord, peace is procured (GGS, p.1039).
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ॥--*Panch tatu iml kaiaa keeni. Tis meh raam rattan lai cheeni*--By uniting the five elements the body is created. Within that the Lord's jewel is realized (GGS, p.1030).
- ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ॥ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ--*Panch tatu kar tudh srishat sabh saajee. Koe chhewan kario je kichh keeta howay*--Of the five elements, thou hast created the whole world. Let any one make the sixth, if he can.॥- (GGS, p.736).
- ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥ ਚੰਚਲ ਚਪਲ ਬੁਧ ਕਾ ਖੇਲੁ...*Paune paanee agnee kaa mail. Chancha chapel budh ka khel*--The air, the water and the fire unite to create all animate objects. But it is the restless intellect that dominates the game (GGS, p.152)

It should be understood that the *tat* (ਤੱਤ) in Gurbani does not have the same meaning as element in science.

### Evolution of life & creation of mankind according to Sikhism

Guru Nanak has explained that anthropological evolution of man was from flora and fauna to mankind when he says:

- “ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ॥ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥--*Kaytay rukh birakh hum cheenay kaytay pasoo upa-ay kaytay naag kulee meh aa-ay kaytay pankh uda-ay*.i.e; We were incarnated in the forms of numerous trees and plants and many a time we were born as animals. Many times we entered the family of serpents and many times we were flown as birds,” (GGS, P.156).

The Guru has given the evolution of man right from flora life to reptiles, creatures like snakes, birds, spinal animals etc. This process continued for many ages in the same life cycle and ultimately man came into existence after evolutionary process for unknown period. Man reborn in all the stages many times and only then got its present anthropological position, Gurbani says, “ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥ ਕਈ ਜਨਮ ਪੰਥੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥ ਮਿਲ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥--*Kae janam bha-ay keet patanga, kae janam, gaj meen kuranga. Kae janam pankhee sarp hoio. Kaejanam haivar brikh joio. Mil jagdees Milan kee bareea. Chirankaal ih deh sanjareea*.i.e; For several births you were a mere worm, for several births, a moth. For several births an elephant, a fish and a deer. For several births thou became a bird and a snake. For several births were yoked as a

horse and an ox. Meet the Lord of the universe. This is the time to meet Him, after ages this human body is created (GGS, P 176). Again it says, ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ।। *Phirat phirat bahtay jug haario maanas deh lahee*.---After passing through myriads of species, one is blest with human form” (GGS, p 631). This is also the modern scientific theory of evolution.

### Joonis (Varieties of living organisms)

Oriental religions state that there were 84 lakh living types of creatures. Fourth Nanak, Guru Ram Dass referred to this commonly held belief when he wrote, “All the supposed 8, 400, 000 species of life are offered sustenance by the Great Provider, “ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ ਰਿਜਕ ਦੀਆ ਸਭ ਹੂ ਕਉ ਤਦ ਕਾ... *Chavrasee lakh jon upaaee rijak deea sabh hook au tad kaa*-- (GGS, p.1403). The Sikh Gurus however, did not put any limit on the number of living species. Guru Nanak says, “The species their families, colours and names are all recorded by His moving pen. If one tries to enumerate them, there will be no end to his calculations, “ਜੀਅ ਜਾਤ ਰੰਗਾ ਕੇ ਨਾਵ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ।। ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ।।--*jee jaat ranga ke naav sabhna likhiala wuree kalaam. Ih lekhaa likh janay koay lekha likhiala ketaa hoay* (GGS, p.3). The belief, that there are only 8,400,000 varieties of organisms rests on the fact that the number of varieties of life remains constant. This is not correct. We know that since life first appeared on our planet, more than 2 billion species have vanished. Some scientists estimate that the number of species now living on our earth is 30 million. More and more species unknown before are being discovered.

### Modes of reproduction

In the times of the Sikh Gurus it was deeply held view that there were four modes of reproduction (ਖਾਣੀਆਂ)—Egg born (ਅੰਡਜ), placenta born (ਜੇਰਜ) Sweat born (ਸੋਤਜ), Growth from earth (ਉਤਭੁਜ)--The Sikh Gurus disagreed with that concept and said:

- ਕਈ ਕੋਟ ਖਾਣੀ ਅਰੁ ਖੰਡ ਕਈ ਕੋਟ ਆਕਾਸ ਬ੍ਰਹਮੰਡ... *kaee kot khanee ark hand kae kot akaas brehmand*--Countless are the modes of reproduction, countless are the worlds and galaxies (GGS, p.276).
- ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ।।--*keteean khanee keteean baanee ketay paat narind* - -There are innumerable sources of production, innumerable languages, and innumerable dynasties of kings (GGS, p.7).
- Asexual organisms like Amoebae and star fish produce identical replicas of themselves through dividing their bodies.

### Wonders / Mysteries of life

Dr G.S. Sidhu in his book titled, “Sikh religion and Science” says, “Most of the animals do not fall into the generally stated four categories of reproduction as stated in the ancient Oriental sources. It was these mysteries and varieties that prompted Guru Nanak to exclaim with wonder:

- ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ।।--*Vismaad dhartee vismaadh khanee*--Wondrous is the earth and wondrous are the modes of reproduction (GGS, p464).
- ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦੁ।।--*Vismaad Jee vismaad bhed*--Wondrous are the living creatures and wonderful are their variety of forms (GGS, p.13).

Asexual organisms like Amoebae and star fish produce identical replicas of themselves through dividing their bodies.

Marine scientists have discovered living plants in underwater volcanic cracks, where the rift water has a temperature of 399C and manufacture their food through chemosynthesis (converting chemicals into food) rather than on photosynthesis, by which all plants live”. That life can exist in such high temperatures is mentioned by the Sikh Gurus in the Holy Guru Granth Sahib:

- “ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ।।--*De ahaar agan mein raakhay aisa khsam hamara--*Such is our Lord that He provides sustenance even to those that exist in fire (GGS, p.488)”.  
-Such is our Lord that He provides sustenance even to those that exist in fire (GGS, p.488)”.  
• ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ।।--*Manhu kion wisaareey ewad data je agan meh ahaar puhchavay--*Why should we forsake from our mind such a great Bestower Lord, who procures us sustenance in the midst of fire (GGS, p.920).  
• ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ।। ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ।।--*Jetay jeejeeh lai saha jeevalay ta ke asaaha. Nanak jio join sachay bhavay tio tion de girah.--*All beings and creatures live by breathing, but He could keep us alive, even without breath. O Nanak, as it pleases the True Lord, He gives us sustenance (GGS, p.144).  
• There are viruses, which remain alive for centuries. It is about life of this type that Sikh Gurus said, “ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ।।--*Prabh bhavay bin saas te raakhay* (GGS, p.277).

### Life in plants

Gurbani says:

- ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ...*Jetay daanay ann ke jeean baajh na koay--*All food grains have life in them (GGS, p.472).

Myriads of insects creep and crawl in rocks and stones, was mentioned by Sikh Gurus more than five hundred years ago. They wrote:

- ਪਾਖਾਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ--*Pakhaan keet gupat hoay rehta ta cho maarag nahin--*The worm lives hidden in a stone without passage for exist (GGS, p. 488).  
• “ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ --*Sail pathar meh jant upa-ay ta kaaa rijak aagay kar dharia--*In rocks and stones, He has created living creatures and their sustenance He has put before them (GGS, p.10).

### Nature (Kudrat) and Divine Discipline / Cosmic Law (*Hukam* / Will) according to Sikhism

After creating Himself, God created Nature / Universe / Nebulae Nebula? Glaxies / Solar System / Earth Biosphere / Human beings etc; under a specified Divine Discipline: “ਆਪੀਨੂੰ ਆਪੁ ਸਾਜਿਓ ਆਪਨੂੰ ਰਚਿਓ ਨਾਉ।। ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ।। ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ।। ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਕੈਸਹਿ ਜਿੰਦ ਕਵਾਉ।। ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ।।--He Himself created Himself assumed His name, then he designed nature or creation ; and seated within this creation, He beholds it with delight. The Sikh Gurus gave a generic term, Hukam to innumerable universal laws of nature. And said:

- “The whole creation is the product of *Hukam*, which is indescribable, “ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ।।--*Hukam hovan akaar, Hukam na kahia jae*” (GGS, Japji, p 1).

- ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ।।--By His ordinance, the Lord has effortlessly created the world (GGS, p.1043).
- ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ।।--The Commander has created the entire creation (GGS, p.150).
- ਹੁਕਮੀ ਸਭੈ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ।।--By Lord's order all are created and by His order they do businesses (GGS, p.55).

Being the "Infinit Self-consciousness of God", *Hukam* is supremely one with Him. It is as infinit as God. In another sense *Hukam* is the supreme command. The universe moves, according to it. "ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ।।- *Hukmein under sabh ko bahir hukam na ko-ay-i.e.*--Every body and everything is controlled by His command, which none can escape (Japji)". "It is His command that makes men do high and low deeds. His command works in a myriad ways--ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ।।· ··*hukme anik rang parkaar* (GGS, p.277)". "ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ।।--*Hukme jug mah aa-i-aa chalan hukam sanjog jeeo* i.e.;--One comes into this world and goes out of it at His command" (GGS, p 760). Sikhism lays great emphasis on the necessity of knowing and realizing *Hukam*. According to Guru Nanak, the only possible way of achieving truth is to tread on the path of *Hukam*, "ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲ।।--*Hukam razain chalna Nanak likhia naal*" (GGS, japji, p.1).

In Punjabi *Hukam* literally means order, whereas in Sikh theology, *Hukam* as Supreme or Infinit Will (Divine Discipline--Cosmic Law) is mentioned at many places in Guru Granth Sahib (GGS). It existed before the creation when there was complete nothingness

Right from the beginning, when the Universe was created, the most important place for human beings is the Earth, and most important objects in nature are Sun and the Earth. The Sun gives light and energy, creates winds, and causes changes in the climate on earth. Placement of earth with respect to sun is unique in as much as it is not as near the sun as Mercury or Venus, nor far enough as Mars and Jupiter are, so that it gets as much heat and light which are optimum and necessary both for plant and animal life.

The divine discipline has created movements of rotation and revolution in stars and planets, which are responsible for dynamic equilibrium in the universe. Winds from cooler areas traverse to hot areas. This air circulation in the atmosphere causes changes in the weather conditions.

The rotation of the earth is responsible for creation of days and nights. The northern hemisphere experiences effect of continentality, i.e, expanse of vastness of land (Asia, Europe and America). This effect of continentality results in extreme climates. If the Divine arrangement was not such and the northern hemisphere was not placed at the farthest point during June-July, life in the northern hemisphere could not have survived due to very high degree of temperature. Likewise, during December-January, the northern hemisphere is nearest to the sun so that animals and the plant life could get proper heat and light and therefore survive and just not perish due to extreme cold.

By Divine Discipline there is approximately 79% ocean and other water bodies, and 21% of land area. The nature has allocated land and water on earth in such a way that northern hemisphere is having maximum land area and the southern hemisphere ocean and water bodies. The change in temperature has greater and sudden effect on land than on water. Water warms up slowly and also cools down slowly as compared to land mass. This rather lopsided distribution of land and water between the two hemispheres is so well-laid down divine arrangement as to help mankind, as also other fauna and flora, not to face the extreme hot and extreme cold weather conditions.

Similarly ocean water from equatorial zone moves to polar regions, and cold water

from higher latitudes comes to the equatorial oceanic areas to harmonise and moderate the temperature in the ocean water. Had there been no air and water circulation, as ordained by divine discipline, it was not possible for the biosphere to exist. Likewise, there exists hydrographic cycle, which carries water from land to oceans through the rivers, and conversely water from ocean by evaporation and condensation comes back to land in the form of precipitation, i.e. rain, snow, etc. Gurbani says:

“ਕੁਦਰਤ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ॥ ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ॥  
ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ॥ ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨੁਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ॥ ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨੁ॥ ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨ ਅਭਿਮਾਨੁ॥ ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ॥ ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ॥ ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ॥...By His Divine arrangement we see, and by His arrangement do we hear; By His Divine arrangement we have fear, and the essence of happiness. By His Divine arrangement the nether worlds and the Celestial bodies exist, and by His Divine arrangement does the entire creation sustain. By Divine arrangement the Vedas and the Puranas exist, and the Holy scriptures of the Jewish, Christians and Islamic religions, and by His Divine arrangement all deliberations exist. By Divine arrangement do we eat, drink, and dress; and by Divine Ordinance does all love exist. By Divine discipline virtues exist, and so do the vices. By Divine Discipline come honour and dishonour. By Divine Discipline earth wind, water and fire exist; By Divine Discipline earth and dust exist. Every thing is under Your Discipline, Lord; You are the all Creator. Your Name is the holiest of the Holy. O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unravelled (GGS, Asa M1: p.464).

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ ਖੇਲੁ ਰਚਾਇਆ॥ ਤੂੰ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥--  
You Yourself created the world, and you fostered emotional attachment to Maya. You Yourself created the three qualities, and fostered emotional attachment to Maya (Sorath M3, p. 643).

ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ॥ ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ॥ ਬਾਜੀਗਰ ਸਵਾਂਗੁ ਸਕੇਲਾ॥--When the God magician beat his tambourine; The universe came into existence by His Order. Then the Divine Magician winds up his show GGS, p.655).

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ ਆਪੇ ਫੁਨਿ ਗੋਈ॥--You Yourself created the world in your Pleasure, and You Yourself shall destroy it in the end (GGS, p.654).

ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜ ਭਰਮੁ ਚੁਕਾਈ ਜੀਉ॥ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਅਕਥੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ ਸਮਾਣਾ॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣਾ॥--As per Your Pleasure, the account is settled, and doubt dispelled. The Guru dispels doubt, and makes us speak the Unspoken; the true ones are absorbed into Truth. By His Will, He Himself creates, and He Himself destroys; I accept the divine constitution (GGS, Dhanasri M:1, p.688).

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ ਭਿਤਿ ਸੰਸਾਰਾ॥ ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਸਚੇ ਅਲਖ ਅਪਾਰਾ॥--By Divine discipline, You created the creation, the world with its many species of beings. I do not know how vast and complex is Your Discipline, O Unseen and Infinite True Lord (GGS, p.786).

ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਅਕਾਸ ਪਤਾਲਾ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ਸਚੇ ਦੀਨ ਦਇਆਲਾ॥ ਸਭਨਾ ਰਿਜਕੁ ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ॥--He Himself established His throne, celestial bodies and the other nether worlds. By Divine Discipline, He created the earth, the true home of Dharma. He Himself creates and destroys; He is the True Lord, merciful to the meek. You provide sustenance to all; how wonderful and unique is Your Discipline. As per your Will, You Yourself are permeating and pervading; You Yourself are the Cherisher (GGS, p.785).



ਸਗਲ ਸਮਗ੍ਰੀ ਤੇਰੀਆ ਸਭ ਜੁਗਤਾ॥--The entire creation is Yours; all are subject to Your Discipline (GGS, p.809).

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥--By Divine Discipline we come, and go; by His Command, we merge in absorption (GGS, p.940).

ਜਗਤੁ ਉਪਾਇ ਖੇਲੁ ਰਚਾਇਆ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਪਾਇਆ॥ ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ॥ ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ॥--By Divine Discipline He created the world, and has set His play into motion. He planned and placed the soul in the body of air, water and fire. Water, fire air, earth and ether—In that house of five elements, they dwell (GGS, p.1031).

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ ਮਾਨੈ ਹੁਕਮੁ ਸਮਾਇਦਾ॥--One who becomes Gurmukh realizes the Divine Discipline of God; surrendering to His Command, one merges in the Lord (GGS, p. 1037).

The Divine Discipline has created another cycle also- the carbon dioxide and oxygen cycle. Flora and fauna are both complementary and supplementary to each other. While fauna consumes oxygen and releases carbon dioxide, the flora consumes carbon dioxide and releases oxygen. Thus there is proper equilibrium in the atmosphere. Of course, we the greedy people are upsetting this balance by recklessly cutting down trees, causing a drastic ecological imbalance. We should make it a point to plant as many trees as possible to mitigate to some extent this imbalance in the eco-system.

Another Divine arrangement is in respect of atmosphere, troposphere and ozonosphere. The atmosphere acts as a blanket for the earth. Just as a seed stone of a fruit like “Ber” (berry, Spherical) has a thick layer of pulp around it, the earth has atmosphere around it, the earth has atmosphere around it which protects it from the ultra violet rays reflected / refracted / absorbed / filtered by the atmospheric layers, and the earth receives solar energy in the form of harmless short waves.

The most important part of atmosphere is 3-5 km layer above the earth known as troposphere. This is called *mahee-al* in Gurbani. The roof of the troposphere is called ozonosphere. This is the thick condensed oxygen in the form of ozone, surrounding the earth and guarding it from harmful ultra violet rays of the sun.

Due to man’s actions, including also flights of jets and aeroplanes, leakages from air-conditioners, refrigerators, etc. This ozone layer is punctured and gets depleted. To overcome this damage, natural repair and replenishment takes place automatically, by transforming ozone from the areas uninhabited by man, such as Antarctic region. This is one reason that the south pole ozone hole is widening year after year. The penguins are also dying in increasing numbers and the unguarded human beings near and around this region are getting skin cancer.

It is being projected in the media, particularly the electronic media that life on earth will come to an end during the next couple of years due to sun spots and the solar disasters. They are unnecessarily creating horror and fear psyche, knowing not that the Lord who has created the universe, the solar system, the earth, and life on it, has designed the whole thing in such a way that it is not possible at all to happen at least a million years, provided of course man does not interfere in the divine organization and overexploit the natural resources. Guru Arjan Dev rightly says, “ਜਿਨ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ॥--The Lord Who has created the earth sustains it well (Tilang M5, p.724).

The More deeply we go into the teachings of, and try to understand, Gurbani and laws of nature, the more we can understand the Divine Discipline.

#### Notes and references:

### Death of life

Gurbani states very clearly in this regard:

- ਮਰਣੁ ਲਿਖਾਏ ਆਏ ਨਹੀ ਰਹਣਾ॥...Having recorded the time of death, one did come into the world but cannot stay any longer.(GGS, p.153).
- ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭ ਕੋਈ ਆਈ ਵਾਰੀਐ॥...Whosoever has come, he shall depart and all shall take their turn (GGS, p.474).
- ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ॥...All that is created, all that shall perish.Nothing is allowed to stay here (GGS. p.1231).
- ਜੋ ਆਇਆ ਸੋ ਸਭ ਕੇ ਜਾਸੀ॥...They, who come, they all shall certainly depart (GGS, p.1047).
- ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸ ਹੈ ਪਰੋ ਆਜ ਕੇ ਕਾਲਿ॥--Whosoever is born, he must perish, may be today or tomorrow (GGS. p1429).
- ਜਿਤ ਦਿਹਾੜੇ ਧਨਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਏ॥--On the day, woman enters into the body, the time of her wedding is writ (GGS, p.1377).

### Death of the Universe

According to Gurbani the universe emerged from void and will end up in void, “ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ ਸਭ ਕਾਲੈ ਵਸਿ ਆਪਿ ਪ੍ਰਭ ਕੀਆ॥-The continents, nether regions, islands and all worlds; the Lord Himself has made them subject to death. (GGS,p.1076). The holy Sikh scripture, Guru Granth Sahib further says:

- “ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੁੜੁ ਗਗਨੰ॥ ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ॥ ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ॥ ਗਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸਰੂਪੰ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ॥ਅਸਬਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ॥-Man’s beauty constantly declines, decline the islands, decline the sun, the moon, the stars and the sky, decline the earth, mountains, trees and the three worlds. Perishable are wife, sons, brothers and friends. Perishable are the beautiful gold, jewels and wealth. Impershable is only the Immmovable Lord. Nanak says, immutable are the Lord’s holy men (GGS, p.1354)
- ਧਰਤ ਅਕਾਸ ਪਾਤਾਲ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ॥-The, the sky, the nether region, the moon and the sun shall pass away (GGS, p.1100).
- ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਸਭ ਬਿਨਸਿ ਬਿਨਾਸੀ ॥-Whatever is seen, that shall perish. All shall disintegrate and disappear(GGS, p.1100).
- ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ॥ ਕਹਿ ਨਾਨਕ ਬਿਰੁ ਨ ਰਹੈ ਜਿਉ ਬਾਲੁ ਕੀ ਭੀਤਿ॥-O my firend, know this that totally false is the structure of the world. Nanak says, it does not remain permanent like the wall of sand (GGS, p 1428).

Regarding expansions and contractions of the universe the Gurus say that expansions

## Theology of Sikhism

and contractions of the universe have occurred many times. The Guru says, “He (God) has unfolded the universe in many ways, He has expanded it umpteen times. Only the Lord Himself is immortal, “ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥ (GGS, p.276).

- ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ਸਭ ਕਾਲੇ ਵਸ ਆਪ ਪ੍ਰਭ ਕੀਆ॥-The continents,, nether regions, islands and all the worlds; the Lord Himself has made them subject to death(GGS, p.1076).
- ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਓਪਿਜੇ ਬਿਨਸੇ ਨੀਤ ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਣ ਮੀਤ॥-As the bubble ever appears and disappears on water. Nanak says, listen my friend, such indeed is the creation of the world ((GGS, p.1427).

## CHAPTER 5

### Some other important theological concepts of Sikhism

#### Guru in Sikhism

The word Guru comes from: *Gu* and *Ru*. *Gu* denotes *Ghor-andhera* (Pitch darkness) signifying ignorance and *Ru* denotes *Roshni*-light (of knowledge /*Gian*), and therefore Guru literally means that light (knowledge) which removes the darkness (ignorance) of mind. As Guru or Enlightener, God guides and enlightens man to the right path. The doctrine of Guruship is a cardinal principle of Sikh religion and therefore forms a part of what is popularly known as *Mool Mantra* (Basic postulate of Sikhism) in which Guru Nanak calls God as the Enlightener.

In Indian tradition the necessity of a Guru for guiding the disciple on mystic path is usually taken for granted. In this context, when Guru Nanak met Jogis, they asked him, “Who is your Guru and whose discipline you follow? The Guru said, “*Shabad Guru surat dhun chela*--“God (Word or Immanent God) is my Guru and mind attuned to Him is the disciple” (GGS, p.943). ----- Guru Nanak did not have any wordly or human Guru. He was working as Modi (food grain store manager) in the Modi Khana of Nawab Daulat Khan Lodhi at Sultanpur Lodhi at the time of his enlightenment.

In Sikh scriptures, the word ‘Guru’ has been used to denote at least three different senses. Firstly, it has been used for God Himself, secondly, the word has been referred to as teacher-Guru, and finally it is used for the Holy Sikh scripture, “Guru Granth Sahib”.

The preceptor (religious teacher--Guru) in Sikhism is an enlightened soul, through whom the revelations of God or the Word of God or ‘Naam’ are spread. He is not God in human form, but a messenger or prophet sent by God, for a specific mission. He is not an incarnation of God but an instrument of God. He is not an end in himself but only a means. He is a humble messenger invested with the duty of showing the true-spiritual way to the people. The Guru is an intermediary (bridge) between God and Creation. Guru occupies a very high status in Sikhism. For Sikhs, the Guru is a special being, the bearer of the divine knowledge. He is like the sandalwood tree, which imparts fragrance to whoever comes near it. He helps his followers destroy self-centredness and attain liberation. There were ten living Gurus but all of them had the same Jyoti (divine light / Spiritual knowledge).

In the Sikh scriptures the terms Guru and God have been used identically and interchangeably. The essential thing to be borne in mind is that God or His divine Light (Spiritual knowledge--*Adhiatmic-Giaan*) alone was the highest and most perfect Guru. Perfection in the case of others was to be taken only in the limited and relative sense. He, sometimes, speaks through Prophets and seers and they become Gurus because they reveal God’s light. They are His best manifestations as could ever be conceived in human terms. It is only in this sense that they can be identified with God. But they are not to be confused with God whose purpose they sometimes are destined to fulfill. Guru Nanak says: ‘ਅੰਮ੍ਰਿਤ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕੁ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ’ || i.e. ‘He is the Infinite, Transcendental Lord, the Supreme God and Him Nanak has obtained as his Guru.

There is a Sakhi also that Guru Nanak had enlightenment at Sultanpur before he set out on his mission, which indicates that God appointed him as the Guru, and it was, God’s revelation (Bani / Shabad) that became Guru Nanak’s Word or his teachings and form foundation of Sikhism. Thus God’s Word and Nanak’s Word are all identical terms meaning the same thing, affirming that God, the true was speaking through Guru Nanak.

According to Sikh tradition and history, there is no evidence to suggest that, before his

enlightenment, Guru Nanak had been disciplined on the mystic path by a known person. He was not disciple of any worldly Guru. Therefore, the ancient (Snatan / Hindu) Indian tradition of Guru--Chela does not exist in Sikhism. Guru Nanak was in the service of a Lodhi ruler at Sultanpur in Kaputhala district in the Punjab, when he had his revelation. All available writings state most eulogistically, that Guru Nanak was summoned to his mission by God. Guru Nanak himself affirms it in his own words, “ਹਉ ਢਾਢੀ ਵੇਕਾਰ ਕਾਰੇ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹ ਕੈ ਗੁਰ ਪੁਰਹੁ ਫਰਮਾਇਆ॥ ਢਾਢੀ ਸਚੇ ਮਹਿਲ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥”--“I was an out of work minstrel, God gave me employment. God gave me the order, ‘Sing day and night’. God summoned the minstrel to His court and bestowed on me the robe of honouring Him and singing His praises” (GGGS M1, p.150) . He also says: “ਅਪ੍ਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ”॥ i.e. ‘He is the Infinite, Transcendental Lord, the Supreme God and Him Nanak has obtained as his Guru (GGGS, p.599). He then says, ‘ਤਾ ਮੈ ਕਹਿਆ ਕਹਣ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥ i.e. ‘I speak only when you, O God, inspire me to speak’ (GGGS, p.566). Again, ‘ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ’॥ i.e. ‘By myself, I know not how to speak. I say what He commands me to say’ (GGGS, 763). Guru Nanak made it plain that his Guru or Enlightener was God. As such, in all the hymns of Guru Nanak, the word of Guru means God, the Enlightener.

In the Sikh scriptures the terms Guru and God have been used identically and interchangeably. The essential thing to be borne in mind is that God or His divine Light (Spiritual knowledge--*Adhiatic-Giaan*) alone was the highest and most perfect Guru. Perfection in the case of others was to be taken only in the limited and relative sense. He, sometimes, speaks through Prophets and seers and they become Gurus because they reveal God’s light. They are His best manifestations as could ever be conceived in human terms. It is only in this sense that they can be identified with God. But they are not to be confused with God whose purpose they sometimes are destined to fulfill. Guru Gobind Singh categorically asserts thus:--

“ਮੈ ਹੂੰ ਪਰਮ ਪੁਰਖ ਕੇ ਦਾਸਾ ਦੇਖਣ ਆਇਉ ਜਗਤ ਤਮਾਸਾ॥ ਜੋ ਮੁਝ ਕੇ ਪਰਮੇਸਰ ਉਚਰਹੇ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰ ਹੈ॥ i.e. “I am but slave of God and I have come to witness the wonders of His creation, but whosoever regards me as Lord shall be damned and destroyed (Bachittar Natak).

The Sikh scriptures ‘therefore’ rightly speak of God as the only absolutely true Guru: ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੁ ਸਮਝਿਉ ਹਮਾਰਾ॥ i.e. ‘Know, that He is my Guru who is the God incarnate from the beginning to the end’ (Guru Gobind Singh in chaupai).

### **The importance of Guru in Sikhism**

The importance of Guru in Sikhism is mentioned in Holy Scripture of Sikhism, Guru Granth Sahib:

- ਗੁਰ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ॥ ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ॥--Guru is the bestower of holy Name, the Guru is the house of snow and the Guru is lamp (light) of three worlds. The Guru possesses the eternal wealth of holy Name. Nanak says, by putting faith in Him, desired peace is obtained (GGGS, p, 137).
- ਗੁਰ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਨਹਾਰੁ॥ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰੁ॥ --The Guru is place of the pilgrimage. Guru the Elysian Tree and Guru the fulfiller of desires. Guru, the Giver, grants God’s Name by which the whole world is saved (GGGS, p, 52).
- ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥ ਏਤੇ ਚਾਨਣ ਹੋਇਆਂ ਗੁਰੁ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥--If hundred moons arise and thousand suns appear, with all this illumination, without the Guru, there would be pitch darkness (GGGS, p. 463).
- ਮਨ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੁ ਗਿਆਨ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ॥ ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰ ਫਿਰ ਉਝੜਿ ਪਾਇ॥--

-The mind is elephant and the Guru, the elephant-diver, enlightenment is the goad. Withersoever, the Guru drives, thither goes the mind. Nanak says, elephant without a goad, again and again strays into the wilderness (GGS, p,516).

- ਜਿਸੁ ਮਿਲਿਆ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ। ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ।।--he by meeting whom , the mind receives joy is called the True Guru. Mind's double mindedness departs and the supreme celestial status is obtained (GGS, p, 168).

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In the Sikh scriptures the terms Guru and God have been used identically and interchangeably, "ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ।।--*Gur Parmesar eko jaan*--Deem thou the Guru and God as One" (GGS' p 864). The essential thing to be born in mind is that God or His divine Light (Spiritual knowledge--*Adhiatic-Giaan*) alone was the highest and most perfect Guru. Perfection in the case of others was to be taken only in the limited and relative sense. He, sometimes, speaks through Prophets and seers and they become Gurus because they reveal God's light. They are His best manifestations as could ever be conceived in human terms. It is only in this sense that they can be identified with God. But they are not to be confused with God whose purpose they sometimes are destined to fulfill. Guru Nanak says: 'ਤਤ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ।। ਅਪ੍ਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ'।। i.e. 'The light of the pure Lord, the essence of everything, is pervading all. In I and He there is no difference. He is the Infinite, Transcendental Lord, the Supreme God and Him Nanak has obtained as his Guru. There is a Sakhī also that Guru Nanak had enlightenment at Sultanpur before he set out on his mission, which indicates that God appointed him as the Guru, and it was, God's revelation (Bani / Shabad) that became Guru Nanak's Word or his teachings and form foundation of Sikhism. Thus God's Word and Nanak's Word are all identical terms meaning the same thing, affirming that God, the true was speaking through Guru Nanak. Guru Nanak himself affirms it in his own words, "ਹਉ ਢਾਢੀ ਵੇਕਾਰ ਕਾਰੇ ਲਾਇਆ।। ਰਾਤਿ ਦਿਹ ਕੈ ਗੁਰੁ ਪੁਰਹੁ ਫਰਮਾਇਆ।। ਢਾਢੀ ਸਚੇ ਮਹਿਲ ਖਸਮਿ ਬੁਲਾਇਆ।। ਸਚੀ ਸਿਫਤਿ ਸਾਲਹ ਕਪੜਾ ਪਾਇਆ।।--"I was an out of work minstrel, God gave me employment. God gave me the order, 'Sing day and night'. God summoned the minstrel to His court and bestowed on me the robe of honouring Him and singing His praises" (GGS M1, p.150) . He further says in Rag Tilang, 'ਜੈਸੀ ਮੈਂ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ"।। i.e. 'As the Divine word of the Master comes to me so I make it known to thee O, Lalo' (GGS, p.722). He also says: 'ਤਾ ਮੈ ਕਹਿਆ ਕਹਣ ਜਾ ਤੁਝੈ ਕਹਾਇਆ।। i.e. 'I speak only when you, O God, inspire me to speak' (GGS, p.566). Again, 'ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ'।। i.e. 'By myself, I know not how to speak. I say what He commands me to say' (GGS, p.763).

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i.e. “I am but slave of God and I have come to witness the wonders of His creation, but whosoever regards me as Lord shall be damned and destroyed (Bachittar Natak).

The Sikh scriptures ‘therefore’ rightly speak of God as the only absolutely true Guru: ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੁ ਸਮਝਿਉ ਹਮਾਰਾ॥ i.e. ‘Know, that He is my Guru who is the God incarnate from the beginning to the end’ (Guru Gobind Singh in chaupai).

### **Concept of Shabad\* (hymn / Divine Word / Bani) as Guru in Sikhism**

In Sikhism *Shabad*-ਸ਼ਬਦ (Divine Word) has been acknowledged as the manifest form of God / Guru. This means the Divine Knowledge (*adhiatmic Gyan*), obtained by the Gurus after merging their Souls with God, compiled in the Guru Granth Sahib is the *Shabad-Guru*. In other words Gurbani itself is Guru and is immortal. In this context, when a group yogis asked Guru Nanak to name his Guru, he replied “ਸਬਦ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨ ਚੇਲਾ-*Shabad Guru surat dhun chela*” i.e., “*Shabad* (The holy word) is the Guru, consciousness and intention atuned to it is the disciple” (GGS, Ramkali, Siddh Goshat, p.943). Thereafter, all the Gurus of the House of Nanak taught the same principle i.e., “*Shabad* (hymn / Bani) is the Guru. Guru Amar Dass said, “Praise be to the Bani (word) of the Formless, Whom none can equal”-ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ (GGS, p.515). Guru Ram Dass says, “ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥ ਗੁਰਬਾਣੀ ਕਹੇ ਸੇਵਕ ਜਨ ਮਾਨੇ ਪ੍ਰਤਖ ਗੁਰੁ ਨਿਸਤਾਰੇ-*Bani Guru, Guru hai Bani which Bani amrit saray, Gurbani kahay sewak jan manay partakh Guru nistaray*” i.e., “Bani is the Guru and Guru is the Bani, all ambrosia is contained in the Bani. If the devotee obeys what Bani teaches us, the Guru confers His grace on him”(GGS, p. 982). Guru Arjan Dev says, “Bani has come from God, it effaces all worries and anxieties”-“ਧੁਰ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ (GGS, M5, p.628) He further adds, “ਪੋਥੀ ਪ੍ਰਮੇਸਰ ਕਾ ਥਾਨ-*Pothi Parmeshar ka than*” i.e., “The book is the Abode of God” (GGS, M5, p.1226). Guru Gobind Singh before merging into the Divine, formally bestowed the Guruship on Granth Sahib, “*Guru maanio Granth*” and thereafter Guru-bani became the Guru for all times, replacing the personal Guruship.

### **Sound (naad) and letters (Akhar / Varnas) in Sikhism**

In the theology of Sikhism *Sabad* i.e; Divine Word / hymn, Bani and Gurbani are synonymous. *Sabad* (word) is revealed/ transmitted in the form of sound (ਨਾਦਿ-*Naad*- ਧਵਨੀ-*Dhawani*--*sound*), which is heard and is called ਧਵਨੀਆਤਮਿਕ-*Dhawaniatmic*. It is transmuted and exhibited in alphabetic (ਵਰਨਾਤਮਿਕ-*Varnatmic*) form, which is written and read and is made of letters (*Varnaas*). Sound (*naad*) is of two types: *Anhad-naad* and *Anaahd naad*. *Anhad naad* is produced by striking an object or by touch or by blowing air, while the *Anaahd naad*--The Celestial music (*anaahad-naad*) is heard in the higher state of spiritual consciousness.

### **Importance of letters and speech according to Gurbani / Sikhism**

Entire development of this world is dependent upon letters, which make words / *Sabad*. Gurbani says, “ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ” (GGS, p.117)॥ Animals can produce sound but do not have any words and thereby any language, therefore they have not been able to progress beyond their animal level jobs. The importance of letters has been stated in Guru Granth Sahib by Guru Nanak Dev in *Patti Likhi*, by Guru Amardass in *Bavan Akhri*, by Guru Arjan Dev in *Bawan Akhri*

and also by Bhagat Kabir in *Bawan Akhri*. In these letters lies the name of the Supreme Eternal Reality, spiritual knowledge-God in the form of *Guru Sabad*.

We have five sense organs, but most important out of them is our tongue. We can progress without eyes, ears, smell and sensation in skin but not without the tongue, dumb person in the world has never secured any social position or status so far. Relationship develops through speech and not through seeing only. The entire relationship in this world is sustained by talking. If we develop our relationship with the 'word' only then we can connect the self with Supreme Eternal Reality (God), who is spread in all direction in the form of *Shabad*. Gurbani says, "ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਹਮਣਹ॥ ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ॥ ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥-i.e-The way of union with the lord is by the way of Divine knowledge but the Brahman's way is through Vedas. Khatri's way is the way of bravery, of the Shudras, the way is the service of others. If anyone realize this secret that the duty of all is One Lord's meditation. Nanak is a slave to one with such realization. In him is manifest the Immaculate Lord (GGS, p.469,1353).

### Importance of listening in Gurmat (Sikhism)

GGS, Jap ji Sahib Pauri 8-11

### Importance of obeying in Gurmat (Sikhism)

GGS, Jap ji Sahib Pauri 12-15

### Sant (Mystic) / Sadh in Sikhism

Gurbani defines a Sant in the following way:

- ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸ ਨ ਵਿਸਰੈ ਹਰਿਨਾਮਾ ਮਨਿ ਮੰਤੁ॥ ਧੰਨੁ ਸਿ ਸੋਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ॥--*Jinna saas giraas na visrai harnaamaa man mant. Dhan se se-ee Nanka pooran so-ee sant*, i.e; Who with every breath and morsel of theirs, do not forget God's Name and within whose mind is this spell, Nanak says, the alone are the blessed and they alone are perfect saints. (GGS, p.319).
- ਸੋਈ ਸੰਤ ਜਿ ਭਾਵੈ ਰਾਮ॥ ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ--*Soee sant je bhavai raam. Sant gobind kai ekai kaam*-i.e-He alone is a saint, who is pleasing to the Lord. The saint and the Lord are engaged in the same task (GGS,p.867).
- ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ॥ ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੇ ਸਭ ਧਰਮ-- In the sight of the holy men the lord is seen in everything. In the heart of holy men, there is all and complete faith (GGS,p.294).
- ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ ਪਾਵੈ॥ *Sant kaa maarag dharma kee paoree ko wadbhaagee paa-ay* i.e, The way of the saints is the ladder of righteousness. A rare fortunate one attains it (GGS, p.622)
- ਸੰਤ ਸੰਗਿ ਅੰਤਰਿ ਪੁਭੁ ਡੀਠਾ॥ ਨਾਮੁ ਪੁਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ॥--*Sant sang antar prabh deethaa. Naam prabhoo ka laaga meetha* . Lord's Name has become sweet to me (GGS, p. 293).
- ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ॥ Spotless is his repute and sweet is his speech in whose mind sole Name is lodged. Suffering, maladies, dread and illusion depart from him. He shall be called a saint and his deeds shall be pure. The Highest of all shall be his reputation. Nanak



says, because of these virtues, this text is called the Hymn of Peace. (Sukhmani Astpadi 24, GGS, p. 296).

The Sikh Gurus have also used the words *Gurmukh*, *Brahm Giani* and *Panch* for *Sant*. Qualifications and traits of a Sant can be viewed in the 7<sup>th</sup> Ashtpadi of Sukhmani Sahib. It also talks about Saadh (Saadhu), *Thakur ka Sevak*, *Brahm-Gyani* and many more formats of Gur-Sikhs who live the life of true Sikhs. On the contrary there is a description of those who criticize the true Sants and Gurmukhs.

### Sikh Mysticism

Mysticism has been defined as the doctrines and beliefs of mystics which when observed lead to communion with God. It is an extra-sensory experience of man. As per *Gurbani* the ethical qualities (social and moral conduct) play great part in the spiritual uplift. They wash away all the dirt gathered on the physical and mental planes and tend to make the body pure. This purity is a pre-requisite for spiritual awakening. It brings self-realization.

Guru Nanak believed in the certitude of some means of arriving at the 'Ultimate Reality'. He was opposed to all kinds of sacraments therefore the sacramental mysticism of Vedas did not fall in with his line of thought. He laid emphasis on the inner significance of ritual or a symbol, which he described in terms of love. Guru Nanak says, "Infinite love is the language of God *ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ- Bhakhia Bhao apaar*" (GGS, p.2). Guru Gobind Singh says, ਜਤਰ ਤਤਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ-- "*Jattar tartar disa visa hoay phaileo anurag*" i.e., "He is spread over all places and in all directions in the form of love" (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨਿਉ- "*Pooran prem parteet sajai, brat gor marhi (ਮਤੀ) mut (ਮਟ) bhool na manio*" i.e., "God is perceived, totally through love" (33 savaiye, Patshahi 10). ਸਾਚੁ ਕਹੂੰ ਸੁਣ ਲੇਹੋ ਸਭੇ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ- "*Saach kahoon sun leho sabhay jin prem keo tin hee Prabh paaio*" (Guru Gobind Singh).

Sikhism mysticism is not otherwardly but teaches that the presence of God, the Timeless Being (*Akaal Purkh*) is to be "discovered" within each human spirit. All forms (*Sarguna*) are informed by the formless (*Nirguna*). One should foster an "exuberant love for the Lord". To love God love His creation. Sikh mysticism is neither ritualistic performances (Vedas) nor outwardly acts of show (Vaisnava Bhagti / Bhagwad Gita) but teaches that the presence of God, the Timeless Being (*Akaal Purkh*) is to be "discovered" within each human spirit. Mysticism in Sikhism is a combination of love and discriminative knowledge-(ਬਿਬੇਕ ਬੁੱਧੀ). The mystical love is identical with devotion. The Soul bride is whole-heartedly devoted towards the Lord. The fear of the Lord makes her devotion stronger and her love brighter. There can be no love and devotion without fear of the Lord. According to the holy Sikh Scripture, Guru Granth Sahib, there is no devotion (Bhagti) without fear--ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ (GGS, p, 911). It is not fear in the ordinary sense, it is indescribable awe of the Almighty, ਨਿਰਮਲ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ (GGS, Suhi M4, p.773). The fear of the Lord occupies the mind. This indescribable fear (awe) brings us under the discipline of the preceptor. The life of love and devotion begins, "ਭੈ ਭਾਇ ਭਗਤੀ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ॥ (GGS, Gujri M1, p.505). This phase of mysticism is known as mysticism of love. God is love and reciprocates our love with open arms. In this case Godhead becomes intensely personal like a human beloved. The word of Guru Nanak is characterized by exuberance of love for the Lord. The Lord is lovable and kind. Though the Lord of Guru is Nirguna or unmanifested, the love is manifested in several ways:

Sikhism is a discipline which when observed completely, leads to the union with the

‘Supreme Eternal Reality’ i.e, ‘God’.

### **Basic difference between the spiritual experience in Sikhism and Hinduism**

Guru Nanak says, “He (God) is all love rest he is ineffable”, ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਣੀ॥ ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲ ਨ ਜਾਣੀ॥ ਗੁਣ ਗੁਝ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤ ਨ ਪਾਵਹੇ॥—*Mil sakheea puchhah kah kant neesaanee. Ras prem bharee kachh bol na jaanee.. Gun goor gupat apaar karte nigam ant na paavahe* i.e; “My mates meet me and ask about the distinctive signs of my spouse. I was filled so much with the elixir of his love, that I could not say anything. The attributes of the creator are profound, mysterious and boundless (GGS, p.459). Gurbani says, “ਭਾਖਿਆ ਭਾਉ ਅਪਾਰ—*Bhakhia Bhao apaar*”—i.e; Infinite love is the language of God (GGS, p.2). Guru Gobind Singh says, ਜਤਰ ਤਤਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ—“*Jattar tartar disa visa hoay phaileo anurag*” i.e, “He is spread over all places and in all directions in the form of love” (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨਿਉ—“*Pooran prem parteet sajai, brat gor marhi (ਮਤੀ) mut (ਮਟ) bhool na manio*” i.e, “God is perceived, totally through love” (33 savaiye, Patshahi 10).

In earlier eastern religious systems like Vasnavism and Vedanta now popularly called Hinduism, God has been defined as, ਸਤਿ ਚਿਤ ਆਨੰਦ—‘*Sat- Chit- Ananda-*’ (truth-conscience-bliss). This is far from being a dynamic concept. They give blessedness and ineffability as the nature of their spiritual experience. They nowhere mention ‘Love’ as the characteristic of that experience. Hence the religious system laid down by the Gurus is radically different from the earlier Indian systems.

### **Difference between the mysticism of Sikh Dharma (Sikhism) and Sanatan Dharma (Brahmanism / Hinduism):**

All the six systems of Hinduism (*Khat Darshan*) aim at self realization. Only the ‘*Atma*’ is perceived. It is basically soul mysticism. ---The follower says, ‘*Tattvamasi*’ (Thou art that) and again ‘*Aham Brahmasmi*’: meaning, “I am Brama”. --God consciousness and God mysticism is beyond the reach of all the six Hindu systems. If the man himself is God, then there is no need to make efforts for His realization. The Gurus have emphatically denounced the theory of *Avtaarhood*. For it gives man and God equal status and is pantheistic. In fact, the merger of the living mystic in God, and thereby the loss of his identity, would be a virtual denial of Sikhism being monotheistic. Most of Guru Granth Sahib is in the form of humble and devotional prayers to God by the Gurus. Had they been merged in God, and become identical with Him, the question of any prayer to God does not arise, because prayer is always between the two, the devotee and God.

In Sikhism self-realization is only a first and essential step towards mysticism. It is the first stage of God mysticism and the soul progresses and ascends to achieve God consciousness and God’s Eternal Presence. The journey ends only in ultimate union / link with God, “ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹਿ ਪਾਈ॥ ਉਹਾ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ॥੧॥ ਰਹਾਉ॥ ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਸਾਹੀ॥ ਦੋਮ ਨ ਸੋਮ ਏਕ ਸੋ ਆਹੀ (GGS, p. 345).

### **Saakat (ਸਾਕਤ / ਸਾਕਤੁ) in Gurmat**

A follower of *Sakta* sect of Hinduism is called a *Saakat*. They are worshippers of *Devi (Shakti)*. The *Saktas* worship ten goddesses in which *Durga / Kali* is supreme, but in *Gurmat* (Sikhism) an irreligious person, who does not remember the Supreme Eternal Reality (God) and has love for material things i.e, a mammon worshipper (materialistic person, who worships the

power of wealth) is called a *Saakat*:

- ਸਾਕਤ ਕਉ ਦਿਨੁ ਰੈਨਿ ਅੰਧਾਰੀ ਮੋਹਿ ਫਾਥੇ ਮਾਇਆ ਜਾਲ।।--Dark are the days and nights of the worshippers of power / wealth . They are caught in the snare of the love of wealth (GGS, p.1335).
- ਜੇ ਸਉ ਲੋਚਿ ਲੋਚਿ ਖਵਾਇਆ।। ਸਾਕਤ ਹਰਿ ਹਰਿ ਚੀਤਿ ਨ ਆਇਆ।।--Though the mammon worshipper be fed with hundred of yearnings and longings, even then he does not remember the Lord Master (GGS, p.1136).
- ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ।। ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ।।-i.e, The man attached to mammon is thoroughly blind and deaf. He does not listen the Name and makes great uproar and tumult (GGS, p.313).
- “ਸਾਕਤ ਹਰਿਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੈ।।--*Sakat har ras saad na jaaniaa tin antar haume kanda hai* i.e,The mammon worshippers have not tasted God’s elixir, within them is stuck the thorn of pride. (Sohila) (GGS, p.13).
- ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਇ।।--The mammon worshipper does not like the truth. Falsehood is the foundation of the false (GGS, p.22).
- ਸਾਕਤ ਨਰ ਹੋਛੀ ਮਤਿ ਮਧਿਮ ਜਿਨ ਹਰਿ ਹਰਿ ਸੇਵ ਨ ਕਰਾ।।--Shallow and low is the understanding of the egocentric persons. They serve not the Lord God (GGS, p799).
- ਸਾਕਤ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ।।--i.e, The mammon worshipper does not obtain Lord’s love. Through the True Guru, Lord’s love is attained (GGS, p.597).
- ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੇ ਲਸਨ ਕੀ ਖਾਨਿ।। ਕੋਨੇ ਬੈਠੇ ਖਾਈਐ ਪਰਗਟ ਹੋਇ ਨਿਦਾਨ···Kabir says materialistic person is foul like the bite of a garlic, which even if you eat sitting in a corner, becomes manifest in the end (GGS, p.1365).
- ਉਲਟੀ ਰੇ ਮਨ ਉਲਟੀ ਰੇ।। ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਰੇ···O my mind turn away, turn away from the mammon worshipper . False is the love of the false. (GGS, p.535).
- ਸੋਗ ਹਰਖ ਮਹਿ ਦੇਹ ਬਿਰਧਾਨੀ।। ਸਾਕਤ ਇਵ ਹੀ ਕਰਤ ਬਿਹਾਨੀ।।-i.e-In weal and woe, the body is turned old. Thus doing, the life of the mammon worshipper is passing away (GGS, p.888).
- ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗ।। ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ।।--Kabir says donot mix with the mammon worshippers and run away from them. If you touch a black vessel, then some blot must attach you (GGS, p. 1371).

### Priest in Sikhism

There is no ordained priestly class in Sikhism, but for the benefit of *Sangat* usually a paid devout *Amritdhari* Sikh is employed to read the scriptures, perform religious service and help in *Langar*. He is designated as Granthi. Unlike Christianity (Pastor), Islam (*Mullah-ਮੁੱਲਾ*) and Hinduism (*Pujari-ਪੁਜਾਰੀ*), Sikhism does not invest the Granthi with any particular social or religious status, but he commands a great respect in the society and is addressed as *Bhai jee-ਭਾਈ ਜੀ*, which in Punjabi literally means brother. Any initiated Sikh, male or female can perform religious service in a Gurdwara. In Sikhism there are neither hereditary priests nor monks and it does not enforce the vow of celibacy.

### Charn and Charn Kamal in Gurbani (Sikhism)

The word Charn and *Charn Kamal* in Gurbani have been used as metaphors / similies for Shabad / Word / Teaching of Guru (God). In Punjabi *charn* literally mean feet and *kamal* means lotus, therefore *charn kamal* jointly literally means lotus feet, but theosophically in Gurbani it means *Gur Shabad / Guru's word / Guru's teachings / Guru's principle* i.e; a fundamental truth, law, doctrine or motivating force/ a rule of conduct, especially of right conduct. Shabad is Guru in Sikhism, which has no hands or feet. Gurbani emphatically says, "*Roop na rekh na rang kichh, treh gunn tay prabh bhin, tisay bhuja-ay Nnaka, jis hovay so parsan*" (Jaaap Sahib).

The words, *Charn* and *Charn kamal* have been used in Guru Granth Sahib at a number of places:

- ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੇ ਨਾਨਕ ਬਾਂਧਿਓ ਪਾਲ...By enshrining Lord's teaching in his heart, Nanak has tied the holy word of the True Guru to his sash (GGS, p.680)
- ਗੁਰ ਕੈ ਚਰਣ ਰਿਦੈ ਲੈ ਧਾਰਉ।। ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ।।--Enshrine thou Guru's teachings in thy mind. Ever make obeisance unto the Guru, the Supreme Lord (GGS, p.864).
- ਹਰਿ ਚਰਣ ਰਿਧੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ।।--Enshrine thou the Lord's teachings in thy mind and thine sins shall be annulled (GGS, p.491).
- ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ।।- *jan ke charn vasah meray heearay sang puneeta dehee* i.e; The Lord's teachings abide within my heart with them my body is rendered pure (GGS, p.680).
- ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਰਸ ਚਾਖੇ।।--*Charn kamal basay rid antar amrit har ras chaakhay*-i.e; By imbibing the Lord's teaching in mind one tastes the sweetness of God's elixir (GGS,p.616).
- ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੇ।। ਪੂਰੇ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ।। *Hirahai charn kamal prabh dharay. Pooray satgur mil nistaray* i.e; Within my mind I have logged the Lord's teachings. By contact with the Perfect True Guru, I have been emancipated (GGS, p.193).
- ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਧਾਰੀ।। ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ।। i.e; Guru's teachings I have embedded in my mind and heart. I tender my mind, body and wealth to the Guru, the

prop of my very life (GGS, p193).

In the Sikh architecture at Gurdwara Darbar Sahib (Golden Temple), the World Seat of Sikhism in Amritsar, inverted lotus over the domes of the building depicts the ignorant human mind. As the lotus blooms with sun light after sun rise similarly the ignorant mind gets enlightened with the Divine Light of The Shabad, and blooms with spiritual wisdom. Guru Granth Sahib, the Shabad Guru, lies in the central hall directly under the big central dome, which has an inverted lotus upon it.

- ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ॥--*Ultio kamal brahm beechaar*.-meaning--The inverted lotus (ignorant mind) has turned upwards (has become enlightened) by Lord's meditation (GGS, p. 153).
- ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸਾ॥ ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸਾ॥ ਗੁਰ ਮਿਲਿ ਦੇਉ ਏਕ ਸਮ ਧਰੈ॥ਉਚਧ ਪੰਕ ਲੈ ਸੂਧਾ ਕਰੈ (GGS, p.344)···On Wednesday man should enlighten his understanding. So that the Lord may acquire dwelling in his heart lotus. On meeting the Guru, he should consider both the weal and woe alike. He ought to handle and set right the inverted lotus of his heart.

### Charn Pahul

Before the introduction of *Khanday Batay Dee Pahul (Amrit-paan)* in Sikhism by the tenth Master, Guru Gobind Singh in 1699 AD, the devotees used to come to Guru Darbar voluntarily bowed their head before the Guru and vowed to lead the life according to Gurmat (Guru's word/ teachings / Bani and not any body else). This was known as *Charn Pahul*, “ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਰਸ ਚਾਖੇ॥--*Charn kamal basay rid antar amrit har ras chaakhay*- i.e; By imbibing the Lord's teaching in mind one tastes the sweetness of elixir of immortality” (GGS,p.616).

The Vedantins make wrong exposition of *Charn Pahul* as the water obtained by washing the feet of the Guru or touched by great toe of his foot and given to the followers for drinking, which was the practice then prevalent in Brahmanism (Hinduism) and discarded by the Sikh Gurus. Sikhism forcefully rejects all such ritual practices of Brahmanism (Hinduism).

### \**Pahul* (ਪਾਹੁਲ) in Sikhism

According to encyclopaedia of Sikhism (Mahan Kosh, p, 759) by Bhai Kahn Singh Nabha, *Pahul*, means temper (*Paan*-ਪਾਣ), which is given to mild iron to turn it into hard steel. Mild iron can be bent easily but after temper when it turns into steel, it will break but cannot be bent. Sikh initiation is called *Amrit-paan*, which turns an ordinary person's mind firm like steel, which can break but cannot be bent. Therefore *Amritpaan* literally means tempering the mind of the initiate with the elixir of immortality.

\*ਪਾਹੁਲ: ਪਾਣ ਚੜਾਉਣ ਵਾਲੇ ਗੁਰਮੰਤ੍ਰ ਨਾਲ ਤਿਆਰ ਕੀਤਾ ਜਲ॥

### Amrit in Sikhism

According to the holy Sikh Scripture, Guru Granth Sahib:

- ਅੰਮ੍ਰਿਤ ਏਕੋ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ॥--Nanak says, word, the Name (Naam) alone is the elixir of immortality and it is obtained by guidance of the Guru” (GGS, p.644)
- ਅੰਮ੍ਰਿਤ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਿਣਾ ਕਛੁ ਨ ਜਾਇ...The holy Name is the true elixir of immortality beyond description (GGS, p, 33).
- ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ...God’s Name is the elixir of immortality by drinking which thirst goes (GGS, p, 1283).
- ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ...O, brothers the elixir of immortality is the treasure of God’s Name. Get together and quaff it (GGS, p 318).

*Mrit* in Punjabi means dead and *A-mrit* means immortal. *Amrit* literally means elixir of immortality. Amrit is that substance the intake of which is supposed to make man immortal. Since the physical frame of the human body is mortal, there is nothing in the world which can make the mortal frame immortal. Immortality cannot therefore, mean perpetuation of the physical body of the individual. In Sikhism by immortality is meant merging man’s Soul (Atma) with the Supreme Soul i.e God—*Parmatma*, while being alive and thereby discarding the fear of physical death.

#### Amrit gives life to the dying / dead in Sikhism

- ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖ ਚੋਇਆ ਮੇਰੀ ਜਿੰਦੜੀਏ॥ ਫਿਰਿ ਮਰਦਾ ਬਹੁੜਿ ਜੀਵਾਇਆ ਰਾਮ॥--The Guru has poured the elixir of immortality into my mouth. O myself, and then my dying self came to life again (GGS, p, 539).
- ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛਰਤ ਆਨਿ ਮਿਲਾਇਆ॥ ਪਸੁ ਪਰੇਤ ਮੁਗਧ ਭਏ ਸੁੰਤੇ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਗਾਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਦੇਖ ਵਡਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥--In the dead body the Guru infuses breath and he unites the separated ones. When the Guru hymns the praise of the Lord’s Name with his mouth, even the beasts, goblins and fools become attentive listeners. Behold the greatness of the Perfect Guru. His worth can not be expressed (GGS, p,614).
- ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਹਰਿ ਹਰਿ ਹਮ ਮੁਏ ਜੀਵੇ ਹਰਿ ਜਪਿਭਾ॥--The Great True Guru has implanted the Lord God’s Name within me. By contemplating the Lord, I the dead one, have sprung to life (GGS, p, 1337).

Sikh initiation is called *Amrit-paan*, which brings total transformation of man from a secular being to gradual progress and ultimate transformation into a divine man. There is spiritual, moral, social and cultural transformation of the whole being of a person who accepts this baptism and thereafter follows the Sikh religious code of conduct. Amrit is prepared by five devout initiated Sikhs by reciting five *Banis*: Jap ji Sahib, Jaap Sahib, Tavparsad Swayay, Chaupai-From *Hamri karo haath de rachha-to---Dushat dokh te leho bachaaee* and Anand Sahib, while each one of them turn by turn keeps stirring the water containing sugar flakes in the

steel communion bowl with Khanda, while seated in Bir Aasan. The hymns of Gurbani turn the elixir into *Amrit*.

Amrit was introduced into Sikhism by Guru Gobind Singh on the Vaisakhi day 1699, at Anandpur Sahib in Punjab, in the Indian subcontinent when he formally consecrated it on this day and created Khalsa.

### *Amrit Vela*

Just before sunrise, the last phase of night is called Amritvela in Sikh religious terms. During this period of time the atmosphere is serene and free from noise and mind can concentrate easily. The Sikh principle is to get up at this time, take a bath and recite Gurbani before assuming daily routine of work. Gurbani says:

- ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ... In the early hours of morning repeat His True Name and reflect on His greatness (GGS, Japuji Sahib).
- ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ।। ਕਾਰੁ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ।।--Rise early in the morning, contemplate on the Name and night and day meditate on the Lord. Nanak says, thereby no anxiety shall befall thee and malady shall vanish (GGS, p, 255).
- ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਝੈ ਕਾ ਬੀਜਿਆ।। ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ।।--Of this God's wealth, sown in the appropriate sowing season of the ambrosial hour, the Lord's devotees eat and expend without exhaustion (GGS, p, 734).
- ਪ੍ਰਾਤਹਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ।। ਈਤ ਉਤ ਕੀ ਓਟ ਸਵਾਰੀ।। ਸਦਾ ਸਦਾ ਜਪੀਐ ਹਰਿ ਨਾਮ।। ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ।।--I utter God's Name in the early morning, thereby I have made a shelter for myself both here and hereafter. Ever and ever contemplate the Lord's Name, that thy mind's desires may be fulfilled (GGS, p, 743).
- ਉਠ ਇਸਨਾਨੁ ਕਰੋ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ।।--Rise thou early in the morning and take bath. Before going to bed supplicate before God (GGS, p1185).
- ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ।। ਜੇ ਤੈ ਰਬ ਵੀਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ।।--Farid, if you don't rise in the closing hours of the night, you are dead even while alive. But, although you have forgotten the Lord, even then the Lord has not forgotten you (GGS, p, 1383).
- ਪਹਿਲੈ ਪਹਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ।। ਜੇ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ।।--The prayer done in the first part of the night is like a flower, while prayer during the last hour in the night yields fruit as well. They who remain awake, obtain gift from the Lord (GGS, p 1384).
- ਕੁਰਬਾਨਣੀ ਤਿਨਾ ਗੁਰਸਿਖਾਂ ਪਿਛਲ ਰਾਤੀ ਉਠਿ ਬਹੰਦੇ।। ਕੁਰਬਾਨੀ ਤਿਨੁ ਗੁਰ ਸਿਖਾਂ ਅੰਮ੍ਰਿਤੁ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ।।--I am sacrifice unto those Sikhs who rise from their sleep during later part of the night. I am sacrifice to those Sikhs who go to the nearest reservoir and bathe during the ambrosial hours everyday. (Bhai Gurdas Var12).
- ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਨਾਵਣਾ ਗੁਰੁਖਿ ਜਪੁ ਗੁਰ ਮੰਤੁ ਜਪਾਇਆ।।--Inspiring the Gurmukhs to rise during

ambrosial hours, he advised them to recite the blessed incantation of the Guru (Var Bhai Gurdas 26)

- ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨੁਵੰਦਾ... A Gursikh gets up in the ambrosial hours and takes a bath in the nearby water reservoir (Var Bhai Gurdas 40).

### The Yugas and Kalyug-(ਕਲਯੁਗ) according to Gurmat

According to the Valmiki Ramayan and the Purans the time has been divided into *Satyug, Treta, Duapar* and *Kalyug* and it is their belief that these four yugas have a natural cycle that remains in effect and determines the age of the people, their height and temperament, which keep changing under their influence, but Gurmat does not subscribe to this view. According to Gurmat the behavior of people makes a period of time as Satyug or Kalyug etc:

- ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥ ਕੂੜ ਅਮਾਵਸ ਸਚ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥ ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥ --The dark-age is the scalpel the kings are butchers and righteousness has taken wings and flown. In this no-moon night of falsehood, the moon of truth is not seen to rise anywhere. In my search, I have become bewildered. In darkness, I find no path. In pride, mortal bewails in pain. Says Nanak by what means can the mortal be delivered? (GGS, p,145).
- ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ॥ ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤੁ ਕਉ ਸੂਤਾ॥ ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ॥ ਆਵਤ ਕੇ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ॥ ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਆਪਨੋ ਨਹੀ ਭਾਇਆ॥ ਮੀਠੇ ਕਉ ਕੌੜਾ ਕਹੈ, ਕੜੂਏ ਕਉ ਮੀਠਾ॥ ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ॥ ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰ ਨਹੀ ਦੀਸੈ॥ ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ॥ --To the counterfeit he calls the genuine and the worth of genuine, he does not know. The blind man goes by the name of a judge. Such is the marvel of this dark Age. Those fast asleep are called wide awake and the awake are called asleep. The living are called dead and over the dead no one weeps. He, who is coming, is said to be going and one who who is going is said to be coming. Man calls another's property as his own, his own he does not like. What is sweet he calls bitter and the bitter, he calls sweet. One imbued with Lord's love he slanders. Such is, what I have seen in the Dark Age. He serves the hand made (wealth) but the master but the Master (God) he sees not. (GGS, p 229).
- ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ॥ ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ॥ ਗੁਰੁ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ॥ ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ॥ ਜੇ ਸਉ ਵਰਿਆ ਜੀਵਣ ਖਾਣੁ॥ ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ॥ ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ॥ --The hermit like Narad dance under the influence of Dar-age. Where can men of continence and truth place their feet? Nanak is a sacrifice unto the Lord's Name. Blind is the world, the Lord is to be realized. The disciple rather, feed on his Master and for the love of bread comes to live with him. If a man were to live and eat for hundreds of years, that day alone would be acceptable, when he realizes the Lord. Only by seeing a suffering person, no body takes pity. There is no one, who



receives not or bribes not. The king administers justice only if his palm is greased. By invoking God, none is moved (GGS, p 349).

- ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ॥ ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ॥ ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ॥ ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ॥ ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਜਤੇ ਤਿਨਿ ਲੋਅ॥ ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ॥ ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ॥ ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ॥ ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ ਅਭਿਆਸੁ॥ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕੁ ਦਾਸ॥--No, no this is not the time, when people can know the way to Yog and truth. The world's places of worship are polluted. In this way, the world is being drowned. In the Dark Age, the Lord's Name is the most sublime. A hypocrite closes his eyes and holds his nose to deceive the world. Holding his nose with thumb and two fingers, he proclaims, "I am seeing the three worlds". But he does not see anything ehnd him. Strange is this lotus posture. The Khattris have abjured their true faith and taken to the foreign language. The whole world has assumed the same caste (given to evil way) and the order of righteousness has lapsed. The Hindus study eighteen Purans, compiled and composed by the scholars and contemplate on the Vedas. Without the Name, there can be no emancipation, says Nanak, the Lord's slave (GGS, p, 662).
- ਸੋਈ ਚੰਦ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ॥ ਸਾ ਧਰਤੀ ਸੋ ਪਵਣੁ ਝੁਲਾਰੇ ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ॥ ਕਿਤੈ ਦੇਸਿ ਨ ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾਂ॥ ਦਾਤਾ ਦਾਨ ਕਰੇ ਤਹ ਨਾਹੀ ਮਹਲ ਉਸਾਰਿ ਨ ਬੈਠਾ॥ ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਛੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ॥ ਜੇ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਈ॥--The same moon and the same stars rise and the same sun blazes the sky. The same is the earth and the same wind blows. The age, the Kal-yuga abides in the minds. How can another place be ascribed to it. Shed thy desire to remain alive. He who plays the tyrant is approved. Deem this to be surest sign of the Dark age. The dark age is not heard visiting any country or sitting at any shrine. It is not there, where the man of bounty practises charity, nor it is seated in the mansion, built by it. If any one practises truth, he is, frustrated. In the home of the patients there is no penitent. If any one utters the Lord's Name, gets a bad name. These are characteristics of the Dark age. (GGS, p, 902).

Chapter 6

**Sikh way of life**

The Sikh way of life known as Gurmat was demonstrated by the Sikh Gurus. They supervised the theoretical and practical aspects of Sikhism and guided their followers. Guru Ram Dass prescribed the daily routine of the Sikhs, which is enshrined in the holy book of Sikhism, 'Guru Granth Sahib' on page 305, while Guru Gobind Singh completed the form. The canon of Sikh faith also records it thus:

- ਗੁਰਸਿਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣੁ ਫਿਕੀ। ਤ੍ਰਿਖੀ ਖੰਡੇਧਾਰ ਹੈ ਉਹੁ ਵਾਲਹੁ ਨਿਕੀ। ਦੁਤੀਆ ਨਾਸਤਿ ਏਤੁ ਘਰਿ ਇਕਾ ਇਕੀ। ਸਭੈ ਸਿਕਾ ਪਰਹਰੇ ਸੁਖੁ ਇਕਤੁ ਸਿਖੀ॥--The path of the Gur-Sikh is very thin and narrow. It is like licking an insipid salb of stone which gives no taste. It is sharp like edge of the sword. Its path is narrow like a hair. Nthing can match with this discipleship from the past, present and even future. It is beyond time.in this difficult discipleship, one loses all duality and becomes one with the beloved Lord through love and devotion. One sheds all doubts and susspecions from the mind. One even forgets what, why, when and where of all the things. The desires to be engrossed in this discipleship (Sikhi) has all comforts and peace. This desire overpowers and overrides all other desires (Bhai Gurdas Var 9/2).
- ਇਤ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅਤੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ॥ ਤਿਆਗੇ ਮਨ ਕੀ ਮਤਤੀ ਵਿਸਾਨਰੇਂ ਦੂਜਾ ਭਾਉ ਜੀਉ॥-- O brother, thou who walkest on this path, do thou the work, the Guru bids thee to do. Abandon thou mind's intellect and give up the love of another. (GGS, p, 763).
- ਮਾਨ ਮੋਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ॥--To forsake pride, wordly love, myness and thyness, is a path on the edge of a double edged sword (GGS, Dev Gahandhari M 5, p, 534)
- ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥--They go by this road which is sharper than the two-edged sword and finer than a hair (GGS, p, 918).

***Shingar* / Disfiguring the body for decoration / make up in Sikhism (Gurmat)**

Fashion and physical decoration (*Shingar*) make up leading to sensual feeling in the mind of the onlookers is strictly prohibited in Sikhism, Gurmat condemns disfiguring the body by piercing and making tatooes. It approves only adoring oneself with good physical health and moral values:

- ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥--I may deck myself with truthfulness, contentment, compassion and righteousness (GGS, p, 812).
- ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਜਨਮਸਭੁ ਹਾਰਿ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਸੀਗਾਰ ਕਰਹਿ ਨਿਤ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥ ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ ਜਾਣੈ ਕਰਤਾਰੁ॥--The self-willed brides do not know, how to decorate themselves with the Name, so they depart after loosing their entire life. They who deck themselves with other than the Lord's meditation, are born and whorl in ignominy. They donot obtain honour in this world and how the Creator treats them hereafter, the hE alone knows (GGS, p,950).

- ਅਚਾਰਵੰਤ ਸਾਈ ਪਰਧਾਨੇ॥ ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ॥ ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ ਜੋ ਪਿਰਿ ਕੇ ਰੰਗ ਵਸਵਾਰੀ ਜੀਉ॥--She alone is of good conduct and most distinguished. All the decorations and wisdoms behave her. She is of high family and she is the queen who is adorned with the love of her Beloved. (GGS, p, 97).
- ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਇਹੁ ਸੀਗਾਰ ਬਣਾਇ ਰੀ॥--What the spouse says, obey that and this be thy make up (GGS, p, 400).

### Ethics of Sikhism

Ethics is the study of standards of conduct and moral judgment, in other words, moral philosophy. Maintenance of ethical standards and conduct is an integral part of Sikhism. The rules of conduct in Sikhism are very simple and salutary, which leave the followers work out their social consciousness themselves:

- “ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸ਼ਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ॥ ਫਿਰ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥ ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥ ਜਨੁ ਨਾਨਕ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥—*Gur satgur ka jo Sikh akhaa-ay so bhal-kay uth har Naam dhia-vay, Udham kar-ay bhal-kay parbhaati ishnaan karay Amritsar naha-vay, Updes Guru har har japu japay sab kilvikh paap dokh leh javay, Phir charay divas gurbani gavay behndiaan uthdiaan har naam dhiavay Jo seas giraas dhia-ay mera har har so Gur-Sikh Gur mane bha-vay Jis noon dyal hovey mera sooami tis Gur-Sikh Gur updes sunavay, Jan Nanak dhoor mangey tis Gur-Sikh kee jo aap japay avroh naam japaavai*—He who calls himself, Sikh of the Guru should rise early and meditate on God's Name. He should make efforts, take bath early in the morning and have ablution in the tank of Nectar (Gurbani). By contemplating Lord's Name under Guru's guidance, all his sins, misdeeds and accusations are wiped off. Afterwards, at sunrise, he sings Guru's hymns and whilst sitting or standing, he meditates on God's Name. A Gur-Sikh, who with every breath and morsel contemplates over my Lord God, he becomes pleasing to Guru's mind. He unto whom my Master becomes merciful, to that Gu-Sikh, the Guru imparts His teaching. Servant Nanak asks for the dust of the feet of that Gur-Sikh, who himself contemplates on God's Name and makes others contemplate thereon (GGS, p.305-6).
- “ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ॥—*Aap gavaa-ay sewa kar-ay taan kichh paa-ay maan*—If one effaces one's self-conceit and performs service, he, then obtains some honour. ” (ibid, p.474).
- “ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ॥ ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ॥—*Jalo aisee reet jit mein piara veesray, Nanak sai bhali pareet jit sahib seti pat rahay*” "Put away the custom that makes you forget the Loved One" (GGS, ML, p.590).
- ਸਾਚ ਕਹੈ ਸੁਣ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ॥—*Saach kahon sun leho sabay jin prem kio tin he prabh paio*—Every body listen carefully, I say nothing but truth, only those who practice love attain union with the eternal Lord (Guru Gobind Singh).
- Gurbani says, “ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥—*Sach oray sabh ko oper sach aachar* i.e,

Although truth is highest virtue, but higher still is truthful living” (GGS, p62).

- “ਜਿਤੁ ਸੇਵੀਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ॥ ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ॥—*Jit seviay sukh paiay so ahib sada samaliay, jit keeta paiay apna taan ghaal buri loon ghaaliay-ie;* ” Ever meditate on that Lord by serving whom peace is obtained. Why doest thou do such evil deeds by which thou shalt have to suffer? (GGS, *Asa M1*, p 474)
- “ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵੀਸਾਰਿ॥ ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੇ ਦਰਬਾਰਿ॥—*Farida jinni kameen nahin gun tay kamray veesar, mat sharminda sevee sain day darbar*—Farid, the deeds which do not bring you any merit, leave those deeds lest you be put to shame at the Lord’s Court” (ibid, p 1381).
- “ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥ *Vich dunia sev kamaai-ay taan durgeh baisan paaee-ai*—In this world perform Lord’s service. Then you will get seat at God’s Portal” (Ibid, p.26).
- ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥ *Aapan hathee aapnaa aapay he kaaj savareeai*—We should manage our affairs with our own hands (GGS, p474).
- ਸੇਵਾਕਰਤ ਹੋਏ ਨਿਹਕਾਮੀ ਤਿਸ ਕੋ ਹੋਤਿ ਪ੍ਰਾਪਤ ਸੁਆਮੀ॥—*Sewa kart ho-ay nihkaami tis ko hot praapat swami*”.—He who serves without desire for compensation attains the Lord (GGS, p.286)
- “ਸਚੁ ਵਰਤੁ ਸੰਤੋਖ ਤੀਰਥ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥—*Sach vart, santokh teerath, gian, dhiaan ishnaan, daya devta, khima jampaali, te maanas pardhaan*—They who make truth, their fasting, contentment their pilgrimage, enlightenment and meditation their ablution, compassion their deity and forgiveness their rosary, the most sublime are those persons” (Ibid, *Var Sarang, M1*, p 1245).
- “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥—*Ghaal kha-ay kichh hathon de, Nanak rah pachhanay se*—He who eats what he earns by his earnest labour and from his hand gives something in charity, Nanak says, he alone knows the true way of life” (Ibid, p.1245).
- “ਰੋਸ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ॥ ਹੋਇ ਨਿਮਾਣਾ ਜਗ ਰਹੇ ਨਾਨਕ ਨਦਰੀ ਪਾਰ॥—*Ros na kahoo sang karo aapan aap beechaar.Ho-ay nimana jag raho, Nanak nadrin paar*—Do not harbour grievance against any one, contemplate on thy own-self. Abide with humility in the world. Thus Nanak says, through the God, thou shall be delivered” (Ibid, *Gauri M5*, 259).
- ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥—It is not good to slander anyone. The thoughtless apostate alone do it (GGS, p755).
- “ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ॥*Mithat neevee Nanaka gun changiaeeaa tat.* – Nanak says, sweetness and humility is the essence of merits and virtues” (Ibid, p.470).
- “ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰ ਪੁੰਨਹੁ ਨੀਚ ਸਦਾਈਏ॥— *je loray changa apna, kar punho neech sda-iy*—If thou desirest thy good, O man perform virtuous deeds and be humble.” (Ibid, *Var Asa*, p 465).
- “ਨਾਨਕ ਸੋ ਪੁਭ ਸਿਮਰੀਐ ਤਿਸ ਦੇਹੀ ਕੋ ਪਾਲ॥—*Nanak so prabh simree-ay tis dehi ko paal*—Nanak says,, cherish thou body so that it contemplates over the Lord” (Ibid, *Rag Bihagra, M5*, p 554).

- “ਮਨ ਆਪਣੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ॥ ਪੇਖੇ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ॥—*Mann apnay to buraa mitanaa pekh-ay sagal sarishat saajna*—He who effaces malice from his heart, sees the whole world as his friend (Ibid, p 266).
- The Guru says that the food, clothes and transportation which cause pain to body and bring evil thought to mind should be avoided. There is no taboo regarding eatables, clothes and means of transportation according to Guru Nanak (Ibid, Sri Rag, pp.16-17):  
 “ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ॥— *Baabaa hor khaanaa khusee khuaa, Jit khaaday tan peerheeay mann meh chaleh vikaar. 1. rhaao.---*,  
 “ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ॥—*Baaba hor painan khusee khuar, Jitpaidhay tan peereey mann meh chaleh vikaar. 1., rahaao.*  
 “ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ॥—*Baabaa hor charhnaa khusee khuaar, Jit charchiay tan peerheeai mann meh chaleh vikaar ".1.----*(Ibid, p. 16,17)
- “ਜਿਤੁ ਪੀੜੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥ --  
 ਝੁਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥—*Jit peelay mat door ho-ay barl pavey vich aa-ay-----  
 Jhootha madh mool na peechee jey ka paar vasa-ay*—By drinking which intellect departs, madness enters the brain, man does not distinguish between mine and thine and is pushed away by the Master---Do not thou drink at all such false wine as far as you can” (Ibid, 554).
- “ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ॥—*Alp Ahaar Sulp See Nindra daya chhima tan pareet*—Eat little, sleep little; practice mercy and forgiveness” (Shabad Hazare, Guru Gobind Singh).
- “ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਰਜੁ ਨ ਪਾਇਆ॥—*Adhak Suvad Rog Adhikai, Bin Gur Sehaj Na Paia*—The more men enjoy, more maladies come. Without Guru’s guidance peace is not obtained.” (GGS M1, p1255).
- “ਫਿਟੁ ਇਹੋਵਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ॥—*Phit ihaiva jeeviya jit kha-ay vadhaia -*  
 Accursed is such a life, wherein man swells his belly by eating.” (Ibid, p.790).
- “ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵੰਦਿਆ ਸੁਖ ਭੁੰਚੁ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤੁ॥—*Udham karaindian jeeo toon kamawndian sukh bhunch, dhiaindian toon Prabhu mil Nanak, utri chint*—O myself, by making an effort for the Name, thou shalt live and by practicing it, thou shalt enjoy peace. By meditating on the Name, Nanak says, thou shalt meet the Lord and thy anxiety shall vanish” (Ibid, p.522).
- “ਧਰਿ ਤਾਰਾਜੁ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ॥—*Dhar trazoo toil-ay nivin so gaura ho-ay*—If a thing is weighed in a balance, the side which descends, that is heavier.” (Ibid, p470)
- “ਨਾਨਕ ਫਿਕੈ ਬੋਲੀਐ ਤਨ ਮਨ ਫਿਕਾ ਹੋਇ॥—*Nanak Phikai boliay tann mann phika ho-ay*—Nanak says, by speaking unpleasantly, the mind and body become foul, evil.” (ibid, p473).
- ਜਿਥੇ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪੁ॥ —*Jithai bolan haaree-ay thithai changee chup* i.e; Where one is bound to loose by utterance, it is good to keep mum there (GGS, p.149).

- ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ।। ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ।।--*Mandaa kisai na aakhiyai par akhar eho bujheei. Moorakh naall na lujheei.*--Do not call any one bad, realize this by reading these words. Do not enter into arguments with a fool (GG, p.473).
- “ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ।।-*Aisa kam mool na keechay jit ant pachhotai-ay*—Do not ever do such a deed for which thou may have to repent in the end” (Ibid, p 918).
- “ਪਰ ਕਾ ਬੁਰਾ ਨਾ ਰਾਖਹੁ ਚੀਤ।। ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ।।-*Par ka bura na rakho cheet tum ko dukh nahin bhai meet*—O brother and friend, have no evil, for another, in your mind, then no trouble shall befall thee” (Ibid Assa, M5, p386).
- “ਬਾਦੁ ਬਿਬਾਦੁ ਕਾਹੂ ਸਿਉ ਨ ਕੀਜੈ।। ਰਸਨਾ ਰਾਮ ਰਸਾਇਨੁ ਪੀਜੈ।।-*Baad bibad kahon sion na keejay, rasna Ram rasain peejay*—Enter not into discussion and argument with anyone, with thy tongue quaff thou the Lord’s elixer” (Ibid, Bhairon Namdev, p 1164).
- ਲਬ ਲੋਭ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ (GGS, p.918) ···Renounce avarice, covetousness, pride and desire to aquire more and do not talk much (GGS, p.918).
- “ਸਾਝ ਕਰੀਜੈ ਗੁਣਹੁ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ।।-*Sanjh kreejay guneh ker chhod avgun chali-ay*—Let us form partnership with merits, abandon demerits and walk the Lord’s way” (Ibid, p 766).
- “ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮਤੇ ਵਿਸਾਰਿ।। ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਈਂ ਚੈ ਦਰਬਾਰਿ।।-*Farida Jinni kammien nahin gun tay kamray veesar mat sharminda thevee sain day darbar*—Farid the deeds which do not bring you any merit, leave those deeds lest you be put to shame at the Lord’s Court” (Ibid, p 1381 ).
- “ਹੱਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ।। ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜੇ ਮੁਰਦਾਰੁ ਨ ਖਾਇ।।-*Hakk praiya Nanaka os, sonar os gai, Gur Peer hami taan bhare je murdar na kha-ay*—Nanak says, to grab what is another’s is like a swine for him(Musalman) and cow for him (Hindu). Guru and prophet shall stand surety only then, if man does not eat carrion.” (Ibid, p 141).
- “ਇਸ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ।। ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ।।-*Is jar kaaran ghani vigutti in jar ghani khuaie, papaan bajhon hovay nahin mooian saath na jae*—For wealth many are ruined and it has disgraced many. Without misdeeds it is not amassed and it does not go with the dead” (Ibid417).
- “ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ।।-*Bin santokh nahin ko-ou rajay*—Without contentment no one is sated” (Ibid, p.279).
- “ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ।। ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ।।-*Je ratt laggay kapray jama hoay paleet, jo ratt peevah maansa tin kio nirmal cheet*—If clothes stained with blood, the garment gets polluted then those, who suck the blood of human beings, how can their mind be pure?” (Ibid, p.140)

- “ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ॥ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥—*Parrhia moorakh akhieay, jis labh lobh hankaar*—The scholar, who harbours greed, avarice and pride, is to be called a fool” (Ibid, p.140).
- “ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥—*So kion manda akhi-ay jit jamein rajaan*—Why call her bad, from whom are born the kings?” (Ibid, p.473).
- “ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥—*Jaat janam neh poochiay sach ghar leho Bata-ay, sa jaati sa pat hai jehay karam kamaay*—The Lord does not ask the mortals caste and birth so you find out the Lord’s True Home. That alone is man’s caste and that his glory, as are the deeds which he does” (Ibid, p,1330).
- “ਜਾਨਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ॥—*Jano jot na puchho jaati, aggay jaat na hai*—Know that Divine Light is within all, do not inquire the caste. There is no caste in the next world” (Ibid, Asa M1, p.349).
- “ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ॥—*Sajjan sayee naal mein chaldian naal chalan, jithay lekha mangiay tithay kharay disun*—They alone are true friends, who stand by you through thick and thin” (Ibid, p.729)
- “ਏਕੈ ਨੈਣ ਏਕੈ ਕਾਨ॥ ਏਕੈ ਦੇਹਿ ਏਕੈ ਬਾਨ॥ ਖਾਕ ਬਾਦਿ ਆਤਿਸ਼ ਅਉ ਆਬ ਕੇ ਰਲਾਉ ਹੈ॥ ਅਲਾਹ ਅਭੇਖ ਸੇਈ ਪੁਰਾਣ ਔ ਕੁਰਾਨ ਓਈ॥ ਏਕਹੀ ਸਰੂਪੁ ਸਭੇ ਏਕ ਹੀ ਬਨਾਉ ਹੈ॥—*Ekay nain ekay kaan, ekay deh ekay baan, Khaak baad, aatash au aab ko rlah hai, Allah abhekh soee, Puraan au Quraan soee Ek hee saroop sabhay ek hee bnao haiy*” (Guru Gobind Singh). i.e, all men have same eyes, ears body and figure made out of the mixture of earth, air, fire and water. The Abhekh (of the Hindus) and the Allah (of the Muslims) are one and the same, the Quran and the Purans are His (Praise). They are all of the same pattern; the one Lord has made them (Akal Ustat- Guru Gobind Singh).
- “ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥—*Hindu Turk kauoo rafjee imam safi manas kee jaat sabhay ekay pehchanbo* i.e;. Treat all mankind alike irrespective of their being Hindus or Muslims or others (Akal ustat--Guru Gobind Singh).
- “ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ॥—*Ek pita ekas kay ham barik toon mera gurhaee*—We are all children of the One God and he is our common father” (GGS, p.61 1)
- “ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥—*Je jivay patt lathi ja-ay sab haram jeta kichh kha-ay*—Eating any thing is illegitimate if you live a disgraced life” (Ibid, 142)
- “ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨਿ॥—*Bha-ay kahay ko det neh neh bha-ay maanat aan.* Neither fear nor frighten any one” (Ibid, Salok M9, p1427).
- “ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੈ ਸਰਬਤ ਕਾ ਭਲਾ॥—*Nanak naam chardi kola teray bhanay sarbat*

*da bhala*” .

### Morality and social behaviour in Sikhism

Morality and ethics are the foundation of Sikhism. Sikhism expects ideal moral and social behaviour. Adultery is a *bajjar Kurehat* (major prohibition) in Sikh religious code of conduct (Sikh *rehat maryda* / Sikh *dharm aachar shastar*). According to the holy Sikh Scripture, Guru Granth Sahib:

- “ਪਰ ਤ੍ਰੀਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ॥-*Par triya roop na pekhay netar*” . Eyes should not see the beauty of another’s woman (Ibid, p.274)
- “ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ॥-*Par dhan, par dara, par ninda in sion pareet nivar*—Other’s wealth, other’s woman, other’s slander, thou discard thy craving for these.” (Ibid, Asa M5, p379).
- “ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰਗ੍ਰਿਹੁ॥-*Jaisay sang bisier sion hai ray, taisay he ih par greh*—as is the companionship of a venomous serpent so is ravishing of another’s wife” (Ibid, p403)
- “ਦੇਖ ਪ੍ਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣ॥-*Dekh praian changian mawan bhena dheean jaan*” Seeing beautiful women of others, a *Gursikh* should treat and behave towards them as mothers, sisters and daughters (Bhai Gurdas 29/11)
- ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ॥ ਤਾ ਕੇ ਨਿਕਟ ਬਸੈ ਨਰਹਰੀ॥-*Par dhan par daaraa parharee taa kai nikat bas-ay narharee*—The Lord abides close to the person who does not covet another person’s wealth and woman ( (GGS.. p.1163)
- ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ॥*Par dhan par naaree rut nindaa bikh khaae dukh paaeiaa*. Being attached to another person’s woman or riches and slandering others are like poison, where by one suffers pain (GGS, p.1255).
- ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰ ਨਾਰੀ॥ ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ॥ *Bantaa chhod ves na paaeeai mahaan dukhiaaree*.—If one abandones one’s own wife (by becoming mendicant) and then casts evil eyes upon another person’s wife, one cannot attain Lord by merely religious garb and becomes very miserable (GGS, p.1348).
- ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ॥ ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਬ ਤੁਮ ਨਹੀ ਸੁਨਿਓ ਧਰਮ ਰਾਇ॥-*Ray nur kaa-ay par grihee jaa-ay kuchal kathor kaam gardhab tum nahe sunio dharm rai*—O man! Why do you go to another person’s home (to entice his wife)? O filthy heartless and lustful donkey! Have you not heard of justice of God? (GGS, p.1001)).
- ਪਰ ਤ੍ਰਿਅ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ॥*Par treea raavan jaahe sayee taa laajeeah*.—They who entice another person’s woman have to suffer shame (GGS, p. 1362).
- ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗ ਫਾਕੈ॥ ਚਿਤੁ ਗੁਪਤ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥-*day kivaar anik parday meh par daaraa sung faakkai. Chitat gupat jab kekhaa maaheh kaun pardaa teraa dhaakai*—You ravish another person’s woman behind closed doors and many curtains (thinking that no one would see you). However when God’s agents (who see all your actions) call for your accounts, then who will hide your sins (GGS, p.616).
- ਕਿਆ ਗਾਲਾਇਓ ਭੂਛੁ ਪਰ ਵੇਲਿ ਨ ਜੋਹੇ ਕੰਤ ਤੂ॥-*Kiaa gaalaeiou bhoosh par vael na johay kant too*—O fool! What are you talking? Don’t covet other person’s wife (behold with bad intentions). Only then you are a good husband.



- ਨਾਨਕ ਝੂਰ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ।।*Nanak jhoor mureh dohaagunee jin avuree laagaa nehu.*—Nanak the wife who loves another man (and not her husband) wails herself to death (GGS, p. 1280).
- ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ।। ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ।। ਬਿਨ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ।।*Jio tun bidhuvaa par ko dehee kaam dhaam chit par vaas saee. Bin pir tripat na kabhoon hoee*—An (unchaste) widow gives her body to a stranger; she allows her mind to be controlled by others for lust or money, but without her husband, she is never satisfied.(GGS, p226)

### **Cardinal virtues (Shub gun-ਸੁਭ ਗੁਣ) of Sikhism**

Virtue literally means `a specific moral quality regarded as good or meritorious. Virtues have been referred to as `Changiaian /Shub Gunn /Shub karman' in Guru Granth Sahib, "ਚੰਗਿਆਈਆਂ ਬੁਰਿਆਈਆਂ ਵਾਚੈ ਧਰਮ ਹਦੁਰਿ।।-*Changiaian buriaian vaache dharma hadoor*" i.e; "God watches our morally good and bad qualities (GGS, p.146) and "When God wishes to punish a person, He deprives him of his virtues i.e " ਜਿਸ ਨੇ ਕਰਤਾ ਆਪੁ ਖੁਆਇ ਖੁਸ ਲਏ ਚੰਗਿਆਈ।।-*Ja ko karta aap kho-aay khus la-ay changiaee* (GGS, p.417). God-consciousness is greatest social virtue, since it directs every activity towards good of all and not towards self interest alone. This brings out the basically social character and approach of Sikhism.

Emphasis in Sikh ethics is laid on the practice of godly qualities. Their observance makes a human being God-like. In Sikhism all the senses are to be harnessed properly and the virtues of the body, speech and mind are to be inculcated. A Sikh has to remain alert on all three plains i.e; physical, mental and spiritual. Major virtues of Sikhism are:

#### **Love (Prem)**

According to Gurmat love is quality of God as well as means to reach Him. Guru Nanak says, "Infinite love is the language of God-- ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ-*Bhakhia Bhao apaar*" (GGS, p.2). Guru Gobind Singh says, ਜਤਰ ਤਤਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ--"*Jattar tartar disa visa hoay phaileo anurag*" i.e, "He is spread over all places and in all directions in the form of love" (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨਿਉ--"*Pooran prem parteet sajai, brat gor marhi (ਮੜੀ ) mut (ਮਟ) bhool na manio*" i.e, "God is perceived, totally through love" (33 savaiye, Patshahi 10). ਸਾਚੁ ਕਹੂੰ ਸੁਣ ਲੇਹੋ ਸਭੇ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ--*Saach kahoan sun leho sabhay jin prem keo tin hee Prabh paaio*" (Guru Gobind Singh).

#### **Modesty--Humility (Nimarta—Halimi)**

Modesty means humble behaviour. It is the hallmark of a Sikh. It is in opposition to ego (*Haumein*), which is a vice to be got rid of. An egoist is like a Simmel tree. The Simmel tree is straight, tall and thick. Those who come to it go away dissatisfied. Its fruit is tasteless, flowers brackish and leaves of no use, "ਸਿਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿਦੀਰਖ ਅਤਿ ਮੁਚੁ।। ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤ।। ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮ ਨ ਆਵਹਿ ਪਤ।। ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ।। ਸਭੁ ਕੇ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ।। ਧਰਿ ਤਾਰਾਜੁ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ"।--*Mithat neevae Nanaka gun changiaaeaaa tat.* "The Simmel tree is straight, tall and thick. Those who come to it go away dissatisfied. Its fruit is tasteless, flowers brackish and leaves of no use, in sweetness and

humility lies the essence of merit and virtue. --Every one bows to oneself not to others for when weighed in a balance, the heavier pan dips lower” (Ibid, p.470). Nanak, “life is most fruitful when we meet those who practice humility and gentleness, even when they are strong (Sri Rag M1). Humility is also an instrument of man's liberation. Gurmukhs are always humble. ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਵਸਾਵੈ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ॥--*Kar kirpaa jis kai hirdai gareebiee basaavai. Nanak eehee mukat aagai such paavai.*-i.e; He is blest with humility by the Lord's grace obtains deliverance here and peace hereafter” (Ibid, p.278). ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨੁ ਹੋਇ ਸੁ ਜਾਇ॥ਹਉਮੇ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁ ਦੇ ਜਾਇ॥--*Nanak mukat duaaraa at neeka naanaa hoe su jaa -ay.*—Nanak says, “The door of salvation is narrow and he who is tiny (humble) can pass through it. How can the mind that has grown bulky with ego pass through it?” (Ibid, pp 509-10).

### **Truth (Sachch / Satt)**

Guru Nanak says, “Truth is highest virtue, but higher still is truthful living” i.e; “ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥--*Sachch oray sabh ko opar sachch achaar*” i.e, Although truth is highest virtue, but higher than truth is truthful living (GGS, p.62).

### **Contentment (Santokh)**

It is in opposition to greed. It implies a state of mind covering temperance, patience, detachment and surrender to the Will of God with its necessary accompaniment of humility. It demands of a man check on his tendencies of worldly pursuits. It prohibits self-indulgence, greed, lust, overeating oversleeping. It recommends non-attachment with worldly affairs and further implies a control over egoistic and self-centered pursuits. It is stated in Guru Granth Sahib, “ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥--*Binaa santokh nahee ko-oo raajai*--Without contentment, no one is sated” (GGS, p.279).

“ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨ੍ਹੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ॥ ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ॥ ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋਤੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ॥--*Sev keetee santokhee-ee jinee sacho sach dhiaa-iaa. Onee mandai pair na rakhio kar sukrit dharma kamaa-iaa. Onee duneetaa tore bandhnaa an-n paanee thora khaa-iaa.*The contended are those who dwell upon none but the truest of true, serve Him truly. They do not tread the path of evil. They do good and practice righteousness. They loosen worldly bonds and eat and drink in moderation” (Ibid, p.467).

The contended man knows the limits of his own needs and so does not feel frustrated if he is unable to get what his neighbor or friend has in spite of his best efforts. ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ (GGS, p. 682)

### **Temperance-- (Sanyam)**

Temperance is in opposition to lust. It means self-restraint in conduct, expression and indulgence of appetites, etc. According to Sikhism self-restraint is necessary in desires, words and actions for a balanced and harmonious existence-Sehaj. Such control is not to be violent or mortifying like the practices of Hath-yoga, but mental control through a process of harmony and moderation. One should enjoy normal comforts and amenities of life, but at the same time, he

must keep his passions and desires under control, which will lead to harmonious existence.

Too much of every thing is bad. Too much drinking and eating etc; makes one unhealthy. Similarly we endanger our health if we take less than our requirement. Too much or too less sleep also makes us sick. We should sleep according to our requirement. Too much accumulation of wealth also worries us like poverty. Every action needs balance.

### ***Tolerance (Sehansheelta)***

It is in opposition to anger. Tolerance theologically means being tolerant, especially of views, beliefs and practices etc of others that differ from one's own or to say freedom from bigotry or prejudice. A tolerant person does not feel angry or upset. He keeps cool in times of excitement or anger. Every Sikh is a saint-soldier. Tolerance is the hallmark of the Sikh, being a saint. Gurbani says, “ਖਿਮਾ ਗਹੀ ਬ੍ਰਤ ਸੀਲ ਸੰਤੋਖੰ। ਰੋਗ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੇਖੰ—*Khimaa gahee brat seel santokhan. Rog na biaapai naa jam dokhan.*--If one observes the fast of tolerance, good conduct and contentment, he will never experience an illness or the agony of death” (Ibid, p.223)

### ***Detachment (Vairag)***

Vairag is in opposition to attachment. In Sikhism Vairag (Detachment) does not mean asceticism or disinterestedness or indifference to the world. In Gurmat it implies, non-attachment to all things of a material nature. A Sikh has to live the life of a family man and at the same time, he ought to adopt an attitude as that of a trustee in reference to his near and dear ones. Gurbani says, “ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ।।--*Brahm giaanee sadaa nirlep. Jaise jal mah kamal alep* i.e; "As the lotus in the pond remains unaffected by the mud or the dirty water. In the same way, the 'detached' individual keeps himself away from worldly things, while living among them" (GGS, p 272). To say otherwise, they live in the world, but are not involved in the worldliness.

### **Vishay / Vikaar—Vices-- (Panch Doot—Five demons of desire / Avgun) & Sikhism**

In Punjabi language *Visha* literally means subject and *Panj Vishay* means five subjects, but in the theosophy of Sikhism they refer to the five instincts: *Kaam* (lust), *Karodh* (anger), *Lobh* (greed), *Moh* (attachment) and *Ahankar* (pride), which jointly control all the functions of the human beings and if they are not kept under control become *Vikaars* (vices). They have also been referred to as *Panch doot* (Five demons) and five thieves in Gurbani. The way to reach God was through spiritual elevation during the course of our lives. According to Sikh thought these five instincts stand in the way of concentration by the self on the supreme value of the union with the Spiritual Absolute. They jointly constitute: *Haumai* (ego), which if not kept under strict control, tear to pieces the inner of a person. They destroy a person's potential and capabilities to worship and meditate. They sway him / her away from God. They keep a person in a state of constant imbalance and restlessness. In order to harness them, a person's spirituality and divinity must take over his worldly actions.

### ***Kaam (Lust--Sexual desire)***

*Kaam* is the most powerful pleasant desire which affects humans, animals and birds alike.

Sikhism criticizes *Kaam* as a learnt sentiment and not wholly as a biological one. It does not treat normal sexual relationship as immoral. It is heightened passionate sensualism, which may over power all activities of the self is treated as moral sickness and evil, “ਕਾਮ ਕ੍ਰੋਧ ਕਾਇਆ ਕਉ ਗਾਲੈ। ਜਿਉ ਕੰਚਨ ਸੋਹਗਾ ਢਾਲੈ।।-*Kaam karodh kaiya ko galey jion kanchan sohaga dhaley*” i.e lust and anger affect the body in the same way as Borax melts gold (GGS p.932). Gurbani says, “ਹੇ ਕਾਮ ਨਰਕ ਬਿਸ਼ਾਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ।। ਚਿਤ ਹਰਣ ਤੂ ਲੋਕ ਗੰਮੁ ਜਪ ਤਪਸੀ ਬਿਦਾਰਣਹ।। ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ।। ਤਵ ਭੈ ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ।। *Hey kaamang narak bisraamang bahu jonee bharmavanah. Chit harnang tai lok ganmang jap tap seel bidaarnah. Alap such avit chanchal ooch neech samaavarnah. Tav bhai bimunchit saadh sangam ot Nanak naaraa-i-nah* i.e. O lust thou art the invincible hero of the battle field. Thou completely crusheth even the very powerful ones. Thou fascinated even the heavenly heralds, celestial musicians, gods, mortals, beasts and birds. Nanak says he salutes the world Lord and makes obeisance unto his Creator Lord” (GGS, p.1358).

### ***Krodh (Anger)***

*Karodh* (wrath or anger) is not only biologically hurting but socially destructive also. It destroys brutally so many social relations, which become difficult to redeem. Paralyzing reason and reasonableness, it follows its own dialectic of destruction. Guru Arjan Dev clarifies it in the Guru Granth Sahib: “ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧ ਕੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ।। ਬਿਖਯੰਤ ਜੀਵੰ ਵਸੁੰ ਕਰੋਤਿ ਨਿਰਤੁੰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ।। ਅਨਿਕ ਸਾਸਨ ਤਾੜੰਤਿ ਜਮ ਦੂਤਹ।। ਤਵ ਸੰਗੇ ਅਧਮ ਨਰਹ।। ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪੁਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖਾ ਕਰੋਤਿ।। *Hey kaamang narak bisraamang bahu jonee bharmavanah. Chit harnang trail ok ganmang jap tap seel bidaarnah. Alap such avit chanchal ooch neech samaavarnah. Tav bhai bimunchit saadh sangam ot Nanak naaraa-i-nah* i.e. O Karodh, O father of strife, you know no compassion, you have powerful sway over vicious men who dance to your tunes as does the monkey and then have to face punishment at the hands of couriers of death in whose company human beings turn into devils” (GGS, Slokas Sanskriti, Mohalla 5, p. 1358).

### ***LOBH (Greed)***

*Lobh* (Greed) is the desire to possess what belongs to others. Guru Arjan Dev states in the Guru Granth Sahib, “ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ।। ਧਾਵੰਤ ਜੀਅ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ।। ਨਚ ਮਿਤੁੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਯਾ।। ਅਕਰਣੰ ਕਰੋਤਿ ਓਖਾਦਿਓ ਲਾਦੁੰ ਅਸਾਜੁੰ ਸਾਜਿ ਸਮਜਯਾ।। ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਰਾਪਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ।।--*Hey lobhaa lampat sang sirmorah anik lahree kalolate. Dhaavat jeeaa bahu parkaarang anik bhaat bahu dolte. Nach mitrang nach istang nach baadhav nach maat pita tav lajayaa. Akarnang karot akhaad khaadang asaajang saaj samjayaa* i.e. O Lobh, you have swayed even the best men by your waves. And men's minds waver and run in all directions to gather more and more. You are respecter of neither friendship nor any ideal, nor mother, nor father, you make one do what one must not do; eat what is eaten not and build what cannot be built” (GGS, p1358). A greedy person never rests in peace and goes about in all directions. A greedy person is not trustworthy. He is not loyal to anything except wealth. He can deceive anybody to attain more wealth.

### ***Moh (attachment)***

*Moh* (attachment) is a tendency whereby men cling to things, which they identify themselves, that is, the family, wealth etc. This tendency ultimately reduces the individual's chance of viewing things

in the right perspective. Gurbani says, “ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ॥ ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ॥ ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸਵਰਹ॥--*Hey ajit soor sangraamang at balnaa bahu mardanah. Gan gandharb dev maanukhang pasu pankhee bimoh-nah. Har karnhaarrang namaskaarang sarn Nanak jagdeesvarah.* i. e. O unconquerable, O powerful hero of the battlefield, that mows down everything before it, you have enticed away the hearts of even the gods and their attendants, heavenly musicians, the men, animal life and birds” (GGS, p1358). ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ॥ ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ॥--*Moh kutamb moh sabh kaar. Moh tum tajah sagal wekaar* i.e; “Moh creates the family, through Moh are all works. Rid yourself then of Moh, for it leads to nothing but sin. O’ though brave one, shed your Moh and doubt” (Ibid, p356). Moh is also used for delusion-being cheated of consciousness. ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ॥--*Sach rate sada bairagee haomai maar milaavaniaa* i.e; “They who are imbued with Truth are ever detached and stilling their ego, they unite with the Lord” (Ibid, p 117).

### **Ahankaar / Hankaar (pride)**

*Ahankaar* (pride) comes from one's possessions of beauty or wealth or experience or competence. Under its influence, man may treat even his friends as strangers, he may refuse to acknowledge his relationship or fulfill his social obligations. It blinds the individual to the underlying unity of mankind. Guru Arjan Dev states in Guru Granth Sahib: “ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ॥ ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸ੍ਰੀਰਨਹ॥ ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਅਓ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ॥ ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ॥ ਬੈਦੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਵਰ ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥--*Hey janam marn moolang ahankaarang paapaatamaa. Mitrang tajant satrang drirant anik maayaa bisteernah. Avant jaavant thkant jeea dukh sukh bahu bhoganah. Bhram bhayaan udiaan ramanang mahaa bikat asaadh roganah. Baidang paarbbrahm pamesavar aaraadh Nanak har har haray* i.e; O pride, the cause of our coming and going in the world, O soul of sin, thou estrange friends, confirm enmities and make men spread out the net of illusion far and wide, and tire men by keeping ever on the round, and making them experience now pleasure, now pain. And men walk through the utter wilderness of doubt, thou affect men with incurable maladies” (GGS, Salokas Sanskriti, p13 5 8).

According to Gurmat *Kaam, Karodh, Lobh, Moh* and *Ahankaar* should not be killed, but subordinated and be used for discharging our worldly duties and achieving union with the Absolute one. Only a dead man can be without them.

### Intoxicants and Sikhism

The inhabitants of the Sikh homeland, Punjab in the Indus valley only knew the use of milk and milk products and led a very healthy and happy physical, moral and spiritual life. Mention of an intoxicant for the first time in history of Punjab / India is found in the Aryan scriptures as Somras (now popularly called alcohol). Then the Sufi practitioners of Islam introduced the use of Bhang (marijuana), the Portuguese introduced the use of tobacco in India and then in the Punjab. The British legalized the use of Alcohol, opium and tobacco to earn money in the form of excise duty and granted licences for vendors for selling those intoxicants to the common mass of people and render them useless humans easy to rule as slaves. They did not care about the health of the people, they were only concerned about money only.

The Sikh Gurus forcefully raised their voice against the use of intoxicants by the human society. The holy scripture of Sikhism, Guru Granth Sahib says, “ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥- *Baabaa hor khaanaa khusee khuaar, Jit khaaday tan peerheey mann meh chaleh vikaar.* –O friend, avoid eating any other thing which distracts one’s happiness, brings pain to body and evil thoughts to the mind (GGS, p.16-17).

1. Regarding alcohol Gurbani says:

- ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ॥ ਜਿਤ ਪੀਤੇ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥ ਜਿਤ ਪੀਤੇ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥।।। ਝੁਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰ ਮਿਲੈ ਜਿਸ ਆਇ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ॥...One man brings a vessel full of wine, another comes and fills a cup there from. By drinking which intellect departs, madness enters the brain, man does not distinguish between mine and thine and is pushed away by the Master. By drinking the Lord is forgotten and the mortal receives punishment at at His Portal. Do not thou drink at all such false wine as far as you can. Nanak says, he, whom the True Guru comes and meets, by God’s grace, obtains the true wine. He shall ever abide in the Lord’s love and obtain a seat in His Mansion (GGS, p.554).
- ਹੋਛਾ ਮਦੁ ਚਾਖਿ ਹੋਏ ਤੁਮ ਬਾਵਰ ਦੁਲਭੁ ਜਨਮ ਅਕਾਰਥ -i.e; By tasting the useless, insipid wine, you have gone insane. You have simply wasted this precious time of human life (GGS, p.1001).
- ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ॥ ਸੁਰਾ ਅਪਵਿਤ੍ਰੁ ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ-i.e, Even if wine be prepared from Ganga’s water, God’s devotees shall not drink it. The impure wine, nay rather any other dirty water as well, mixed with Ganga water, remains not different from it ॥ (GGS,p.1293)
- ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ॥-The fools who drink wine of evil understanding, their evil- mindedness leads them to the prostitutes. They, who are imbued with Lord’s elixir, are the true drunkards, O Nanak. (GGS, 399).
- ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ॥--If thou tastest the sweetness of God’s elixir thou shall be transported in ecstasy of wonder on tasting it (GGS, .180).
- The jogis dominated the religious landscape of the Punjab at the time of the birth of Sikhism. They used to consume alcohol and other intoxicating herbs for going into

ectasy. Guru Nanak during one of his engagements with their leader namely Bharthari Jogi told him, “ਗੁਰੂ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ॥ ਭਾਠੀ ਭਵਨ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸ ਅਮਿਉ ਚੁਆਈਐ।--Make enlightenment thy molasses and meditation thine flowers of basia latifolia and in them put the doings of good actions as thy fermenting bark; make faith thy furnace and love thy plaster and in this way the sweet Nectar is distilled (GGS, p 360)

- ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੇ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ॥--O Baba (elderly man), by quaffing the Name-Nectar, the mind becomes intoxicated and easily remains absorbed in Lord's love (GGS, p.360).
- ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ...Why should he, who is the dealer of Nectar, cherish love for paltry wine? (GGS, p.360)
- ਗੁਰੂ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੂਆ ਭਉ ਭਾਠੀ ਮਨ ਧਾਰਾ॥ ਸੁਖਮਨ ਨਾਰੀ ਸਹਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ॥ ਅਉਧੁ ਮੇਰਾ ਮਨ ਮਤਵਾਰਾ॥ ਉਨਮਦ ਚਢਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ ਤ੍ਰਿਭਵਨ ਭਇਆ ਉਜਿਆਰਾ॥--Make enlightenment thy molasses, meditation thy bassia flowers and let the Lord's fear enshrined in thy mind be furnace. The nerve Sukhmana by name is merged in poise and one desirous of drinking, quaffs this wine. O yogi, with this wine is my mind intoxicated. When this wine ascends to the brain, man tastes not the relish of another wine and the three worlds, he then sees clearly (GGS, Kabir jio, p.969).

## 2. Bhang (Cannabis / Marijuana / Hashish):

*Bhang* was a commonly available herb in Punjab, having intoxicating effects, growing wildely and used by Jogis and other ascetics in India for achieving ecstasy. According to a story in Guru Nanak Janam Sakhi, Emperor Babur came to see Guru Nanak after his release from detention in jail. He respectfully offered 'Bhang' to Guru Nanak, from his pouch, because the ascetics used it freely. Guru Nanak declined the offer by saying:

- ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ॥ ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ॥--Thy (God's) fear is my hemp-drug and my mind is the leather pouch. I have become an intoxicated hermit (GGS, p.721).

## 3. Tobacco:

Tobacco was introduced in India by the Portugees after their arrival around 1604 AD. They promoted its use in India for commercial expoloitation. It being the cheapest intoxicant, people started using it without considering its deleterious effects on health. Its use in India grew rapidly. Sikh Gurus were the first to prohibit its use. While preaching against smoking Guru Teg Bahadur is said to have addressed the Sikhs at Barna village in Karnal-Haryana, “ਜਬ ਲਗ ਕੌੜਾ ਧੂਮ ਨ ਪੀਓ, ਤਬ ਲਗ ਸਤਿਗੁਰ ਸਭ ਕੁਛ ਦੀਓ--i.e, As long as they will keep away from the degrading smoke, God will bless them with everything (Gurpartap Uday).

Use of tobacco in any form is one of the major prohibitions (*Bajjar kurehat--taboo*) in Sikh *Rehat Maryada* (Sikh religious code of conduct) as declared by Guru Gobind Singh at the time of the formal consecration of Sikhism in 1699 AD. He called it “*Jagat jooth*”. Now it is a well established fact that tobacco smoking leads to lung injury and lung cancer. Tobacco chewing causes cancer of the mouth and gastrointestinal tract.

### The goal / Purpose of Human life according to

#### Sikhism (*Gurmat*)

“After passing through myriads of species, one is blest with human form, Nanak says, this is the occasion to meet the Lord. Why don’t you contemplate on the Lord O man? ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ”।।(GGS, p 631). The goal of life in Sikhism is not personal salvation or heavenly abode called paradise but creative love of *Naam*. According to Gurbani, “ਆਇਓ ਸੁਨਨ ਪੜਨੁ ਕੋ ਬਾਣੀ-- The mortal has come to and utter and listen the Guru’s Word. (GGS, p. 1219. Guru Granth Sahib declares, “I aspire for neither wordly pleasures nor do I crave for salvation. I crave for the love of the Lord’s feet i.e, Guru’s teaching / link or union with the Lord—ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ (GGS, p534).

According to the holy Sikh Scripture Guru Granth Sahib, the human soul is part of ‘Supreme Soul’—*Waheguru*. And because we have bodies, we look different from Him Who is formless. And because of the unacceptable deeds that we do with our bodies, we stay separated from Him. However, we are part of Him just as a bubble on the surface of water is a part of the body of water even though it looks different. Sikhism does not view life as fall from grace but a unique opportunity to discover and develop the divinity in each of us. Gurbani Says:

- ਪੁਰਖ ਮਧ ਜਿਉ ਬਾਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ।। ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ।।--As fragrance abides in the flower and reflection in the mirror so does God dwell within thee, so search Him in within thy heart, O brother (GGS, p, 684).
- ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ।।--Within every heart is hid the Lord and in all the hearts and bodies is His light (GGS, p, 597).
- ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ।। ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣ।।--Myself, thou art thee embodiment (image) of Divine Light, thou realize thy origin. O myself, the reverend God is within thee. By Guru’s teaching enjoy His love (GGS, 441).

From these hymns it is very clear that *Waheguru* resides in every human heart. In fact, *Waheguru* resides in every living being, but it is only in human form that we can realize *Waheguru*. Once we recognize that we are a part of *Waheguru*, the objective of human life becomes very clear. *Waheguru* has given us human bodies as an opportunity for us to unite our souls with Him. As humans, we have the intelligence to recognize the existence of *Waheguru*, and can use our bodies to do noble deeds, and to worship Him. No other life form is capable of understanding the concept of *Waheguru*, and is therefore unable to realize Him. Gurbani says:

- ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੇ।। ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੇ।।--You were given the invaluable human form by *Waheguru* for some good deeds on your part, oh man! But you are now wasting it by not worshipping *Waheguru*. Even if you had a palace as big as god *Inder’s* and all other luxuries enjoyed by him, they are all useless if you do not worship *Waheguru*. Because only worshipping (remembering) *Waheguru* will connect you with Him. (GGS, Sorath Ravidas ji, p, 658).

Gurbani informs us that human life obtained after such a long time is in fact an opportunity to remember God and get united with the Divine soul. There is no other life in which



the awareness of remembering God is there. It is only the human life which is purposeful in this regard as made clear in Gurbani:

- ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ (GGS, p. 12 ਅਤੇ 378)--*Bhaee prapat manukh dehuria, Gobind Milan kee ih teri baria*---“Man, thou art blest with human birth, this is thy only opportunity, to meet Lord (God). The other affairs are of no avail to thee. Joining the holy company, meditate on Name alone (GGS, Asa, M5, p.378)”.
- ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ॥ ਨਾਮ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ॥ ਮਰ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ॥ ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਣ ਕਾਮ॥--You got the invaluable human life because of your good fortune. O man! A person who does not remember Waheguru, is a murderer of his soul. Without remembering Waheguru, life is purposeless. (Ibid, p188).
- ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੇ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥ ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ਮਾਨਸ ਜਨਮ ਕਾ ਇਹੀ ਲਾਹੁ॥ --Through service to the Guru, you were successful in your efforts to please Waheguru to the extent that you have been given this human body, O man ! Even gods cherish human bodies so that they could realize Waheguru. Now that you have been given human body, do not forget to remember Waheguru because this is the only opportunity for you to realize Waheguru O man! (GGS, Bhairon Kabir ji, p, 1159).
- “ਆਇਓ ਸੁਨਨ ਪੜਨ ਕੇ ਬਾਣੀ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮੁ ਪਰਾਣੀ॥--The mortal has come to and utter the Guru’s Word. By forgetting the Name, if man attaches himself to other temptations, the life of the mortal is wasted(GGS, p. 1219).
- ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ॥ ਮਿਥਿਆ ਮੋਹ ਬੰਧਹਿ ਨਿਤ ਪਾਰਚ॥--The life is flowing but you have never realized it. You are ever entangled in the strife of false wordly love (GGS, p,743).
- ਦਿਨ ਤੇ ਪਹਰਿ ਪਹਰਿ ਤੇ ਘੜੀਆਂ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ॥ ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਕੀਜੈ॥--Each day, each pahar and each hour life is diminishing and body is declining. Death is walking around you like a hunter and a butcher. Say, what method should man adopt to escape (GGS, p.692).
- ਬਾਲ ਜਵਾਨੀ ਅਰ ਬ੍ਰਿਧਪਨ ਤੀਨ ਅਵਸਥਾ ਜਾਨਿ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨ॥-- Know that there are three stages of life, childhood, youth and old age. Nanak says, know that without the Lord’s meditation all are in vain (GGS, p.1428).
- ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ॥ ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ॥--O man, you came here to gain something. With what useless task you are engaged in? Your whole life is coming to an end (GGS, p.43)
- ਅਜਹੁ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ॥ ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ॥--Even now understand, no harm is yet done. So utter thou the Name of the the Lord. Nanak says, O man, with a view to chasten thy self, I have loudly proclaimed it to thee (GGS, 633).

CHAPTER 9

**A brief account of each Guru's life and**

**Contributions to Sikhism**

**Guru Nanak Dev**

Guru Nanak Dev, the founder of Sikhism was born on the Vaisakhi day corresponding with 14 April 1469 in Talwandi Rai Bhoi now called Nankana Sahib in his honour; in Sheikhpura district of undivided Punjab in the Indian subcontinent. This village is located about 40 miles southwest of Lahore in the present day Pakistan. This village is surrounded by Chooharkana, Gujranwala and Lahore towns. At that time all the six systems (*Khat Darsan*) of Brahmanism, (Hinduism) and Islam existed in Punjab, but among the all six systems of Hinduism, jogis dominated the religious scene. The Pandit represented Brahmanism / Hinduism in all its forms. The jogis represented the ascetical tradition of India, while the Qazi represented the Islamic tradition. According to *janam-sakhis* Guru Nanak led a saintly life, since his childhood. He was an enlightened soul by birth, as is evident from his childhood stories. He outstripped his teachers in knowledge while questioning the traditional standards and practices of piety which he encountered, both in Hindus and Muslims. He conversed with the sadhus who used to pass that way from the Himalyas to go to the Hindu places of pilgrimage at Haridwar and Benaras. As a boy he learnt, besides regional languages, Persian and Arabic. He refused to get himself formally initiated into Varan Ashram Dharma (Hinduism) by wearing the sacred thread (Janeu), saying, “ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ।। ਏਹ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤਾ ਪਾਡੇ ਘਤੁ।।-i.e-O Pandit put me the thread prepared with mercy as cotton, contentment as the thread, self control as the knot and truthful living as the twist. O Panaday if you have such a Janeu then put it on me” (GGS, p. 471). After finishing his education at his native village, Talwandi, he migrated to Sultanpur Lodhi in the Bist Doab Jalandhar in 1484 A.D and lived with his elder sister Nanaki and her husband Jai Ram. There he earned his living by seving as ‘*Modi*’ (manager of food grain store) in the *Modi Khana* (food grain store) of the Nawab Daulat Khan Lodhi from 1485 to 1496 A.D. His childhood friend Mardana joined him there. He got married to Sulakhani of Batala in 1487, led the life of a householder (*Grahisti jivan*) and was blessed with two sons, one in 1491 and the second in 1496. While at Sutanpur Lodhi he used to have dialogue with the visiting dignatories, both temporal and spiritual.

**Divine Call**

The turning point in the life of Nanak as a prophet and the founder of a revealed religion came in year 1496 A.D; when he was twenty seven years of age. As usual Nanak went to take his morning dip in the small river called *Bein/ Wein*, which still flows there near the town, Sultanpur Lodhi. It is recorded in *Janam Sakhis* (Biographies), that after entering the waters of the *Bein* for a dip, he went into trance and stayed there for full three days and was assumed as drowned and dead and lost. On the morning of the fourth day he came out of the waters of the river to the spot where his friend, who was to be his lifelong companion, Mardana, was faithfully waiting with Nanak's clothes. The first words on emerging from the waters he uttered, “ਨਾ ਕੋਈ ਹਿੰਦੂ ਨਾ ਮੁਸਲਮਾਨ-*Na koi Hindu na Mussalman*” i.e “There is neither any Hindu nor any Mussalman. I shall follow God's path. God is neither Hindu nor Mussalman and the path I follow is God's”. All writers of the *Janam Sakhis* of Guru Nanak agree that Nanak received his first revelation and his first

commission to found and preach a new religion and new way of life (distinct from Hinduism and Islam) on this occasion. This encounter is described in Janam Sakhis in the following words:

“As God willed, Nanak his devotee was escorted to His presence, to the divine presence, and then a cup filled with Elixer of Immortality (*Amrit*) was given to him, accompanied by the command: “Nanak, pay attention. This cup of holy adoration of my Name; drink it. I am with thee, and thee do I bless and exalt. Go, rejoice in my Name, the Name of God, and preach to others to do the same. Let this be thy calling”. Guru Nanak himself refers to this divine assignment with deep gratitude. He says, “ਹਉ ਢਾਡੀ ਵੇਕਾਰ ਕਾਰੇ ਲਾਇਆ--*Hau dhadi vekar karey laia*, “I, an unemployed minstrel, was assigned a very rewarding task indeed” (GGS, M1 p.150). After coming out from the vein Nadi Guru Nanak proceeded towards the Sultanpur Lodhi town and on the way sat down in the cremation ground and performed keertan. People of the town came out and mocked at him, which in the words of Guru Nanak, “ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੋਤਾਲਾ। ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ।।੧।।-i.e-Some call me a ghost, some goblin and some a man, Nanak is a simple humble man” (GGS, p. 991). He remained undeterred. Qazi came in here for a debate, Guru Nanak replied, “ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਲਮਾਣੁ ਕਹਾਵੈ।(GGS, p.140)” and, “ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ---”(GGS, p.141) and a third salok he uttered about the Hindus, “ਹਿੰਦੂ ਮੁਲੈ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ। ਨਾਰਿਦ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ। ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ। ਪਾਬਰ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ। ਓਹ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਾਰਣਹਾਰੁ” (GGS, p. 556). Hearing those words the Qazi became speechless.

### **Udasies or Travels of Guru Nanak**

Guru Nanak thereafter resigned from his job at Sultanpur Lodhi and settled his accounts with the Nawab Daulat Khan Lodhi. His younger son Lakhmi Dass was adopted by his sister Bibi Nanki and brother-in-law Jai Ram. He took his wife and elder son Sri Chand, along with him and left them to the care of his in-laws at Pakho-ke Randhawa and then went to his native village Talwandi Rae Bhoie. To begin with for a little while he spread his message of peace, compassion, righteousness and truth to the people in and around his home. From Talwandi Rai Bhoie he made a short trip to Saidpur (now Eminabad) in Gujranwala district in the undivided Punjab presently in Pakistan. On his way he visited Lahore, Pasrur, Sialkot (Sakhi Moola Khatri) and Gujranwala. In Saidpur (Emnabad) he stayed with a poor carpenter Bhai Lalo who earned his living through hard manual work and during his stay here he encountered and reformed the local chief, Malik Bhago by advising him to refrain from committing economic atrocities on the poor public. He told him, “ਹਕ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸ ਸੂਅਰ ਉਸ ਗਾਇ।। ਗੁਰ ਪੀਰ ਹਾਮੀ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰ ਨ ਖਾਇ··*Hakk paraiaia Nanka os sooar os gaa-ay, Gur Peer haamee ta bharay ja murder na khaa-ay*—Guru Nanak says, to grab what is another’s is like a swine for him (Mussalman) and a cow for him (Hindu)” (GGS, p, 141)—*Sakhi* Malik Bhago. Then from Emnabad he returned to Talwandi Rae Bhoie and informed his parents about his long journey. They were upset at his decision so they told him that they would prefer if he did not go. The Guru therefore told his parents, “There is a call from Akaal Purkh, I must go wherever He directs me to go”. Upon hearing these words, his parents agreed and gave their blessings. So Nanak started his mission and the roots of Sikhism were laid down. Guru Nanak travelled widely for forty years not only in Hindustan but also in various parts of the world to preach the religion of the Name of God, which is ‘Sikhism’. Accompanied by Mardana, he began his missionary tours in 1499 AD. He traveled far and wide to spread the word of Gurbani and covered most of India, present day Bangla Desh, Sri Lanka, Pakistan, Tibet, Nepal, Bhutan, South West China, Afghanistan, Iran, Iraq, Saudi Arabia, Egypt, Israel, Jordan, Syria, Kazakhstan, Turkmenistan, Uzbekistan, Tajikstan, and Kirgyztan. His travels are grouped into four lengthy journeys called *Udasies* in Punjabi. He visited various centers of Hindus, Muslims, Buddhists, Jains, Sufis, Yogis and Siddhas.

**First Udasi: 1499—1508 AD.** From Talwandi he went east-ward and visited all the Hindu places of Pilgrimage: ਬਾਬਾ ਆਇਆ ਤੀਰਥੈ ਪੁਰਬ ਸਭੇ ਫਿਰਿ ਦੇਖੇ॥ (Bhai Gurdas Var1/ Pauri 25). He passed through Pehova and Kurukshetra (Sakhi Nanu Pandit on meat eating, “ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ--GGS, p1289-90). Then he went to Panipat and Delhi (Gurdwaras Nanak Piao and Majnu ka Tilla). From there he visited Hardwar (Sakhi: throwing water towards west and Chaunka of Vashnav Sadhu). From Hardwar he went to Joshi Math, Gorakhmata in Uttranchal (Sakhi kanphatay jogis / *Reetha Sahib*) and then to Ayudhiya, Prayag, Banaras /Varanasi—(Sakhi Pandit Chaturdass—*Saligram bip pooj mnavho* (GGS, P. 1170). He then reached Gaya (*Diva mera ikk naam*—GGS, p.358) and Patna in Bihar (Sakhi Salis Rai Johri). Thereafter he went to Visit the state of Bengal (Sakhi—Noora jadoogarni). From Calcutta he went along the sea coast to Rameshvaram, Singladeep (presently Sri Lanka) met Raja Shiv Nabh there. Then he returned back to the main land India and visited Bidar and Nanded in Maharashtra. Guru Nanak then visited Jagan Nath temple (Sakhi Aarti---*Gagan meh thaal* (GGS, p.663) in Odisha. He then went to Dwarka, Ujjain (Madhya Pardesh) and then Som Nath temple (Gujrat). He also visited the Shiv temple on the bank of Narbada River and delivered his long sermon ‘*Dakhni Oankaar*’ (GGS, p.929—938). After visiting Gujrat Kathiawar he went to Rajasthan and visited Ajmer—Durgah of Chisti saint, Mui-ud-Din. Thereafter he visited Bikaner, had dialogue with Anbhi Sarevrha, “ਸਿਰੁ ਖੁਹਾਇ ਪੀਅਹਿ (GGS, p.149), collected the Bani of Dhanna Bhagat, visited Pushkar, Mathura—“*Soee chand charhay se taaray*—(GGS, p.902)”. Brindaban--“*Waain chailay*---(GGS, p.465)”. Then he proceeded to Punjab via Delhi, Panipat, Kurukshetra and went to Sultanpur Lodhi to meet his sister. Thereafter he went to Talwandi Rai Bhoie to see his parents and from there he went to the house of his in-laws to see his own family living there at Pakho ke Randhawa. He founded here first Sikh town in 1508 A.D; in the undivided Punjab, in Sialkot district, on the western bank of river Ravi on the land provided by Bhai Doda, a devout Sikh. The town was named Kartarpur, literally meaning, ‘The town of God’. Bhai Mansukh a rich trader of Lahore and devotee of Guru Nanak took the responsibility for completion of the work.

**Second Udasi: 1508---1516.**

Guru Nanak started from Talwandi and went to Sultanpur Lodhi after passing through Lahore, Ghawindi, Khalra, Patti and Goindawal on his way. After visiting his sister at Sultanpur Lodhi, he passed through Jallandhar, Hoshiarpur and reached the abode of Pir Buddhan Shah, where the present day city of Kirat pur sahib is located. Thereafter he entered the hilly region of Nepal, Bhutan, Sikkim and Asam (Kamroop—Dhanas Valley--*Sakhi Kauda Rakhash*) and then after passing through the passes in the mountains he entered Tibet. He then proceeded to Maansarovar Lake and *Sumer Parbat* presently called *Kailash Parbat*. Bhai Gurdas writes, “ਫਿਰਿ ਜਾ ਚੁੜਿਆ ਸੁਮੇਰ ਪਰ, ਸਿੱਧ ਮੰਡਲੀ ਦ੍ਰਿਸਟੀ ਆਈ॥ (Bhai Gurdas var 28/ 1). On Sumer Parbat Guru Sahib met a large number of ascetics known as Siddhas / Jogis, who had cut themselves off from the rest of the world and had grown very old and wise as they meditated and contemplated. Their leader was Gorakh Nath and they possessed great occult powers and performed many miracles. Guru Nanak had a long dialogue with them which is recorded in Guru Granth Sahib under the heading Siddh Goshat (GGS, p 938—946). He made the Siddhas speechless through his arguments. Bhai Gurdas writes, “ਸਬਦਿ ਜਿਤੀ ਸਿਧ ਮੰਡਲੀ ਕੀਤੇਸੁ ਆਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ”॥ (Bhai Gurdas 1.31). From Sumer Parbat Guru Nanak entered into Ladakh through Chusul Pass. Guru Ji went as far as Tashkand and then returned to Punjab through the Kashmir valley, where he visited the Hindu Tirath, “Amar Nath”-- (Temple of Lord Shiva). From Amar Nath he reached Pehalgam and then went to Mattan, site of historic temple Martand where he met Pandit Brahm Dass who held discussion (*goshti*) with the Guru and became his devotee. From Mattan Guru Nanak visited Anant Nag, Sri Nagar and Baramula. Thereafter he resumed his journey towards the Punjab. On the way back to the Punjab he visited Jawalamukhi, Kangra, Riwalsar, and Kulu in the hills of the Punjab. While in Punjab he passed through Lahore and stayed there with one of his devotees, Duni Chand, who was busy with the Shraad ritual of his

father. Guru Nanak condemned the ritual saying, “*Aya gaiya moiya nao--*” GGS, p. 138 and thus enlightend his host against the ritual.

**Third Udasi:** Towards west in the Middle-East: **1518—1521.**

After staying at Talwandi for some days Guru Nanak came to Sultanpur and started his journey towards the west. He passed through Dipalpur (Sakhi *Kohri* i.e, leper), visited Pakpattan and collected the Bani of Shiekh Farid from Sheikh Brahm. Then he went to Tolumba presently called Makhdumpur (in Multan district in the undivided Punjab, now in Pakistan) and reformed Sajjan Thag (“*Ujjal kehaan chilkna---*” GGS, p. 729). Guru Nanak appointed him as preacher of Sikhism there. Thereafter Guru Nanak adored himself like a Haji boarded a ship for Arabia. Guru ji landed at the costal town of Al Ashwad along with other passengers and Mecca was not far from here. Guru Nanak visited the Muslim holy places in Mecca, Medina, “ਬਾਬਾ ਫਿਰਿ ਮਕੇ ਗਇਆ ਨੀਲ ਬਸਤੁ ਧਾਰੇ ਬਨਵਾਰੀ। ਆਸਾ ਹਥ ਕਿਤਾਬ ਕਛਿ ਕੁਜਾ ਬਾਂਗ ਮੁਸਲਾ ਧਾਰੀ। *Baba phir makkay gaya, neel bastar dharay banwali* (Bhai Gurdas Var1 Pauri 32). While in Mecca he quietly lay down in the mosque and fell asleep with his feet stretched towards Kabba, “ਬੈਠਾ ਜਾਇ ਮਸੀਤ ਵਿਚਿ ਜਿਥੈ ਹਾਜੀ ਹਜ ਗੁਜਾਰੀ। ਜਾ ਬਾਬਾ ਸੁਤਾ ਰਾਤਿ ਨੋ ਵਲਿ ਮਹਿਰਾਬੇ ਪਾਇ ਪਸਾਰੀ। On being questioned by angry Jiwan Haji, why he was sleeping with feet towards the house of God. Guru Nanak told him to move his feet in the direction in which God was not there, “ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹਤਾ ਸੁਤਾ ਕੁਫਰ ਕੁਫਾਰੀ। ਲਤਾਂ ਵਲਿ ਖੁਦਾਇ ਦੇ ਕਿਉ ਕਰਿ ਪਇਆ ਹੋਇ ਬਜਿਗਾਰੀ। ਟੰਗੋਂ ਪਕੜ ਘਸੀਟਿਆ ਫਿਰਿਆ ਮਕਾ ਕਲਾ ਦਿਖਾਰੀ। ਹੋਇ ਹੈਰਾਨੁ ਕਰੇਨਿ ਜੁਹਾਰੀ--Jiwan (Qazi) kicked saying who infidel has done blasphemy. Sleeping with legs towards Kaba was a sin. Holding his legs when the Qazi moved the same; it seemed as Mecca had also moved along. Bewildered; all present started supplicating before him (Bhai Gurdas, Var 1, Pauri 32). Guru Nanak engaged in discussion here with Qazi (Rukan Din), who opened a book and asked him: “Who is superior—Hindu or Muslm? Baba Nanak answered: “Oh Haji! Without performance of good deeds, both Hindus and Muslims will lament-- “ਪੁਛਨਿ ਫੇਲ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ? ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭ ਕਰਮਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ (Bhai Gurdas1.33)- From Mecca he went to Medina, where Prophet Mohammad had lived for many years and died. Guru Nanak then passed through Palestine, Syria and Turkey and visited Baghdad, “ਬਾਬਾ ਗਇਆ ਬਗਦਾਦ ਨੂੰ, ਬਾਹਰਿ ਜਾਇ ਕੀਆਂ ਅਸਥਾਨਾ।। ਇਕੁ ਬਾਬਾ ਅਕਾਲ ਰੂਪ, ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ।। *Baba gaya bagdaad noon, bahir jay keea asthaana. Ikk baba Akaal Roop, dooja rababi Mardana*” (Bhai Gurdas 1/35). He performed Kirtan in the city of Bagdad where the natives regarded music as taboo (*Haraam*) and believed in seven skies and seven nether lands, Guru Nanak sang, “*Patalaan pataal, lakh aghasan agaas*” (GGS, p.5). Here Guru Nanak engaged himself with Dastgir Fakir, “ਪੁਛੇ ਪੀਰ ਤਕਰਾਰ ਕਰਿ ਇਹ ਫਕੀਰ ਵਡਾ ਅਤਾਈ। ਏਥੇ ਵਿਚ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਮਾਤਿ ਦਿਖਲਾਈ। ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਓੜਕਿ ਭਾਲੀ ਖਬਰੁ ਸੁਣਾਈ। ਫੇਰਿ ਦੁਰਾਇਣ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾ ਜੋ ਤੁਹਿ ਪਾਈ। ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਦਸਤਗੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਵਾਈ। ਲਖ ਅਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰੱਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ। ਭਰਿ ਕਚਕੋਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੇ ਪਤਾਲੇ ਲਈ ਕੜਾਹੀ।। ਜਾਹਰਾ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ।--Peer Dastgir did not take this intrusion too kindly. He felt agitated and let out his anger by putting numerous questions to Guru Nanak. He was convinced that he (Baba Nanak) was a hermit with divine powers. Here in Baghdad he had shown much prowess. “He (Guru Nanak) says that there are millions of universes and glaxies—ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਅਗਾਸ (GGS, jap, p. 5). That indeed is an amazing statement made by him”. Dastgir asked him that he too would like to see all this expanse of nature that he had seen. So he requested Guru Nanak to use his power and show him all that he has stated. Baba held the hand of a young son of Pir Dastgir and asked him to close his eyes. Both Baba and he were space bound in no time. In a

time taken for a wink, the young son of Dastgir was shown countless skies and nether regions. And when they returned from their long voyage of space, the young son of Pir Dastgir had a bowl of Krah Parshad (consecrated food) that he brought from the divine abode. The manifested divine power of Guru Nanak became apparent, (Bhai Gurdas 1/36).

Resuming his return journey from Baghdad, Guru Nanak set out on the caravan route to Tehran, the present capital city of Iran. From Tehran he followed the same route for Qandhar and Kabul. From Kabul he took up the road which led through Jalalbad into the Khyber Pass.

During his return journey Guru Nanak visited Balkh, Kabul, Peshawar (Gorakh Hatree) and had a long discussion with Jogis impressing upon them the importance of the path chosen by him. From Peshawar the Guru travelled by the road which passed through Hasan Abdal (Sakhi Wali Kandhari)—Gurdwara Punjab Sahib.

Guru Nanak along with Bhai Mardana was in Saidpur (Emnabad) during the 3<sup>rd</sup> invasion of Hindustan by Babur in 1520-21. Guru Nanak was an eye witness to Babur's invasion of the Punjab and thereby Hindustan (India). Babur, the ruler of Kabul, crossed Indus and conquering Sialkot without resistance, marched on to Saidpur (now Eminabad), 15 km south-east of Gujranwala in the undivided Punjab (now in Pakistan). Guru Nanak along with Bhai Mardana was staying here with Bhai Lalo in Saidpur (Eminabad), which suffered the worst fury of the invading forces. Guru Nanak and Bhai Mardana were both taken prisoners by the invaders, given corn-mill to grind the corn but soon freed when Babur realized his mistake and personally came to see Guru Nanak asking forgiveness for the high handedness. Guru Nanak fearlessly rebuked him. The narrative of the Babur's invasions collectively known as "Babur Vani" is found enshrined in Guru Granth Sahib on pages 360, 417-18, 722-23. According to a story in Guru Nanak Janam Sakhi, when Emperor Babur came to see Guru Nanak after his release from detention in jail. He respectfully offered 'Bhang' to Guru Nanak, from his pouch, because the ascetics used it freely. Guru Nanak declined the offer by saying: "ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ॥ ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ॥—Thy (God's) fear is my hemp-drug and my mind is the leather pouch. I have become an intoxicated hermit (GGS, p.721). Thereafter, during 1922 A.D, Guru Nanak returned to Kartarpur, "ਬਾਬਾ ਆਇਆ ਕਰਤਾਰਪੁਰਿ ਭੇਖੁ ਉਦਾਸੀ ਸਗਲੁ ਉਤਾਰਾ॥ ਪਹਿਰ ਸੰਸਾਰੀ ਕਪੜੇ, ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਅਵਤਾਰਾ॥ (Bhai Gurdas. 1/38). Guru Nanak lived in Kartarpur for eighteen years. He continued to visit the adjoining areas of the Punjab till his last days.

**Fourth Udasi:** It was within the Punjab during 1539, when he visited Uchch, the holy place of Muslim Sufis in Multan and returned to Kartarpur, "ਜਾਰਤਿ ਕਰ ਮੁਲਤਾਨ ਦੀ ਫਿਰਿ ਕਰਤਾਰਪੁਰੇ ਨੋ ਆਇਆ (Bhai Gurdas Var.1 Pauri 45). ਮਾਰਿਆ ਸਿਕਾ ਜਗਤਿ ਵਿਚਿ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ। (Bhai Gurdas, Var 1, pauri 45). Lastly Guru Nanak debated with the Siddhas in Achchal Batala on the occasion of Shivratri, "ਮੇਲਾ ਸੁਣ ਸਿਵਰਾਤਿ ਦਾ, ਬਾਬਾ ਅੱਚਲ ਵਟਾਲੇ ਆਈ। ਦਰਸਨੁ ਵੇਖਣ ਕਾਰਨੇ, ਸਗਲੀ ਉਲਟਿ ਪਈ ਲੋਕਾਈ। (Bhai Gurdas, 1/39). ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਇਆ।—In his life-time itself (Five days before his demise), he installed Baba Lehna (Guru Angad Dev ji) on the seat of Guru in his place and had the canopy of reverence adorning over his head (Bhai Gurdas Var1. Pauri 45). ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ।—He passed on his light eternal to his successor in such a manner, it seemed as if Guru Nanak had only changed his form original to that of Baba Lehna (Var Bhai Gurdas 1, pauri 45).

Apart from conveying his message and rendering help to the weak, he forcefully preached, both by precept and practice, against caste distinctions, ritualism, idol worship and the pseudo-religious beliefs that had no spiritual content. He chose to mix with all. He dined and lived with men of lowest castes and classes. Considering the then prevailing cultural practices and religious tradition of pollution and untouchability, this was something socially and religiously unheard of in those days of rigid

caste system sanctioned by the scriptures. The offerings he received during his tours, he distributed among the poor. The rest he gave to his hosts to maintain a common kitchen, where all could sit and eat together without any distinction of caste and status. This institution of common kitchen or Langar became a major instrument of helping the poor, of leveling up and of establishing the basic equality of all castes, classes and sexes. Despite the hazards of travel in those times, he visited the main centers of the world religions. In Hindustan he visited the main Hindu, Buddhist and Jain shrines. In the Middle-East he passed through Arabia, Iraq, Syria, Palestine, Turkey and Persia (Iran) and came across the followers of Judaism, Zoroastrianism, Christianity and Islam in their places of pilgrimage. In Central Asia he visited Afghanistan and Azarbaijan. In the Himalyas and in the northern parts of India he discoursed with the Yogis, Sidhs and Naths. He met the Buddhists in Tibet, Burma and Ceylon (Sri Lanka). In parts of China he met the disciples of Tao and Confucius faiths. He debated with the protagonists of nearly all systems of religious beliefs and practice. During his visits to Mecca-Medina, the birthplace of Islam and the religious centers of Hinduism he engaged himself with Muslim priestly class-Qazis and Sankracharyas of Hindus (Brahmins), proving his point. He proclaimed that there was but one God, not of Hindus or of Mussalmans but of all mankind under whatever name He is remembered-Rama, Hari, Allah, Khuda etc. He freed the people from the bondage of so many gods and godlings, and led them to accept one Supreme creator, sustainer and destroyer of all. He proclaimed oneness of God and oneness of man. Oneness of God was, proclaimed by many before Guru Nanak, not so oneness of man, which was the more distinctive contribution of the founder of Sikh faith. He denounced the divisive Hindu caste system, and refused to recognize distinctions between man and man and between sexes created by it and orthodox social conventions. He declared that all people are equal in the eyes of God, who is the common father of all mankind. Men were to love one another as children of the same father, “ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰਹਾਈ-*Ek pita ekas ke ham barik toon mera gurhai*” (GGS, p. 611). This was a distinct blow to the social ideology of *Varn Ashram Dharma* (Hinduism), which gave scriptural sanction for the hierarchical caste system. Woman who had been degraded by all contemporary religious societies also received respect due to her. Guru Nanak said, “ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ-*So kion manda akhiay jit jammein rajaan* i.e. Why call her bad, from whom are born the kings?” (GGS, Var Asa M 1, GGS, p.473).

The world, which the people had considered, as the home of sin, or at least a mere delusion was shown to be the house of God, “ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ-*Ih jag sachchey ki hai kothri sachchay ka vich vaas*” (GGS, M1 p 463). The worldly life, which in a spirit of despair they had condemned, now became the only field for good action, “Only service done within the world can get us a place in heaven”, “ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ।। ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ-*Vich dunia sev kamai-ay taan durgeh baisan pae-a* i.e. In this world perform Lord’s service. Then you will get seat at God’s Portal” (GGS, M, 1, p 26). He condemned the escapist life of the Jogis, Siddhas and Naths, who preached asceticism, renunciation and celibacy as a means to achieve salvation. He preached the householder’s life.

Guru Nanak explicitly rejected the authority of Vedas and their Brahmin interpreters, the vain and superstitious forms of religious life and divine worship propagated by Hindu teachers. He also rejected all Hindu ritualism and acts of hypocrisy: *Janeu* (the sacred thread), *Tilak* (Mark on the fore head), *Dhoti* worn in a special style, *Yajna* (sacrificial feast) *Hom /Havan* (The sacred fire), *Varat* (observance of fasts) and other such elements, as they were made more important than, righteous actions by the Hindu priestly class i.e, Brahmins. He rejected the entire range of Brahmanical “*Avtars-incarnations*”, idol worship and myths. He denounced idolatry and condemned asceticism in very strong terms.

The most important aspect of worship adopted by Guru Nanak for himself and his followers was the use of his own compositions for this purpose. Nanak composed the sacred hymns in the language of the people, Punjabi in preference to Sanskrit, which till then was the traditional medium for religious poetry or philosophy. This was a logical corollary of his rejection of scriptural authority and scriptures of other religions.

Guru Nanak preached in the language of his people i.e. their mother tongue - 'Punjabi', which till then did not have its own script for proper pronunciation and expression and was written in *Landa* or *Mahajani* script, which had no vowel sounds and had to be imagined or construed by the reader in order to decipher the writing. He evolved a script for Punjabi language by selecting some letters from the already existing scripts prevalent in the area and by creating some new ones and by adding the vowel signs in the form of acrophils (*lagan matraan*). The alphabet has 35 letters. He composed a hymn in the form of an acrostic, making use of the 35-letter alphabet, which is found enshrined in Guru Granth Sahib on page 432-33 under the heading "*Patti likhi*". The script was named 'Gurmukhi' by his successor, Guru Angad Dev. Thus he gave the Sikhs a written language distinct from the written language of Hindus (Sanskrit--Vedas) and the Muslims (Arabic--Quran) and thereby fostered in them a sense of their being a separate people.

Guru Nanak described all the three existing religious ideologies of that time in Hindustan as fruitless. He says, "Qazi speaks of falsehood and eats dirt, the Brahman bathes and kills living beings, the Jogi is blind to real skill, all the three follow the path of ruin, ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜੜੇ ਕਾ ਬੰਧੁ"॥ i.e. (GGS, p. 662). He emphasized the importance of work. He said that work was a necessity of life and idleness a vice. He denounced renunciation and asceticism--a life of escapism practiced by "Hath Yogis", "Tantric Yogis", and "Nath Yogis" for achieving salvation (*Mukti*). He says, "ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੂੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੇ ਮੁਕਤਿ--*Hasandiaan, khelanian Khawandian, Pehnandian, Vich-ay Hovay Mukat*" i.e; "salvation' is not incompatible with laughing, playing, eating and dressing well" (GGS, p.522). Guru Nanak stressed the need of sharing wealth with the needy, "He knows the way who earns his living and shares his earnings with others" i.e, "ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹੱਥਹੁ ਦੇਹਿ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ--*Ghal kha-ay kichh hathon day Nanak raah pachhanay say*" (GGS, p 1245). The Guru deprecates the Yogi who gives up the world and then is not ashamed of begging at the door of the householder --ਮਖਟੂ ਹੋਇ ਕੇ ਕੰਨ ਪੜਾਏ॥ ਘਰ ਘਰ ਮੰਗੇ ਭੀਖਿਆ ਜਾਇ॥ ਗੁਰ ਪੀਰ ਸਦਾਇ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੇ ਮੂਲ ਨ ਲਗੀਅਨ ਪਾਇ॥--*Makhatoo ho-e kai kan para-ay. Fakar karay hor jaat gava-ay. Gur peer sada-ay mangan ja-ay, ta kai mool na lageeai pa-ay. Ghal kha-ay kichh hathoh deh Nanak rah pachhanah se-ay* (GGS,p.1245).

He noticed general degradation in the social life and said, "ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਮਰਦ ਹੋਇ ਸਯਾਦਿ॥--*Ranna hoeean bodhiaan, mard hoay seeyad* i.e, "The married women (instead of being forgiving, humble and sweet tongued) have become argumentative and the men have become jackals i.e, cowards (GGS, p. 1242-43). He condemned exploitive collection of wealth, ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ[--*Hak paraa-i-aa Nanakaa os gaa-ay*—i.e; To grab what is another's is like a swine for him (Musalman) and a cow for him (Hindu). Regarding collection of wealth he says: ਸਿੰਚਹਿ ਦਰਬ ਦੇਹਿ ਦੁਖੁ ਲੋਗ॥--*Sinchah darab deh dukh log* i.e "Man gathers riches by making others miserable" (GGS, p 889). "ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥--*Papa bajhah hovai nahee mu-i-a sath na jae*.--Wealth cannot be gathered without sin but it does not keep one's company after death" (GGS, p 417). He laid down the complete ideology of Sikhism including its fundamentals (*Kirat Karo, Wand ke Chhakoo, Naam*



*Japo*) and founded its basic institutions (*Sangat*, *Pangat* and *Langar*) in order to remove caste inhibitions and promote equality in the society.

Guru Nanak removed the hurdle of *Ahimsa* (*Ahinsa*) so that his society could discharge its socio-religious responsibility without any unwanted inhibitions and impediments in its path of fighting against injustice, oppression and exploitation. Before the birth of Sikhism various sects of Hinduism and radical saints prohibited eating meat. Guru Nanak said, “*Maas maas kar moorakh jhagree giaan dhiaan nahee jaanay, kaun maas kaun saag kahavay kis meh paap samaanay*—Only fools argue whether to eat meat or not. Who can define what is meat and what is not meat, who knows where the sin lies, being a vegetarian or non-vegetarian (GGS, p.1289-90).

He challenged the religious bigotry of the Muslims and protested against violence, cruelty and persecution by the Muslim rulers. He awakened people to a new political consciousness and upbraided the rulers of his day, saying, “Kings are butchers, cruelty their knife, Dharam or the sense of duty and responsibility has taken to wings and vanished”, “ਕਲ ਕਾਤੀ ਰਾਜੇ ਕਸਾਈ ਧਰਮ ਪੰਖ ਲੇ ਉਡਰਿਆ—*Kal kati raje kasae dharm pankh lay udria*” (GGS, p145). Kings according to Guru Nanak should be dispensers of equity and justice—“ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ” (GGS p1240). He taught his people (followers) the way of honest and truthful living, “ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ...*Sach orai sabh ko opar sach aachaar* i.e. Truth is highest virtue, but still higher is truthful living,” he said (GGS, p.62). Guru Nanak protested against and successfully disengaged his followers from Hindu Idolatory and Mohammadan superstitions and placed them free on a board of religious and moral purity. In his writings there was hardly any thing that he missed, in politics or government, in society or religion or in nature. He not only preached the concepts of remembering the True Name, earning a living and sharing the bounties but also demonstrated these in his life-time.

### **First Sikh town founded**

In Samvat 1565 Bikrami, corresponding with 1508 A.D; he founded the first Sikh town on the land provided by one of his devotees named Bhai Doda, on the western bank of River Ravi in Shakargarh Tehsil of Sialkot district in the undivided Punjab and named it Kartarpur, literally meaning place of God. The construction work here was supervised by Bhai Doda, Bhai Duni Chand, Bhai Bhagirath and Bhai Mansukh, a rich trader of Lahore. They were all devotees of Guru Nanak. Bhai Bhagirath and Bhai Mansukh, both devotees of Guru Nanak originally belonged to village Malsian in Jalandhar Doab and used to visit him at Sultanpur Lodhi. Mansukh was a rich trader of Lahore and had established trade with Sri Lanka through sea route. He worked as preacher of Sikhism in Sri Lanka and Raja Shivnabh of Sri Lanka became a devotee of Guru Nanak. Guru Nanak settled in Kartarpur along with his family in Samvat 1579 Bikrami, corresponding with 1522 A.D and brought his parents here to live with him. They breathed their last here in his hands. Guru Nanak took to farming here and worked in the fields. Here people worked, shared and ate together irrespective of their religion, caste and economic standard. It is from here that he went to visit the center of Sufis in Uchch in Multan. He continued to visit adjoining areas of Kartarpur in the Punjab till 1536 A.D; and held his last *goshti* (discussion) with Siddhas at Achchal near Batala. His travels lasted for forty years. During his travels, he had collected the writings of Muslim and Hindu saints alike, some of whom were born in the lowest caste groups, for example, Kabir, Farid and Ravidas. It was here that he began to give practical shape to his revolutionary ideas. He launched a crusade against caste divisions and despised the exclusion of low caste from entering and worshipping at Hindu temples. He founded the tradition of *Sangat* (communal worship) and *langar* (communal meal) for transmitting the message of God's oneness. He also preached the significance of *Kirat-karna* (earning one's living), *wand-chhakna* (sharing the fruits of one's labours with others) and *Naam Japna* (remembrance of God).

During his life time, his followers came to be recognized as a distinct people. He was

accepted as a new religious prophet. People subdued under rigors of caste system, the oppressive alien rule and religious bigotry could not be expected to take over the social responsibilities and adjust to the liberation offered in the new society, overnight. The infant society had to be nurtured for sometime and it had to spread globally. Five days before leaving this mortal world in 1539, he introduced the system of succession by nominating Angad, one of his disciples to succeed him as the next Guru for continuing his mission. He gave him the collection of writings of other saints as well as his own compositions.

On his demise in 1539 at Kartarpur he was, claimed by both Hindus and Muslims as their own, and both in their own fashion raised mausoleums in his memory with a common wall between them—a thing unique in the history of religions.

Nine more Gurus succeeded him who carried his mission forward, organized and nursed it for a long period of about two hundred and thirty nine years (i.e., starting from Guru Nanak to the death of the last Guru), prevented deviations from its ideological line, gave a continuity to the movement, and finally set it on a course so that it should, in their absence from the scene, follow their guidelines on its own.

### **A Brief life sketch of Guru Nanak;**

Born: April 14\*, 1469AD.

Place of birth: Talwandi Rai Bhoie now called Nankana Sahib in Distt Sheikhpura of the undivided Punjab, (presently in Pakistan).

Breathed his last: September 22, 1539AD, at Katarpur (presently in Pakistan) on the western bank of river Ravi.

Father: Kalu (Kalyan Chand) Bedi (Vedi), Patwari (revenue clerk)

Mother: Tripta

Sister: Nanaki married to Jai Ram of sultanpur Lodhi

Married to, Sulakhani daughter of Mool Chand Patwari, Chona Khatri, who resided at village Pakho ke Randhawa before migrating to Batala.

Children: Sri Chand and Lakhmi Chand.

Founded: He founded the first Sikh town in 1508 A.D; on the western bank of river Ravi in Shakargarh tehsil, district Sialkot of Punjab, now in Pakistan and named it Kartarpur literally meaning the place of God.

### **Contributions to Sikhism:**

He founded Sikhism and laid down its complete ideology. He evolved the script for the Punjabi language and wrote his '*Bani-ਬਾਣੀ*' (spiritual hymns) in Punjabi instead of Sanskrit, which till then was the traditional medium of writing spiritual philosophy. He revealed the concept, attributes and nature of God according to Sikhism, as recorded in the opening verse of Aad Granth (Guru Granth Sahib), the holy Sikh scripture. His Gurbani compositions are: Jap (Jap ji Sahib), Siddh-Goshat, So-Dar, Sohila, Aarti, Ram kali, Dakhni Onkar, Asa Di Var, Malaar & Majh ki Var, Patti, Bara Maha. He composed a total of 974 Shabads (Hymns) in 19 *Ragas*, as recorded in Guru Granth Sahib.

**Contemporary rulers in India:** Belol Lodi, Sikandar Lodi, Ibrahim Lodi, Babur and Humayoon.

\*Guru Nanak was born on the Vaisakhi day, month of April, 1469 AD., but for reasons not yet clearly known, since the days of Sikh rule in Punjab it came to be celebrated in the month of October-November on the full moon day (*Pooran mashi* or *Punnia* in the month of *Katik--Katten--Kartik*) and now as per Sikh calendar, the date for celebration has been fixed for November 26 each year. Therefore some historians have started writing the date of birth of Guru Nanak in the month of November.

### Guru Angad

Born in village *Mattay dee saraan* in Ferozpur district, but during his infancy his father migrated to Village Khadur (ਖੜੁਰ) near Taran Taaran. His childhood name was Lehna. His parents were devout followers of Vaishno Devi, therefore he used to visit the shrine of this famous Hindu Goddess in the hills near Jammu, every year, but did not get any mental solace. In his village also lived a follower of Guru Nanak Dev. His name was Bhai Jodha who did not believe in Devi worship and recited holy hymns of Guru Nanak Dev. One day Lehna heard him singing a sacred hymn early in the morning. By listening to this hymn, Lehna experienced tranquility and peace of mind. He suddenly developed a longing to see the Guru. He enquired about the abode of the Guru and went for his audience (*Darshan*) at Kartarpur. He was so much impressed that he remained in the service of the Guru thereafter. He served him with such great devotion that before his death in 1539 Guru Nanak nominated him as his successor Guru and named him, "Angad", literally meaning part (limb) of his body. After Guru Nanak's demise, Guru Angad made Khadur, his native village as his place of residence to be developed as next center of Sikhism. He was a zealous preacher, who strengthened the unifying institutions of *Sangat* and *Pangat*, set up by the first Guru. His wife Mata Khivi participated in the langar and used to serve the visitors with *Kheer* (rice pudding prepared in milk and butter). He popularized the Punjabi script, which he named '**Gurmukhi**' i.e the script used to record the language which flowed from the mouth of the Guru. He established schools to encourage academic and physical education. He gave form and finish to the Gurmukhi script, prepared primers (*Balupdesh*) of Gurmukhi alphabet, recorded the Hymns of Guru Nanak in Gurmukhi and distributed the copies among the Sikhs. He broke the Brahmin's monopoly of learning by encouraging all sorts of people to learn '**Gurmukhi**' and reading religious literature. This step had a far reaching purpose and impact. First, it gave the people who spoke this language, an identity of their own, enabling them to express their thoughts directly and without any difficulty or translation. The measure had the effect of establishing the independence of the mission and the followers of the Guru. Secondly, it helped the community to dissociate itself from the Sanskrit religious tradition so that the growth and development of the Sikhs could take place unhampered and unprejudiced by the backlog of the earlier religious and social philosophies and practices.

He declared that human beings were created in the image of God and the human body was the temple of God. It was the duty of the Sikhs to keep the body quite fit to the last. So he opened a school at Khadur for imparting physical education to the youth in wrestling and named it as *Mal Akhara*, where a Gurdwara in this name stands today.

Bhai Bala and Bhai Pairha Mokha belonged to village Talwandi Rai Bhoie, and they were close friends of Guru Nanak Dev, who used to tell them the stories of his travels. Guru Angad Dev invited them both. Bhai Pairha Mokha was a good writer. Guru Angad Dev got the biography of Guru Nanak written as per their narration which unfortunately has now been lost. A biography known as *Puratan Janam Sakhi* got prepared by Harji son of Pirthi chand with the help of Udasis and Brahman scholars, reducing Guru Nanak to the level of an Avtaar within the pantheism of Bahmanism is however available.

Before leaving this mortal world in 1552 at Khadur Sahib Guru Angad merged the light of Nanak in Amar Dass who became there-after, Guru Amar Daas, the third Guru. Guru Angad was contemporary of Emperor Humayon, who visited him during his flight to Iran after being defeated by Sher Shah Suri.

### **Guru Angad Dev and Emperor Humayon**

Humayon son of Emperor Babur had to fight battles with Sher Shah and was defeated in 1540. While fleeing to Iran, he waited upon Guru Angad at Khadur to request for his blessings for recapturing his throne. At that time, Guru Angad Dev was in busy parting instructions in wrestling to the young boys and did not notice his presence. It enraged Humayon and he drew his sword at the Guru. The Guru looked at him, smiled and said, "Your sword should have been better used against your rival, Sher Shah, rather than against the innocent man of God to force him to grant a boon". The Guru's bold and frank talk calmed down Humayon's temper, he expressed regret and requested for Guru's blessings. As Guru Angad Dev was an embodiment of forgiveness, so he bore no ill will and said, "I shall pray for your success. Be just and kind ruler, go back to your country and always remember God who grants all wishes. If you promise to do that, you will get back your kingdom with God's grace" Humayon was happy, he bowed to the Guru and went away. He got back his throne after a few years in 1555 when he returned with a large army to India.

#### **A brief life sketch:**

Father: Pheru Mal

Mother: Sabrai / Ramo

Date of birth: March 31, 1504 AD,

Place of birth: *Mattay Dee Sraan* (District Ferozepur), from where his father moved to Khadur, near Taran-Taaran.

Place of residence: Khadur

Wife: Khivi.

Children:

Sons: Dasu

Datu

Daughter:

Bibi Amro

Date of death: March 29, 1552 AD, at the age of 48 years.

Place of death: Khadur Sahib.

Name before Guruship: Lehna

Meeting with Guru Nanak: 1532 AD, at the age of 27 years.

Guru period----1539 to 1552 AD,

#### **Contributions to Sikhism:**

Composed 63 Salokas in 9 Ragas, recorded in Aad Guru Granth Sahib.

Contemporary rulers in India: Humayoon and Sher Shah Suri.

### Guru Amar Dass

Guru Amar Dass, the third Nanak was born in 1479 at village Baserke in Amritsar district. His father Tej Bhan was a local trader. He lived partly by agriculture and partly by trade. He used to go to pilgrimage to the Ganges (Hardwar) every year and zealously discharged all duties of a pious Hindu. He also used to go on pilgrimage to Goddess at Jawala Mukhi. He used to fast and observe many prevalent ceremonies among the Hindus, but his mind remained restless. One, early morning he heard his brother's daughter-in-law, Bibi Amro, (daughter of Guru Angad Dev ji) reciting Gurbani hymns and was highly impressed. He made up his mind to call on Guru Angad Dev. Amar Dass along with Bibi Amro reached Khadur to see Guru Angad Dev, who stood up to embrace him, but Amar Das fell at the Guru's feet and felt delighted. "I have come not as a relative, but as your servant. Please make me your Sikh and let me serve you" said he to the Guru. Amar Dass was 62 at that time and was called Baba Amar Dass while Guru Angad Dev was 37. Discarding any prestige of relationship and age, Amar Dass became a disciple of Guru Angad Dev. He took to the life of service. He started to live at Khadur, listened to the hymns and took food in the common kitchen, where he also served. He took the responsibility of bringing, early in the morning, a brass pitcher (*Gaagar*) of water from the river Beas which flowed three miles away from Khadur, for the Guru's bath. Baba Amar Dass discharged his duties happily. He earned his living as a small tradesman. He served Guru Angad with such dedication that he installed him as the third Guru in 1552 AD.

Guru Amar Dass founded the town of Goindwal on the western bank of river Beas quite close to Khadur, on the land provided by Gonda Khatri. He chose Goindwal as his place of residence along with his family. Here he got a *Baoli* (well with stairs) dug, into which people could go down the stairs and fill their buckets of water as equals, irrespective of their caste creed, gender or social status. As another anti-caste and anti-pollution measure he made it obligatory to first take the meals in langar, before having an audience with him, so as to everyone feel equal in status without any discrimination on any ground whatsoever. These instructions were so strictly implemented that the Mughal Emperor Akbar, who came to meet the Guru, had to comply with it. These were effective steps to remove inequality and establish equality, which had been crushed by Hinduism by dividing the society on caste, creed and gender system. He was a great social reformer.

He stood for the emancipation of women and he denounced the practice of Purdah, the veiling of women, and led a vigorous campaign against Sati, the burning alive of widows on the funeral pyres of their dead husbands. He encouraged inter-caste marriages and remarriage of the widows. He spoke against female infanticide, polygamy and consumption of liquor.

He introduced some distinctly Sikh ceremonies on the occasion of birth and death. He abandoned the religious and social customs of the Hindus and abolished the distinction of four castes. Under him there was no twilight payer, no gyatri, no offering of water to ancestors, no pilgrimages, no obsequies and no worship of idols or of the divine Saligram--no gods or goddesses, no veneration of the Hindu temples and recitation of Gurbani hymns replaced the chanting of Sanskrit Shalokas.

*'Hadd bast* (demarcation) of the lands belonging to each village in the Punjab was carried out for the first time during the reign of Emperor Akbar. Guru Amar Dass acquired land for founding and constructing on it the world seat of Sikhism (Gurdwara Darbar Sahib, Amritsar) in the center of Punjab, at the junction of the lands of the villages: Gilwali, Tung, Sultanwind, and Gumtala close to the main trade route between Delhi and Afghanistan (Middle east and central Asia). According to the holy Sikh Scripture Guru Granth Sahib, the site had been selected by God himself, "*Abchal niv dhari Gur Nanak*" (GGS, M5, p. 500- 501).

Guru Amar Dass paid serious attention to the propagation of Sikhism. He established new centres for conveying to the people the message of Guru Nanak. He divided the whole country into 22

dioceses (religious districts / Sikh centers) equivalent to the number of provinces in the Mughal Empire at that time. These centres were named as 'Manjis' and he appointed a devout Sikh in-charge of each region, who administered both to the religious and secular needs of the followers. They collected offerings from the followers of the faith and sent them to the Guru for the common use of the community. The Guru himself earned his living as a small tradesman. In spite of his old age, Guru Amar Dass toured different parts of the country to make the new faith known to the people.

According to the Guru, the human body was the temple of God. He therefore, laid emphasis on keeping it healthy and sound to the end. For the same reason, he denounced the ascetic practices of torturing the body. The Guru felt that the health of the body could not be divorced from moral and spiritual well-being. He clearly ordered that Udasis, persons living a celibate and ascetic life without any productive vocation, should remain excluded from the Sikh fold. As against it, any worker or a householder without distinction of class or caste could become a Sikh. It was defined and laid down that in Sikhism a normal productive and moral life could alone be the basis of spiritual life. He visited Hardwar and Kurukshetra, at the time of fairs at those places, to meet large crowds. The Guru secured for the non-Muslims the right to worship without having to pay any pilgrim tax.

He started the system of holding two annual gatherings of his followers from all over the country. He chose two festivals-Baisakhi and Diwali for the gathering of the Sikhs at Goindwal. These festivals provided the Sikh families a chance to establish a close personal bond with one another and with the Guru. He was contemporary of Emperor Akbar, who paid him a visit. He merged in the Divine Light in 1574 A.D; in Goindwal at the age of 95. He selected 'Bhai Jetha' as his successor, who was bestowed Guruship as 'Guru Ram Dass'.

#### **Guru Amar Dass and Emperor Akbar**

Emperor Akbar visited, Goindwal on his way from Lahore to Delhi. It is said that while at Goindwal he walked to the Guru's presence barefoot. He was told firstly to take meals by sitting in pangat and only then seek the sangat with the Guru, which he complied very humbly. Sikhs working in the common kitchen with humility and devotion, so deeply impressed Akbar that he offered revenue of a few villages for the support of the common kitchen. The Guru declined, saying that the 'Langar' depended solely on the offerings of the Sikhs. Akbar could not go without making an offering so he granted a tract of land in the revenue limits of Village Thatta near Jhabal to Bibi Bhani daughter of Guru Amar Dass. The Guru could not refuse a gift to a daughter. Guru Amar Dass deputed Baba Buddha as care taker of this land which came to be known as *Bir Baba Buddha*. *Bir* means reserved forest. Akbar also remitted the land revenue of the peasants for a year when the Guru pleaded their case. The Guru also gave a dress of honour 'Siropa' to Akbar who was struck with admiration to see the Guru.

#### **A brief life sketch:**

Date of birth: May 04, 1479 AD,

Date of death: September 01, 1574, at the age of 95 years.

Place of birth: Basarke Gillan (District Amritsar).

Father: Tej Bhan.

Mother: Lakho.

Wife: Mansa Devi

Children;

Sons: Mohan and Mohri.

Daughters: Dani and Bhani.

Period of Guruship: March 29, 1552 to September 1574 AD,

Place of residence after becoming Guru: Goindwal (District Amritsar)

**Contribution to Sikhism:**

Composed, Hymns 907 recorded in Guru Granth in 17 different Ragas.

Founded: Goindwal

Contemporary rulers in India: Humayoon and Akbar.

**Guru Ram Dass (1534-1581)**

Guru Ram Dass, the fourth Guru of the Sikhs was born in 1534 in a simple God fearing Sodhi family of Choonia Mandi of Lahore in the undivided Punjab (Now in Pakistan). His childhood name was 'Jetha'. His parents died when he was just seven years of age. His maternal grand-mother (*Naani*) escorted him to her village Basarke along with her and it was here that he met the third master for the first time. His maternal grand mother along with him shifted her residence to Goindwal from Baserke. In order to earn his livelihood he used to sell boiled grains and after handing over the earnings to the old lady, he would serve selflessly in the Guru's court. Guru Amar Dass was much impressed by his conduct and married his daughter, Bibi Bhani with him. Bhai Jetha served Guru Amar Dass with great devotion. He was chosen by his father-in-law, Guru Amar Dass in 1574 AD as fourth Guru of the Sikhs and he assumed Guruship as 'Guru Ram Dass'.

The third master Guru Amar Dass put the responsibility of establishing the 'the Central Altar' of Sikh religion on the piece of land, which had been acquired by him at the junction of villages, Gilwali, Sultanwind, Tung and Gumtala. Ram Dass started the excavation of sarovar (pool) and named it *Amritsarovar*. Around this Sarover he founded a planned city and named it '*Chak Guru*', which later on appropriately came to be called '*Chak Ram Dass*' and ultimately now called Amritsar, because of the *Amrit Sarover*. In order to supervise the construction work, Guru Ram Dass shifted his residence here from Goindwal. It was a landmark in the life of the Sikh community, because the Guru established a central place that was quite distinct from that of the Hindus and the Muslims. He rehabilitated people of 52 different professions at this new township. He codified the rules for the Sikh way of life, which is enshrined in the holy Sikh scripture Guru Granth Sahib on page 305. He also composed '*Lawan*', the hymns recited at every Sikh wedding (*Anand Karaj*). He put missionary work on sound footing and sent missionaries to different parts of north India to propagate the message of Sikhism. Before merging in the Divine Light at the age of 47 in 1581 he bestowed the responsibility of Guruship to his youngest son, Arjan in the presence of congregation. He was also contemporary of Emperor Akbar (1556-1605), who was religiously very tolerant.

**A brief life sketch:**

Date of birth: September 23, 1534 A.D,

Place of birth: Lahore (now in Pakistan)

Date of death: September 01, 1581AD at the age of 47 at Goindwal.

Name before Guru-ship: Jetha,

Father: Bhai Hari Dass

Mother: Daya Devi

Married to: Bhani daughter of Guru Amar Dass

Children: Pirthi Chand, Mahandev and Arjan,

Period of Guru-ship: 1574--- 1581AD-Seven years

Place of residence after Guru-ship: Goindwal, Guru kee Wadali and Amritsar (Chak Ram Dasspur)

**Contributions to Sikhism:**

Hymns: 679 in 29 Ragas, recorded in Aad Granth. He codified the rules for the Sikh way of life, composed 'Lawan' for the solemnization of Sikh marriage and founded the city of Amritsar.

Contemporary ruler in India: Akbar

### Guru Arjan (1563-1606)

Guru Ram Dass passed away in 1581 A.D. He chose his youngest son Arjan as the fifth Guru of the Sikhs. He was first Sikh Guru born of Sikh parents. He was the youngest of the three sons of Guru Ram Dass. He was born at Goindwal on 15th April, 1563. Pirthi Chand the eldest son of Guru Ram Dass refused to accept him as his father's successor and challenged his father's decision. Pirthi Chand lost the case both among the Sikhs and in the court also. He declared himself to be the Guru. When the Sikhs visited Amritsar with their offerings, Pirthi's agents misguided them and took them to Prithi Chand. Pirthi Chand took their offerings, but sent the visiting Sikhs to Guru Arjan's Langar for food. The Guru did not mind it. This continued for sometime. Bhai Gurdas, Baba Buddha and some leading Sikhs started exposing the deeds and greed of Pirthi Chand to the visiting Sikhs. Truth prevailed and Pirthi Chand stood exposed, but he continued his intrigues against *Guru Ghar* (Guru's institution). He persuaded some Brahmans and Qazis to complain to the Emperor Akbar that the Granth (Holy Scripture) compiled by Guru Arjan contained hymns against their religions. Guru Arjan Dev sent Bhai Gurdas and Baba Buddha along with the Granth Sahib to Batala where Emperor Akbar was camping. After examining the holy Sikh Scripture Emperor Akbar found the complaint as baseless and made an offering of fifty one gold coins (*Mohurs*) to the Holy Scripture and bestowed Bhai Gurdas and Baba Buddha with scarfs of honour. Pirthi Chand, his progeny and his followers due to their hostile attitude towards *Guru-Ghar* (Guru's institution) came to be known '*Minas*'\* in Sikhism. In order to avoid daily nuisance of Pirthi Chand, Guru Arjan shifted his residence from Chak Ram Dass to the nearby village Wadali, which thereafter came to be known as *Guru Kee Wadali*.

Guru Arjan was eighteen years old at the time of his succession to Guruship. He was a saint of rare piety and literary attainments. He was a practical philosopher, an eminent statesman, composer of music, and a great organizer of Sikh faith. He organized the finances of the Sikh Church on more systematic lines. He deputed sincere and zealous Sikhs in all important towns and cities to collect and transmit to headquarters the offerings made by the Sikhs. These missionaries were known as *Masands*, and through them a large number of people became Sikhs. He organized the system of *Daswandh* in Sikhism and thus put the economy of the Sikh church on sound footing. The *Masands* assembled at Amritsar on the occasions of Vaisakhi and Diwali and deposited the offerings collected by them with the Guru. He completed the excavation of the Sarovars and also his residence, '*Guru ke Mehal*', in Chak Guru (now Amritsar) left incomplete by his father, Guru Ram Dass.

Guru Arjan was a great architect and founder of the Sikh Architecture. He designed and constructed the building of the Central Altar of Sikhism i.e, 'World Seat of Sikhism, Gurdwara Darbar Sahib (Golden Temple)' Amritsar in the midst of the *Sarovar (pool)* dug by his father, Guru Ram Dass. He got the pool lined with burnt bricks. He created the Holy Sikh scripture (Guru Granth Sahib) as the revealed and final doctrinal authority of Sikhism, in 1604 AD, and installed it with reverence in the building, which he had completed three years earlier. He clearly declared the separate existence of Sikhism independent of both Hinduism and Islam by writing in the holy Sikh scripture, Guru Granth Sahib on page 1136 in Rag Bhairoon. According to Guru Arjan, God himself had created a firm foundation of the city on which the Sikh community was now thriving, "ਅਬਿਚਲ ਨੀਵ ਧਰੀ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਿਤ ਚੜੇ ਸਵਾਈ-*Abchal niv dhari Gur Nanak nit nit charai savai*" (GGS, M5, p.500-501). The town built around Gurdwara Darbar Sahib, dedicated to the sovereign Lord of the universe, represented the divine kingdom, "ਰਾਮਰਾਜ ਰਾਮਦਾਸਪੁਰਿ ਕੀਨੀ ਗੁਰਦੇਵ॥-*Ramraj Ramdaspur kine gurdev*", (GGS, M5,



p.817) and in this reign of humility everyone was living in comfort, “ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਜੁ ਜੀਉ॥-*Sabh sukhali vuthia ihu hoa halemi raj jio* (GGS, M5, p.74), without having to pay any religious tax, “ਜੇਜੀਆ ਡੰਨੁ ਕੋ ਲਏ ਨਾ ਜਗਾਤਿ॥-*Jejiah dan ko lae na jagati* (GGS. M5, p.430). He glorified all honest occupations as sacred. Possession of wealth was no longer to be considered *Maya*, but as a very salutary and helpful thing in the conduct of human affairs: “For a religious man, it is not unholy to get wealth, provided he spends it in God's way, and gives and lives in comfort” (GGS, *Sarang ki Var*, M4). In addition to their hereditary profession of farming he encouraged the Sikhs to engage themselves in different professions like, banking, tailoring, embroidery, carpentry etc. Sikhs were initiated into trading in horses. As such, the Sikhs became good horsemen. Amritsar, located in the heart of Punjab, close to the main road trade route of Asia was developed as a center of commerce, art and architecture. He also founded the new towns of Tam Taran, Chheherta, Kartar Pur (Bist Doab) and purchased the village Gobindpur in the vicinity of the Pathan (Afghan) town of Rohila around Amritsar and developed them as new centers of commerce and Sikh culture in the Punjab. He founded an asylum for lepers in Tarn Taran.

Gurdwara Darbar Sahib at Amritsar and the holy Aad Granth (Guru Granth Sahib) gave to Sikhism the shape of a regular church with distinct physical identity. Till then Sikhism was preached by the Gurus only through the word of mouth and did not have any separate existence distinct from Hinduism and Islam. Because of its principles, Sikhism was acceptable to both Hindus and Muslims. The mass acceptance of Sikhism by common people made Sikhs a potentially visible, social and political force. Erosion of both Hindu and Muslim faiths surprised the leaders of both communities, the Qazis and the Brahmins. Both of them began to consider Sikhism challenge to their respective faiths. The Muslims in addition felt challenge to their political power. Moreover Emperor Jahangir, who succeeded his father Emperor Akbar, was under the influence of the Muslim fundamentalists in Delhi and Sarhind. He was a bigot. The Muslim government therefore tried to suppress the Sikhs and spread of their faith. The radical Hindus especially the ‘*Minas*’ (Pirithi Chand and his progeny, the rival claimants to Guruship) and the Brahmins actively collaborated with the Muslim government against the Sikhs in this resolve. The fanatic Muslim Emperor Jahangir instigated by some Mullas close to him and the Hindu minister, Chandu had Guru Arjan tortured to death at Lahore, in June 1606 A.D; on a false charge of treason. Guru Arjan became the first martyr in the Sikh history. He nominated his son Hargobind as his successor before his death. He was contemporary of Emperor Akbar (1556-1605) and Emperor Jahangir (1605-1628).

Date of birth: April 15, 1563 AD,

Place of birth: Goindwal

Date of martyrdom: June 5, 1606AD, at the age of 43 at Lahore (presently Pakistan)

Father: Guru Ram Dass

Mother: Mata Bhani

Married to: Ganga daughter of Bhai Kishen Chand of Village Meo, District Jalandhar,

Children: Hargobind

Period of Guruship: September 01, 1581 at the age of 18 to June 5, 1606AD (25 years)

Place of residence: Goindwal-Amritsar

Founded: The towns of Chheharta, Tarn Taran and Kartarpur (Bist Doab). Purchased the town of Gobindpur in the vicinity of Pathan town Rohila in the present district of Gurdaspur.

### **Contributions to Sikhism:**

Total Hymns=2218, recorded in Guru Granth Sahib in 30 Ragas. He designed and built Gurdwara Darbar Sahib (Harimandir / Golden Temple) Amritsar. He compiled and installed Aad Granth (Guru Granth

Sahib) in 1604 AD, in the building of Gurdwara Darbar Sahib (Golden Temple), which was completed by him three years earlier.

- *Minas* in Sikh theology mean scoundrels.

### **Guru Hargobind**

Guru Hargobind was the only son of Guru Arjan. He was born in 1595 at Wadali (*Guru Kee Wadali*), a village on the periphery of Amritsar. He was eleven years of age at the time of his installation as the sixth Guru on May 25, A.D; 1606, when his father offered himself for arrest to the Moghul government at Lahore, where he was tortured to death. His career marks a turning point in the Sikh history. Seeing how peaceful resistance to oppression had proved abortive, he recognized recourse to sword as a lawful alternative. He took the seat of his father with two swords girded round his waist, one symbolizing spiritual power and the other temporal authority (The concept of *Miri-Piri*, *Bhagti* and *Shakti*) in Sikhism and thus making the Sikhs, Saint Soldiers. He cleared the ground for the building of a national character of the Sikhs. He started the military training of the Sikhs in order to actively oppose, react and resist against the oppressive Muslim regime. Shortly after assuming Guruship, he left the province of Lahore and he embarked upon his mission to preach Sikhism in the Malwa region of the Punjab. He maintained his headquarter there at village Darauli near Moga, where his sister-in-law was married. Baba Gurditta, the eldest son of Guru Hargobind was born here. After spending some time there Guru Hargobind returned to the Sikh head-quarter in Amritsar and resumed his activities here. He continued to tour various parts of the Punjab for preaching and propogaton of Sikhism.

At that time in Hindustan the Hindus were forbidden to wear a turban, ride a horse, to sit on a raised platform or seat and to keep weapons. In an open defiance of the imperial policy Guru Hargobind himself wore turban with a crown and made it compulsory part of the Sikh dress. He asked his followers to present him with youth, good horses and weapons. He encouraged martial activity among his followers, exhorting them to learn horsemanship and the use of arms. He introduced "*Gatka*", 'the sword fight', *Dhadis* (ballad singers) into Sikhism and established '*Mal Akharas*' (parks for imparting training in wrestling) for the Sikhs. As a part of his new policy, in 1609 AD, he founded Akal Takhat, the Supreme seat of temporal authority of Sikhism, opposite Gurdwara Darbar Sahib (Golden Temple), Amritsar, as counterpart to the imperial Delhi Throne. He held his court there, received envoys, settled disputes and administered justice. He maintained regular cavalry, armed soldiers and built a forte in Amritsar in the present day Putlighar area and named it Lohgarh.

The Governor of Lahore sent reports to Emperor in Delhi, regarding his activities. Guru Hargobind was summoned to Agra by the emperor. He presented himself in the imperial court, where he was taken in custody and sent to Gwalior forte as a prisoner, where political prisoners were kept. During the period of detention of Guru Hargobind, Jahangir became a bit mentally disturbed. He was being terrified every night due to fearful dreams. Noor Jahan (who was a follower of Hazrat Sain Mian Mir) prevailed upon her husband to release Guru Hargobind, which might help him cure his mental sickness. Jahangir ordered Guru Hargobind's release from captivity, but Guru ji refused to come out alone, till other political inmates were released. He was granted the wish and all 52 Hindu Rajas (kings) were released each holding a string of his robe, due to which he came to be known as '*Bandi Chhor*'. Out the total 52 Rajas thus released twenty seven belonged to the hill states of the Punjab and they were all Hindu Kashatriyas (*khatri*s). This happened in 1619 AD. Gurdwara *Bandi chhor* in the fort of Gwalior stands witness to the event. Guru Hargobind left Gwalior and reached Agra, Jehangir and Guru Hargobind befriended each other. Jehangir came to Punjab along with Guru Hargobind, met Mata Ganga (wife of Guru Arjan) at Amritsar and apologized for martyrdom of her husband, for which he placed the blame on Chandu, the Hindu minister, and while in Kalanaur (District

Gurdaspur) he handed over Chandu to Sikhs, who executed him in Lahore after inflicting severe humiliation. He reversed his policy of persecution of Hindus. After that there was no conflict between the imperial Mughal forces and the Sikhs during his life span. Keeping the hostile attitude of the provincial government of Lahore in mind, Guru Hargobind purchased land from Raja Tara Chand of Bilaspur also called Kehloor and founded on it the town of Kirat pur, in 1626 A.D; on the bank of river Satluj in the foot hills of the Punjab, out of the jurisdiction of the Lahore government. Baba Gurditta son of Guru Hargobind supervised the construction work of the town. Jehangir died in 1627.

After the death of Jahangir his son Shah Jahan became the Mughal emperor, who was under the influence of radical Muslims. In the province of Lahore, Pirthi Chand, the elder brother of Guru Arjan Dev (rival claimant to Guruship), his progeny (son Meharban and grand son Harji), upper caste Hindus especially Brahmans, and the provincial Muslim officials of the Punjab in Lahore, forged an alliance with the objective to contain the growing influence of Sikhism. Four armed attempts were made at different places in Punjab by the provincial forces of the Lahore province to kill or capture Guru Hargobind, but he always escaped unhurt and defeated the provincial armed forces.

During the battle of Gobindpur (District Gurdaspur) in 1622 A.D; the Rohilla town in its vicinity, inhabited by the hostile, Rohila Muslim Pathans was completely destroyed. Guru Hargobind founded here a well planned walled town built in brick and mortar with water supply from wells and brick paved streets with drainage system. The town was jointly named by Baba Buddha, Bhai Gurdas and Sikh Sangat as Sri Hargobindpur. Guru Hargobind raised here memorials in the memory of his Muslim generals namely Jani Khan and Maani Khan who embraced martyrdom in the battle here. Guru Sahib also built a Mazaar here honouring the Muslim divine Shahmana. He built here Mandirs (Temples) for all the six systems of Hinduism. He built a Mosque for the Muslims, which is called *Guru Kee Maseet*. He also built a small Gurdwara here in Sikh architecture, with four doors and its name is Gurdwara Granthian also called Dharmasala Granthian. During the Khalsa rule in Punjab Maharaja Ranjit Singh allocated *Jagir* in the name of this Gurdwara in village Jalalpur Jattan across river Beas near village Tahli. All these structures / monuments are intact till today.

### **The Great Exodus**

After the battle of Kartarpur (Bist Doab) in 1635 AD, Guru Hargobind left the province of Lahore and made Kiratpur in the Shivalik foot hills as his headquarter. Kiratpur was comparatively inaccessible and formed part of the territory of a Hindu hill Rajput chief who came under the direct control of the central government of Delhi. The hill chiefs at that time were favorably disposed towards Guru Hargobind, because of their release from the Gwalior fort at the behest of Guru Sahib.

After the expulsion of Guru Hargobind from Amritsar the '*Minas*' came to occupy Gurdwara Darbar Sahib (Golden temple) in Amritsar (The Headquarters of Sikhism), which remained under their occupation for about next six decades. During this period of occupation, the *Minas* with the help of learned Brahmans headed by Pandit Kesho in Amritsar composed their own Granth, in which they included the compositions of first four Gurus besides their own but excluded the composition of Bhagats, as they were from low castes. The *Minas* installed at Gurdwara Darbar Sahib (Golden temple) their own Granth in place of Guru Arjan's Granth Sahib/ Pothi Sahib, which was carried away by Dhirmal, grandson of Guru Hargobind to Kartarpur in Bist Doab, which till today exists with the family of Sodhis there and is known as *Kartarpuri Bir*. The *Minas* during this period played havoc with Sikh theology and Sikh history. They wrote *Janam Sakhi* (Meharban *Janam Sakhi*) of Guru Nanak, in the process reducing him to the status of an *Avtaar* within the pantheonism of Hinduism and brought in a lot of Pauranic tales into Sikhism. The *Masand* system established by the Sikh Gurus also went astray.

After settling at Kiratpur, Guru Hargobind took to missionary work more vigorously and consolidated seats of Sikhism from Kabul (Afghanistan) in the west to Dacca in the east. He preached Sikhism in Kashmir and visited the shrine Nanakmata (Gorakhmata) in Pilibhit, which had been occupied by Jogis. The jogis were evicted from the shrine commemorating the visit of Guru Nanak and a Gur-Sikh named Almast was appointed as caretaker of the shrine to preach the message of the Guru. Guru Hargobind spent some time there and preached Gurbani.

Sadhu Samrath Ram Dass, the mentor of Shiva ji Marhatta, visited Guru Hargobind in Srinagar (Gharwal hills) and on seeing his regalia, was struck with wonder, therefore he asked him certain questions to which Guru Hargobind replied, "ਸ਼ਸਤਰ ਮਜ਼ਲੂਮ ਦੀ ਰਖਿਆ ਤੇ ਜਰਵਾਣੇ ਦੀ ਭਖਿਆ ਵਾਸਤੇ ਹਨ-*Shastar mazloom dee rakhia to jarwane dee bhakhia*" i.e. "The weapons are to protect the weak and the oppressed and to smite the oppressor", "ਔਰਤ ਈਮਾਨ-*Aurat eeman* ; "Woman is the conscious of man", "ਦੌਲਤ ਗੁਜ਼ਰਾਨ-*Daulat guzran*", "Wealth is the necessity of life". The Guru further said that Guru Nanak had not renounced the world. He had only renounced *Maya* and *Haumein* (ego) Sadhu Ram Das quipped, "ਬਾਤ ਤੋ ਮਨ ਕੋ ਭਾਤੀ ਹੈ-*Baat to mann ko bhati hai*", "The answer appeals to my mind" and this thereafter changed his teachings of renunciation.

Guru Hargobind chose his grand son Har Rai (b-1630 AD,) to succeed him, before he departed from this world in 1644 AD. He was contemporary of Emperor Jahangir and Emperor Shahjahan.

#### **A brief life sketch:**

Date of birth: June 19, 1595 AD,

Place of birth: Guru Ki Wadali (Amritsar)

Date of death: March 03, 1644 AD,

Place of death: Kiratpur (Nahan State)

Father: Guru Arjan

Mother: Mata Ganga,

Married to: Damodri of village Dalla, Nanaki of Village Bakala and Maha Devi of vill: Mandiali

Children: Five sons-Baba Gurditta, Atal Rai, Ani Rai, Teg Bahadur, Suraj Mal

Daughter: Bibi Veero. Married to Sadhu Khatri of Jhabal. The battle of Amritsar was fought and won by the Sikhs under the command of Guru Hargobind on the day of her marriage. She gave birth to five sons namely Sango Shah, Gulab Chand, Jeet Mal, Ganga Ram, and Mohri Chand. Sango Shah and Jeet Mal embraced Martyrdom in the battle of Bhangani during the period of Guru Gobind Singh.

Founded Akal Takhat and the towns of Kiratpur and Sri Hargobindpur. In Sri Hargobindpur he built temples for the followers of all the six systems of Hinduism, a Mosque (*Guru Kee Maseet*) for the Muslims, Three *Mazaars* namely: *Shah Mana Mazaar*, and *Mazaars of Jaani Shah and Maani Shah* and a Gurdwara building in Sikh style with four doors, now known as *Dharam Sala Granthian / Gurdwara Granthian*. All these monuments stand witness till today.

#### **Contributions to Sikhism:**

Hymns---none recorded in Aad Granth

Propagated the concept of *Miri- Piri---Bhagti* and *Shakti* in Sikhism, Missionary work and got several hand written copies of Guru Granth Sahib prepared.

**Mohsin Fani:** Mohsin fani was a Persian historian who migrated from Iran to India and carried on religious studies here. He was a friend and contemporary of Guru Hargobind. He wrote his book *Dabistan-e-Mazahib*, which gives an account of life of Guru Hargobind, the Sikhs and Sikhism.

## Guru Har Rai

Guru Har Rai succeeded as seventh Sikh Guru after the death of his grand-father Guru Hargobind in 1644 AD. He was the son of Baba Gurditta, the eldest son of Guru Hargobind. Baba Gurditta had died during the life time of his father. Keeping in view the hostility of the official machinery in the suba (province) of Lahore (Majha area), he extensively traveled in Doaba, Malwa and Afghanistan regions, where he met considerable success in bringing local people into the Sikh fold. He never visited Amritsar or the Majha area of the Punjab. He maintained his headquarter at Kiratpur. Guru Har Rai was a very magnanimous person. He was a soldier, a strong, self-respecting man and even when summoned by Aurangzeb to appear before him to explain the main tenets of Sikhism, refused to appear before him and instead sent his son, Ram Rai to explain a passage in the Aad Granth, which was considered offensive to Muslims. It ran: - “ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੇ ਪਈ ਕੁਮਿਆਰ॥ ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥-*Mitti Mussalman kee peray pae kumiar, ghar bhanday itaan keea jaldee karay pukaar*” i.e; “The dust of a Mussalman's body finds its way in the hands of potter, who makes pots and bricks out of it. He fires the clay, it cries out as it bums” (GGS, Rag Asa, M1, p 466). Ram Rai substituted the word ‘*Beimaan-ਬੇਈਮਾਨ*’ (faithless) for *Mussalman* in order to save his skin. On being appraised by a special messenger, Guru Har Rai immediately sent a letter reprimanding him, “You no longer deserve my affection, and the blunder cannot be forgiven”. Ram Rai was advised not to show his face to the Guru. Hence Ram Rai's toady behaviour at the Moghul court turned his father's mind against him. Aurangzeb patronized Ram Rai for using him against ‘*Guru Ghar*’ (Guru's institution). He was given *Jagir* (estate) in Doon-Valley and his establishment there came to be known as Dehradun. Sangat Singh in his book ‘the Sikhs in history’ writes, “Aurangzeb by now had made inroads into the Guru's confidants, especially Masands--apart from Ram Rai himself. He used some of them to administer poison to Guru Har Rai who died at young age of 31 years on October 6, 1661AD, after installing Ram Rai's younger brother Harkishen (b-July 1652AD,) as his successor”. He was contemporary of Emperor Aurangzeb.

### A brief life sketch:

Date of birth: January 16, 1630AD,

Place of birth: Kiratpur

Date of death: October 6, 1661 AD,

Place of death: Kiratpur

Father: Baba Gurditta

Mother: Vimla Devi

Married to: Kotkalyani and Krishna Devi

Children: Ram Rai from Kotkalyani and Harkishen from Krishna Devi

### Contributions to Sikhism:

Hymns: None recorded in Aad Granth (Guru Granth Sahib)

Missionary work. He also got prepared hand written copies of Granth Sahib.

### **Guru Harkishen**

Guru Harkishen was the eighth Guru of the Sikhs. As Guru Har Rai was not happy with his elder son Ram Rai because of his having changed the text of a line of the Aad Granth in the Moghul court at Delhi therefore he debarred him from Guruship and before his death appointed his younger son, Harkishen aged five, as his successor.

The Guruship of Guru Harkishen did not suite Aurangzeb, who wanted to play a decisive role in the affairs of the Sikhs. He summoned the infant Guru to Delhi from Kiratpur through Mirza Raja Jai Singh, with the intention of arbitrating between his claims and those of his elder brother, Ram Rai. Guru Harkishen along with his mother, Bhai Mani Singh and the camp attendants (Sewadars) arrived in Delhi and he was put up in the *Haveli* (Bangalow) of Mirza Raja Jai Singh in Raisina, where Gurdwara Bangla Sahib stands today. Harkishen was however fatally stricken with small pox after a few days of his stay in Delhi. Before he breathed his last on March 3, 1664, he told the people gathered around him that the next Guru was to be the old man living in the village of Bakala by saying, "*Baba Bakalay*". By "Baba (Grandfather)", he meant 'Baba Teg Bahadur', who incidentally was the only one from the Guru's family at Bakala at that time. So far Teg Bahadur remained obscurely unknown among the devotees of Sikh House. Hence, when the 8<sup>th</sup> Guru chose to his passage to eternity gave an indication about the next Guru, most Sikhs could not locate him. It was Makhan Shah Lubana, who discovered him from obscurity. Guru Harkishen was also contemporary of Emperor Aurangzeb.

#### **A brief life sketch:**

Father: Guru Har Rai.

Mother: Krishna Devi

Place of birth: Kiratpur

Date of birth: July 7, 1656

Date of death: March 3, 1664

Place of death: Delhi

#### **Contributions to Sikhism:**

Hymns---non---recorded in Guru Granth Sahib

Missionary work

### **Guru Teg Bahadur**

Guru Teg Bahadur, the ninth Guru was the youngest son of Guru Hargobind. He was born to Mata Nanaki at Amritsar on April 1, 1621 AD. His childhood name was Tyag Mal, but after the battle of Kartarpur, his father Guru Hargobind changed his name to Teg Bahadur, on account of the way he wielded the sword (*Teg*) in the battle. After the death of his father Guru Hargobind in 1644 AD, he along with his wife and mother left Kiratpur and settled in Bakala, the parental village of his mother, where he led a family life (*Grahisti jivan*) and meditated for full twenty years (March 1644 to March 1664 A.D.), before he received the "CALL" for his great divine mission.

He started his carrier as the ninth successor of Guru Nanak at Bakala on March 30, 1664 A.D, after that he left Baba Bakala and preached in the Majha area for a few months. During his visit to Amritsar he was not allowed to visit Gurdwara Darbar Sahib (Golden temple) by the *Minas*. His envious cousins (Dhirmal in Kartarpur and Meharban in Amritsar) did not let him live in peace at Baba Bakala. He left Baba Bakala and moved to Kiratpur, the town built by his father and bought a hillock, five miles north of Kiratpur, near the ruins of an old deserted vllage namely Makhawal and built himself a new village and named it Chak Nanaki after the name of his mother.

Under his leadership the Sikh community was, however able to stabilize itself. He revived the distant congregations in eastern and central India, made successful tours of the Malwa region of the Punjab, bringing the local landed families of the area into Sikh fold and expanding the base of the Sikh community. During this peaceful period he wrote sacred hymns, which were later on incorporated into the holy Sikh Scripture, Granth Sahib (Guru Granth Sahib) by his son successor, Guru Gobind Singh.

Guru Teg Bahadur left Chak Nanaki with his wife and mother and embarked on missionary work in the central and eastern parts of India. He traveled through Delhi, Agra, Prayag (Allahbad), Benaras, Gaya, and arrived at Patna. His wife being in an advance stage of pregnancy could not go any further. The Guru made arrangements for her confinement and left her and his mother at Patna and he himself proceeded further with his missionary work. He was in Dacca (Bengal), when he received the news of the birth of his son on 7 Sudi Poh 1723 B.S (January 5, 1666 A.D). From Bengal the Guru went to Assam. He spent nearly three years there before returning to Patna to join his family. While in Patna, he received very disturbing news about the conditions in the north India.

He reached Chak Nanaki in April 1671 AD. Persecution of the Hindus was very important feature of Aurangzeb's rule. It was suggested to Aurangzeb by his advisors that if he converts the Brahmins first, it would be easy to force the rest of the Hindus to embrace Islam. The idea atonce caught his imagination. He gave orders that the Brahmins of Kashmir, Hardwar and Benaras should be converted into Islam. The policy to enforce conversions was initiated in Kashmir first of all, because it was headquarter of the literate Brahmans. The Kashmiri Brahmins were asked by the local governor Sher Afghan Khan to embrace Islam or face death. The Brahmans went to the temple of Lord Shiva at Amar Nath cave and offered their prayers at the Shiv Lingum, but there was no reprieve. At that time the Sikhs were gaining in strength and stature. Guru Hargobind had earlier measured swords with Moghul forces of his time. Their religion was actively propogated and talked about. Therefore a group of Brahmins approached Pandit Kirpa Ram Dutt of Mattan (a descendent of Pandit Brahm Dutt, who had met Guru Nanak and accepted his teachings). Pandit Kirpa Ram led the delegation in the presence of Guru Teg Bahadur to Chak Nanaki (now Anandpur Sahib) to seek the Guru's help. The Guru listened intently to their tale of woe and pondered over the problem. There upon he said to his visitors, "Convey to the Emperor Aurangzeb that Guru Teg Bahadur is our guide and leader, if he was converted, they would all voluntarily accept Islam". The message was duly conveyed to the emperor. Aurangzeb took it as an affront on the part of Guru Teg Bahadur to side with the idolatrous Brahmins. He therefore, issued orders for Teg Bahadur's arrest.

On July 8, 1675 A.D, Guru Teg Bahadur nominated his son Gobind Rai as the next Guru, and accompanied by leading personalities of his *Darbar*, Diwan Mati Dass, Sati Dass, Dyal Dass and many others started for Delhi to take up the Brahmin's case. Before his departure he addressed his son, "ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨਾ ਹੋਤ ਉਪਾਇ॥-*Bal chhotkio bandhan parey kachhoo na hot upa-ay*" i.e. "The shackles are due to our being powerless" (GGS, Salok M9, p 1429); and then he advised him, "ਬਲੁ ਹੋਆ ਬੰਦਨ ਛੁਟੈ ਸਭ ਕਿਛੁ ਹੋਤ ਉਪਾਇ॥-*Bal hoa bandhan chhotay sabh kichh hot upa-ay*" i.e; "Power can break all shackles (GGS, M9, p1429)". Guru Teg Bahadur and his companions were arrested on their way to Delhi and taken to Sarhind from where they were taken to Delhi. Aurangzeb by that time had gone to Hasan Abdal. In Delhi Guru Teg Bahadur was produced in a Qazi's court along with his companions. In order to frighten Guru Teg Bahadur, Bhai Mati Dass was sawn alive before his eyes, then Bhai Sati Dass wrapped in cotton, sprinkled with oil and burnt alive while his third companion Bhai Dyal Dass was boiled alive in a caudron, but they all remained unshaken and refused to embrace Islam. The Qazi asked Guru Teg Bahadur, "You yourself donot believe in idolatry, then why you want to die for the cause of idol worshippers?" Guru Teg

## Theology of Sikhism

Bahadur said, "I have given them a promise that if you convince me and convert into Islam they will all follow me". His words are thus recorded in Bhat vahi Multaani Sindhi by Keshav Bhatt: "ਬਾਹੇ ਜਿਨਾ ਦੀ ਪਕੜੀਐ ਸਿਰ ਦੀਜੇ ਬਾਹੇ ਨਾ ਛੋਡੀਐ॥-*Behin jina dee pakri-ay sir deeje bahin na chhodi-ay,*" "Never desert a person, whom you have made a promise even if you have to get your head cut". Then the Qazi asked the second question, "Why don't you save your life by accepting Islam?" Guru Teg Bahadur replied that as you love your faith, similarly I love my faith, "ਧਰ ਪਈਐ ਧਰਮ ਨਾ ਛੋਡੀਐ॥-*Dhar pai-ay dharma na chhodi-ay*": "It is better to die than to give up one's faith". Then the Qazi asked Guru Teg Bahadur to exhibit some of the miraculous powers he was supposed to possess. The Guru refused, but the Qazi insisted. Then Guru asked the Qazi to give him a piece of paper and a pen, which were immediately provided. There upon, the Guru wrote some words on that piece of paper and tied it around his neck after wrapping it in a piece of cloth. This he said would prevent the executioner's sword from cutting off his head. The executioner wielded the sword and the Guru's head was severed. His son Gobind Singh, commenting on this supreme sacrifice said: "ਸੀਸ ਦੀਆ ਪਰ ਸਿਰੜ ਨਾ ਦੀਆਂ-*Sis diya par sirar na diya*": "He gave his head but not his conviction (belief--faith)-(Bachittar Natak-Guru Gobind Singh)".

This "Unique Saviour" of the oppressed humanity laid down his life not for his own faith and principles, but for the fundamental rights of Brahmins, the custodians of Hindu religion, to worship the deity according to their own tradition, culture and formal rites. Guru Teg Bahadur firmly believed that the foremost duty and true test of an "Apostal Saviour" was to fight for human rights and freedom of the oppressed people, irrespective of their creed, their beliefs and ideology. No powerful people in the human world have the right to terrorise and enslave smaller nationalities or people having different ways of life. He taught the Sikhs peaceful coexistence, "ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨਿ॥-*Bha-ay kahay ko det neh neh bha-ay maanat aan*" i.e; "Neither fear nor frighten" (GGS, Salok M9,p.1427). He too was a contemporary of Emperor Aurangzeb.

### **A brief life sketch:**

Father: Guru Hargobind

Mother: Mata Nanaki

Date of birth: April 1, 1621 AD, (Vaisakhi 1678B.S.)

Place of birth: Amritsar

Date of death: November 11, 1675AD,

Place of death: Chandni Chowk Delhi

Married to Gujri Devi at Kartarpur (Jalandhar), (in Assu 1689 B.S i.e 1632 A.D)

Children: Guru Gobind Singh.

Founded Chak Nanaki

### **Contributions to Sikhism:**

Hymns recorded in Guru Granth-115 in 15 Ragas. Missionary work



### Guru Gobind Singh

Guru Teg Bahadur's only child Gobind Rai was born to Mata Gujri at Patna on 7 Sudi Poh 1723 Bikrami Samvat corresponding with Jan 5, 1666 A.D; at Patna in Bihar. He was born at a time when the morale of the people was very low and armed repression of the Sikh movement was highly probable. On hearing about the miserable condition of the Hindus in northern India, Guru Teg Bahadur hurriedly returned to Punjab leaving his family behind in Patna. During 1670, on the instructions of his father, Guru Teg Bahadur he came to Punjab along with his mother Mata Gujri, Mama (maternal uncle) Kirpal and some Sikhs. Guru Teg Bahadur got his son trained in warfare and horse-riding along with religious instructions. In addition to native languages he made arrangements for his son to study Persian. Gobind Rai was hardly nine years old when the great responsibility of directing the affairs of the Sikh faith fell on his shoulders. He started his career as tenth successor of Nanak at Chak Nanaki (Bilaspur state) on July 8, 1675 AD; when his father Guru Teg Bahadur proceeded to Delhi on the summons issued against him by Emperor Aurangzeb for preaching passive resistance.

Guru Gobind Singh was a born genius, great political and religious leader, patriot, statesman, ruler and an unmatched general with an iron will, an unflinching faith in God and determination to win, on whose mind *Dharam Yudh* (the righteous war), was uppermost and above all a reformer and nation builder. In his autobiography, he tells us the purpose of his coming into this world. He says, "ਯਾਹੀ ਕਾਜ ਧਰਾਮ ਜਨਮੀ॥ ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨ ਮੰ ॥ ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਭਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ॥--I came into the world charged with the duty to uphold the right in every place, to destroy sin and evil. O ye holy men, know it well in your hearts that the only reason I took birth was to see that righteousness may flourish, that the good may live and tyrants be torn out by their roots." He was a gifted and talented human being and since his infancy his father's words always echoed in his ears, "ਬਲ ਛੁਟਕਿਉ ਬੰਧਨ ਪਰੇ—*Bal chhotkio bandan parey*" and "ਬਲ ਹੋਆ ਬੰਧਨ ਕਟੇ—*Bal hoa bandhan katey*". In this materialistic world nothing could be achieved without power (*Bal*), comprising knowledge both of wisdom (*Buddhi da Bal*) and physical worldly power (*Duniavi Bal*). So he granted top priority to the attainment of knowledge both spiritual and temporal. He spent his early years in retirement and concentrated on self-education, studying Hinduism and Islam and chalking out his future plans. The teachings of his predecessors and the unique examples of martyrdom had elevated the spirits of the Sikhs. But the old social shackles of the divisive caste system of Hindu Community had not been completely broken. This hindered the growth of a homogenous well-knit class of people inspired by a common national goal. In fact, the idea of nationalism had not yet been born in this country. In the words of Gokal Chand Narang, "Hindus had a religion but no national feeling while Guru Gobind Singh made nationalism the religion of the Khalsa (Sikhs). In short, Guru Gobind Singh had emerged as a nation builder and the Sikhs had emerged as a nation in the premodern times".

The Hindu caste system had developed deep rooted prejudices among various groups of the natives of Hindustan. The difference in the social level of low caste Shudras and the high born Brahmin and Kashatriyas was so great that they could not join together in any common cause. In order to bring people under a common banner to fight injustice, oppression and the foreign invaders it was of utmost necessity to remove the evil of the divisive caste system, which had made the society powerless (*Balheen*) and thereby slave. Guru Gobind Singh vowed to remove the evil of divisive caste system and create a united and strong, casteless society for attaining self-rule. He says:

"ਕੋਊ ਕਿਸੀ ਕੇ ਰਾਜ ਦੇ ਹੈ ਜੋ ਲੇ ਹੈ ਨਿਜ ਬਲ ਸੇ ਲੇ ਹੈ॥ ਰਾਜ ਬਿਨਾ ਨਹੀ ਧਰਮ ਚਲੇ ਹੈ ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੇ ਮਲੈ ਹੈ॥—*Koow kisi ko raj na de hai, jo le hai nij bal say le hai, Raj bina nahin dharm chaley hai, dharm bina sabh daley maley hai*—No body grants sovereignty to another person on a platter, who soever

gets it, gets it through his own muscle power. Without sovereignty *dharma* can not survive and without *dharma* there is all chaos”

Guru Gobind Singh was fired with zeal to endeavour for the fulfilment of his mission. He was only nine. He had no experience but of the inspiring self-sacrifice of his father made for righteousness. The task before him was stupendous, he had no resources, no estate, no wealth, only a handful of Sikhs to give offerings, just enough for bare sustenance. Facing him was the formidable force of Islam whose sway stretched from the shores of the Indian ocean to the peaks of Himalayas and touching the boundary of Burma on the east. Against all odds he decided to free the Hindus from the Muslim yoke and rid India of the oppressive Muslim rule. He had no animosity against Islam. He was against such Muslims who, under the garb of Islam were perpetrating ungodly acts of cruelty and were Muslims only in name. He resolved to oust such people from power. In order to achieve his goal first of all he committed himself to complete his studies. He gained mastery over Sanskrit apart from Braj, Persian, Arabic and Punjabi languages and became a literary giant and a poet of rare piety. After completing his studies he started unfolding his plans. On the Vaisakhi day of 1684, he laid the foundation of a new town by the side of Chak Nanaki and named it Anandpur ‘the abode of bliss’. Guru Gobind Singh raised a sizeable army equipped with horses and weapons. He also got a war drum (Ranjit Nagara,) prepared and installed, which was beaten daily when the Guru went out for hunting. The surrounding hill Rajas became jealous of Guru’s daily increasing power. Raja Bhim Chand of Kehloor (Bilaspur) sent him to move out of his principality. The Guru was ready to measure swords with Bhim Chand, but with the timely intervention of Raja of Nahan, hostilities were averted. Guru Gobind Singh shifted the center of his activities further deep into the mountains in the adjoining state of Nahan also called Sirmour on the invitation of Raja Medhni Parkash in 1684 A.D; and in 1685 he laid the foundation stone of a new town here on the bank of river Jamna and named it Paonta, where Sikh armed forces were trained. He constructed a forte here and pursued his martial and literary pursuits there. Martial exercises became daily routine, besides racing horses and shooting training and huntings. Not only the Sikhs, but devout Muslims who did not approve of the tyranny of the Mughals became the followers of the Guru. . Budhu Shah Pir of Sadhaura joined the Sikh army with five hundred Pathan warriors Some Afghan Sardars, namely Kaley Khan, Hyat Khan under the ire of Aurangzeb, were seeking shelter, but no Raja or Nawab was bold enough to provide it. Guru Gobind Singh took them under his wing on the recommendation of Pir Sayyad Bhdhu Shah. Guru Gobind Singh had in his court fifty-two renowned poets well versed in Sanskrit, Persian, Arabic, Braj and Punjabi. At Paonta, he produced a large amount of literature. His compositions include, Jaap Sahib, Akal Ustat, Shaster Nama Mala, giving an account of the weapons of the time, Var Sri Bhagauti Ji Ki, popularly called Chandi Di Var dealing with battles of Goddess Chandi (Sword) to uphold righteousness and justice. He got ancient Sanskrit Granths of Hinduism translated into Punjabi. He ruminated over the ups and downs of his country and listened raptly to the ballads on the bold exploits of the doughty warriors of India sung by the bards. When the Sikhs gathered around him, such recitals were a regular feature. The idea was to infuse valour into them. In order to acquire the knowledge of Hindu mythology and a comprehensive understanding of Hindu religion and thought, he sent five of his disciples to Banaras for the prosecution of classical learning from the aristocratic Pandits of that place. He instructed them to observe all customs necessary for the studentship at the feet of the Brahmin Scholars. On their return after training he conferred on them the title of ‘*Nirmala*’ (literally: without impurity). They rooted themselves in Vedanta, but followed the Sikh way of worship instead of Sanatan image worship and caste observance. They formed the Sikh literary aristocratic class devoting themselves to the popularization of Vedanta and philosophisation of Sikhism. Guru Gobind Singh gave final shape to

his plans here to free the Hindus from physical enslavement by the oppressive Muslim rule and menal enslavement by the Brahmins through the divisive caste system and the rituals.

The rulers of the hill states were upset at the reports of Guru's growing following and imparting military training to his followers. They became apprehensive of his growing strength and influence. Therefore they decided to oust him from their territory. Several rajas combined under the leadership of Fateh Chand of Garhwal and attacked him. A battle ensued at Bhangani, a village near Paonta in September 1688. The Udasi Sadhus who had fattened themselves at the Guru's langar, decamped at the very outset. The Afghan Sardars, whom the Guru had provided shelter, left the Guru in the midst of the engagement and crossed over to the enemy, in pursuance of a conspiracy already hatched with the Hindu hill Rajas. Sayyad Buddha Shah feeling hurt by this treacherous act came to the succor of the Guru. A pitched battle was fought. The aggressors were defeated. Raja Hari Chand was killed at the hands of the Guru, Raja Kesari Chand and Sukhdev were wounded. The Guru dazzled the enemy with daring display of his sword wielding and marshalling of his men in a masterly manner. The Guru and his men emerged victorious. Sounding their war-drum, the victorious army of the Guru entered Paonta. One son of Pir Sayyad Buddha Shah had died fighting valiantly in the battlefield. The Guru honoured Buddha Shah by bestowing a head dress (Dastar) and his comb (Kanga) on him as a mark of honour. The descendants of Pir Buddha Shah are respected by the Sikhs, in consequence.

Shortly after this victory Guru Gobind Singh wound up his establishment in Paonta and came back to Anandpur in 1689. He got five forts constructed around Anandpur Sahib. These forts were named Anandgarh, Lohgarh, Taragarh, Agamgarh and Fatehgarh. Lohgarh fort was used for the manufacture of arms for the Sikh forces.

Aurangzeb sent his son Muazzam (later Emperor Bahadur Shah) along with imperial force to realize the revenue in arrears from the Hindu hill Rajput Rajas. Muazzam personally went to Lahore and dispatched a big army under Mirza Beg. The Rajas were defeated and the imperial army devastated their territories and humiliated their subjects, but did not disturb Guru Gobind Singh.

In 1691, the Moghul governor of Kangra and the Hindu hill rajas jointly attacked Guru Gobind Singh and the battle ensued at Nadaudan, which ended in victory for the Sikhs. Raja Bhim Chand of Bilaspur passed away in September 1692. He was succeeded by his son Ajmer Chand, who was under the influence of a fanatic Brahmin named Parmanand alias Pamma, who poisoned his mind against the Sikhs and as a result the relations between the Sikhs and Hindu hill Rajput Rajas began to sour.

It was not until 1695 AD that Guru Gobind Singh fully committed himself to two projects. The first was political-the liberation from oppressive, unjust Mughal rule and the achievement of a daring new ideal, an 'Independent Sikh State'. The second was spiritual-the reanimation of Sikhism itself and expression of Guru Nanak's ideas in new forms. Both projects were revolutionary.

Guru Gobind Singh marked that the institution of *Masands* in Sikhism had become thoroughly corrupt and needed immediate redressal. In 1697-98, he investigated each and every complaint against the '*Masands*', punished the guilty and abolished the institution. Since then there is no priestly class in Sikhism.

The Hindus in those times were enslaved mentally by the Brahmins on the one hand and physically by the Muslims on the other. Guru Gobind Singh decided to free them from both these kinds of slavery by instituting a new order of universal brotherhood, imbued with devotion to Akal, filled with the ideal of self-sacrifice for the welfare of others. Such an order would demolish the existing barriers of caste and creed, high and low, man and woman, and pave the way for the advent of nationalism and bring unity. It would also help in bringing about the downfall of the tyrannical foreign rule.

Accordingly, the Sikhs were invited by Guru Gobind Singh from far and near for the

celebration of Vaisakhi in 1699 A.D; the Sikhs came in large numbers and there was a huge gathering of the Sikhs at Anandpur Sahib. Guru Gobind Singh formally consecrated Sikhism in its present day form on this day. He called forth five representatives of the new nation whose adoption was tried at the altar of death and gave them *Pahul (Amrit)* from the same '*Bata*' (communion bowl made of steel), revealed and propounded his Nash Doctrine, thereby discarding the divisive Hindu caste system. The initiated group was named 'Khalsa' (In Persian literally meaning sovereign)', with a common name 'Singh' for every male and 'Kaur' for every female. On this day Guru Gobind Singh gave Sikh religion finishing touch. He laid down the Sikh religious code of conduct '*Sikh Rehatmaryada*', distinct from Hindus and Muslims. He also got himself initiated at the hands of Panj Piaras (*Aaapay Gur Chela*) and became Gobind Singh from Gobind Rai. His wife *Mata Surdri* got the Khalsa name, 'Sahib Kaur' after '*Amritpaan*'. Hence forth, the father of the Khalsa was Guru Gobind Singh, mother *Mata Sahib Kaur* and place of birth *Kesgarh Sahib, Anadpur Sahib*. The ceremony was held at the present site of *Gurdwara Kesgarh Sahib at Anandpur Sahib*.

Immediate opposition to the Sikh initiation (*Amritpaan Samskar*) came from the orthodox Hindu circles, led by Hindu-Khatri (*Kashatriyas*), hill rulers around Anadpur Sahib, who refused to sip Amrit from the same communion bowl (*Amrit Bata*) along with the Shudras as they considered it inimical to their *Van Ashram Dharma* i.e the Hindu caste system. They walked out of the ceremony, became thirsty of Guru Gobind Singh's blood and vowed to destroy him and the nascent Khalsa. Guru Gobind Singh accepted the challenge. The Brahmins could not tolerate the breaking of the caste system and discarding of the tradition of Janeu-wearing. They created furor over this. The Rajas of the surrounding hill tracts were set against the Guru by the Brahmins who declared that the Guru had denigrated the Hindu Dharma. Guru Gobind Singh was dauntless and nothing could trouble him.

The Kashatriyas, once known for their fighting prowess, valour and self-respect, were at that period of time, offering their daughters, willingly and with some sort of pride, to Muslims. The Brahmins were ready to sacrifice their country in order to save their dhoti from disrespect and were not perturbed over the sale of their women in the bazars of *Gazni* or petty sums of two dinars. The Sikhs in large numbers fully armed along with rations came to *Anandpur Sahib* to help *Guru Gobind Singh*.

The '*Minas*' in *Amritsar* lost their relevance both among the Hindus and the Muslims as they did not need them any more. On the contrary, because of their kinship with Sikhism they suffered persecution at the hands of the Muslim rulers of the *Lahore* province. They left the *Majha* area leaving *Gurdwara Darbar Sahib (Golden Temple)* at the mercy of Hindus, crossed the river *Satluj* and settled in the sandy tract of *Malwa* region of the *Punjab*, where they founded the town of *Guru Harsahai*.

In the month of *June; 1699 A.D*, *Guru Gobind Singh* sent *Bhai Mani Singh* to *Amritsar*. He took charge of *Gurdwara Darbar Sahib (Golden Temple)* and resumed the *Maryada* in the shrine. He undertook *Amrit Parchar* in the *Majha* area, where the peasantry received initiation en-mass.

At first the Hindu Rajas around *Anandpur Sahib* tried to capture / destroy or dislodge *Guru Gobind Singh* from *Anandpur Sahib* on their own and the skirmishes began in 1699 AD, but every time the hostile forces were defeated by the Sikhs. The Sikhs fully armed along with rations started pouring in *Anandpur Sahib* to help *Guru Gobind Singh*. After failing in their mission alone, the Hindu hill Rajas petitioned to emperor *Aurangzeb* through *Raja Ajmer Chand* of *Bilaspur State*, who pleaded to the emperor that, the Guru who had founded 'A New Religion', wanted all Hindus to embrace it and to wage war on the 'Moghul Empire'. Alarmed at the grim story narrated by *Ajmer Chand*, *Aurangzeb* ordered dispatch of all available troops at *Delhi, Sarhind, Lahore, Qasur, Multan, Malerkotla, Jammu and Kashmir* under the command of *Wazid Khan Subedar* (governor) of *Sarhind*

in order to capture Guru Gobind Singh alive and produce him at his Imperial Court in Delhi. Twenty two Hindu hill chiefs of the hill states of the Punjab were to assist the Moghul forces. The number of Sikh forces is said to be only around ten thousand. This led to the siege of Anandpur Sahib starting May 3, 1705AD. It lasted for seven months till December 4, 1705AD. The combined Moghul, Rajput and the forces of Hindu Hill Rajas failed to force Guru Gobind Singh into submission or dislodge from his position. As Guru Gobind Singh had deep religious conviction, therefore, they decided to use religion as weapon for this purpose. On behalf of the Emperor Aurangzeb, his representative (Qazi) took oath on Quran signed by Aurangzeb (*Zafarnama*) and Pamma Parohit (Parmanand), on behalf of the Hindu hill Rajas took oath on Gita and cow made of wheat flour and placed in a platter. They promised Guru Gobind Singh safe passage if he evacuated Anandpur and retired to Kangar in Malwa region of the Punjab for a dialogue with the Emperor Emperor (*Zafarnama*). Believing them Gobind Singh evacuated all the five forts and left Anandpur on the night intervening between December 5 and 6, 1705, along with his family and about ten thousand Sikh soldiers in a battle formation arranged into Jathas (bands) under prominent Sikh generals. The last Jatha forming the rear guard was led by Sahibzada Ajit Singh along with Bhai Bachittar Singh. The Moghul and Hindu forces forgetting all pledges set out in hot pursuit. A fierce battle ensued between Khalsa and Moghul / the Hindu forces about twenty miles from Anandpur Sahib on the banks of the flooded Sirsa *Nadi* (rivulet), where Gurdwara *Pariwar wichhora* stands today. In the confusion which ensued in the darkness of the night Gobind Singh's mother and his two younger sons got lost. Similarly a band of Sikhs from Majha area of the Punjab also went astray in the darkness. Valuable literature and a large number of Sikh soldiers were washed away in the flooded Sirsa *Nadi* (rivulet). Guru Gobind Singh's *Mahals* were safely escorted by Bhai Mani Singh and Bhai Jawahar Singh to Delhi. Bhai Jiwan Singh Rangreta and Bhai Uhdai Singh son of Bhai Mani Singh forming part of the rear guard embraced martyrdom along with an unspecified number of Singhs. Bhai Bachittar Singh was grievously wounded in the battle. He was rescued from the battlefield by Sahibzada Ajit Singh with the help of the accompanying Singhs, and taken to Kotla Nihang Khan about 6 Kms away from the scene of battle. Guru Gobind Singh and his fighting force also reached Kotla Nihang Khan and spent the night there with Nihang Khan. Guru Gobind Singh recited the kirtan of Aasa Dee Var early in the morning. Sound of hoofs of the galloping horses of the pursuing Moghul forces was heard. The Guru along with his contingent left the place hurriedly and proceeded southwards and managed to reach the village Chamkaur along with his two elder Sahibzadas and the surviving forty Singhs, on the morning of 7<sup>th</sup> December. At Chamkaur he took position in a mud fortress (*Haveli*) on a high mound along with his two elder sons and the remaining forty surviving Singhs. The Haveli belonged to a devotee of Guru Ghar, namely Budhi Ram. Here Guru Gobind Singh decided to fight to a finish. He fortified the Haveli and himself took position in the room on the first floor (*Chaubara*). Shortly thereafter the mud fortress was besieged by the pursuing ten lakh enemy forces who laid siege to the fortress to kill or capture Guru Gobind Singh (*Zafarnama*). Khalsa responded with full vigour and inflicted heavy casualties on the enemy forces. Every few hours a band (Jatha) of Sikh soldiers would issue forth and fight the besiegers until they were killed. By the nightfall, among those who fell fighting were Guru Gobind Singh's two elder sons, Ajit Singh and Jujhar Singh. Bhai Himmat Singh, Bhai Mohkam Singh and Bhai Sahib Singh from amongst the *Panj Piaras* also embraced martyrdom along with many other Singhs here. Nahar Khan Commander of the Delhi Imperial army tried to scale the wall of the haveli with the help of a ladder, but he was spotted and shot in the mouth by Guru Gobind Singh himself and he dropped dead on the ground. Thereafter Khwaja Mardood, the commander of the Lahore army saved himself by hiding himself behind the wall (*Zafarnama*). Just imagine not even a single man among the besiegers could dare to approach the door of the mud Haveli (fortress) and break it open. The Sikhs fought till dusk. When all seemed lost Guru Gobind Singh was ordered by *Panj Piaras* to leave the fortress at

Chamkaur. Sangat Singh, put on the Guru's dress, took the command and the Guru himself made his escape along with Bhai Daya Singh, Bhai Dharam Singh and Bhai Maan Singh during the darkness of night after challenging the enemy forces, which resulted in confusion among the enemy ranks, resulting in fight among their own men killing each other in the darkness. Guru Gobind Singh and the accompanying Sikhs left in different directions as part of the strategy. Guru Gobind Singh reached village Machhiwara, where he was welcomed by Ghani Khan and Nabi Khan, two Pathan cousins of Nihang Khan, known to him earlier. Bhai Daya Singh, Bhai Dharm Singh and Bhai Maan Singh were able to join him here. Guru Gobind Singh was unperturbed and undaunted. He saved himself to regroup his people for the fulfillment of his holy mission of universal brotherhood and his duty to defend the country and the downtrodden, uphold righteousness that he after sacrificing his worldly all was keeping himself alive.

The aged mother of the Guru, with her two younger grand sons were unable to cross the flooded rivulet, they went along the bank of the river. On the way they spent a night in the hut of one Kumman *Machhkee* and next day reached the village Kheri where they took shelter with Gangu (Gangadhar Kaul) an old Brahmin cook of Guru's house-hold. The Guru's mother had some jewelry and cash with her. Gangu was filled with greed. He thought of usurping this wealth and informing the Subedar of Sirhind about the presence of Guru's mother and sons and thereby receive a reward. His wife remonstrated with him that he had eaten salt of the Guru and should not betray him, but the glitter of the gold and jewelry blinded him, blotted all sense of shame and gratitude from his mind. He stole these from the old lady and informed Nawab Jani Khan at Morinda, about her and her grand sons. The Nawab passed the information to the Subedar of Sirhind and got the old lady and her grandsons arrested by the kotwal of Morinda and sent them to Sirhind as ordered by the Subedar. The kotwal of Morinda then arrested Gangu Brahmin and tortured him to recover the stolen money and jewelry. It is said that Gangu died as a result severe beating and his family fled from village Kheri and went back to their native village in Kashmir. The two sons of the Guru Zorawar Singh aged nine and Fateh Singh aged seven along with their grandmother, were produced before the Subedar, who ordered for their imprisonment in the tower known as, '*Thanda Burj*'. On the following day he summoned them to appear before him and urged to embrace Islam and then lead a life of luxury like princes. He warned them that if they failed to heed his advice, they would be put to sword. They answered that they were sons of Guru Gobind Singh and grandsons of Guru Tegh Bahadur, the king among martyrs of the nation and the country. They resolutely spurned the offer and asked the Subedar, "If the conversion to Islam could save them from death for ever. If they die must, why not die nobly for their country and the Khalsa Dharma? This bold reply stunned the Subedar of Sirhind, who seething with wrath ordered them to be beheaded. In this gathering of heartless persons was Nawab Sher Mohammad Khan of Malerkotla. Addressing the Subedar, the Nawab questioned the justice of punishing innocent children for the fault of their father. He wanted to know what injunction of the Holy Quran permitted the slaughter of the innocent. This gory act of great injustice could perhaps have been averted. But there was in that assemblage a Hindu minister, Khatri (Kashatri) Dewan Sucha Nand, who counselled their killing, holding it unwise and impolitic to save them arguing that it is not wise to bring up the young ones of an asp (poisonous snake) after killing it because the wolf's whelp has the making of a future wolf.

Next day the children of the Guru were again invited to embrace Islam and offered luxurious living, big jagirs and great riches as rewards and dignities were drawn before them. But they were unmoved and reiterated the reply given earlier that they were not tempted by the short and inglorious life of pleasure. They would die than to give up their Sikh Dharma. They were undaunted by death. They challenged him to do his worst. These words cut the Subedar to quick and he ordered that they should be bricked alive. Erection of wall was started around them. They stood unperturbed. When the

wall reached the level of their chests and little higher and their breathing was obstructed, they were urged again to choose between Islam promising life and refusal meaning death. Their answer was the same but they added that they see heaven across the wall, on the other side, in front of them. Then they became unconscious and were slaughtered with butcher's knife in the Muslim way, by executioners namely Shashal Beg and Bashal Beg of Samana. Today Gurdwara Fatehgarh stands on this site. Their dead bodies were cremated by Diwan Todar Mal after paying the price of the land to the Subedar of Sarhind by spreading gold mohurs vertically, the costliest land ever purchased by any body in the world. Today Gurdwara Jyoti Saroop stands witness on this site. According to available Sikh sources Mata Gujri was thrown down from the *Thanda Burj* by the cruel soldiers of Subedar of Sirhind and she passed away as a result of the injuries.

The Moghul forces lost track of the Guru and hence were unable to pursue him any more. On 10<sup>th</sup> December Guru Gobind Singh started his journey towards Dina along with Ghani Khan, Nabi Khan, Bhai Daya Singh, Bhai Dharm Singh and Bhai Maan Singh. A column of the Imperial army, looking for the Guru, arrived in neighbourhood. The Guru and his comrades took shelter with one Gulaba Singh *masand* in village Behlolpur. They spent the night with him, but next morning he bade them farewell expressing his inability to provide them shelter for more time fearing government wrath. He took them to the house of Qazi Pir Mohammad. The Qazi and Guru Gobind Singh were old friends. The Qazi proved his true friendship. After deliberations, it was decided that the Guru should be dressed like a Muslim Pir and taken to Malwa region. Accordingly, the Guru was dressed in blue clothes like a Muslim Divine, declared *Uch Da Pir*, seated on a cot and then accompanied by the Qazi Pir Mohammad, Ghani Khan, Nabi Khan Bhai Daya Singh, Bhai Dharm Singh and Bhai Maan Singh all in Muslim garbs was taken out of Belolpur. After passing through Ajner, Katani, Doraha and many other villages on the way he arrived in village Alamgir in Ludhiana district. Here Guru Gobind Singh was presented with a horse and weapons by his devotees, led by Bhai Nigahia Singh. He bade farewell to the Pathan brothers, Ghani Khan, Nabi Khan and their associates. Then he reached Raikot and met Chaudhry Rai Kalha, the Muslim chief of Rai Kot who sent his servant Noora Mahi to Sarhind to gather information about the two younger Sahibzadas and his mother. Rai Kalha presented Guru Sahib with fine horses and weapons. Next day Guru Sahib left Raikot and continued his journey towards Dina-Kangar. He was in village Jat Pura, when he learned the execution of his two remaining sons Zorawar Singh aged eight and Fateh Singh aged six and the death of his mother at Sirhind who were betrayed by their Brahmin cook Gangu. Guru Gobind Singh took the news calmly. The two were asked to embrace Islam or face death, they chose latter. They were bricked alive and suffocated to unconsciousness, they resolutely refused to embrace Islam and accepted the butcher's knife with which they were slowly done to death by the orders of Wazid Khan, the governor of Sarhind and his advisor Sucha Nand Khatri in the Christmas week on 27<sup>th</sup> December 1705. In spite of all odds facing him Guru Gobind Singh was full of faith and courage. He addressed a letter to Aurangzeb condemning his actions.

From Jatpura Guru Gobind Singh reached the village Dina where he was warmly welcomed by Shamira, Lakhmira and Takhat Mal, the three grand sons of Bhai Jodh, a devotee of Guru Hargobind. Here he concluded his letter titled, "*Zafarnama*" in Persian for Aurangzeb, who had sent for the Guru, assuring him safe conduct, and proper respect. The Guru refused to believe in Aurangzeb's word of honour and wrote forcefully that he should refrain from cruelty; otherwise he should face the wrath of the Lord for his evil conduct. The Guru added that he personally had neither any domain nor desire of seizing any territory but he and his Sikhs would ever be ready to move against him and work for the downfall of his cruel rule. The Sikhs would pay him back in his own coin. This letter proves Guru Gobind Singh's fearlessness and his

dedication to his mission. Bhai Daya Singh and Bhai Dharm Singh were dispatched by Guru Gobind Singh to personally deliver his letter to Aurangzeb. They passed through Delhi, Agra Gwalior, Ujjain, Buhranpur, Aurangabad and reached Ahmadnagar, where Emperor Aurangzeb was camping. The letter of Guru Gobind Singh was delivered to Aurangzeb. According to available accounts, after reading the letter Aurangzeb was full of remorse and stated that he had been kept in dark by his *Bakhshis* and *Diwans* (Zafarnama). He wanted to make amends. Therefore he issued an imperial order (*farman*) asking the subedars (governors) of Lahore, Sarhind and Kashmir not to persecute Guru Gobind Singh any more and instead treat him cordially. Emperor Aurangzeb sent him an invitation for talks for making reconciliation through an imperial messenger (*gurjbardar*) to be delivered personally to Guru Gobind Singh.

Guru Gobind Singh moved to village Kotkapura (now in Faridkot district). Rai Kapura the local chief looked after the Guru well but refused to do keep him at Kot Kapoora. Guru Gobind Singh then moved to out and reached village Dhilwan. The news of murders of the Guru's sons and death of his mother, spread all over the countryside, The Sikhs flocked to Guru Gobind Singh to help him avenge the crime. The news reached the Guru that the forces of Wazid Khan, the subedar of Sarhind, were marching against him. The Guru now had enough men with him to make a stand. So he moved to the village Khidrana now called Mukatsar (now a district head quarter), which had a large pond (*Dhaab*) of water, which his forces could use. He positioned himself and his force on a largemound of sand. Meanwhile a large number of Sikhs from the Majha area of Punjab along with the band of those who got separated from the main body of the fighting force accompanying Guru Gobind Singh in the confusion during the darkness of night while crossing the flooded Sirsa *Nadi*, also arrived led by Bhai Mahan Singh of village Sur Singh and a Sikh warrior lady Mai Bhago from village Jhabal, engaged themselves with the pursuers and defeated them. On the Sikh side forty Sikhs embraced martyrdom. Guru Gobind Singh blessed them profusely. Bhag Kaur lay injured while Bhai Mahan Singh was in his last breaths and breathed his last in the lap of Guru Gobind Singh asking for forgiveness if he had committed any mistake even inadvertently during his association with the Guru during his life time. The Guru blessed all the forty martyrs as '*Muktas*'---The Liberated One's. This happened on 30 Poh BK1762 (12, January, 1706A.D). It is worth remembering that Rai Kapura of Kot Kapura who had refused to help the Guru against the Muslims, fought on the side of the Muslims against the Guru and was killed in this battle.

Guru Gobind Singh reached Talwandi Sabo on 20th January 1706. He was welcomed here by Chaudhry Dalla. He stayed here for over nine months. In his journey from Anandpur Sahib to Talwandi Sabo, all his four sons, mother and innumerable Sikhs embraced martyrdom and most of the valuable literature was washed away in the flooded Sirsa *Nadi*. Guru's wife who had been separated from him during the march from Anandpur Sahib and spent her days in Delhi, also re-united with him. Here he wanted to have a Path (recitation) of Aad Granth and enter into it the Bani of his father Guru Teg Bahadur. So he sent five Sikhs to Kartarpur to bring the original volume of Aad Granth from there, but it was refused with the sarcastic remarks, that if he was the Guru, he should produce the Aad Granth himself. The Sikhs returned to Talwandi Sabo and narrated the whole story to Guru Gobind Singh. Guru Gobind Singh was a literary giant and '*Hafiz*' (one who remembers orally) of Granth Sahib, he dictated the whole Granth Sahib verbally from his memory, which was jointly recorded by Bhai Mani Singh and Baba Deep Singh turn by turn. In this volume he entered the Bani of his father, ninth Guru-'Guru Teg Bahadur'. The volume was sealed and signed by Guru Gobind Singh. This happened in May 1706. Guru Gobind Singh reorganized his fighting force and established a Sikh military cantonement here, which came to be known as *Chhauni Nihang Singhan* and exists till today. He fortified it with fully



trained and fully armed Sikh army capable of facing any future eventuality. Guru Gobind Singh embarked upon preaching mission in Rajputana (Rajasthan). He was in Bhaghaur (Rajasthan) when he received the invitation from Aurangzeb. He therefore discontinued his tour of Rajputana and returned to Talwandi Sabo (Damdama Sahib), for making necessary preparations for the travel and the meeting with Aurangzeb.

When Guru Gobind Singh was preparing to leave for Deccan (south) to meet emperor Aurangzeb on his invitation, the Sikhs requested him that they were lucky to have a copy of Granth Sahib, but arrangements be made to avoid a recurrence. Guru Gobind Singh appointed Baba Deep Singh to make copies of Granth Sahib and teach meanings of Gurbani to Sikhs, thus making Damdama Sahib (Talwandi Sabo) the Sikh seat of learning and called it '*Guru Ki Kanshi*', as counter part of Hindu seat of learning Kanshi (Banaras). Baba Deep Singh made four more copies of Granth Sahib by hand, which still exist today. Baba Deep Singh was the first Sewadar (Granthi) of Damdama Sahib. He served in this capacity till his martyrdom in 1757 AD. This institution started producing Sikhs of high learning and came to be known as *Damdami Taksal*.

Before the departure of Guru Gobind Singh to Deccan emperor Aurangzeb died in Ahmadnagar on February 21, 1707. The war of succession ensued between his sons. His son Tara Azam crowned himself and sat on the throne in Delhi in the absence of his elder brother Prince Muazzam, later known as Bahadur Shah, who was in Jamraud--Peshawar at that time. Prince Muazzam on his way back to Delhi from Peshawar sent his request for help to Guru Gobind Singh through Bhai Nand Lal\* in his fight against his younger brother Tara Azam. Guru Gobind Singh agreed to support Prince Muazzam (later, Bahadur Shah) in his struggle for succession to the imperial throne, after receiving verbal assurance from him regarding the suzerainty of the Sikhs over Punjab and punishing Wazid Khan the governor of Sarhind, if he became emperor of Hindustan with the help of the Sikhs. Guru Gobind Singh dispatched a detachment of about 300 cavalry soldiers under the command of Bhai Dharam Singh who participated in the battle of *Jajon* near Agra, on 12 June 1707 leading to Bahadur Shah's victory, who became emperor of Hindustan. Bahadur Shah held darbar at Agra in honour of Guru Gobind Singh and presented him with costly gifts including the dagger belonging to **Hazrat Mahammad** presented to Aurangzeb during his visit to Mecca. Guru Gobind Singh made Dholpur as center of his activities. In November the Emperor had to march into Rajputana against the rebel Rajputs. He requested Guru Gobind Singh to accompany him in order to further the negotiations regarding the difficult situation. While in Jodhpur (Rajputana) the emperor received the information about the rebellion of his brother, Kaam Bakhsh in Deccan. So he marched to Deccan to suppress the rebellion of his brother Kaam Bakhsh. Guru Gobind Singh accompanied Bahadur Shah, chalking out his own plans. Guru Gobind Singh on his way discussed with Bahadur Shah the subject of punishment of Subedar (governor) of Sarhind for his excesses. Deliberations continued during the journey. Guru Gobind Singh was not happy with Bahadur Shah's friendly attitude towards Wazid Khan of Sarhind. He parted company with Bahadur Shah at Hingoli and reached Nander in July 1708. At Nander he camped on the bank of Godavri River. Guru Gobind Singh heard about the sadhu Madho Dass Bairagi, known for his miraculous powers and making fun of visiting saintly persons. Guru Gobind Singh visited the *Dera* of Madho Dass Bairagi, who was not present in the Dera at that time. Guru Gobind Singh sat on the cot which Madho Dass used to make fun of the visiting saintly persons by turning it upside down. Guru Gobind Singh asked the Singhs to slaughter a male goat grazing in the courtyard, dress it and cook it for the meals. The Singhs did it immediately. The disciples of Madho Dass ran to inform him about the scolding of the Vaishnav Dera. Hearing the news Madho Dass became mad and came rushing to punish the offender. From a

distance he tried his magic but nothing happened. On getting closer, Madho Dass recognized Guru Gobind Singh and submitted to him, saying, “He was his Banda\*” (ਮੈਂ ਤੇ ਤੁਹਾਡਾ ਹੀ ਬੰਦਾ ਹਾਂ ਜੀ). Madho Dass was born in Rajouri (Jammu and Kashmir) but had adopted ascetic life, assumed the name of Madho Dass, and migrated to Qasur (district Lahore)-a center of Sikh and Sufi culture in Punjab, where he stayed for five years in the Dera of Sadhu Ram Dass at village Ramthaman and became Udasi Sikh. After staying for five years in Qasur he left for south to learn yoga along with a visiting Sadhu, Augar Nath and settled in Nander. According to Sikh sources Guru Gobind Singh and Madho Dass knew each other and had met earlier at Hardwar (Sangat Singh: *The Sikhs in history*, p. 81). Guru Gobind Singh knew his hidden potential. He indoctrinated him about his mission. On September 3, 1708 Madho Dass was administered *Khanday Baatay Dee Pahul* and initiated into the order of the Khalsa and renamed Banda Singh and granted the title of Bahadur by Guru Gobind Singh. Guru Gobind Singh decided to remain at Nander perhaps on account of the on going negotiations with Emperor Bahadur Shah. During his stay with Banda Singh at Nander Guru Gobind Singh appraised him with the developments in Punjab and tutored him in theology and philosophy of Sikhism. Guru Gobind Singh appointed Banda Singh on Oct 5, 1708 *Jathedar* of the Panth (general of the Sikh army-*Khalsa Fauj*) and attached to him five leading Sikhs Bawas Binodh Singh and Kahan Singh, Bhais Bhagwant Singh and Koer Singh and Sardar Baj Singh, to provide corporate leadership to the Khalsa. The Guru also handed over to him a seal, five arrows from his quiver, *Nishan Sahib* (the Sikh flag pole), a *Nigara* (war drum) and *Hukamnama* (directive-order) to the Sikhs in Punjab, directing them to rally around Banda Singh. Banda Singh accompanied by about twentyfive Sikhs, left for Punjab on the same day with a brief, to punish the Subedar (Governor) of Sirhind and uproot the oppressive Moghul rule from Sikh homeland.

The proximity between Emperor Bahadur Shah and Guru Gobind Singh was considered as danger signal to his life by Wazid Khan, the governor of Sarhind, who hired two Pathans, to assassinate Guru Gobind Singh. These two hired assassins according to Sikh sources were the grand-sons of Paindey Khan, foster brother of Guru Hargobind (grand-father of Guru Gobind Singh), against whom Paindey Khan had rebelled and got killed at his hands, in the battle of Kartarpur in Bist Doab. The two hired men reached Nander and paid occasional visits to the Guru, with whom they became acquainted.

The very day after Banda Singh left for Punjab, Guru Gobind Singh was having a nap after the evening service. One of the Pathans saw his chance and stabbed the Guru in the abdomen. Before he could deal another blow he was dispatched by the Guru with his sword. His flying companion fell under the sword of the Sikhs who had come up hearing the noise. Guru's wound was immediately sewn up and dressed by the European surgeon present in the near by camp of Emperor Bahdur Shah. The Guru's wound started healing. After a couple of days a Sikh presented Guru Gobind Singh with a bow. When the Guru tried to bend the stiff bow, the imperfectly healed wound burst open and caused profused bleeding. Realising the grievousness of the situation Guru Gobind Singh passed on the Guruship to the Granth Sahib and granted it the status of “Guru Granth”. He told the Sikhs to seek its guidance after him. His words were given the form of a hymn by Giani Gian Singh, which is sung daily by the Sikhs after offering Ardas, “*Agya Bhaee Akaal kee taby chlaio Panth, sabh Sikan ko hukam hai Guru Granth jee maio Granth. Guru Granth jee manio, pargat guran kee deh, jo prabh ko mil bo chahin khoj shabad mein le*”. Finding his end near Guru Gobind Singh bowed his head before Guru Granth and breathed his last on the night intervening Oct 7-8. Bhai Nand Lal, who was accompanying emperor Bahadur Shah witnessed the scene along with Bhai Dharm Singh

and others.

During his life time Guru Gobind Singh gave Sikhism a finishing touch. He gave it a distinct identity. In addition to the institutionalization of Guruship into 'Guru Granth' and 'Guru Khalsa Panth', he gave birth to two classes of people among the Sikhs in order to provide theological and philosophical background to the institutional side of religion. He started two schools for the Sikhs, one for the training of theologians and expositionists of the Sikh scriptures and the other for the study of Hindu philosophy and comparative religion. Theologians and expositionists of Aad Granth came to be known as '*Gianis*'. Bhai Mani Singh and Baba Deep Singh received this training from Guru Gobind Singh himself. Scholars of Hindu philosophy and comparative religion were called '*Nirmalas*'.

Guru Gobind Singh did not deviate from the guidelines laid down by Guru Nanak. Rather he brought to culmination the salient aspects of Guru Nanak's philosophy. Guru Gobind Singh introduced no change. His Sikhism was that of Nanak, believing in one supreme creator, who was without form or substance or beyond human comprehension. Guru Nanak described God as Ausar Samghar-Destroyer of demonical persons: ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ॥-- (GGS, p.224), destroyer of evil doers (demons-Sant-Sipahi): ਜਦੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਜਮ ਤੇ ਹੋਵੈ ਧਰਮਰਾਇ (Ibid, p.1208), slayer of the inimical: ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ (Ibid, p.145) and protector of the weak. Guru Gobind Singh condemned superstition and the worship of idols (Swayye). He glorified Bhagauti (Sword) as a means of securing justice in the name of God. He says, "ਚੂੰ ਕਾਰ ਅਜ ਹਮਾਂ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸਤ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸ਼ਮਸ਼ੀਰ ਦਸਤ- *Choon kar az haman heelte dar guzashat halal ast burden ba shamsheer dast*"- "When all peaceful means to secure justice fail, it is righteous to unsheath the sword" (Zafarnama). Like Nanak he disapproved asceticism (Shabad Hazare) and ridiculed the caste system, while preaching love and equality of all mankind. He wrote in Akal Ustat, "ਦੇਹੁਰਾ ਮਸੀਤ ਉਹੀ ਪੂਜਾ ਓ ਨਮਾਜ ਉਹੀ॥ ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੇ ਏਕੈ ਪਹਿਚਾਨਬੋ॥"-*Dehora maseet soee, pooja 0 nimaz ohi, Manas kee jaat Babe eke pehchanbo*"- "Temple and Mosque are the same and so their worship, treat all mankind alike". Still further he says, "ਸਾਚ ਕਹੂੰ ਸੁਣ ਲੇਹੁ ਸਭੇ ਜਿਨ ਪ੍ਰੇਮ ਕੀਉ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਉ"-*Sach kaho sun leho sabey, jin prem kio tin he prabh paio*"- "He utters nothing but truth that he alone attains God, who loves his creation". He high lights the importance of morality, ethics, sharing and courage in personal conduct, good deeds, protection of the weak and resistance to to tyranny and injustice, "*Deh Shiva bar mohey ehai shub karman tay Kabhoon na taron*"--(Swayya in Chandi Charittar, Dasam Granth). Like Nanak, he believed that the end of life's journey was merging of the individual in God (Akal Ustat). Like Nanak Gobind Singh believed that the sovereign remedy of all ills of mankind was *Naam*, "a life of prayer". He gave the institution of Guruship a permanent and abiding character by vesting it in the immortality of Guru Granth and the continuity of Khalsa Panth. He did not alter the form of prayer-The Aad Granth remained the scripture, and not the compilation of his own works. He never accorded same status to his own compositions. He emphatically disclaimed divinity, tyranny and injustice. He emphatically disclaimed divinity, "ਜੋ ਹਮ ਕੋ ਪ੍ਰਮੇਸਰ ਉਚਰੈ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮੇ ਪੜ ਹੈ"॥- "*Jo ham ko parmeshar uchrey, Tai sabh narak kund mein parihai*"- "whoever refers me as God will end up in the cauldron of hell" and continues, ਮੈ ਹੂੰ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ਦੇਖਣ ਆਇਉ ਜਗਤ ਤਮਾਸਾ॥-*Mein hoon param purkh ko dassa dekhan aaeo jagat tamaasaa*"- "regard me only as His servitor, have to watch the drama of the world".

#### **A brief life sketch:**

Father: Guru Teg Bahadur

Mother: Mata Gujri

Place of birth: Patna (Bihar)

Date of birth: 7 Sudi, Poh 1723 B. S corresponding with January 5, 1666 AD.

Child-hood name: Gobind Rai

Married in 1677A.D; to: Jito, who was renamed Sundri after marriage and Sahib Kaur after Amritpaan.

Children: Ajit Singh, Jujhar Singh, Zorawar Singh and Fateh Singh.

Guru Gobind Singh is the father and Mata Sahib Kaur is the mother of the Khalsa. Places of residence: ---Patna (Bihar), Anandpur (Punjab), Paonta, Talwandi Sabo--Damdama (Punjab), Nander (Maharashtra)

Period of Guruship: 1675-1708AD (33years)

### **Contributions to Sikhism:**

#### **1. Creation of the Khalsa:**

It gave Sikhism its corporate identity. The institution of Sangat, established by Guru Nanak was given the status of 'Guru Khalsa Panth', 'The Sikh Nation' by Guru Gobind Singh. Every person high or low, rich or poor, Hindu or Muslim, who believed in Sikhism and was willing to follow the sublime path of the faith, was welcome to become a member of the Khalsa.

#### **2. Institutionalization of Sikhism:**

After Guru Arjan Dev declared the independent identity of Sikhism by writing in 'The Aad Granth' in Rag Bhairo on page 1136 and creating Gurdwara Darbar Sahib (Golden Temple) Amritsar, attempts were started to physically destroy the institution of the Guru both by Hindus and the Muslims, who considered Sikhism inimical to their respective faiths, but the Sikh Gurus faced the challenge very boldly and stuck to the completion of the divine mission assigned to them by the Almighty God. Sikhism developed and matured under the guidance of its Gurus for a period spanning over about two hundred years. Guru Gobind Singh felt that Sikhism had taken deep roots and it no more needed the guidance of a living human Guru. He abolished the personal human Guruship in Sikhism and invested the institution of Guruship a permanent and abiding character by vesting it in the immortality of Granth (Guru Granth) and in continuity of Khalsa Panth (Guru Khalsa Panth—The Sikh Nation), which could neither be killed nor eliminated. The Guru's responsibility and his word were separated. The Panth being invested with the temporal responsibility of Guru (Guru Khalsa Panth: The Sikh Nation) and the word became the Giyan Guru (Guru Granth).

#### **3. Compilations:**

Jaap Sahib, Akal Ustat, Shastar Nama Mala, Var Sri Bhagauti ji kee, popularly called Chandi dee Var, Shabad Hazare, Swayyay, Khalsay dee mehma and Zafarnama etc. Guru Gobind Singh recensed the Aad Granth and entered into it the Bani of the 9<sup>th</sup> Guru, Guru Teg Bahadur. The authorship of some of the contents of Dasam Granth attributed to be the creation of Guru Gobind Singh and compiled by Bhai Mani Singh 26 years after Guru Gobind Singh's death is disputed.

#### **4. He founded the town of Anandpur Sahib and the Sikh seat of learning:**

Guru ki Kanshi at Dam Dama Sahib (Talwandi Sabo) in the district Bathinda and established two schools that of Giyanis and Nirmalas for the propagation of Sikhism.

### 5. Holla Mohalla:

Guru Gobind Singh added the festival of Holla Mohalla to the list of historical festivals of Vaisakhi and Diwali already celebrated by the Sikhs. It is celebrated at Anandpur Sahib in the Punjab in the Month of March every year.

### 6. Hymns in Guru Granth Sahib: None

\* **Banda** (ਬੰਦਾ) in Punjabi means, man and not slave. The Hindi word which means slave is pronounced as **Baanda** (बांदा) for male slave and **Baandi** (बांदी) for female slave and therefore it should not be confused. Gurbani says, “ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ॥-*Wakhat veecaaray so banda hoay* (GGS, p.84). The Punjabi word Banda is being mistranslated as slave, Guru Gobind Singh was producing saint-soldiers and not slaves.

### Chaar Sahibzaday:

1. Sahibzada Ajit Singh
2. Sahibzada Jujhar Singh
3. Sahibzada Zorawar Singh
4. Fateh Singh

### Panj Piaray:

1. Bhai Daya Singh
2. Bhai Dharm Singh
3. Bhai Mohkam Singh
4. Bhai Sahib Singh
5. Bhai Himmat Singh

### Sikh Towns in the Punjab founded

Following towns in Punjab were founded and developed by the Sikh Gurus as centers of Sikh religion, Sikh art, architecture, Sikh culture and Sikh Civilization: Kartarpur in Rachna Doab, Khadur, Goindwal, Amritsar, Tarn Taaran, Chheherta and Sri Hargobindpur in Bari Doab, Kartarpur, Kiratpur Sahib, Chak Nanki and Anadpur Sahib in Bist Doab. The land for founding these towns was either provided by the Sikh devotees or was purchased by the Sikh Gurus. Sikh Gurus never took any land grants from the rulers. All Sikh Gurus or their parents were born in the central Punjab called Majha within a radius of about fifty miles around Jhabal in the Suba of Lahore. This area forms the fountain head of Sikhism.

## Scriptures of Sikhism

### Guru Granth Sahib

#### (The Holy Sikh Scripture)

Guru Granth Sahib is the Holy Scripture of the Sikh faith. Guru Arjan Dev the 5<sup>th</sup> Sikh Guru, compiled it as the revealed and final doctrinal authority of Sikhism in the beginning of the seventeenth century. He started the compilation in 1601 and completed it in 1604 A.D. He called it '*Pothi Sahib*'/'*Granth*'. It was, recensed by Guru Gobind Singh in 1706 AD, when he entered the Gurbani of the 9<sup>th</sup> Guru, Guru Teg Bahadur, at Talwandi Sabo, now called Damdama Sahib. It was installed as Guru Eternal on October 5, 1708 by Guru Gobind Singh and since then it is called 'Guru Granth Sahib'.

The Sikhs believe Guru Granth Sahib as the 'living' embodiment of ten Gurus and it is the only focus of Sikh faith. Guru Granth Sahib is treated with the same respect as the human Gurus received. In addition to the hymns of the Sikh Gurus it contains the writings and hymns of saints and preachers with different religious backgrounds, whose philosophy conformed to the spirit of Sikhism. Many verses composed by Gurus are either a contradiction or clarification of a similar verse of a Bhagat or an answer to the questions raised by Bhagats in their compositions. From Sheikh Farid (born 1173) to Guru Teg Bahadur (died 1675), the galaxy of writers covers full five centuries of India's spiritual thought.

Guru Granth Sahib is a literary classic and a spiritual treasure. It throws light on the path leading to the highest goal of spirituality. It contains the eternal truth, proclaims God, and shows the way of His realization. It lays down moral and ethical rules for the development of the soul and religious commandments for the progress of morality and attainment of salvation. In it philosophy is propounded through the songs of love and devotion. The message of love, truth, contentment, humility, fatherhood of God, brotherhood of man, restraint of passions, mercy on living beings, purity of mind and body, search for the self and Higher Soul, equality of man and equality of man and woman, service to others, liberalism in the matter of food and clothing, and references to the political, economic and social life of the people of Hindustan during the fifteenth century and sixteenth century constitute the main contents of Guru Granth Sahib. It is a guide to Sikh way of life. Its goal is of the ideal man, who attains perfection by linking himself with God. References to *Vedas* (Hindu) and *Katebas* (Semitic) scriptures are also found in it. Guru Granth Sahib rejects all types of *Karam Kanda* (ritualism: Fasting, pilgrimage, penance and ritual sacrifice) and all formalism for spiritual attainment. It lays stress on selfless action performed in the best interest of the society. It condemns asceticism, which has the effect of negativism. It lays stress on the dynamic attitude towards life. It supports normal family life (*Grahisti jivan*) and social commitment. It recommends leading of a pure life whilst fighting temptations and imperfection of this world. It is the only scripture where each and every conceivable aspect of human life has been addressed, discussed and analysed. Mythological references are only illustrative and donot indicate any Guru's belief in mythological personages or their actions. In Guru Granth Sahib no status or sanctity has been given to any gods (*Devatas*), goddesses (*Devis*) or *Avtaars* (incarnations).

In its present lithographed diction, Guru Granth Sahib contains about 5894 Hymns and Verses mainly in Punjabi, Hindi, Braj, Sanskrit, Arabic, Persian, Sindhi, Lehndi, Dhaki, Bengali and Marathi, in Gurmukhi script on 1430 pages, composed and arranged in well-known 31 Ragas i.e; tunes / musical

settings (*Gurmat Sangeet*), except for the initial seven and last seventy seven pages. It is a treasure of Indian languages and musical Ragas. Ragmala at the end mentions the families of eighty four Ragas and Raginies.

Guru Granth Sahib is the only scripture in the world, which mentions with respect Ram, Gobind, Hari, Allah, Rahim, Karim etc, (names for God) used by different religions and which includes writings of holy people born in other religions (Hinduism, Islam) in addition to the Sikh Gurus. It is the only source of Sikh philosophy that has been written and authenticated by the Gurus themselves and whose authenticity has never been questioned. It is the only scripture, which traveled through the generations without the change of a single letter. It is final and unalterable scripture.

The author of Guru Granth Sahib is God Himself. He revealed the religious truth to the Sikh Gurus and ordained them to spread it to mankind all over the globe. Guru Nanak did not claim divinity, only that he was a messenger of God, ਜੈਸੇ ਮੈ ਆਵੇ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੇ-“*Jaisay mein aavay khasam kee bani, Taisra kari gian vay Lalo*” ie “As the word of the ‘Master’ comes to me so I make known to thee” (GGS, Tilang M1, p.72). Guru Nanak bestowed the Guruship to the Shabad (Divine Word) in his Bani, ਸ਼ਬਦ ਗੁਰੁ ਸੁਰਤ ਧੁੰਨ ਚੇਲਾ-“*Shabad Guru Surat Dun Chela*” ie, “Shabad is Guru, conscience and intention towards it make one its disciple” (Ibid, M1, p.943). Thereafter, all the Gurus of the House of Nanak taught the same principle, i.e *Shabad (Bani i.e, The Divine Word)* is the Guru. Guru Amar Dass said, “ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥-Waho waho bani nirankaar hai tis jevad avar na koay i.e; Praise be to the Bani of the Formless, Whom none can equal” (Ibid, p .515). Guru Ram Dass says, ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ। ਗੁਰਬਾਣੀ ਕਹੇ ਸੇਵਕ ਜਨ ਮਾਨੇ ਪਰਤਖ ਗੁਰੁ ਨਿਸਤਾਰੇ-“*Bani Guru, Guru Hai Bani Vich Bani Amrit Spray, Gurbani Kahay Sewak Jan Maanay Partakh Guru Nistaray*” ie, “Bani is the Guru and Guru is the Bani and it contains the elixer of life. If the devotee obeys what Bani teaches us, the Guru confers His grace on him” (Ibid, M4, p.982). Guru Arjan says, “ਪੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥-*Dhur kee bani aae tin saglee chint mitaaee* i.e; Bani has come from God, it effaces all worries and anxieties” (Ibid, M5, p.628). He further adds, “ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨ-“*Pothi Parmesher Ka Than*” ie, The Book is the Abode of God” (Ibid, M5, p.1226).

It is believed that he, who attentively reads, sings, listens and acts upon the hymns of Guru Granth Sahib, attains bliss and is brought into direct personal contact with the Guru-‘God’, “ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਬਾਣੀ ਲਾਲ॥ ਗਾਵਤ ਸੁਨਤ ਕਮਾਵਤ ਨਿਹਾਲ (Ibid, p376). Therefore, Guru Granth Sahib is treated to be the presence of the Guru himself in the Sangat. It is the presiding deity in every Gurdwara or Sikh place of worship and every visitor there bows before it in reverence before assuming his / her seat. When moved, it is accompanied by five initiated Sikhs.

NB:

- Sikhs have the original scripture and it is not subject to textual analysis by any one. It is the eternal Guru of the Khalsa (Sikhs). (SGPC Amritsar, Jan 5, 1996)
- In Sikh scriptures, the word ‘Guru’ has been used to denote at least three different senses. First, it has been used for God Himself, secondly, the word has been referred to as teacher-Guru and finally it is used for the Holy Sikh scripture, “Guru Granth Sahib”.

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- Translation of Guru Granth Sahib cannot be installed in a Gurdwara.
- Guru Granth Sahib is not like the idol in a Hindu temple nor the statue of the virgin in a Catholic Cathedral. It is the means and not the object of worship.
- The instalment of Guru Granth Sahib is mandatory at a Sikh service.

## History of Guru Granth Sahib

The Bani was recorded in books (*Pothis*) from the time of Guru Nanak and passed on from one Guru to another and finally when Guru Arjan received it from Guru Ram Dass as an ancestral treasure, he said, “ਪਿਉ ਦਾਦੇ ਦਾ ਖੋਲ ਡਿਠਾ ਖਜਾਨਾ ਤਾਂ ਮੇਰੇ ਮਨ ਭਇਆ ਨਿਧਾਨਾ-“*Pio Daday da Khol Ditha Khazana, Taan Meray Man Bhaia Nidhana* (GGS, M5, p186) i.e, As the inherited ancestral treasure (Gurbani of ancestors- Gurus) was opened and viewed, then my mind was illuminated with the treasure (Gurbani)”. In this ancestral treasure he added his own Bani, the Bani of the Bhagats and Bhattas (Minstrels). The first edition of the ‘*Granth*’ as we know it today, was compiled by Guru Arjan and he called it ‘*Pothi Sahib/Granth*’ (now Guru Granth Sahib). He started the preparation of the Granth in 1601 AD. The scribe was Bhai Gurdas, an uncle (*Mama-ਮਾਮਾ*) of Guru Arjan Dev. The first (original) volume sealed by Guru Arjan was installed in Gurdwara Darbar Sahib (Harmandar---Golden Temple) on August 16, 1604 AD, with Baba Buddha as first Granthi. Hence-forth, Guru Arjan and his successors always took a lower seat for themselves than the Granth, whenever the two happened to be together.

Sikhism because of its principles and vigorous preaching by the Gurus was acceptable to both Hindus and Muslims. The mass acceptance of the Sikh faith by the common people made Sikhs a potential force. The erosion of the Muslim and Hindu faiths surprised the leaders of both ---Qazis and Brahmins. Both of them began to consider Sikhism a challenge to their respective faiths, the Muslims in addition felt challenge to their political power. The Muslim government therefore tried to suppress Sikhs and spread of their faith, the upper caste Hindus actively collaborated with them in this resolve. The tensions that followed between the Sikhs and the provincial administration at Lahore resulted in the execution of Guru Arjan. Guru Arjan's only son Hargobind succeeded him as the 6<sup>th</sup> Guru of the Sikhs. Guru Hargobind got many copies of Aad Granth prepared for the propagation of Bani. Maximum number of copies was prepared during the period of Guru Har Rai.

The combination of provincial Mughal officials, *Minas* (The rival claimants to Guruship i.e, Pirthi Chard, brother of Guru Arjan and his progeny) and upper caste Hindus forced Guru Hargobind to leave Amritsar. He moved the headquarters of Sikhism from Amritsar to Kiratpur, in the Shivalik foot hills, in May, 1635 AD. The *Minas* gained control of Gurdwara Darbar Sahib, which remained in their occupation for over six decades till 1699 A.D. During this period the *Minas* in collaboration with the upper caste Hindus created havoc with Sikh theology. The minas had employed two Brahmins named Hari Das and Keso Dass for corrupting and denaturalizing Sikh Scriptures. They introduced mythological stories into them. Meharban himself wrote *Janam Sakhi* of Guru Nanak. The *Minas* composed their own Granth, in which they included the compositions of the first four Gurus besides their own but excluded the compositions of Bhagats, as they were from low castes. The *Minas* installed their own Granth at Gurdwara Darbar Sahib (Har Mandar---Golden Temple) in place of Guru Arjan's *Granth*, which was taken away by Dhir Mal (grandson of Guru Hargobind) to Kartarpur (in Bist Doab) in 1644 AD. The original manuscript is still in the possession of Sodhis at Kartarpur and is



now known as *Kartarpuri Bir*. Due to the hostile attitude of the provincial government neither Guru Har Rai nor Guru Harkishen ever visited Amritsar. Guru Teg Bahadur, during his visit to Amritsar was not allowed to enter Gurdwara Darbar Sahib by the *Minas*.

Guru Gobind Singh formally consecrated Sikhism, on the Vaisakhi day 1699 A.D; and abolished caste system in Sikhism by asking all initiates to drink 'Amrit' from the same vessel. The Hindu hill Rajas around Anandpur Sahib, who had been willing to accept the teachings of equality as preached by Guru Nanak, were not willing to drink Amrit from the same vessel (Communion bowl) along with the Shudras (low castes), as Guru Gobind Singh wished them to do. They took it as a threat to their *varn Ashram Dharma* i.e Hinduism, whose very foundation is based on the caste system. They vowed to destroy Guru Gobind Singh and his newly consecrated Sikhism in the form of 'Khalsa'. At first they tried on their own, but having failed, they sought the help of Moghul Emperor at Delhi and also the provincial Muslim governor of Lahore. The joint forces of Hindustan from Delhi, provincial forces of the Punjab from Lahore and the forces of the Hindu Hill Rajas of the Punjab, attacked Guru Gobind Singh, who entrenched himself inside the forte at Anandpur. Having failed to capture the forte and dislodge the Sikhs, they laid a seige to the forte. The seige also proved a failure and the joint forces were unable to kill, capture or force Guru Gobind Singh into submission. The besiegers entered into an agreement with Guru Gobind Singh to provide him and his forces, a safe passage if he left Anandpur and settled at 'Kangar' in the 'Malwa' region of the Punjab. The Guru along with the Sikh forces left Anandpur in the darkness of the night between 4<sup>th</sup> and 5<sup>th</sup> Decamber 1704. Guru Gobind Singh and his Sikh forces had hardly covered a few miles when forgetting all promises and solemn pledges, the joint Moghul and Hindu hill Raja forces attacked them from the rear. The hostile forces continued in hot pursuite of the Guru and his Sikhs. Guru Gobind Singh successfully defeated the pursuing forces at Muktsar and then retired to Talwandi Sabo (now Damdama Sahib) in Bathinda district. In his journey from Anandpur to Talwandi Sabo, the entire valuable literature including the Bir of *Granth Sahib* were washed away in the flooded Sirsa Rivulet, all his four sons, mother and many Sikhs embraced martyrdom. At Talwandi Sabo he wanted to have a 'Path' (Recitation) of Aad Granth from the Bir signed and sealed by Guru Arjan Dev. He sent five Sikhs to Kartarpur to bring the volume of Aad Granth, which was lying there in the possession of the descendants of Dhirmal, but the request was turned down with sarcastic remarks, that if he was the Guru, he should produce the Granth himself. The Sikhs returned to Talwandi Sabo and narrated the whole story to Guru Gobind Singh.

Guru Gobind Singh was *Hafiz* of *Aad Granth Sahib*. He dictated the whole volume from his memory, which was jointly caligraphed by Bhai Mani Singh and Baba Deep Singh, turn by turn. In this volume he entered the Bani of his father, ninth Guru (Guru Teg Bahadur). The present volume prepared and recensed by Guru Gobind Singh is known as *Damdame wali Bir* or *Damdami Bir*. When Guru Gobind Singh was preparing to leave for *Deccan* (South) to meet Emperor Aurangzeb, the Sikhs requested him to make arrangements to avoid a recurrence. Guru Gobind Singh appointed Baba Deep Singh to make copies of Aad Granth and teach meanings of Gurbani to Sikhs, thus making Dam Dama Sahib (Talwandi Sabo) the Sikh seat of learning and he called it *Guru Ki Kanshi* as a counter part to Hindu seat of learning in Kanshi (Banaras). Four more copies of the Granth were, made by Baba Deep Singh, which still exist today. Later on numerous copies of *Damdami Bir* were prepared by devout Sikhs. The volume signed and sealed by Guru Gobind Singh was taken to Kabul by Ahmad Shah Abdali in 1762 A.D; and became untraceable thereafter.

Guru Gobind Singh made Granth Sahib his successor when he departed from the world. He told the Sikhs not to grieve as even if they would not see him in physical manifestation, he would remain ever present among them. Finding his end near Guru Gobind Singh ended the human Guru-ship and vested it

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with the Sikh scriptures, *Pothi Sahib / Granth* and accorded it the status of Guru Granth and said, “*Sabh Sikhian ko hukam hai Guru manio Granth*” i.e; “All the Sikhs are commanded to rever Granth as Guru”, and since then it is revered as ‘Guru Granth Sahib’.

There are several documents, which attest the fact of succession having been passed on by Guru Gobind Singh to Guru Granth Sahib. For instance, Bhai Nand Lal, who was present by the side of Guru Gobind Singh when he breathed his last at Nander (Hazoor Sahib) in his *Rehatnama*\* (popularly known as *Tankhahnama / Nasihatnama*) thus records Guru Gobind Singh’s last words in his Punjabi verse:

He who would wish to see the Guru,  
Let him come and see the Granth.  
He who would wish to speak to him,  
Let him read and reflect upon what says the Granth.  
He who would wish to hear his word,  
He should with all his heart read the Granth,  
Or listen to the Granth being read.

After Guru Gobind Singh, the Granth Sahib became the Guru and received divine honours. It is for the Sikhs the perpetual authority, spiritual as well as historical. They live their religion in response to it.

Singh Sabha reformers used printing press for producing copies of Guru Granth Sahib with a standard text of 1430 pages. First lithographed edition of Guru Granth Sahib was prepared in 1904 A.D. The present day *Bir* of Guru Granth Sahib with separate words called *Pad shed wali Bir* was first published in 1945.

\*The work popularly known as *Tankhahnama* of Bhai Nand Lal is one of the earliest *Rahitnamas*. A copy of this work dated 1718-19 in the library of GNDU (MS770) which refers to the work as *Nasihatnama*.

## Other Scriptures of Sikhism

### Dasam Granth

Dasam Granth forms part of the canon of the Sikh faith. Some compositions of the Dasam Granth like Jaap Sahib, Tav Parasad Sawaiyye and Benti Chaupai are part of daily prayers (Nitnem) of the Sikhs. These compositions are also part of Sikh baptism (*Khande dee Pahul*). The languages used in the Granth are Punjabi, Persian, Hindi and Braj. Its present printed version has 1428 pages. The contents of this Granth are:

- I. Jaap Sahib
2. Akaal Ustat
3. Bachitar Natak (Autobiography of Guru Gobind Singh)
4. Chandi Charitar

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5. Chandi di Var
6. Gian Parbodh
7. Chaubis Avtar (24 incarnations of Vishnu)
8. Brahm Avtar
9. Rudar Avtar
10. Shabad Hazare
11. Swaiyye:
  - (i) Tav Parsad Swaiyye
  - (ii) 33 Swaiyye
12. Khalsa Mehma
13. Shastar Nama Mala
14. Charitropakhyan: (Now stands deleted from the compilation by the SGPC)
15. Zafar Nama (Epistle of victory-a letter written to Emperor Aurangzeb)
16. Hikayat

### **History of Dasam Granth:**

Entire literature belonging to Guru Gobind Singh was lost in the flooded Sirsa River during the march from Anandpur Sahib. After the demise of Guru Gobind Singh, Bhai Mani Singh on the instructions of Mata Sundri (Sahib Kaur) assumed the charge as care taker (*sewadar / Granthi*) of Gurdwara Darbar Sahib (Golden Temple) in Amritsar in 1721 A.D. During his this tenure as sewadar of Gurdwara Darbar Sahib he is said to have collected the available hymns of the Bani of Guru Gobind Singh and also translation of some ancient Hindu Sanskrit Granths, made by 52 poets employed by Guru Gobind Singh and their own compositions, with great efforts and compiled them together into one volume, about 26 years after the death of Guru Gobind Singh (scholars differ on this point). This Granth came to be known as 'Dasam Granth' also called *Daswein Patshah da Granth*. The authenticity regarding some of the contents of this Granth ascribed to Guru Gobind Singh has remained a matter of controversy in the Sikh world since its compilation. As of now following versions of this scripture, which vary in contents and details have come to the notice of the scholars:

- 1) Bhai Mani Singh wali Pothe
- 2) Patnay wali Pothe by Sukha Singh
- 3) Gurdwara Moti Bagh Patialay wali Pothe
- 4) Sangrur wali Pothe
- 5) A version prepared by Giani Mohinder Singh Rattan, published in 1967.

NB:

Guru Gobind Singh had not compiled any Granth named as Dasam Granth. Its name

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Bachittar Natak is recorded in Granth itself 151 times. Its old copies donot carry the name “Dasam Granth” and the SGPC never accepted it on par with Guru Granth Sahib, the treasury of Sikhism.

The praise and acceptance of gods (*Devatas*), goddesses (*Devis*) or any incarnation of God (*Avtaars*) is totally against the Sikh religion. Thus any composition in Dasam Granth can never be of Guru Gobind Singh in which goddess Durga and other gods and goddesses and incarnations of Hinduism are praised and accepted. The compositions relating to the Hindu legends clearly seem to have been interpolated.

### Writings of Bhai Gurdas & Bhai Nand Lal

The holy Sikh Scripture Guru Granth Sahib, hymns of Guru Gobind Singh, compositions of Bhai Gurdas and Bhai Nand Lal form part of the canon of the Sikh faith.

As per Sikh religious code of conduct (*Sikh Rehat Maaryda*) only hymns from Guru Granth Sahib, Hymns of Guru Gobind Singh, compositions of Bhai Gurdas and Bhai Nand Lal, can be recited in Gurdwaras.

### Gutka in Sikhism

Gutka literally means a box meant for keeping valuables, but in Sikh literature it means a hand book of hymns (Banis) of *Nitnem* (daily devotional routine) and some other Banis of the Sikhs. All Sikhs have usually more than one *Gutka* in their homes. They recite *Path* (recitation of hymns) from these *Gutkas*. Like Guru Granth Sahib the Sikhs give special respect to *Gutka* because it consists of *Shabad* (the word). It is usually kept on a high shelf wrapped in a fine piece of cloth (*Rumala*) separate from other things, even the books.

*Gutka* is not a work of any Sikh Guru. As Sikh history goes *Gutka* was made by Bhai Mani Singh during his custodianship of Gurdwara Darbar Sahib Amritsar in the eighteenth century when the Sikhs were facing worst type of persecution in their history at the time of oppressive Muslim government and had left their homes and hearths to the safety of jungles, mountains and deserts. He felt that it was not possible for the Sikhs to carry the full volume of Guru Granth Sahib with them under those adverse circumstances and thus recitation or listening to Gurbani was not possible in their daily life. He took Hymns and verses of Gurbani from Guru Granth Sahib and made *Gutkas* for daily morning and evening *Banis* to be recited by every Sikh.

## CHAPTER 11

### Gurdwara - The Sikh place of worship

Gurdwara is the Sikh place of worship, prayer and piety. It is the center of Sikh life. It is indestructible symbol of Sikh faith. Gurdwara emerged as the new edifice on the Indian subcontinent's religious landscape in the seventeenth century, when in 1604 AD, Guru Arjan, the fifth Guru of the Sikhs, in Amritsar, placed with reverence the first volume of Aad Granth in the building, which had been completed by him three years earlier. Till then Sikh place of worship was popularly called Dharamsal. First Dharamsal was established by Guru Nanak at Kartarpur (now in Pakistan).

The term Gurdwara is a combination of two Punjabi words; Guru and Dwara, literally meaning, Guru's door, but in Sikh theology it means, the Guru's house i.e, the house of the divine. It is the Sikh center of spiritual, social and educational activities. The term Gurdwara is purely Sikh in origin and it was coined by Guru Nanak, the founder of the Sikh faith and is found written in the holy Sikh Scripture, Guru Granth Sahib on pages 351, 554, 730, 922, 933, 937, 1015, 1075 and 1234. Usually there are four parts of the complex: The main hall for worship, *Langar* (The Community kitchen), *Serai* also called *Saran* (inn i.e, residential area) and the school. All major Gurdwaras have all these facilities, but, in small Gurdwaras, one or more of these facilities may not be available. Every Gurdwara, besides religious worship, is expected to provide food and lodging to visitors/ travelers, free of cost. Hence, a Serai /-Saran (Inn i.e, Hostel), is usually attached to most of the Gurdwaras. A school to teach Punjabi language, Gurmukhi script, Sikh history, philosophy along with modern science and other languages is part of major / big Gurdwaras. Every Gurdwara has a *Jora Ghar*-ਜੋੜਾ ਘਰ (shoe house) outside the main complex for depositing the shoes, as shoes are not allowed inside the main Gurdwara complex and the visitor has to go bare foot after washing his / her hands and feet.

The main structure in the Gurdwara is a big hall, where Guru Granth Sahib wrapped in fine Rumalas is seated over a small bed (*Manji Sahib/also called Peerah Sahib*) with nice bedding on a raised platform (Takhat Sahib) in a *Palki* (palanquin) with *Chandoo/ Chanani*, hanging from the ceiling of the hall. The place where Guru Granth Sahib rests is the most decorated part of the Gurdwara. Except when it is being read, it is kept covered. The Granthi waves *Chaur* (made of yalk hair) over Guru Granth Sahib. *Chanani and Chaur* are symbols of royalty and their presence is not functional - Guru is *Sachcha Padshah* (True king/ King of Spiritual Realm).

In a Gurdwara there are no images, altar or pulpit, the object of Sikh reverence is the scripture (Guru Granth Sahib) itself, and the Sikhs bow before it, walk around it and if they wish, find a space in the hall, sit cross legged on the floor in a position facing Guru Granth Sahib to listen the Ragis (religious musicians) proclaim verses from its sacred pages. A Sikh is supposed to join Sangat (congregation) in the Gurdwara as frequently as possible.

#### How to attend Gurdwara?

Any one, Sikh or non- Sikh, may visit Gurdwara, attend congregation and dine in *Guru Ka Langar* (the community kitchen) but proper protocol has to be maintained. Carrying of tobacco, alcohol or any other intoxicant is strictly prohibited inside a Gurdwara. A head covering is mandatory inside a Gurdwara. Those men who are not wearing turban (*Dastar*) they should cover the head with a piece of clothe. Women should cover the head with the *Dupatta* or any scarf. This is a mark of respect to the

Guru Granth Sahib. No shoes are worn in a Gurdwara, as Sikhs treat shoes ceremoniously unclean. Before entering the inner premises of a Gurdwara every one has to take off one's shoes. Every Gurdwara has a *Jora Ghar* (room for depositing shoes) outside the inner premises also there is provision of clean water for-washing hands and feet. Visitors / devotees go inside the Gurdwara bare foot after washing their feet and hands at the entrance. After washing one's hands and feet one goes directly to the main hall and bows before Guru Granth Sahib, makes obeisance (offering) and offers prayer. The devotee's offering is invariably monetary, the amount determined by the individual. At times particularly in rural areas, the offering is in kind for example, grain, fruit, vegetables or confectionery etc. Offering is not obligatory, one can make obeisance even without offering any cash or kind. After paying obeisance and offering prayer, one can join the Sangat(congregation), find a place in the hall, sit cross legged on the floor in a position facing the Guru Granth Sahib to listen the Ragis (religious musicians) proclaim verses from the sacred pages of Guru Granth Sahib. Complete silence is observed while in Guru's service.

### **Religious services at Gurdwara:**

Generally, a Gurdwara remains open to every visitor through out the day, so that worshippers can offer prayers at any time convenient to them. However, in Punjab and India two services are held daily in every Gurdwara, one in the morning and one in the evening.

Each day early in the morning before sunrise Guru Granth Sahib is brought in the Gurdwara hall from its resting place. All present stand up with bowed heads and folded hands, as a mark of respect. In the Gurdwara hall, Guru Granth Sahib is placed on the *Manji Sahib* with nice bedding resting on a raised platform. Guru Granth Sahib is covered with fine Rumalas. Then Ardas is offered.

The morning services begin with the opening (Parkash-exposition) of Guru Granth Sahib. After this *Hukum* (The order i.e, command) from Guru Granth Sahib is read. It is followed by, *Asa Dee Var*. For the rest of the day the *Ragis* perform *Kirtan* or a Sikh scholar may perform *Katha* i.e, religious discourse. In a Gurdwara, only hymns from Guru Granth Sahib, Dasam Granth or verses written by Bhai Gurdas and Bhai Nand Lal can be sung.

In the evening Guru Granth Sahib is closed (unless continuous uninterrupted recitation of Guru Granth Sahib ---Akhand Path is going on), after *Rehras*, *Keertan Sohila* and *Ardas*, *Karah Parshad* is distributed and then Guru Granth Sahib is ceremoniously wrapped in *Rumalas* and taken to its special place for the night.

### **Days of service or worship in a Gurdwara:**

In Punjab and in India, Sikhs do not have a special day of worship; they can do this on any day and all days of the week. Outside Punjab and outside India, most Sikhs visit the Gurdwara on the rest day of the particular country they live, for example in Muslim countries it takes place on Fridays, while in other countries such as Britain, Canada and United States of America, the main service is held on Sunday.

### **Difference between Gurdwara and Mandir (Temple)**

#### **Gurdwara**

The Sikh place of worship is known as Gurdwara. In a Gurdwara there are no Images, Statues, Idols, Altar or Pulpit, the object of Sikh reverence is The Sikh Scripture---Guru Granth Sahib, and it is universal.

The Sikh worship in the Gurdwara is congregational therefore the main structure in the

## Theology of Sikhism

Gurdwara is a big hall where Guru Granth Sahib wrapped in fine Rumalas is seated over a small bed (*Peerah Sahib*) with nice bedding on a raised platform under a chandoa hanging from the ceiling of the hall. The Sikhs bow before Guru Granth Sahib and if they wish find a space in the hall, sit cross legged on the floor in a position facing Guru Granth Sahib to listen the *Ragis* proclaim verses from its sacred pages.

The Gurdwara building is built on a level ground and there is no prohibition on the number and direction of doors and windows in any direction.

### **Mandir (Temple)**

The Hindu place of worship is known as *Mandir* (Temple), *Devi- dwara* or *Shivdwara*. The objects of worship are Idols or Statues of different Hindu deities. Different Mandirs have statues of different deities and there is no universality.

The Hindu worship is not congregational like the Sikhs / the Christians / the Muslims and is mainly personal. The main structure of the temple where the image of the deity is installed is therefore based on the principle of having a *small garbha griha*. There is a passage for circumambulation of the *garbha griha*. This is the heart of the temple and the dome or the spire is normally above the *garbha griha*. Passage around the idol is an essential part of the structure of the temple as circumambulation after prayers is very necessary. There is a small passage called *antrala* (Vestibule), which connects the *Garbha Griha* to *Mandapa* or the pillard hall where devotees gather for worship. The entrance porch is called *Ardh-mandapa*.

The Hindu temple is built on a raised platform with stairs and has only one door, which is used both for entrance and exist purposes.

## Chapter 12

### A brief account of the theological activities of the Sikhs

Till the birth of Sikhism, Punjabi the spoken language of the Punjab did not have its own script. Guru Nanak (1469-1539), the founder of Sikh religion, evolved the script for the Punjabi language. He wrote an acrostic of 35 alphabets, perfected the script with vowels and laid rules of grammar. He composed the sacred hymns in the language of the people-‘**Punjabi**’-in preference to Sanskrit, which was the traditional medium for religious poetry or philosophy. The tradition was followed by his successors. The script was named Gurmukhi by his successor, Guru Angad, who greatly propagated the use of Gurmukhi alphabets in his drive for literacy among his followers, the Sikhs. He broke the monopoly of the Brahmin over learning. He made the copies of the hymns of Guru Nanak and distributed them to various Sikh centers. He himself, Guru Amar Dass and Guru Ram Dass gave their ‘**Gurbani**’ in Punjabi in Gurmukhi script. Guru Arjan Dev wrote ‘Gurbani’ in Gurmukhi script, edited and compiled the Pothi Sahib / Granth Sahib (now Guru Granth Sahib-the holy Sikh scripture) in 1604 AD; in Gurmukhi script. Guru Teg Bahadur gave his `Bani in simple Punjabi with Gurmukhi script. Guru Gobind Singh, recensed Pothi Sahib / Granth Sahib (now Guru Granth Sahib) in 1706AD, at Talwandi Sabo now called Damdama Sahib (district, Bathinda) and entered the `Bani of Guru Teg Bahadur in it. He also produced a large amount of literature with Gurmukhi script. The exclusive use of Punjabi language and Gurmukhi script and total rejection of Sanskrit by Sikh Gurus, led to two results. On one hand it dealt a powerful blow to the domination of Hindu priestly class (Brahmins) who boasted of knowledge of Sanskrit, on the other hand introduction of new alphabets increased the number of literates in Punjab, by making religious literature accessible to the masses in their mother tongue to facilitate the reform work of the Gurus. The memories of Guru Nanak compiled by Guru Angad formed the first prose work in Punjabi language.

### Bhai Gurdas1

Bhai Gurdas was son of Bhai Isher Chand, who migrated to Goindwal from his native village Basar Ke Gillan. His exact date of birth of is not known with certainty but from the contemporary sources it is assumed that he was born around 1553 AD at Goindwal. His father was first cousin of Guru Amar Dass. His parents passed away during his infancy and he grew up under the care of his uncle, Guru Amar Dass. He received his education in Gurmukhi, Devnagri, Persian and Arabic at Goindwal and Sultanpur Lodhi and then went to Kanshi and became a scholar of Sanskrit. He studied Braj at Agra, ultimately becoming a preacher of Sikhism. He spent his entire life in the service of Guru-Ghar, preaching Sikhism. He preached Sikhism at Lahore, Kanshi (Banaras) and Agra. Guru Arjan respectfully called him ‘*mamaji*’, maternal uncle and had great respect for him. He calligraphed the first volume of Aad Granth (Guru Granth Sahib) at the diction of Guru Arjan Dev. He is also the author of 39 Vars (Vars /ballads in the heroic metre) in Punjabi and 556 Kabits (couplets) in Braj, of which the former are of historical and theological importance. They are the only really authentic references to the period of the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> Gurus by a Sikh, as he was a contemporary of Guru Amar Dass, Guru Ram Dass, Guru Arjan Dev and Guru Hargobind. He had heard the stories about the life of Guru Nanak and Guru Angad Dev from the revered Sikh Saint, Baba Buddha, who was his colleague. He was a great scholar of Punjabi, Sanskrit, Persian and Braj. His book known as ‘Varan’ was, designated as the ‘key to Granth Sahib’ by Guru Arjan Dev. Guru Hargobind associated him along with Baba Budha for the construction of Akal Takhat. He died at Goindwal in A.D. 1637. Guru Hargobind personally performed his last rites.



### Bhai Gurdas II

He was contemporary of Guru Gobind Singh. His compositions also known as '*Varan*' describe the time period of Guru Gobind Singh. He is the author of the famous Var, ਵਾਰ ਪ੍ਰਗਟਿਉ ਮਰਦ ਅਗੰਮੜਾ ਵਰਿਆਮ ਅਕੇਲਾ।। ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ- '*Woh Pargatyo mard agamra, waryam akela, Waho Waho Gobind Singh ape Gur Chela*', which he is said to have composed when Guru Gobind Singh asked for Amrit from the Panj Piaras

### Bhai Mani Singh

As per evidence available from various Sikh sources Bhai Mani Singh was born in village Alipur near Multan in 1644 A.D. He was son of Bhai Mai Dass and grandson of Bhai Bhallu Rao, who was one of the generals of Guru Hargobind. His childhood name was Mania and he was entrusted to Guru Har Rai's care at Kiratpur by his parents during his childhood. He got married to Bibi Seeto daughter of Lakhi Shah of village Khair pur in Delhi. After his marriage he returned to Kiratpur Sahib and served the *Guru-Ghar* with great devotion. He accompanied Guru Harkrishan to Delhi. After the death of Guru Harkrishan in Delhi he returned to Baba Bakala in the presence of Guru Teg Bahadur accompanying Mata Sulakhani. He moved to Chak Nanaki along with Guru Teg Bahadur. He received his early education from Guru Teg Bahadur. He was trained in the traditional art of exposition of the Sikh Scriptures by Guru Gobind Singh. He was appointed Diwan in the Guru's Darbar by Guru Gobind Singh in 1691 A.D. He took Pahul at the hands of Guru Gobind Singh on the Vaisakhi day 1699 AD; at Anand Pur Sahib and became Mani Singh from Mania. The descendents of Pirthi Chand, known as Meenas now under Harji son of Meharban and grandson of Pirthi Chand, who had occupied the Gurdwara Darbar Sahib in Amritsar and were in league with the Muslim government and caste Hindus suffered persecution at the hands of the provincial government of Lahore because of their theistic connection with Sikhism. They left Amritsar under duress, crossed river Satlej and settled in the Malwa tract of the Punjab and founded a new town there and named it Guru Harsahai, leaving behind Gurdwara Darbar Sahib and Akal Takhat in Amritsar unattended. The Sangat of Amritsar approached Guru Gobind Singh at Anandpur Sahib and requested to make necessary arrangements. Guru Gobind Singh appointed Bhai Mani Singh as Sewadar (Granthi) and sent to Amritsar along with a jatha (band) of the Sikhs to take control and resume Maryada in Gurdwara Darbar Sahib (now Golden Temple). Bhai Mani Singh took control of Gurdwara darbar Sahib in mid 1699 AD. He vigorously administered Amrit to the Sangat in the Majha area. After completing Amrit Parchar in the Majha, he went back to Anandpur Sahib. At the time of arrest of Banda Singh Bahadur from Gurdas Nangal in 1716 AD, Bhai Mani Singh was again serving as sewadar at Gurdwara Darbar Sahib (Golden Temple) in Amritsar. He left Amritsar and went into hiding, during the worst period of the persecution of the Sikhs after the arrest and execution of Banda Singh in 1716. He retook as Sewadar of Gurdwara Darbar Sahib (Golden Temple) Amritsar on the advice of Mata Sundri (Sahib Kaur) widow of Guru Gobind Singh in 1721 AD and amicably resolved the dispute between the *Tat* Khalsa and the *Bandai Khalsa*. Bhai Mani Singh had been right hand man of Mata Sundri after the death of Guru Gobind Singh.

He was a great Sikh theologian, he ingrained into the Sikh psyche, the concept of the Guru Granth, the Shabad, the word as contained in the Granth Sahib (Guru Granth Sahib) as 'The Guru' and 'Guru Khalsa Panth', the whole Sikh community, as the 'Corporate Guru'. This democratic concept led to the concept of *Gurmata*, the Guru's decision, taken by the community under the supremacy of Akal Takhat in the presence of Guru Granth Sahib. He was a serious thinker and a renowned scholar of a tactful and amicable disposition.

Bhai Mani Singh and Baba Deep Singh jointly scribed the Damdami Bir of Aad Granth at the diction of Guru Gobind Singh at Talwandi Sabo (now Damdama Sahib) in 1706 A.D. He compiled *Dasam Granth* on the instructions of Mata Sundari (Sahib Kaur). He himself wrote two books *Bhagat Ratnawali* and *Gian Ratnawali*. He realized the need for small volumes containing parts of the Guru Granth, these being ideally suited to the need of the Sikhs and could be easily carried by them during their stay in forests, deserts and the hills during their persecution. Therefore, he compiled *Gutkas*, *Panj Granthi* and *Baee Varan*. He was arrested on the orders of the governor of Lahore for preaching and propagating Sikhism and was cut limb by limb in 1738AD.

### **Baba Deep Singh Shaheed**

Baba Deep Singh was born on January 26, in the village Pahuwind in the district of Lahore in 1682 A.D, but his parents migrated to village Shaheed (near Patti), the parental village of his mother. The name of this village, Shaheed, came to be associated with his name since his youth. He received his education and Pahul from Guru Gobind Singh at Anandpur Sahib. Both Bhai Mani Singh and Baba Deep Singh were trained in the traditional art of the exposition (*Katha*) of the Sikh Scriptures. After completing his education he came to visit his parents. He was in his village at the time of the siege of Anandpur Sahib, by the forces of Hindu hill Rajas and the Moghul forces. He was part of the *jatha* of *Mujhail* Singhs, who defeated the Moghul forces pursuing Guru Gobind Singh at Khidrana (now Muktsar). Thereafter he remained in the service of “*Guru-Ghar*” for the remaining part of his life. He and Bhai Mani Singh jointly scribed the Damdami Bir of Granth Sahib in 1706 A.D. Baba Deep Singh was a man of scholarly disposition with thorough knowledge of Sikh scriptures. Before leaving for Deccan on the invitation of Emperor Aurangzeb, Guru Gobind Singh appointed him to prepare copies of Granth Sahib (Guru Granth Sahib) and teach the meanings of Gurbani to the Sikhs, thus making Damdama Sahib (Talwandi Sabo), the seat of Sikh learning and called it *Guru Kee Kanshi* as a counterpart to the Hindu seat of learning in Kanshi (Benaras). Four more, hand written copies of Granth Sahib were made by Baba Deep Singh, which still exist today. Baba Deep Singh was the first *Sewadar (Granthi)* of Damdama Sahib. Guru Gobind Singh established a Sikh cantonment here in order to face any eventuality pending any settlement with the Moghul government at Delhi. Baba Deep Singh was made head this Sikh military cantonment. It came to be popularly known as *Chhaauni Nahang Singhan*. Its location being very strategic both from defence and offence point of view. It was established here by Guru Gobind Singh in order to keep an eye and confront the enemy from Delhi, Sarhind and Lahore. Baba Deep Singh actively took part in the battles to uproot the unjust and oppressive Moghul rule along with Banda Singh Bahadur. After the arrest and subsequent execution of Banda Singh Bahadur he retired to Damdama Sahib (Talwandi Sabo) and resumed his duties as sewadar of Gurdwara Damdama Sahib in 1715. He spent about ten years from 1716 to 1726, in preparing more copies of the holy *Guru Granth Sahib*, referred to above. He kept himself fully posted with the activities of the Sikhs and maintained his deep interest in the Sikh movement for their liberation. Because of his association with the village Shaheed he came to be addressed as Deep Singh *Shaheed* since his youth. In 1733; Dal Khalsa was split into Budha Dal and Taruna dal and Taruna Dal was further organized into five sections for efficient administration, one of these sections was led by Baba Deep Singh. Again when Dal Khalsa was reorganized in 1748 into twelve Misals, Baba Deep Singh became the *Jathedar* of Shaheed Misal. He embraced martyrdom in the precincts of Gurdwara Darbar Sahib (Golden Temple) Amritsar in 1757AD; while leading the Sikh forces against the invading Afghan army of Ahmad Shah Abdali, led by his general Jahan Khan.

### **Bhai Nand Lal Singh**

He was born in A.D; 1633 at Gazni, in Afghanistan. His father Chhajoo Lal was *Mir Munshi* (chief secretary) there. At school he learnt Persian and Arabic and started writing poems in Persian. After the death of his parents, he sold all his properties there and with the so recovered money he along with his two brothers migrated to Multan, considered as one of the principal cities in India at that period of time. Here he bought a house in a neighborhood outside the Delhi Gate of well to do Khatri families. With increasing social contacts and good reputation, he was married into a local family who happened to be followers of Sikh Gurus. He got employment with the local Muslim Nawab and with his ability ultimately rose to high rank of Deputy Governor of Multan. As he could not find fulfillment here for his literary talents, he shifted to Delhi. There he served as a teacher of prince Muazzam, later known as Bahadur Shah, son of Aurangzeb. Because of his scholarship regarding Islam Aurangzeb wanted him to become a Muslim. In 1689 A.D; he fled from Delhi and came to Anandpur (Punjab), sought asylum with Guru Gobind Singh and formally embraced Sikhism. He was one of the fifty-two poets of Guru Gobind Singh. He wrote ten books, seven in Persian, two in Punjabi and one in Hindi. His Punjabi books are *Rehatnama* (ਰਹਿਤ ਨਾਮਾ) and *Tankha Nama* (ਤਨਖਾਹ ਨਾਮਾ), which are expositions of the code of conduct for the Sikhs as laid down by Guru Gobind Singh. Bhai Nand Lal stayed at Anandpur in the court of Guru Gobind Singh until December 1705 AD. During the siege of Anandpur fort, when the Guru had to leave his homestead for the banks of *Sirsa Nadee*, all his family members got scattered out from him. It seems that in this confusion, Bhai Nand Lal was also separated from the Guru and went into hiding. However, after the death of Aurangzeb in 1707, he went back to his old employer, Prince Muazzam (Bahadur Shah). He was instrumental in forging alliance between Guru Gobind Singh and Bahadur Shah at the request of Bahadur Shah during his struggle for succession to the imperial Delhi throne. Bhai Nand Lal as a respected minister of Bahadur Shah was also in Nander and was present by the side of Guru Gobind Singh when he breathed his last there. He remained in the employment of Emperor Bahadur Shah till 1710. In his later days he migrated to Multan, where he died in 1713, A.D at the age of 72.

### **The Bhatts of the Punjab**

The Bhatts are Brahmin scholars, who sang praises of their patrons (*Jajmans*) and maintained the registers called *Vahees*, mentioning accounts of various happenings in different parts of the Punjab including birth and death records of their *Jajmans*, since ancient times. There are two major subdivisions of Brahmins namely Gaur and Sarsut (Saraswat) Brahmins. The Gaur Brahmins lived on the banks of the river Ganges on the eastern side of the Saraswati River (now Ghagar) in the Ganga-Jamna divide, while the Sarsut Brahmins lived on the western side of the Saraswati River in the Punjab. The Bhatts are a sub-sect the Sarsut Brahmins. In the pre-modern times they inhabited numerous villages in the Punjab along the banks of Saraswati River in and around Pehowa, in Karnal district. Some of the Bhatts came to Guru's Darbar during the pontificate of Guru Arjan Dev soon after the demise of Guru Ram Dass and their hymns are found recorded in Guru Granth Sahib, under the heading, "*Bhattan Day Sawayye*". A Bhatt *Vahee* related with the events in the Punjab was discovered by Sikh scholars in 1961 A.D; in the possession of Bhai Sant Singh Bhatt of village Karsindhu in tehsil Jind. These *Bhatt vahees* have become an important source of Sikh theology and history.

### **Sikh theologians of Pre-Singh Sabha Period**

After the Sikhs destroyed Muslim rule and domination in the Punjab and established their rule under the Misals, the learned Brahmins from Paryag and Banaras came to the Punjab in the garb of Nirmala Sikhs and settled in the Malwa region of the Punjab. They were given patronage by the Sikh

rulers of Patiala, Nabha, Jind, Kaithal and Faridkot states and have a substantial following among the Sikhs in this area. These Nirmala sadhus produced a lot of Sikh religious literature in the light of Vedantic philosophy and tried to Hinduise Sikhism through their writings and religious practices. This school has produced many scholars of high learning. They have contributed greatly in the propagation of Sikhism outside Punjab. Although Nirmalas are accepted as a part of the Panth, their ascetic discipline and the strong nature of their interpretations of the Sikh Scriptures with a Brahmanical (Vedantic i.e Sanatani) bias deviate sharply from *Gurmat*, which is unacceptable to the Khalsa Sikhs. Presently they have their establishments in the form of Gurdwaras and *deras* internationally. Among them the names of Pandit Tara Chand Narotam and Kesar Singh Chhiber are worth mentioning.

### **Bhai Santokh Singh**

According to Dr Taran Singh Bhai Santokh Singh was born in September 1787 in village Noor Di Saran near Tarn Taaran in Amritsar District in an ordinary family in the house of Bhai Deva Singh and Bibi Raj Devi / Rajadi, but he gained name and fame due to his literary works. He received his preliminary education from his father Bhai deva Singh and then from Bhai Sant Singh head Granthi of Sri Harmandir Sahib Amritsar, who was a friend of his father. Bhai Sant Singh made him a great scholar of Sikhism and Sikh history. He was patronized by Raja of Khaithal who granted him village 'Morthaly' for his sustenance. He presented his monumental work, "Suraj Parkash also called Gurpartap Suraj", written in Braj Bhasha in Guru Darbar at Amritsar in 1843 AD. He passed away the same year in Kaithal. After Bhai Gurdas and Bhai Mani Singh, contemporary scholars of Guru Period, he was the only scholar of Sikhism who collected and sifted the scattered Sikh history and documented it into one poetic Granth. He prepared a Teeka of Japji and translated Balmiki Ramayan along with many other works.

### **Giani Giyan Singh**

Born on April 15<sup>th</sup> 1822 AD; in the house of house of Sardar Bhag Singh and mother Desan in village Longowal in Sangrur district. He was taken to Lahore by his uncle Karm Singh, who was a Subedar in the army of Maharaj Ranjit Singh. He got him enrolled as reciter of Sukhmani Sahib and other Banis of Nitnem to Maharaja Ranjit Singh. He was thirteen years of age at that time. Maharaja arranged teachers to teach him Urdu and Persian. After four years of his stay there Maharaja Ranjit Singh passed away and he returned to his native village, Longowal. He enrolled himself in the Patiala State Army. He was seriously injured in a clash of the Patiala army with some rebels. As a result of which he became lame from one leg and consequently lost his job. Unable to do farming and earn his living he was severely struck with poverty. He became a sadhu and went to Barnala where he joined the Dera of Baba Gandha Singh and received religious education from Mahant Sant Baba Bir Singh and became a Nirmala Sadhu and went to the Sanskrit scholar Pandit Tara Chand Narotam and became his disciple. He learnt from him Sansrit and Braj Bhasha and became a scholar of Punjabi, Sanskrit and Brajbhasha. From 1854 to 1895 AD, for about 41 years he visited various places of pilgrimage of the Hindus and Sikhs in India, Nepal, Bhutan, Sikkim and collected historic and religious material. His important works are Sri Guru Panth Parkash and Tawarikh Guru Khalsa. He passed away on 24<sup>th</sup> September 1978.

### **Akali Kaur Singh**

Born around 1886 in village Chakaar (Muzaffrabad, Kashmir) in the house of Bhai Mahan Singh. His childhood name was Pooran Singh. He received his education in Gurmat, Dasam Granth and Bhai Gurdas from Giani Bagh Singh. He left his house, remained celibate all his life and selflessly served the Guru Ghar all his life. He never established his own Dera, but served selflessly various historical Gurdwaras within Hindustan and even outside in (Kabul,

Burma) and preached Sikhism there. He established a residential educational institute, namely Guru Nanak Ashram in the backward hilly area of Chkaar in Kahmir for free education to the needy, which was destroyed in 1947. He was a learned person and well connected with the learned people. He roamed about and collected rare manuscripts got them published and made them available to public, which include: Sri Gur Sobha-by Senapat, published 1925, Varan Bhai Gurdas (Tuk Tatara), published 1929, Tuk Tatara Sri Guru Granth Sahib, published 1923 and many more. He breathed his last in Gurdwara Dookh Niwaran Sahib Patiala, where his last rites were performed on January 23, 1953.

### **Sikh theologians of Singh Sabha Period**

#### **Professor Gurmukh Singh**

He was born on 15 April, 1849 in the house of Bhai Wasava Singh in village Chandur (ਚੰਦੜ) in district Gujranwala (now in Pakistan). Bhai Wasava Singh had formerly worked as cook with Maharaja Sher Singh, but after the murder of Maharaja Sher Singh by the Sandhanwalias, he came to Raja Nihal Singh at Kapurthala. After the demise of Raja Nihal Singh he served Kanwar Bikram Singh of Kapurthala. Kanwar Bikram Singh patronized Gurmukh Singh and took keen interest in his education and fully sponsored the entire expenses firstly at Kapurthala and then at Lahore. Kanwar Bikram Singh himself was a well educated, literary and *Gurmukh* person. Bhai Gurmukh Singh developed all those traits under his patronage. Bhai Gurmukh Singh founded Singh Sabha in Lahore in 1876 and got Punjabi language recognized by the Punjab University for teaching with the active support of Sardar Attar Singh Bhadaur in 1877, inspite of bitter opposition by the Hindu members. He was appointed professor of Punjabi in Oriental college Lahore in 1877. He established Punjabi Press with Gurmukhi script and started publishing '*Khalsa Akhbar*' (weekly) in 1886. His active companions were Bhai Kahn Singh Nabha, Giani Ditt Singh, Bhai Jawahar Singh Kapoor and Harsa Singh. He authored many books including a history of India. He was bitterly opposed by the *Sanatani* Sikhs headed by Baba Bikram Singh Bedi of Amritsar, but he remained steadfast in pursuance of his mission and successfully overcame all opposition. He passed away in 1901.

#### **Giani Ditt Singh**

He was born in village Nandpur Kalaur in district Patiala (now in Fatehgarh Sahib) in 1850 AD, in the house of a Sant named Diwana and mother named Ram kaur. His childhood name was Ditta Ram. He was amongst those most eager to welcome Dyanand and later his most vigorous critic. Swami Daya Nand lost debate with him thrice held in Lahore. He remained editor of the *Khalsa Akhbar* till his death. He also passed away in 1901.

#### **Bhai Kahn Singh Nabha**

Bhai Kahn Singh was born in in the house of Sardar Narain Singh and Sardarni Har Kaur 1861 in village Sabaj Banera, in the State of Patiala. His father Sardar Narain Singh, who was popularly called 'Baba jee' was Mahant of the famous Gurdwara, Baba Ajaiyapal Singh in Nabha. There were no formal schools in the Punjab in those days and he was educated by Pandits, Bhais and Maulvis. He learnt Punjabi, Sanskrit, grammer, Sikh history, Music, Vedant etc. At the age of twenty he went to Delhi to learn Persian. Thereafter he went to Lahore to learn about Sikh literature and English language. During his stay in Lahore he came into contact with Professor Gurmukh Singh, spearheading the Singh Sabha movement there. He learnt English from him. In addition to *Gurmat* preaching Professor Gurmukh Singh was intensely involved in literary and social uplift projects. Both formed a very good combination and started working together on constructive plans for editing and publishing literature on *Gurmat* in Punjabi. After

about two years of stay in Lahore he returned to Nabha in 1885 and got employment with Maharaja Hira Singh of Nabha and was appointed as teacher for his only son Tikka Ripudaman Singh. Thereafter, Maharaja Hira Singh appointed him as His private secretary in 1893 AD. He served the Nabha State in several capacities, from personal Secretary of Maharaja Hira Singh to judge of High Court. He had a chance meeting with Mr. Max Arthur Macauliff in 1885 AD in Rawalpindi, when he had gone to Afghanistan along with Maharaja Hira Singh. The meeting developed into a lifelong companionship.

Bhai Kahn Singh produced such works for Sikhism as: *Hum Hindu Nahin, Gurmat Parbhakar, Gurmat Sudhakar, Gurmat Martand* and *Mahan Kosh* (Encyclopaedia of Sikh Literature). These books articulate Sikh doctrines most clearly and helped to dehinduize the Sikhs.

### **Mr Max Arthur Macauliffe**

Mr Max Arthur Macauliffe translator of Sikh Scriptures and author of history of early Sikhism was born on September 10, 1841 AD; in Ireland. He was chosen for Indian Civil Service in 1862 and was assigned to the Punjab, where he joined his appointment in February 1864. With the passage of time he became a divisional judge in 1884. He was impressed by the Sikh way of life. He began to do research on Sikh Religion and History and found out that there was not much information available on the subject. He simultaneously started rendering text from the Sikh Scripture, Guru Granth Sahib into English. In 1885, he had a chance meeting with Bhai Kahn Singh Nabha in Rawalpindi which led to a life long friendship as well as scholarly collaboration between the two. Mr Macauliffe met Maharaja Hira Singh and disclosed his desire to learn meanings of Gurbani from Bhai Kahn Singh, permission was granted. Afterwards Mr. Macauliff continued his learning Sikh history and religion and Gurbani from Bhai Sahib by visiting him at Nabha and in the hill stations in the Punjab. In 1893 Singh Sabha Ferozepur made a written request urging Mr Macauliffe to undertake a full scale rendering of Guru Granth Sahib into English. Khalsa diwan Lahore assured him to bear the expenses. Government also promised help for the project. Mr Macauliff resigned his job in 1893 AD, built his home in Amritsar and started writing on history and theology of Sikhism based on Guru Granth Sahib. He employed traditional Gianis and Bhai's for this purpose. Help for the project came from princely patrons such as Maharaja Hira Singh Nabha, Maharaja Rajinder Singh Patiala, Raja Ranbir Singh of Jind, Tikka Ripudaman Singh of Nabha, Sardar Ranjit Singh Chhichhrauli and Gaekwad of Baroda, but it fell short of the amount spent by him out of his own pocket. Government did not pay the promised grant, because of the jealousy of the civil servants. His work *Sikh Religion, Its Gurus, Sacred writings and Authors*, was published by Oxford University Press in 1910. He died in 1913 in England.

### **Professor Sahib Singh**

He was born on 16<sup>th</sup> February, 1892, in village Fattewali in Sialkot district in the undivided Punjab in a Hindu family. His childhood name was Nathu Ram. Soon his father, Hira Nand shifted to Tharpal another village in the same district. Winning a scholarship at his middle standard examination Nathu Ram joined the high school at Pasrur where he embraced Sikhism in 1906 and became Sahib Singh. His father passed away before he could pass his matriculation examination, but with firm determination to acquire education he was able to graduate from Government College Lahore and joined as teacher in Guru Nanak Khalsa College Gujranwala 1915. Thereafter he joined SGPC as joint secretary in 1921. He took part in in Gurdwara Reform movement. He was jailed twice—once during Guru Ka Bagh agitation in 1922 and then Jaito Morcha in 1924. He joined and served as professor in Khalsa College Amritsar from 1929 to 1952. He joined as principal in Shaheed Sikh Missionary College as Principal in 1954 and served

in this capacity till 1962. He also served as Principal at Gurmat College Patiala. Professor Sahib Singh has made invaluable contributions towards the propagation of Gurmat. He enriched Gurmat literature with his writings. Nearly fifty of his works were published between 1927 and 1977. These included exposition of several Sikh Sacred texts and his monumental 10 volume commentary on Sikh Scripture, Sri Gru Granth Darpan, published during 1962-64. He has written Gurbani Viakaran, a textual grammar of Guru Granth Sahib. In 1971, Punjabi University Patiala, conferred upon him, the degree of Doctor of Literature (Honoris causa). He passed away on 29<sup>th</sup> October 1977.

### **Bhai Jodh Singh**

Born on 31, May, 1882, in the house of Bakhshi Ram Singh in village Ghunghreela, tehsil Gujarkhan, district Rawalpindi in the undivided Punjab. His childhood name was Rachhpal Singh. Singh Sabha movement was in full swing at that time. After passing his matriculation examination he formally got himself formally initiated into Sikhism by taking Pahul and was given the name Jodh Singh. After passing his intermediate examination he found job as a tutor for Sardar Sunder Singh Majithia's son. During this period he passed his BA in 1904 and then MA in 1906. He was appointed as teacher of divinity in Khalsa College Amritsar by the managing committee of the Khalsa College Amritsar. During this period he developed fluency and command over the exposition of Sikh Scriptures. Because of his association with the independence movement of India he had to quit his job in 1913. He was a member of the committee responsible for drafting Sikh *Rahat Maryada*—Sikh religious code of conduct. He worked variously for eleven years. He was re-appointed as professor in Khalsa College Amritsar on 24, May, 1925. He was appointed as Principal of Khalsa College Amritsar on 14 June, 1936. Although he did not participate directly in Sikh politics but he made valuable contributions through his learned opinion and advice in this regard. He commanded a great respect in the Sikh world. On 27, June, 1962, he was appointed first Vice Chancellor of the Punjabi University Patiala and remained so till his retirement in April 1965. He passed away at the age of 99 years and 7 months on 4, December, 1981.

### **Bawa Harkishen Singh**

Harkishen Singh Bawa was born at Dera Ismail Khan on July 26, 1892. Did his Masters in Literature from FC College Lahore and joined as teacher at Khalsa College Amritsar. He was among the pioneers of the Sikh's Gurdwara Reform Movement in 1920's. He was also a member of the committee responsible for drafting the Sikh *Rehat Maryada*. Later he had a long spell as Principal at Khalsa College Gujranwala before the partition of the Punjab. After partition he served as Principal of Sikh National College Qadian. He was one of the members of Sikh Rehat Maryada Committee. He was co-opted as member of SGPC in 1955 and as member of Punjabi University Commission in 1960. He authored, "A Plea for a Punjabi speaking Province". He died on 20 August 1978, at Military hospital Delhi Cantt.

### **Dr Taaran Singh**

He was one of the modern scholars of Sikhism. He wrote several books mostly on religious thought and Punjabi literature. He served as professor of divinity at Khalsa College Amritsar, Punjabi university Patiala and later on at Agra. He died at Patiala on 30<sup>th</sup> January 1981.

## Chapter 13

### Various Sikh Sampardais

#### *Giani Sampardai*

This *sampardai* of the Sikhs was founded by Guru Gobind Singh for preparing professors of theology of Sikhism. Bhai Mani Singh and Baba Deep Singh were the only two Sikhs who had received training from Guru Gobind Singh in this regard. During his tenure as *sewadar* of Harimandir Sahib (Golden Temple) Amritsar, Bhai Mani Singh founded here the *Giani* School of the Sikhs. Main task of these *Gianis* has been to perform exposition of the Sikh Scriptures. The place where the *Gianis* used to live within the Harimandir Sahib complex came to be known as “*Bunga Gianian*” During the days of persecution of the Sikhs in the 18<sup>th</sup> century the management of Gurdwara Harimandir Sahib passed into the hands of the Udasi saints, who were not persecuted because of their Hindu looks. These Udasis came to be known as *Mahants*. These *Mahants* successively served as head priests of Harimandir Sahib and Akal Takhat in Amritsar and the Giani institution of Sikhism remained under their control till they were forcibly ejected by the Sikhs under Singh Sabha in 1920’s, because they had introduced not only un-Sikh but even anti- Sikh practices in the Sikh shrines and made numerous interpolations in the Sikh literature. With the enactment of the Sikh Gurdwara Act and constitution of Sharmani Gurdwara Parbandhak Committee in 1925, their control over the Sikh Shrines and the Giani institution of Sikhism in Amritsar officially came to an end. These days their followers have established *deras* (centres) in and outside Punjab, in India and even abroad.

#### *Damdami Taksal*

Before leaving for Deccan Guru Gobind Singh appointed Baba Deep Singh to make copies of Aad Granth (Guru Granth Sahib) and teach meanings of Gurbani to Sikhs at Talwandi Sabo (now Damdama Sahib), thus making Damdama Sahib the seat of Sikh learning. He named it ‘*Guru Ki Kanshi*’ as counterpart to the Hindu seat of leaning in Kanshi (Benaras). Baba Deep Singh was the first *sewadar* (Granthi) of Damdama Sahib, in district Bathinda. He served in this capacity till his martyrdom in 1757 A.D. Literal meaning of *Taksal* is ‘Mint’ (used for minting coins). Because this institution started producing Sikhs of high learning well versed in the exposition of Sikh Scriptures, Sikh philosophy and Sikh religious music (Kirtan), it came to be known as *Damdami Taksaal*. In spite of so many institutions being run on the western lines in the Punjab, it continues to produce (mint) Saint Professors of Sikh theology, who move from one place to another as traditional wandering university. In doing so they aim at rendering two fold service to the community. They give some insight in the Sikh principles to general public and they also give opportunities at the very doors of such persons who want to specialize in the *Sampardai* / traditional knowledge, but can not remain away from home for a very long time. This institution has produced innumerable scholars in theology of Sikhism but the most distinguished names are:

Giani Sant Sunder Singh ji Bhindranwale,  
Giani Gurbachan Singh ji ‘Khalsa’ Bhindranwale,  
Sant Kartar Singh Ji ‘Khalsa’ Bhindranwale,  
Sant Jernail Singh Ji ‘Khalsa’ Bhindranwale,  
Bhai Amrik Singh ji ‘Khalsa’.



### **Nihang Sampardai**

Nihangs constitute an order of the Sikhs, who never care about death and misery. They are ever-ready for martyrdom and remain unsullied by worldly possessions. They are house-holders and have families. Originally they were death-squads of the Sikhs, who spearheaded the task of toppling down the Moghuls and Afghan's political hegemony in the Punjab, according to the programme given to Banda Singh Bahadur by Guru Gobind Singh in the year 1708. Ever since the days of Guru Gobind Singh, they have been in the vanguard of the Sikh struggle against tyranny and foreign rule. They rendered most conspicuous service in establishing Sikh power in the Punjab between Khyber and River Jamna (Delhi). At that time they were known as Akalis literally meaning immortals and were greatly feared as determined warriors. Through their extraordinary zeal and enthusiasm, they acquired the character of priests in which capacity they acted effectively while directing the conduct of Sikh councils at the Akhal Takhat. Nihangs can be recognized from a distance as they wear dark blue robes with their legs bare below the knees and high blue and yellow turbans laced with steel discs. They trace the origin of their blue dress from Guru Gobind Singh, who dressed himself with blue robes like a Muslim divine (*Uchch da pir*) to conceal his identity from the pursuing Moghal imperial forces, after his escape from the fortress at Chamkaur. -For part of the year they remain in their 'camps' called '*chhaunis*', attending to cultivation. At other times they roam around the Punjab and adjacent states on horse back. They usually carry spears, swords (Kirpan), daggers, shields and now of course guns. For the festival of Hola Mohalla they converge on Anandpur to participate in mock battles. They use a charming vocabulary of Punjabi slang language, which they developed during the worst persecution of the Sikhs, for the purpose of communicating among themselves, which has found its way into Punjabi language. Their contingents are called "*Guru kian ladlian faujan*". Therefore they enjoy the regard of the whole Sikh community. They have many deras in the Punjab.

This Sikh Sampardai has its headquarter at Damdama Sahib, a holy Sikh shrine established by Guru Gobind Singh himself in Bathinda district of the present Punjab. This institution has also produced innumerable sons for the Sikh nation and among whom Baba Deep Singh and Akali Phoola Singh's names stand most distinguished.

### **The Sewa Panthi Sampardai**

Literally *sewa panthi sampardai* means fellowship of service. It was founded by Bhai Ghahnaiya, who during the siege of Anandpur toured the battlefield carrying water and serving it to the friend and foe alike. Sewa Panthis are principally Sindhi Sikhs, celibate and very few. They have established a big dera at Goniana Mandi in Bathinda district and now are mainly devoted to the cause of education in addition to preaching of Sikhism.

### **Dissident Sikh Sampardais**

The followers of these Sampardais are Sikh in appearance, Vedantic in thought and Hindu at heart. They believe in Sikh Scriptures but make their exposition according to the Vedantic thought. They do not believe in Khalsa initiation i.e, *Amitpaan*. The important ones among them are *Udasi Sampardai, Nirmla Sampardai, Bedi Sampardai, Meenay Sampardai, Masand Sampardai, Dhirmaliay Sampardai, Ram Raeeay Sampardai, Naamdhari Sampardai, Radha Soami Sampardai, Nirankari Sampardai and the modern Sant Baba Sampardais*. Their main objective is to wean the illiterate innocent Sikh masses away from the teachings of Guru Granth Sahib, Hinduize Sikhism by introducing ritualism into it for monetary gains.

### **Udasi Sampardai**

This is the earliest sampardai of the Sikhs. It was founded by Sri Chand son of Guru Nanak. Sri Chand chose Baba Gurditta, the eldest son of Guru Hargobind to succeed him after his death. Har Rai son of Baba Gurditta succeeded Guru Hargobind as the seventh Sikh Guru. Baba Gurditta established four Sikh centers, which he called *Dhooan /Dhooen /Dhoonee* covering all the four directions of Hindustan for the propagation of Sikhism under four devoted Sikhs namely Baloo Hasna, Almast, Phool Shah and Gonda who made great efforts for the propagation of Sikhism.

Udasis rever Guru Granth Sahib and recognize the line of ten Gurus from Nanak to Gobind Singh, but they believe in the chain of succession which descends from Sri Chand to the reigning Mahant of the branch they follow. They are ascetics, believe in celibacy and follow the path of renunciation (*Udas*) and refuse to acknowledge Khalsa practices.

After the death of Banda Singh Bahadur in the beginning of the eighteenth century the Moghul Muslim Government of Hindustan from Delhi and the Aghan Government from Kabul vowed to eliminate the Sikh nation from the face of earth. The Sikhs refused to submit, left their homes and hearths and escaped into the jungles and mountains of the Punjab and the adjoining deserts of Rajputana. The situation prevailed for about fifty years. During this period of persecution of the Khalsa the clean shaven Hindus in the garb of Udasi Sikhs took care of the Sikh shrines. Because of their being clean shaven and having Hindu looks they were not targeted by the Muslim rulers. The Sikhs successfully destroyed the Muslim domination and rule in the Punjab and established their own rule in the middle of the eighteenth century. The udasis during this period grew long hair and became Sikh in appearance, but remained Vedantic in thought and Hindu at heart. During the Sikh rule in the Punjab huge properties were given in grant to the historical Sikh shrines. The Udasi priests of the Sikh shrines called themselves *mahants*---the priestly order, which was abolished by Guru Gobind Singh in Sikhism. The Sikhs lost their rule in 1849, when their kingdom was annexed by the British. The mahants were patronized by the British rulers of the Punjab for political reasons. Because of the huge incomes from the Gurdwara properties most of these mahants led luxurious lives and became morally corrupt and because of their Hindu background they introduced Hindu practices and rituals in Gurdwaras, which were not only un-Sikh, but even anti-Sikh. They also made several interpolations in the Sikh literature. Some of them even got Gurdwara properties transferred into their names in collusion with the British officials. During Singh Sabha movement in the last quarter of nineteenth century, the Udasis were targeted by the Khalsa as prime examples of Hindu interference in Sikhism. The Khalsa Sikhs became increasingly uneasy about Udasi authority over Gurdwaras and during the Gurdwara Reform Movement of early 1920's all the Udasis were summarily ejected from the control of Gurdwaras. After the enactment of Sikh Gurdwara act and creation of SGPC in 1925,

they have lost their relevance in Sikhism.

### **Nirmala Sampardai**

The order of the Nirmalas started during the days of Guru Gobind Singh. In order to acquire the knowledge of Hindu mythology and a comprehensive understanding of Hindu religion and thought, Guru Gobind Singh selected five of the most scholarly Sikhs and sent them to Banaras (Kanshi) in the guise of Brahmins, to learn Sanskrit, Vedas and other ancient Hindu religious texts. He instructed them to observe all customs necessary for the studentship at the feet of the Brahmin Scholars. On their return after training he conferred on them the title of '*Nirmala*' (literally: without impurity). They rooted themselves in Vedanta, but followed the Sikh way of worship instead of Sanatan image worship and caste observance. They formed the Sikh literary aristocratic class devoting themselves to the popularization of Vedanta and philosophisation of Sikhism. The Nirmalas practice meditation, yoga and study scriptures: Guru Granth Sahib, the Vedas, the Shastras, the Puranas and the Epics Varn Ashram Dharma i.e, Brahminism. They formed the school of Sikh theosophy. They remain celibate and wear saffron.

After the Sikhs destroyed Muslim rule and domination in the Punjab and established their rule under the Misals, the learned Brahmins from Paryag and Banaras came to the Punjab in the garb of Nirmala Sikhs and settled in the Malwa region of the Punjab. They were given patronage by the Sikh rulers of Patiala, Nabha, Jind, Kaithal and Faridkot states and have a substantial following among the Sikhs in this area. They produced a lot of Sikh religious literature in the light of Vedantic philosophy and tried to Hinduise Sikhism through their writings and religious practices. The Nirmala deras received land grants and religious endowments from various Sikh rulers of the Punjab. This school of Sikhism has produced many scholars of high learning. They have contributed greatly in the propagation of Sikhism outside Punjab. Although Nirmalas are accepted as a part of the Panth, their ascetic discipline and the strong nature of their interpretations of the Sikh Scriptures with a Brahmanical (vedantic i.e Sanatani) bias deviate sharply from Gurmat, which is unacceptable to the Khalsa Sikhs. Presently they have their establishments in the form of Gurdwaras and deras internationally. They also refuse to follow Khalsa practices.

## Chapter 14

### Sikhism versus other Religious Systems

- Sikhism is a prophetic religion based on a definitive revelation like Semitic religions of the west, whereas Hinduism, Buddhism, Jainism have an anonymous mysticism as their source of validity.
- Sikhism believes in reality (existence) of the God and reality of the world, “ਸਚਾ ਆਪ ਸਚਾ ਦਰਬਾਰ॥-*Schcha aap sachcha Darbar*”-(*GGS*, M1, Japji, pauri 34, p.7). Hinduism believes in God, but regards the world as *Maya* (illusion). Christianity considers God as transcendent only, whereas for Sikhism God is both transcendent and immanent. There is total confusion about God in Hinduism. Sikhism is strictly monotheistic. It does not believe in Polytheism or henotheism. It neither believes in the Hindu Trinity of God, Brahma (The Creator), Vishnu (The Sustainer) and Shiva (The Destroyer) nor in the Christian theory of Trinity of God. Buddhism and Jainism do not believe in God at all. Semitic religions accept God as the doer, but simultaneously propagate the existence of Satan, who is projected as equally powerful if not more powerful than God and has a hobby to lead good pious men astray. Sikhism does not believe in the incarnations (*Avtaars*) of God, Gods (*Devtas*) and Goddesses (*Devis*). Hinduism believes in incarnations of God (*Avtaars*), Gods (*Devtas*) and Goddesses (*Devis*).
- In Islam, the Almighty has been named, ‘Allah’ and it says, “*La Elaha illAllah* Mohamad *Ur Rasool Allah*”-“There is no God but Allah and Mohamad is prophet”. According to Sikhism Almighty has no particular name. Guru Nanak has simply called Him “*Naam*”. Guru Gobind Singh says, “I salute Him who has no name i.e, “ਨਮਸਤੰਗ ਅਨਾਮੈ॥-*Namastang anamay*” (Jaap Sahib). Sikh Gurus freely used Hindu names such as Hari, Oankar, Beethal, Shiva, Gopal and Rama etc as well as Allah, Khuda and Sahib from Islam. They simply used them for convenience as synonyms for ‘God’ as Sikhism believes in oneness of God and oneness of man.
- There is no place for music in Islam, whereas the entire holy scripture of Sikhism, Guru Granth Sahib, except for a few pages in the beginning and a few pages towards the end is structured on *Gurmat Sangeet*.
- Hinduism believes in *Karma* and *bhog* (Cause and Effect), transmigration, the concept of Heaven and Hell. Buddhism and Jainism do not believe in the existence of God, but accept the concepts of transmigration of soul and that of *Karma* and *bhog* and they regard the world as misery or a suffering. The ultimate goal of Nirvana can be attained by following certain principles including non-violence. In Jainism non-violence is considered as *Parm Dharam*. Jainism also prescribes severe austerities and hard practices for attaining salvation. Sikhism does not subscribe to those views.
- Islam firmly adheres to Judaic concept of God, with theory of creation, Adam, the sin, Heaven and Hell. In Islam the belief is to enjoy life in heaven. According to this concept, there will be a day of judgement, when man will be judged according to his deeds and then sent to heaven or hell. In heaven, there is everything for one’s enjoyment, which a Muslim is directed to abjure in this life; and a garden laden with fruits. Sikhism believes in now and here and does not believe in the concept of after life and thereby rejects the existence of heaven and hell (Christianity), *Dozakh* and *Bahishat* (Islam) and *Narak-Surag* (Hinduism). As per Sikh thought, heaven and hell are not places for living here-after, they are part of spiritual topography of man and do not exist otherwise. They refer to good and evil stages of life

respectively and can be lived here in our earthly existence. According to Gurbani: “Truthful living in the noble fear of God is heaven. Having no faith in God and leading an unethical life is hell” (GGS, p. 24).

- Sikhism does not subscribe to the Semitic religious belief that the world was created in seven days only. Guru Granth Sahib, the holy Sikh scripture gives a very definite theory of creation.
- Sikhism does not believe in miracles, whereas there are miracles associated with Jesus. Hinduism also believes in miracles.
- Sikhism strictly forbids Idol, picture, grave, tomb and *Baba* worship. Hinduism believes in Idolatry, samadh and Baba worship.
- Sikhism strongly denounces ritualism whereas Hinduism believes in ritualism.
- Sikhism is a whole life system because it does not accept any dichotomy in life, whether it is ‘personal and social’, ‘spiritual and material,’ ‘faith and reason,’ or any other such differentiation. It involves an integral combination between spiritual and empirical life of man. This constitutes the foundation of *Miri-Piri (Bhagti and Shakti)* doctrine of Sikhism. Other Indian religions: Vedanta (Hinduism), Radical saints, Buddhism, Jainism etc; consider spiritual path and empirical (worldly) paths, separate and distinct and there is a clear dichotomy between the empirical and spiritual life of man. Hence they are dichotomous systems. They address devotion (Bhagti) and force (Shakti) as separate entities.
- Sikhism unlike Hinduism, Buddhism and Jainism takes a more positive view of the human body. Man, the acme of God's creation is not merely a handful of dust, but repository and medium of the message of the lord. The body is not an unclean vessel, a seat of worms, but ‘Temple of God’ worthy of adoration and reverence. Anything unnatural or tortuous has no excuse for acceptance. Standing on one leg, living on roots, practicing contemplation in different postures, undergoing self suppression in a hard way and doing penances were too weak to avail man in the path of realization, but they are considered necessary in other eastern religious systems for the purification of the body and attainment of enlightenment. Buddhism and Jainism stand for *Moksha /Nirvana* through penance. Gurbani denounces any such practices, “ਨਾਨਕ ਸੋ ਪ੍ਰਭ ਸਿਮਰੀਐ ਤਿਸ ਦੇਹੀ ਕੋ ਪਾਲ॥-Nanak so prabh simri-ay tis dehi ko paal” i.e “The Lord should be meditated on by serving the body first” (GGS, p.554).
- Sikhism believes in *Ahimsa (Ahinsa)*, but according to its own philosophy. It does not believe in Ahimsa that stood as a bar against the religious man or a religious society trying to confront socio-political aggression. A society that has to accept the social responsibility of confronting injustice cannot remain wedded to the hurdle of Ahimsa. According to Sikhism it is righteous to use sword, when all other peaceful means fail, “ਚੂੰ ਕਾਰ ਅਜ ਹਮਾਂ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ॥ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸਮਸੀਰ ਦਸਤ॥-Choon Kar Az Haman Heelte Dar Guzashat, Halal Ast Burdan Ba Shamsheer Dast” (Zafarnama, Guru Gobind Singh). In Vedanta (Hinduism including radical saints) and other eastern religions (Jainism, Buddhism) Ahimsa is deemed to be a cardinal virtue and meat eating is a prohibition. Guru Nanak says, “ਮਸ ਮਸ ਕਰ ਮੂਰਖ ਝਗੜੇ ਗਿਆਨ ਧਿਆਨ ਹੀ ਜਾਣੈ॥ ਕੋਣ ਸਾਗ ਕੋਣ ਮਸ ਕਹਾਵੈ ਕਿਸ ਮਹਿ ਪਾਪ ਸਮਾਣੈ॥-Only fools argue whether to

eat meat or not. Who can define what is meat and what is not meat or who knows where the sin lies, being a vegetarian or non-vegetarian?" (GGS, p.1289). And that "ਜੇਤੇ ਦਾਣੇ ਅਨ ਕੇ ਜੀਆਂ ਬਾਝ ਨ ਕੋਇ॥-every food grain that we eat has life in it," (GGS, p.472). He further adds, "ਪਹਿਲਾ ਪਾਣੀ ਜੀਵ ਹੈ ਜਿਤ ਹਰਿਆ ਸਭ ਕੋਇ॥-Water is the source of all life, which assists the growth of all living beings human beings" (GGS, Var Asa, Ml, p.472). Also, "ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੋਇ॥-*Jeeaa kaa aahaar jee khana eh karay* i.e; Living beings feed on living beings"(GGS p.955), hence there is nothing unnatural or ungodly in eating flesh.

- Among all ancient Indian religious systems salvation (*Mukti /Moksha /Nirvana*) means deliverance from the cycle of life and re-birth (Samsara) and individual salvation is their ideal. Sikhism denounces this concept. Enlightenment not redemption is the Sikh concept of salvation. For Sikhs '*Mukti*' is replacement of ignorance by spiritual enlightenment, now and here and not after death. Gurbani says, "ਮੁਏ ਹੋਇ ਕੇ ਮੁਕਤਿ ਦੇਹੋਗੇ ਮੁਕਤਿ ਨ ਜਾਣੈ ਕੋਇਲਾ॥-*Moo-ay ho-ay ko mukat deo gay, mukat na janay koela*" i.e, "O, God who will see that salvation, which you will grant me after death" (GGS, p. 1292).

According to Gurmat:

- (1) "ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ॥--By realizing the self, the mind becomes purified Such one is emancipated in life and obtains the Lord (GGS, p161).
- (2) ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥--He, who in his heart loves Lord's command, is said to be the man, having salvation while alive (GGS, p. 275).
- (3) ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰਿਆ॥ He, who effaces his own self and is dead in life, is said to have been emancipated while alive" (GGS, p.449).
- (4) "ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥--He alone is said to be emancipated in life, who has eliminated ego from within him" (GGS, p.1010).

In Sikhism there is nothing like private or personal salvation. It is universal religion catering for the spiritual well-being of society as a whole, "ਆਪ ਮੁਕਤਿ ਮੁਕਤਿ ਕਰੇ ਸੰਸਾਰ॥ ਨਾਨਕ ਤਿਸ ਜਨ ਕੇ ਸਦਾ ਨਮਸਕਾਰ॥-*Aap mukat mukat karay sansar Nanak tis jan kv sada naskar*" (Ibid, p293). Hinduism, Buddhism, Sufism, Christianity seek personal salvation catering to the needs of individuals. They are not concerned about evils of society and barbarities of rulers of time.

- Sikhism believes in shouldering full social responsibility and rejects a life of escapeism. It denounces asceticism and renunciation (*Sanyasa / Bhikshuhood*) for achieving salvation as propagated and practiced by Hinduism, radical saints, Buddhism and Jainism. Sikhism propagates the life of a householder, "ਨਾਨਕ ਸਤਿਗੁਰ ਪੂਰਾ ਭੋਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੈ ਹੋਵੈ ਮੁਕਤਿ॥-Nanak satgur poora bhetiay, poori hovay jugat, hasandian, khelandian, penandian, khavandian vichay hovay mukat" (GGS, p522). Guru Nanak says, "He knows the way who earns his living and shares his earning with others" i.e "ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੋ ਦੇਇ॥ ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੋਇ॥-*Ghaal kha-ay kichh hathon day Nanak rah pachhanay say*" (GGS, p.1245).
- Sikhism does not believe in celibacy (*Brahmacharya*) as a means to achieve bliss, but condemns it in strongest terms. According to Gurbani, "ਬਿੰਦ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ਖੁਸਰੇ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥--*Bind raakh jau yaeey bhai khusray kion nap arm gat pae.*- i.e; If one was to be saved by celibacy, then the eunuchs should attain the highest bliss" (GGS, p.469). Celibacy

before marriage is a part of Sikh ethics, but it is mandatory for a Sikh to get married. In Hinduism, Jainism, Buddhism and Christianity, celibacy (Brahmacharya) is the rule for achieving bliss.

- Sikhism believes in ethical equality of woman with man. Before the birth of Sikhism the plight of woman in the Indian subcontinent was highly deplorable. She had most inferior position in the society. In Hinduism Manu the Hindu law-giver has attributed all that is good and great to males and on the contrary, assigned all that is bad and obnoxious to females. Tulsi Dass in his Ram Chrit Manas says, “ਚੋਰ ਗੰਵਾਰ ਸੁਦਰ ਪਸ਼ੂ ਨਾਰੀ।। ਜਿਹ ਸਭ ਤਾੜਣ ਕੇ ਅਧਿਕਾਰੀ।।-*Dhor gamvar, shudar, pashu, nari, yeh sab tarin kay adhikari*”. In Buddhism a male Bhikshu is not supposed to touch and rescue a drowning woman even if she was his mother. Dighambra Jains believe that a woman cannot reach Kavalya and has to achieve first male incarnation. In catholic Christianity, a woman is not ordained as a priest. In Islam also woman is denied ethical equality with man. In Sikhism the position of woman has been raised to an exalted status and she is regarded as principle of eternal creation, "From woman is our birth; in woman's womb are we shaped. To woman are we engaged; to woman are we wedded. The woman is our friend and form woman is the family. If one woman dies, we seek another, through the woman are the bonds of the world. Why call the woman evil who gives birth to Kings? “ਸੋ ਕਿਉਂ ਮੰਦਾ ਮੰਦਾ ਆਖੀਐ ਜਿਤ ਜੰਮੈ ਰਾਜਾਨ।।-*So kion manda akhi-ay jit jamein rajaan*. From woman is the man, without the woman there is none"(GGS, Var Asa M1, p.473).
- Sikhism believes in universal brotherhood and equality of all human beings. It strongly denounces the divisive Hindu caste system. Guru Nanak says, “ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ।।-*Ek pita ekas kay ham batik toon mera gurhai*” i.e; “We are all children of the same God who takes care of us all (GGS, p.611). Guru Gobind Singh says, “ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।।-*Manans kee jaat sabay ekay pehchannb*” “Treat all mankind alike”. All other Indian religions, except Buddhism observe caste system and ‘*Varan Ashram Dharma*’ forms the bedrock of Hinduism. Buddhism did away with ceremonies of Hindus set aside the Brahmanical priesthood, abolished sacrifices and dethroned the Gods of the Hindus. Buddhism and Jainism stand for ‘*Moksha*’ or ‘*Nirvan*’ through penance. Jainism on one hand condemns sacrifices, denies divine origin of the Vedas, rejects the Hindu doctrine of immunity from punishment through alms-giving and invocation of Gods and attaches no importance to the spirits of the dead. On the other hand, it recognizes the priestly institutions of the Brahmins, adheres rigidly to the Hindu caste system and has rules connected with purification, weddings, death, inheritance, the worship of Gods closely analogous to those of Hindus. The Jains rever cow and consider killing of any living creature an unpardonable sin.
- Sikhism does not believe in the *mon-varat* (fast of speech) of Hinduism. It believes in constructive dialogue during our stay in this world, “ਜਬ ਲਗ ਦੁਨੀਆਂ ਰਹੀਐ ਨਾਨਕ ਕਿਛ ਕਰੀਐ ਕਿਛ ਸੁਣੀਐ।।-*Jab lag dunia rahi-ay Nanak kuchh kahi-ay kuchh suni-ay* (GGS, p.611).
- There is no priestly class in Sikhism any initiated Sikh, male or female, can perform the Sikh religious service. Hinduism, Buddhism, Jainism, Christianity and Islam all have priestly class.
- Sikhism differs as regards the authenticity of its dogmas from most other theological systems. Many of the great teachers of the world has known, have not left a line of their own compositions and we know only what they taught through tradition or second-hand information. But the compositions of Sikh Gurus are preserved and we know at first hand what they taught.

## CHAPTER 15 :

### Miscellaneous:

#### What is Sikhism?

Sikhism (Sikh Dharma) is a major religion of India and fifth largest faith in the world. Its followers are called "Sikhs". Presently it has about twentythree million adherents in the entire world, out of which about fifteen million live in "Punjab", a region in the north-west of India that has long served to connect South Asia with Middle East and Central Asia. About six million Sikhs live outside Punjab in India and at least two million live in the rest of the world. Of these about half a million Sikhs are located in the United Kingdom, another half million are in North America out of which around three hundred fifty thousand are residing in Canada and about one hundred fifty thousand in the United States of America. They are present in substantial numbers in East Africa, Singapore, Malaysia, Australia, Newzeland, Germany, Norway and other Asian, African and European countries. To say it in another way, they are found all over the world. Wherever they have gone, they have built their own religious places of worship, 'the Gurdwaras', which in addition to being place of worship, also serve as centres of the Sikh culture.

Sikhism took its birth in the fifteenth century in Punjab in the Indian subcontinent, among two already well established religions of Hinduism and Islam. Punjab at that time was under Islamic rule, with Hinduism as dominant religion. Religion in both communities (Hinduism and Islam) was limited only to ritualistic practices, rather than inner illumination. The religious leaders of both communities, Qazis and Brahmins, themselves did not by and large practiced what they preached. There was great cultural decadence in all facets of the society. The Islamic rulers also were very unjust and oppressive in their governance and had demoralized the entire Hindu society.

Presently Christianity, Islam, Judaism, Buddhism, Hinduism and Sikhism are the major religions of the world, with Sikhism being in the fifth place followed by Judaism in the sixth with a following of about fourteen million. However, Sikhism is the youngest among all of them. There are many other faiths which have more followers than Sikhism, but usually they are not counted among the world religions. The basic principles of Sikh philosophy and its contributions towards social services and sacrifices for human rights and religious freedom of common people have raised its status to that of a unique universal world religion.

Guru Nanak (1469-1539 A.D.) founded Sikhism as revealed to him by 'The Supreme Eternal Reality'—*Parm Purkh / Akal Purkh* (God), in 1496 AD, at Sultanpur Lodhi in Punjab. He declared oneness of God and universal brotherhood of man, "ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹੰਮ ਬਾਕਿ ਤੁ ਮੇਰਾ ਗੁਰ ਹਾਈ॥ (GGS, p.611).. He laid down the complete ideology of Sikhism, which matured under his nine successors. He preached in the vernacular of the people of the Punjab and composed sacred religious hymns in the language of the local people, in preference to Sanskrit, which till then was the traditional medium for religious poetry or philosophy. However, Sanskrit was neither spoken nor understood by the common people of the Punjab. The vernacular of the region at that time was only a dialect and did not have its own script for its real pronunciation and expressions. Guru Nanak developed the script for local vernacular, which was named 'Gurmukhi' by his successor, Guru Angad Dev. Thus Guru Nanak gave to the Sikhs a script for their spoken language which was different from Hindus (Sanskrit--Vedas) and Muslims (Arabic-Quran). He denounced the divisive Hindu caste system, polytheism, henotheism, idolatry, superstition, renunciation, asceticism, celibacy, hypocrisy and ritualism to appease the deities. In his



utterances he severely criticized the religious leaders of all the then prevalent faiths in India for their short comings. Of Islam's specialists in jurisprudence, he said, “ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਈ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ॥ ਵਢੀ ਲੈ ਕੇ ਹਕ ਗਵਾਏ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜ ਸੁਣਾਇ॥-*Qazi hoay kay bahay niaa-ay. Pheray tasbee karay khuda-ay. Waddee lai kay hakk gavaa-ay. Je ko kahay ta parh suna-ay.* i.e; The qazi sits to administer justice. He turns his beads and mutters the name of God (Khuda). He takes bribe and denies justice. If questioned, he reads out something” (GGS, p.951). For Mullahs, the religious leaders of Islam, he said, “ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ ਭੁਖੇ ਮੂਲਾ ਘਰੇ ਮਸੀਤ॥-*Gian vihoona gavay geet bhukay mullah ghray maseet*”, “For an ignorant hungry (destitute) *mullah* mosque is a means to satisfy his hunger i.e, worldly needs (GGS, p.1245), to which the pious poor would come bringing donations. About the Brahmins he said, “ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲ ਤਾਗ” i.e; “Those who wield throat cutting knife wear sacred thread (Janeu)” (GGS, p.471). Then he says, “ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਛਡਹੁ ਅਗਦ ਪੜੈ ਸੈਤਾਨ ਵੇ ਲਾਲੇ॥-*Qazian bamana kee gal chhado agad prhay saitaan way Lalo* ie; Leave aside the Qazis and Brahmins the marriage rituals are performed by ‘Satan’ (GGS, p.722). He was highly critical of Jogis and Siddhas who led an escapist life of renunciation, asceticism and celibacy. He praised the householder's life, who served the society, “ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥ ਫਕਰੁ ਕਰੇ ਹੋਰ ਜਾਤਿ ਗਵਾਏ॥ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੇ ਮੂਲ ਨ ਲਗੀਅਨ ਖਾਇ॥ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਹਿ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥-*Makhatoo hoe kai kan paraae. Fakar kare hor jaat gavaae. Gur pir sda-ay mangan ja-ay ta kay mool na lagian pa-ay. Ghaal kha-ay kichh hathon day Nanak rah pacha-nay say*” “Donot touch his feet who calls himself a Guru or Pir and goes for begging. O Nanak only he knows the right path who earns his livelihood through hard labour and shares it with others (GGS, p.1245). Guru Nanak also up-braided the rulers of his time and said, “ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ਜਾਇ ਜਗਾਇਨ ਬੈਠੇ ਸੁਤੇ”-*Rajey sheenh mukadam kutey ja-ey jagain baithey sutey.*—The kings are tigers and the courtiers are dogs, they go and harass the sitting and the sleeping ones--” (GGS, p.1288).

People subdued under rigors of caste system, the oppressive alien rule and religious bigotry, could not be expected to take over the social responsibilities and adjust to the liberation offered by the new society over-night. The infant Sikh society had to be nurtured for some time to prevent its relapse into the parent societies. So he introduced the system of succession to carry his mission forward. The message of Nanak was transmitted through his nine successors. The Sikh Gurus were:

1. Guru Nanak, born in 1469 and died in 1539.
2. Guru Angad, born in 1504 (Guru 1539 - 52).
3. Guru Amar Dass born in 1479 (Guru 1552 -74).
4. Guru Ram Dass, born in 1534 (Guru 1574 - 81).
5. Guru Arjan Dev, born in 1563 (Guru 1581 - 1606).
6. Guru Hargobind, born in 1595 (Guru 1606 - 44).
7. Guru Har Rai, born in 1630 (Guru 1644 - 61).
8. Guru Har Krishan, born in 1656 (Guru 1661 - 64).

9. Guru Teg Bahadur, born in 1621 (Guru 1664 - 75).
10. Guru Gobind Singh, born in 1666 (Guru 1675 - 1708).

The holy scripture of Sikhism (Aad Granth now Guru Granth Sahib), the world seat of Sikhism (Gurdwara Darbar Sahib/ Golden Temple) in Amritsar were created by the fifth Guru Arjan Dev in 1604 AD, thereby establishing separate religious identity of Sikhism. Till then the spread of Sikhism had been carried out through word of mouth by the Sikh Gurus and it had no separate religious existence distinct from Hinduism and Islam. Because of its principles, Sikhism was acceptable to both Hindus and Muslims. The erosion of their faiths surprised the religious leaders of both Hinduism (Brahmins/Pandits) and those of Islam (The Qazis/Mullas). Therefore, they regarded it as threat to their respective faiths. The Muslim administration, in addition, perceived it as threat to its political power. The tensions that followed between the Sikhs, Hindus and the Muslim government resulted in the execution of Guru Arjan Dev at Lahore and the consequent move of the Sikh center from Amritsar to Kiratpur in the Shivalik hills in the 1630s. Guru Arjan Dev was succeeded by five more Gurus.

Sikhism developed, matured and became established to work its way in the world at the end of two centuries under the guidance of its ten Gurus. It was formally consecrated by its tenth Guru Gobind Singh on the Vaisakhi day 1699 AD at Anandpur Sahib in the Shivalik foot-hills in the Punjab, through his Sikh initiation ceremony-`*Amritpaan*. On this day Guru Gobind Singh gave finishing touch to Sikhism. He laid down distinct Sikh religious code of conduct (*Sikh Rehatmaryada*) and gave the Sikhs a distinct corporate identity. He called the initiated Sikhs 'Khalsa', who now represent and spearhead the tasks of Sikh religion and are recognizable throughout the world as bearded and turbaned Sikhs, supporting the articles of their fath. Before his departure from this mortal world in 1708 AD, Guru Gobind Singh abolished the personal human Guruship and transferred the authority from individual leaders to the scriptures and the community itself. He vested the Eternal Guruship into the holy Sikh scripture, "*Granth Sahib*" and granted it the status of Eternal Guru of the Sikhs, which since then is known as "*Guru Granth Sahib*" (GGS) and is the symbolic head of Sikhism. He vested the temporal leadership into the community itself under the patronage of Guru Granth Sahib and named it "*Guru Khalsa Panth*". Thus from the moment of its initiation by Guru Nanak to its ritual consecration by Guru Gobind Singh, a period of barely 200 years, Sikhism not only aquired its distinctive church and institutions, songs and scriptures, signs and symbols, but also, an unmistakable form or stance.

Sikhism is the latest religion for the present space age and answers the problems of modern man. It satisfies the scientific and juristic minds of today, being without any myth and superstitions in which man had been made to indulge by some previous faiths and systems. It is a religion of comprehensive moral and ethical values to elevate the man spiritually, morally and socially. Its aim is to convert the selfcentered mind to God tuned by Name of God in the mind and the control of mind from the narrow egoistic tendencies to higher conscious to be activated for all the socio-political affairs during one's life and finally unite the individual soul with the Supreme Soul. There is no scope for miracles and mysteries in Sikhism.

Sikhism is a practical way of life to overpower the evils of the day and to lead a truthful life. Sikhism instructs the Sikh how during life one should conduct oneself and how one should exert influence on the society for a moral and altruistic change. The meditation in the name of God (the one and only one), the Creator of the entire creation as to be included in one's mind and the total submission to His will and commandments

while doing pious deeds is the way of life in Sikhism. It teaches love between man and God and love between man and man, to earn one's livelihood with one's hard labour and honest means and share with the needy, selfless service to the needy, equality and dignity of every human being.

Sikhism is a revealed religion based on a definitive revelation like Semitic religions of the West and therefore, it can be clearly distinguished from the earlier Indian religions like Hinduism, Buddhism, Jainism, etc, which have an anonymous mysticism as their source of validity. It is not simply a set of views or doctrines, but a way of life according to a definite model, 'The Guru', for which the Sikh Gurus gave lessons for over a period of two hundred years and themselves, led the life of that model. Those who perfected it came to be known as Sikhs (literally meaning, the learned). "ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰ-Sikhi\* Sikhia Gur Veechar" i.e "Sikhism is the teaching of the Guru (Gurmat) (GGS, M1, p.465)". Sikhism is a religion of incriminating knowledge (*Bibek Buddhi*) and not a blind faith. It strongly denounces ritualism (*Karm kand*). It lays stress on the practice of religious life of inner illumination and not on formalism or ritualism. It is based on Guru Granth Sahib and is independent and distinct from all prevailing religions in this world. It is not an offshoot of one faith or syncretic blend of different and often conflicting faiths. Sikhism is basically a religion of action and human freedom. It is a religion with comprehensive ethical system based on moral laws, which no science has ever challenged. It elevates mankind spiritually, morally and socially with its deep ethical system. It teaches the highest and purest principles that serve to bind man with man.

The philosophy of Sikhism is different from the philosophy of all the previously existing religions of the world. It envisages that a true Sikh loves all humanity, earns his livelihood by all fair means, shares his earnings with the deprived and strives for the realization of God by abiding His Will and seeking Grace. It believes in the doctrines of *Karma*, transmigration, salvation-(*Mukti*), *Surag* (Heaven), *Narak* (Hell), *Hukam (Raza)* and Grace, but according to its own way.

It believes in a revealed scripture, "Guru Granth Sahib" as embodiment of ten Gurus. It believes in a life of prayer and service of humanity (*Sewa* and *Simran*). It expounds *Anrang Bhagti*, which is purely devotional and rejects *Behrang Bhagti*, which is ritualistic. It is essentially a religion of devotion whereas the body has to work for the welfare of the family and society, the mind has to remain in tune with the Lord, "ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸਮੁਲਿ।। ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ-Nama kahay Tilochna mukh tay Ram small, hath paon kar kaam sab cheet niranjan naal" (GGS, p.1376). Its approach to life is realistic therefore it is most modern, practical and rational among all the world religions. Basically it is anti-ritualistic and has no ordained priestly class. It is highly critical of all intermediaries exploiting the masses in the name of religion. It does not foster blind faith. It is a life affirming religion and there is an integral combination between empirical and spiritual life of man. It does not accept any dichotomy in life whether it is 'personal and social', 'spiritual or material', 'faith and reason' or any other such differentiation. It believes in now and here and does not believe in the other worldliness. It has a positive attitude towards world and emphasizes that normal family life (*Grahisti Jiwan*), lived with virtuous conduct leads to salvation, "ਹਸੰਦਿਆ ਖਾਵੰਦਿਆ ਪਹਿਨੰਦਿਆ ਖੇਲੰਦਿਆ ਵਿਚੈ ਹੋਵੈ ਮੁਕਤਿ-Hasandian, khawandian, pehnandian, khelandian, vichchay hovay mukat" ("Salvation is not incompatible with laughing, eating, playing and dressing well" (GGS, p.522). It preaches, "Naam japo (remember God), Kirat Karo (work honestly), Wand Ke Chhako (share the fruits of your labour with your fellowbeings). Unlike Yogis, Siddhas and Sadhus (ascetics) who had developed an escapist attitude towards life and had no worthwhile interest in the problems of

the society, Sikhism is a religion of workers and householders and preaches dignity of labour, "ਉਧਮ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵੰਦਿਆ ਸੁਖ ਭੁੰਚ ਧਿਆਇੰਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ-*Udham karaindian jio toon kamawandian sukh bunch, dhiaindian toon Prabhu mil Nanak Utri chint*"(GGS, p.522). It forbids renunciation and all types of ascetic practices and accepts householder's life as the forum of all spiritual activities and growth. It denounces a life of escapeism. It condemns the escapist life of jogis, siddhas and sadhus and their way of living on alms (*Biksha-Bhikhia*). It believes in sharing all social responsibilities by leading householder's life (*Grahisti jivan*), earning one's living through hard work and sharing it with the needy and less fortunate, "ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੋ ਦੇਇ ਨਾਨਕ ਰਾਹ ਪਛਾਣੇ ਸੇ-*Ghaal kha-ay kichh hathon day Nanak rah pachhanay say*" (GGS, p. 1245). It treats this world as field of action and regards its renunciation like a soldier running away from the battlefield. It preaches a life of truth, right actions and controlled desire, "Truth is highest virtue, but higher still is truthful living"- "ਸਚ ਉਰੈ ਸਭ ਕੇ ਉਪਰ ਸਚ ਅਚਾਰੁ-*Sachch oray sab ko oper sachch aachar*" (GGS, p.62). It strongly denounces ritualism. It believes in peaceful means (*Ahimsa-Ahinsa*) and not violence, but it is not unconditional like Buddhism. It has its own philosophy. Guru Gobind Singh says, "It is righteous to use sword, when all peaceful means fail"- "ਚੂੰ ਕਾਰ ਅਜ ਹਮਾਂ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ।। ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸਮਸੀਰ ਦਸਤ-*Choon kar az haman heelte dar guzashat, halal ast burden ba shamsheer dast*" - Zafarnama, Guru Gobind Singh). Among Hindus, Buddhists, Jains and radical saints, *Ahinsa* is deemed to be a cardinal virtue and meat eating is a prohibition, but according to Guru Nanak, only fools argue whether to eat meat or not who can define what is meat and what is not, who knows where the sin lies, being a vegetarian or non-vegetarian"- "ਮਾਸ ਮਾਸ ਕਰ ਮੂਰਖ ਝਗੜੇ ਗਿਆਨ ਧਿਆਨ ਨਹੀ ਜਾਣੈ ਕੋਣ ਸਾਗ ਕੋਣ ਮਾਸ ਕਹਾਵੈ ਕਿਸ ਮਹਿ ਪਾਪ ਸਮਾਣੇ-*Mass mass kar moorakh jhagrein, gian dhian robin janay, kaun saag kaun mass kahavay kis meh paap smanay*" (GGS, p.1289). Also: ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਆ ਖਾਣਾ ਏਹੁ ਕਰੇਇ।।-*Jeean ka aahaar jee ihu karay* i.e Living beings feed upon living beings (GGS.p955). He further says, "Every food grain that we eat has life in it"- "ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆਂ ਬਾਝ ਨਾ ਕੋਇ-*Jetay danay ann kay jian bajh na koay*". He further adds, "Water is the source of life, which assists growth of all living beings" - "ਪਹਿਲਾ ਪਾਣੀ ਜੀਵ ਹੈ ਜਿਤ ਹਰਿਆ ਸਭ ਕੋਇ-*Pehla pani jeev hai jit haria sab koay*" (GGS, Var Asa, M1, p.472).

Sikhism like all major religions of the world has some basic theological concepts which are supreme and inviolate. Belief in the existence of God is the basic theological concept of Sikhism. It is a monotheistic faith and strictly forbids polytheism and henotheism, "*Ika bani ik guru ika shabad veechaar*" (GGS, p.646). It proclaims that there is one Supreme Eternal Reality not of any particular religion, but of all mankind, under whatever name He is remembered: God, Rama, Allah, Jehova, *Waheguru* etc, all mean the same, "ਕੋਈ ਬੋਲੇ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ਕੋਈ ਸੇਵੇ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ-*Koi bolay Ram Ram koi Khuda-ay koi sevay gosanyan koi Allahay*" (GGS,p.885). Sikhism does not believe in the Hindu theory of trinity (*Trimurti*) of God: Brahma (The creator) Vishnu (The sustainer), Shiva (The destroyer). In Sikhism, *Ishta* or the choosen ideal is God Himself and none of His incarnations or substitutes. It proclaims fatherhood of God and brotherhood of man, "ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ-*Ek pita ekas ke ham barik toon mera gurhaae*" (GGS, p.611). It says, God is *nirgun* as well *sargun*, "ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਉਹੀ-*Nirgun aap sargun bhi uhi*-He is absolute as also Personal Reality" (Ibid, Gauri Skhmani

M5, p287). Dualism of God in heaven and men on earth has no meaning in Sikh thought. It is a faith concerned with the realization of God within us now and here. He (God) resides in every heart and the so called diversity is an illusion: "ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ਸਰਬ ਵਿਆਪੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗ ਸਮਾਈ॥ ਪੁਸ਼ਪ ਮਧ ਜੈਸੇ ਬਾਸ ਬਸਤ ਹੈ ਮੁਕਰ ਮਹਿ ਜੈਸੇ ਛਾਈ ਤੈਸੇ ਹੀ ਹਰ ਬਸੈ ਨਿਰੰਤਰ ਘਟ ਹੀ ਖੋਜੇ ਭਾਈ॥—*Kahey ray ban khojan jae, sarb viapee soda alepa tohi sang samaee, Pushap madh jaisay baas bast hai, mukar mein jaisay chhaee, taisay he har basay nirantar ghat he khojo bhaee*" - "Why goeth thou to the forest in search of *God*. He liveth in all and is yet distinct. He abideth with thee also. As fragrance dwells in a flower or reflection in a mirror so doth He (*God*) dwells inside everything, seek Him, therefore, in thy-self" - Ibid, Dhanasri, M9, p684). Whoever, through grace, becomes aware of the inner activity of the immanent God as Guru, and responds to that voice in obedience to God's command (*hukam*), attains spiritual liberation while in body. At death the soul (*atma* or *jot*) will live in the divine presence, never to be reincarnated.

Sikhism believes that this universe is God's creation and it operates under His order (*hukam*). Unlike Vedanta (Hinduism), it believes in the reality of God and reality of the world and does not dismiss world out of hand as mere *Maya* or illusion. Guru Nanak says, "ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ—*Sachcha aap sachcha darbar*" - "God is a reality (exists) and his creation is a reality - Ibid, M1, Jaji, pauri 34, p7). It regards the world as house of God and He lives in there. "ਇਹ ਜਗ ਸਚੇ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚ ਵਾਸ—*Ih jag sachchay ki hat Kotharee sachhchay ka vich vaas* (GG,S,p463)".

Sikhism rejects the myth based gods (*Devatas*), goddesses (*Devis*) and incarnations (*avtaars*) of God of Hinduism and the consequent superstitious practices. It rejects the scriptures of Hinduism, that these neither reach nor preach the reality of God but only speak of materialism, leading the man to blind deeds and not to emancipation in the fourth stage of grace of God. Sikhism explicitly rejects the authority of the Vedas and their Brahmin interpreters. Sikhism makes it clear that the Vedas, and simritis which are the ultimate and irreparable sources of law for the Hindus and Hindu society, are not so for the Sikh society:

- ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ ਬੇਦ ਬੀਚਾਰੁ॥ ਬਿਖਿਆ ਮੈਲੁ ਬਿਖਿਆ ਵਾਪਾਰੁ॥—*Trai gun bani bed beechar, bikhia mael bikhia vaapar* i.e Man reflects over the sermons of Vedas of three qualities and deals in poisonous and filthy sins (GGS, p.1262).
- ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ॥—*Saasat smrit binsehgay beda* i.e, The Shastras, The Simritis and the Vedas all shall pass away (Ibid, p.237).
- ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ—*Simrit sastar pun paap beecharday tatay saar na jaanee* i.e, The Simritis and Shastras discriminate between good and evil but do not know the essence of the Real Thing (Ibid, p.920).
- ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ॥ ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ ਵਿਕਾਰੀ॥—*Sasat bed bakay kharo bhai karam karho sansari, pakhand mael na chookee bhai antar mael vikaree* i.e, O brother, thou standest and recitest the Shastras and the Vedas but thou doest deeds of wordly men. Within thee is the filth of sins, brother this filth cannot be washed through hypocrisy.(Ibid, p.635).
- ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰੁ ਨ ਜਾਇ॥—*Bed kateb iftra bhai, dil ka fikar na jaey*—The Vedas and the Semitic books only create controversies and donot dispel doubts (Ibid, p.727).
- ਬੇਦ ਕਤੇਬੀ ਭੇਦੁ ਨ ਜਾਤਾ॥—*Bed katebee bhed na jaata*—Vedas and Semitic texts do not know

the God's mystery (GGS, p.1021).

Sikhism totally rejects all the outward symbolism of Hinduism—its sacred thread (Janeu), frontal mark (Tilak) and cutting of body hair etc. Sikhism totally rejects the rites, rituals and customary traditions of Hinduism—The pilgrimage to Hindu holy places, pilgrimage to the sacred rivers and tanks (Taalab), the ritual baths in some rivers and tanks, observance of Shradhs (giving the gracious feasts), performing penance and worship enduring bodily pain and self tortures, yogic asanas and futile exercises and many more practices of Hinduism to wipe out sins and achieve salvation. It strictly forbids idol (*Moorti*) worship, stone (*Saligram*) worship, grave and tomb worship, picture worship, worship of sun, moon, earth, trees etc. It also strictly forbids fasting (*Varat*). It does not believe in the notion of auspicious and in-auspicious days, magic, occult powers, superstitions, good and bad omens, *Jantras*, *Mantras*, *Tantras* and ritual practices to appease the deities. It does not believe in the Hindu concept of pollution and ritual purification. It also does not believe in vegetarianism, sacredness of cow, sacredness of fire (Havan), making burnt offerings and sacrifices. Instead it initiates a moral code distinct from the Hindu ethics among its followers. Mythology, hypocrisy and ritualism have no place in Sikhism.

Sikhism does not agree with the view of Hinduism and Buddhism that human body was impure and must be subjected to ascetic practices, tortuous exercises or to rigorous penances so that its desires were killed and emancipation of the soul attained. On the contrary it regards the human body as "the temple of the God (*Brahm Jot* -Supreme Soul- Ram)" worthy of adoration and reverence. According to Gurbani, Ram (God) resides in human body and the human soul- "atma" and "The Supreme Soul-Ram / "Parmatma" are fundamentally same, "ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮੁ ਮਹਿ ਆਤਮ-*Atam mein Ram, Ram mein Atam*" (Ibid, Rag Bhairon M1, p.1153). Therefore it is sin against god to torture the body. Sikhism does not believe that life is sinful in origion or that it was evil and source of suffering inherent in it. On the contrary it believes that having emerged from a 'pure source' was, pure in essence, "ਆਪ ਸਤਿ ਕੀਆ ਸਭ ਸਤਿ।। ਤਿਸ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ-*Aap satt kia sab satt, tis prabh tay sagli utpap*" (GGS, p.294). As regards Islam, Sikhism does not believe in doom's day (*Kiamat ka din-yom-e-akhrat*).

Sikhism believes in equality of all human beings. It forbids discrimination on the basis of caste, creed, class, religion and gender and guarantees equal rights/opportunities to all. It strongly denounces the divisive Hindu caste system (*Varan Ashram Dharma*), which limits one's right to worship, learning (education) and choose a profession. It grants everyone the right to become a fighter and a priest. Guru Gobind Singh in Dasam Granth says, "ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਭੇ ਏਕੇ ਪਹਿਚਾਨਬੋ-*Maanas kee jaat sabay ekay pehchanbo*"-"Treat all mankind alike". It preaches a secularism, which respects other people's right to be different. It does not believe in imposing its values on others. It is not a religion of chosen people, but instead it is the religion of entire humanity. It rises above regional barriers, "The Guru wishes the well- being of all the creation".

Democracy an important aspect of modern society is the guiding rule of the Khalsa, which entrusts all decisions to the elected Sikhs (*Sangat /Panches / Sarbat Khalsa*). Every one present in the Sangat / Sarbat Khalsa is free to present his / her views and it is for the sangat to accept or reject them through consensus. Democracy in Sikhism does not mean majority view, but consensus.

Woman, who was given the most inferior place in the Hinduism, is elevated to the highest hierarchy of human beings in Sikhism and she symbolizes "the principle of eternal creation". Guru Nanak says, "ਸੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਏ ਜਿਤ ਜੰਮੈ ਰਾਜਾਨ-*So kion manda akhiay jit jamein rajaan*"-"How we can call them evil who give birth to kings (Ibid, p.473)?" It strictly forbids veiling of women, their seclusion from society, slander, burning of widows on the pyre of their dead

husbands (*Sati*) and female infanticide. Marriage in Sikhism is called '*Anand Karaj*', "A blue print for blissful union". It is not regarded as a contract, but an act of socio-spiritual union of two souls, "They are not said to be husband and wife, who sit together. Rather they alone are called husband and wife who have one soul in two bodies" i.e, ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ॥ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ॥ -*Dhan pir ih na aakhian behn ikathay ho-ay. Ek jot doay moortee dhan pir kahee-ay so-ay* (GGS, p.788).

Celibacy in Hinduism is regarded as a means to achieve bliss, but Sikhism does not subscribe to this view. Guru Nanak says, "ਬਿੰਦ ਰਾਖ ਜੋ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੇ ਕਿਉ ਨ ਪਰਮ ਗਤ ਪਾਈ॥ - "*Bind raakh jau tareey bhai, khusray kion na parm gat paaee*" i.e If one were to be saved by celibacy, then the eunuchs should attain the highest bliss!" (GGS, p.324). "Those who call them celibates do not know the way and so they leave their homes in search of God, "ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣੈ ਛਡਿ ਬਹੈ ਘਰ ਬਾਰ॥-i.e, *Jatee sadaway jugat na jaanay chhad bahay ghar baar*" (GGS, p.469).

Sikhism accords prime priority for the maintenance of sexual morality among its followers, the Sikhs. Adultery is a taboo in Sikhism, "ਜੈਸੇ ਸੰਗ ਬਿਸੀਅਰ ਸਿਉਂ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹ ਪਰ ਗ੍ਰਹਿ-*Jaisay sang bisier sion haiy ray taiso he ih par greh*" i.e; "As is the companionship of a venomous serpent, so is the ravishing of another's wife" (GGS, Asa M5, p.403).

The use of alcohol (*Shrab*) and all other intoxicants is strictly prohibited in Sikhism. Gurbani says, "By drinking which, intellect departs, madness enters the brain, man distinguishes not between mine and thine and is buffeted by his Master. By drinking which the Lord is forgotten and the mortal receives punishment at His court. Drink thou not, at all the false wine, as far as it lies in thy power" i.e, "ਜਿਤ ਪੀਤੇ ਮਤ ਦੂਰ ਹੋਇ ਬਰਲ ਪਵੈ ਵਿਚ ਆਇ-*Jit peetay mat door ho-ay baral pavay vich aa-ay--*" GGS, p.554). The use of tobacco in any form is a taboo in Sikhism.

It is not irreligious to acquire wealth in Sikhism provided it is acquired through honest and fair means and is used not only to derive personal comfort for oneself or one's family but also to give comfort to society also. "For a religious man, it is not unholy to get wealth, provided he spends it in God's way and gives and lives in comfort" (Ibid, Sarang ki var iv). "*Daulat Guzran* '- 'Wealth is a necessity of life' (Guru Hargobind-Gurbilas Patshahi chhevin). However, Sikhism is definitely against the exploitive collection of wealth. Guru Nanak says, "ਹਕ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸ ਸੂਅਰ ਉਸ ਗਾਇ॥॥ ਗੁਰ ਪੀਰ ਹਾਮੀ ਤਾ ਭਰੇ ਜੇ ਮੁਰਦਾਰ ਨ ਖਾਇ-*Hak praya Nanaka os soor os gay-ay, Gur Peer hami taan bharay je murdar na kha-ay*" i.e, "To rob another person of his / her due share is like eating pork for a Muslim and beef for a Hindu (GGS,p141)". It teaches morality. Guru Nanak says, "ਜੇ ਰਤੁ ਲਗੇ ਕਪੜੇ ਜਾਮਾ ਹੋਇ ਪਲੀਤ॥ ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ-*Je ratt lagay kapray jama ho-ay paleet, jo ratt peeveh mansan tin kio nirmal cheet*" -"Cloth is reckoned impure if stained with blood, how may mind of such persons be deemed pure, who suck blood of men (GGS, p.140)?"

Sikhism preaches spirituality and inculcates love for God, truthful living, universal brotherhood, peaceful coexistence, loyalty, gratitude for all the favours received, justice, impartiality, honesty, humility, forgiveness, charitableness, self-control, courage, contentment, tolerance and all other moral and domestic virtues known to any holiest man in this world. It stands for promoting education (*Parrhaee*) among masses. It lays great emphasis on the attainment of knowledge (both, spiritual and temporal) as it dispels the darkness of ignorance. Guru Nanak says, "When sun rises; the moon is not seen, where knowledge appears ignorance is dispelled"-ਉਗਵੈ ਸੂਰ ਨ ਜਾਪੈ ਚੰਦੁ॥ ਜਹ ਗਿਆਨ ਪ੍ਰਕਾਸੁ ਅਗਿਆਨ ਮਿਟੰਤੁ॥ i.e, "*ugway soor na jaapay chand. Jeh gian pargaas agian*

*mitant*” (GGS, Suhi Ml, p.791).

Sikhism is a religion of hope and optimism with traditions of ever-rising spirits (*Chardi Kala*-active optimism). Pessimism (*Dhendi-Kala*) has no place in Sikh thought. Sikh discipline is a conscious effort to live in harmony with nature and carry out the altruistic divine will. It aims at authentic religious life and demands deeper penetration of one's own religion in thought, devotion and action. It does not believe in religious conversion (Proselytization) through bait or force, but any body, who likes its ideals, is welcome to embrace it. The glory of Sikhism is its universality which cannot brook sectarianism or narrow loyalties in any shape or form. It is thus a universal religion having an appeal for all and is most practical in its application. It aims to destroy barriers and to unite all mankind. In Sri Rag the Guru Says, “ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭ ਸੇ ਦੇ ਮਿਲਾਇ ਜੀਉ-*Satgur aisa janien jo sabhsay day mila-ay jio*” i.e; "The true Guru is one who unites all (GGS, p.72)".

The essence of Sikh faith then is harmony, universal love, truthful living, universal brotherhood, peaceful co-existence, tolerance, humility, honest labour, complete faith in one Almighty (God) and to resist and fight against social injustice, all kinds of oppression and exploitation. It is the zenith of eastern spirituality and it is the only indigenous revolutionary philosophy of Indian subcontinent, which took birth in `Punjab'. Thus Sikhism and Sikhs form a unique religion and a unique society, which and who can be clearly distinguished from other religions and political societies of the world.

\*Sikhi: Punjabi word meaning Sikhism.

## WORLD SEAT OF SIKHISM

### Gurdwara Darbar Sahib / Har Mandar / Golden Temple

Gurdwara Darbar Sahib\* Amritsar, also known as Har Mandar\*\* in Punjab and India, and Golden Temple in the western world, is the world seat of Sikhism as the Kabba in Mecca for Muslims, Vatican in Rome for Christians and Varanasi in India for Hindus. It is a living symbol of spiritual and historical traditions of the Sikhs. It emerged as the new edifice on the Indian subcontinent's religious landscape in the seventeenth century, when, in 1604 AD the first volume of Aad Granth (Guru Granth Sahib---Holy Sikh scripture) was placed here with reverence by Guru Arjan Dev, in the building which had been completed by him three years earlier, making it, the world seat of Sikhism. Guru Arjan Dev also clearly declared the independent position of Sikhism by writing in the Aad Granth (Guru Granth Sahib), in Rag Bhairon, on page 1136 that:

“I do not keep the Hindu fast (*vrata*) or observe the Muslim Ramzan,  
I serve only the One Supreme Being who alone is my refuge,  
I serve the One Master who ministers justice to both Hindus and Muslims,  
I have broken with the Hindus and Muslims,  
I neither worship with the Hindu nor like the Muslim go to Mecca,  
I serve Him alone and no other,  
I do not pray to idols nor say the Muslim prayer  
Taking the formless One in my mind I make obeisance there to the Supreme Being, for we are  
neither Hindus nor Mussalman”.



## Theology of Sikhism

The foundation stone of the building was, laid by the Muslim Divine Hazrat Mian Mir, at the Guru's request in 1589 and the building was completed in 1601AD. The glistening shrine stands in the midst of a square tank of each side about 150 meters with some 18meters Parikarma (path) on all four sides. A causeway about 60 meters long has to be covered to reach the shrine which itself is 12 meters square and rests upon a 20 meter square platform.

The basic architectural concept of Gurdwara Darbar Sahib (Golden temple) was that of Guru Arjan Dev himself. Instead of building the shrine on a high plinth, as was the Hindu custom, Guru Arjan Dev had it built on a level lower than the surrounding land, the worshippers have to go down the steps to enter it and the head of the devotee automatically bows down with humility, while entering it, to have a glimpse. And, unlike the Hindu temples, which had only one entrance Guru Arjan Dev had Gurdwara Darbar Sahib open on all four sides denoting that it was open:

To all the four *Varnas* of *Varn Ashram Dharma*,  
To the followers of all religions of the world from all directions  
To all people irrespective of their caste, creed, gender and nationality,  
To all economic sections of the society, rich and poor alike,

The architectural features were intended to be symbolic of the new faith (Sikhism), which required the humble to be humblest and whose doors were open to all who wished to enter.

It is the destination of all the Sikhs visiting Amritsar.

\*Darbar Sahib: Literal meaning: divine court.

\*\*Harimandir: Literal meaning: abode of God.

## Punjab

### THE SIKH HOMELAND--PUNJAB

Punjab is the name of the land mass situated in the northwest of the Indian subcontinent. It has its natural boundaries with Korakorum mountain range in the north, Hindu Kush and Sulemanki mountain ranges in the west, Jamna River (Delhi) in the east and Thar Desert in the south. During the Sikh rule it shared its boundaries with the British India in the East, Afghanistan in the West, Tibet in the North and Baluchistan-Sindh in the South. It joins the South Asia with the Turkish Middle East and the Central Asia.

Physically and geographically the Sikh homeland formed the most important part of the Indian subcontinent. The 'Punjab' with 'Sikhs' as rulers and Sikhism as their religion, was the only tri-religious state, which placed it apart from other parts of the Indian subcontinent, with Hinduism and Islam as the two dominant religions. It divided the Muslim and Hindu worlds and acted as a transitional zone between them. The Sikh homeland, Punjab was an independent country under Sikh rule from 1767 to 1849. During this period the Sikhs entered into many international agreements with Mughal and Afghan rulers of Hindustan, Dalai Lama of Tibet and the British. The Punjab was annexed by the British in 1849 A.D, and merged with rest of the Indian subcontinent already under their control for administrative purposes and made a part of Hindustan (India).

The word 'Punjab' literally means the land of five waters (rivers), Satlej Beas, Ravi, Jehlum and Chenab, which flowed through it. Because of its location it has been target of frequent attacks from Middle-East and the Central Asia and as a result, both, its boundries and the name have been changing quite frequently almost with every invasion. The earliest name of this land was Sindhu Des, while Aryans (Rig Veda) called it Sapta Sindhu i.e; the land of seven rivers between river Indus (Sindhu), in the west and Jamna in the east. It has been also variously called by the invading people Taka Des, Vaheek or Baheek Des, Arat Des, Pentopotamia, Sindhu Khashtana, Panchana Sindhu, Hafat Hindu, 'Panjnad', while the natives called it 'Mother-Des'. During the Muslim rule here, Emperor Akbar named this land 'Punjab' in 1590 AD. The name Punjab has persisted since then. The Punjabis affectionately call it, 'Des Punjab'.

Guru Nanak founded Sikhism in the Punjab in 1496 as revealed to him by God. Hinduism and Islam were dominant religions in the Punjab at that time. In order to create a society based on human equality, the Sikh Gurus powerfully attacked the divisive Hindu caste system. They successfully disengaged their followers, 'the Sikhs' from the Hindu caste system which forms the bedrock of the Brahmanical religion, "Varn Ashram Dharma". Because of its principles, Sikhism was acceptable to both Hindus and Muslims. The mass acceptance of Sikhism by common people made Sikhs a potential social and political force. Erosion of the Hindu and Muslim faiths surprised the religious leaders of both communities. Both of them (The Qazis and the Brahmins) began to consider Sikhism challenge to their respective faiths. The Muslims in addition felt challenge to their political power. The Muslim government therefore tried to suppress the Sikhs and spread of their faith, the Hindus especially Brahmins actively collaborated with the Muslim government against the Sikhs in this resolve. Guru Arjan Dev, Guru Teg Bahadur, Guru Gobind Singh all his four sons and innumerable Sikhs embraced martyrdom during this period in their struggle against injustice and oppression.

After the demise of Guru Gobind Singh in 1708, the Sikhs declared the war of independence of the "Sikh Nation" in 1709 AD and launched an open armed struggle against the oppressive Muslim rule in order to uproot it from their motherland-'Punjab'. Lahore had been official capital of Mughals in Punjab from where the crusade against the Sikhs used to be played and planned by the Mughal governors. In spite of the indescribable persecution by the Islamic Moghul and later Afghan governments, the Sikhs refused to submit and continued their struggle for independence. After a hard and determined struggle of about fifty years they destroyed the Muslim rule and domination in their motherland by 1765 and established small confederacies in the form of *Misals*, thereby establishing Sikh rule between Afghanistan and Delhi and thus they earned a place under the sun for themselves. The Sikh Nation jointly ruled the entire 'Sikh homeland', 'Punjab' from 1765 to 1799 A.D.

Map of the Punjab under Sikh rule and British India- 1846



The total number of the *Sikh Misals* ruling the entire Punjab was twelve. In 1799 A.D; eleven *Sikh Misals* controlling the areas west of the Sutlej River jointly established “Theocratic Sikh Empire / Sikh Democratic Republic of the Punjab,” based on Sikh principles, values and Khalsa traditions under the supremacy of Akal Takhat, with Ranjit Singh as its ruler. Ranjit Singh was formally installed as Maharaja on the Vaishkhi day 1801 A.D. Lahore became the capital of the Sikh Empire. The government of the “Sikh Kingdom” was named “Sarkare Khalsa”, which was secular in character with Hindus and Muslims as ministers holding important portfolios along with the Sikhs. The limits of the ‘Sikh Empire’ came to extend between Hindu Kush and Sulemanki mountain ranges in the west, River Sutlej in the east, Korakorum mountain range in the north and Thar Desert in the south. It shared its borders with Afghanistan in the west, princely Sikh States in the east, Tibet in the north and Sindh-Baluchistan in the south.

After the creation of the “Sikh Democratic Republic of the Punjab” by the eleven *Sikh Misals* in the Sikh homeland, the ‘Phoolkian *Misal*’, which constituted the 12<sup>th</sup> *Sikh Misal* and controlled most of the areas in the *Malwa* region of the Punjab, between Sutlej and Jamna Rivers, severed its ties with ‘Dal Khalsa’ (The Sikh National Army) and the ‘Akal Takhat’ in Amritsar and discarded the Sikh traditions of *Sarbat Khalsa* and *Gurmatta* and isolated itself from the main stream Sikh politics. It divided the area under its control among its constituents into small princely Sikh States of Patiala, Nabha, Jind, Khaithal etc. The ruler of the non-Phoolkian Sikh

state of Faridkot in this region, who did not owe allegiance to any *Misal*, followed the foot steps of the Phoolkian *Misal*. Some of the areas in this region remained under the control of Karor Singhia *Misal*, which had its origin in the Majha area of the Punjab and ruled the Sikh State of Kalsia, between river Sutlej and Delhi in a narrow strip along the hills of the Punjab, with its headquarters at Chhichhrauli.

The Sikhs built up a commanding position on the North Western frontier, checking for the first time the inflow of invaders who had incessantly swept through the passes in the hills to loot or rule the Indian subcontinent since the earliest Aryan groups had discovered the route about 2000 to 3,000 BC. The Sikhs for the first time in the history of this region reversed the tide of the attacks and subjugated the turbulent Afghans (Pathans) and recovered from them the Kohi-Noor diamond and the doors of the Hindu temple of Som Nath, which had been carried away to Ghazni in Afghanistan by Ahmad Shah Abdali. During the Sikh rule in the Punjab, “Sarkare Khalsa” entered into many international agreements with other governments including various kings of Afghanistan, Dalai Lama of Tibet, China and the British. Thus the Sikhs put the “Sikh Nation” and the “Sikh Empire” on the map of the world. The British started hostilities against the Sikh Democratic Republic of the Punjab in 1846 A.D and in 1848, after corrupting the secular civil government of “The Sikh Democratic Republic of the Punjab”, in which neoconvert Hindus held important positions of the Prime Minister and the Commander-in-Chief, they declared war against the Sikhs with the help of the *Poorbiah* (Eastern) Hindus and Muslims from the entire British India already under their control. The Sikhs fought very bravely, but were ultimately defeated because of the treachery of their civil government dominated by the neoconvert, opportunist Hindus. ‘The Sikh Democratic Republic of Punjab’ was totally, annexed by the British from the Sikhs in March 1849. During the Anglo-Sikh wars the Phoolkian states and so also the ruler of the Sikh State of Faridkot (Pahara Singh), co-operated with the British against the ‘Sarkare Khalsa’ of the “Sikh Democratic Republic of the Punjab”, for which they were duly rewarded and remained autonomous. The Kalsia State was the only Sikh State beyond river Sutlej, ruled by Karor Singhia Misal whose founder was a Mujhail. The British annexed it in 1848, after leveling baseless charges.

After its annexation the British merged the “Sikh Democratic Republic of the Punjab” with rest of the British India, already under their control, for administrative purposes and thus it became part of Hindustan (India). Kashmir, which was a province of Punjab, was sold out to Gulab Singh Dogra, governor of the province of Jammu and Kashmir, who had treacherously bargained with the British and betrayed the Sikhs. In addition to this North-West Frontier Province was carved out of the “Sikh Democratic Republic of the Punjab”.

The Sikhs were the last defenders of liberty in India and most difficult power to fall to the British. After annexation of the “Sikh Democratic Republic of the Punjab”, the British adopted dual policy towards the Sikhs. The loyal to the crown were rewarded, while those who had opposed the British in the Anglo-Sikh wars were ruthlessly suppressed.

The final phase of struggle for the Independence of India started in the beginning of the 20<sup>th</sup> century. It is worth mentioning here that the Sikhs were on the top in the struggle for the movement of Indian independence, followed by Bengalis. It is for anybody to verify the number of persons hanged, exiled or jailed or fined during the struggle for the Indian independence against the British rule in India. At the time of the decolonization of the Indian subcontinent in

1947 the British refused to hand over the country of the Sikhs back to them because of their grave annoyance with the Sikhs for their bitter opposition to the British rule in India and abroad. In order to punish both the Sikhs and the Bengalis, the British at the time of decolonization of the Indian subcontinent divided both Punjab and Bengal, there by creating West Pakistan (now Pakistan) and East Pakistan (now Bangla Des). They penalized and killed the Sikhs politically by denying them back their independent country, which they had annexed from them in 1849.

In order to justify their denial, the British introduced the politics of numbers and the notion of the majority, neither property nor being martial mattered and in the matter of numbers the Sikhs were barely 12-13 percent of the population of Punjab and about two percent of the population of Hindustan and were no where in majority except in a small pocket around Amritsar. Leave aside the transfer of Lahore, the capital of the Sikh kingdom, which formed the nerve center of the Punjabi Sikh culture and Punjabi press, one fails to understand how the areas in the district of Lahore like Chunian, Dipalpur and Kanganwal etc in which the Sikhs gained suzerainty, during the Moghul rule in 1733 were transferred to Pakistan. This raises suspicion on the accuracy of the census, which was made the basis of the division of the Sikh homeland in 1947. The Sikhs were denied the right of self-determination regarding, the future governance of their state, where as all other states in the Indian subcontinent were given this privilege, Bhutan is a living example, it neither joined India nor Pakistan! Kashmir is still burning because of this clause.

The British created the state of Israel for the Jews with a population of 10 percent in 1948 in Palestine, but had denied the Sikhs a separate state in 1947, constituting 12--13 percent of population of their motherland! The Sikh homeland was handed over to India and Pakistan after its division against the wishes of the 'Sikh Nation'. It was repetition of transfer of Norway to Sweden in 1814 AD. Since then we find Indian Punjab and the Pakistani Punjab and no Sikh State on the map of the world.

As soon as the boundary line was drawn bloody riots broke out and the non-Muslims, of which about 70% were Sikhs, were forced by the Muslims to leave the western segment and migrate to the Indian segment or other parts of the world. Presently the Sikhs do not have an independent country of their own and majority of them live in the truncated Indian segment of Punjab in which they constitute 60.2 % of the total population. Now they are found settled in almost all countries of the world.

The Sikhs were denied their country where their Gurus were born, Sikhism flourished, they have their religious and historical shrines (Gurdwaras), paid 40 % of the land revenue, were running more than 200 self-dependent educational institutions and before the arrival of the British were the rulers of this land.

Sikhism and the Sikhs fulfill all the globally defined norms and parameters of a religion and nation, all that they lack is their own independent country, which they lost to the British in 1849.

### **Location, Boundries and Geography:**

Punjab is located in the north west of the Indian subcontinent. During the Sikh rule it shared

## Theology of Sikhism

its boundries with Afghanistan in the west, Tibet in the north, Baluchistan -Sindh in the south and the British India in the east. It connected the Middle East and Central Asia on one hand with South Asia on the other. It enjoyed its natural boundries under the Sikh rule with Korakorum mountain range in the north, Thar Dersert in the south, Hindu Kush and Sulemanki mountain ranges in the west and Jamna River in the east.

Majha (The area between River Beas / Satlej and River Ravi), Sandal Bar between Ravi and Chenab river, Pothohar (The areas beyond Chenab River upto the border of the Punjab with Afghanistan) Doaba (The areas between Beas and Sutlej Rivers), Malwa (The areas between Sutlej and River Ghaggar), Haryana (The areas between Ghaggar and Jamna Rivers), and Pahar (The hill tracts of the Punjab including Jammu and Kashmir) were indigineously recognized regions within the Sikh ruled Punjab, which have somewhat different ecologies and populations have different psychologies and constitutions.

### **Area:**

The undivided Punjab, before 1947 had an area of 138, 105 square miles. The present day Sikh dominated Punjab in which they constitute about 60.2 % of its total population is a part of Hindu India, sharing its western border with Pakistan. It has an area of 50,255 square kilometers and is 1/5<sup>th</sup> of the prepartition Punjab.

### **Terrain:**

Terrain is largely plain, sloping from the sub-Himalayas in the north towards the Thar Desert in the south. At the end of the seventeenth century when the Sikhs rose to power, the region fell into three divisions-The Punjab plains, the Punjab hills and a large tract of broken country between them. The three areas were part of the same Punjabi region but differed greatly in communications and accessibility. It was easy to move in the plains, difficult in hills, while the belt of the country in between, with low hills and jungle gave excellent shelter to bands of marauders in times of distress. Here they could avoid capture and organize brigandage and revolt.

### **Climate:**

Punjab witnesses extremes of weather conditions. Summer 48C to 35C, Winter 14C to 0C. The rains of July, August and September (Monsoon) mark the end of extreme heat of May and June and return of spring in March and April marks the end of extreme cold of Decamber and January. The most temperate weeks come in February-March and OctoberNovember.

### **Natural resources and economy:**

The present day Indian Punjab is a farm country, one of the world's most heavily irrigated regions. 80% of its population is dependent on agriculture and 80% of Punjab farmers are Sikhs. Punjab survives only on economics of its agriculture it neither has, mineral resources nor heavy industry. It has its land, its rivers, and hard working farmers, with just about two percent of India's total cultivable land Punjab has been contributing 50% of country's total out put of food grains. Diary farming and poultry farming are also contributing their own share. Major crops are wheat, rice, sugar cane, cotton, Potatoes, maize and pulses. Sunflower, mustard and sesame seeds are grown as oil seeds. Kinnow-oranges, grapes, mango, Litchee are grown in some

pockets. Punjab has developed a good system for marketing agricultural produce by its farmers but lacks in food processing.

### **Communications:**

Punjab is the first state in India to link its all villages with metalled roads, after the green revolution in mid sixties. It has a good railway network and all its cities are connected by rail. All its major cities have rail link with the Indian capital New Delhi. It has two international airports, one at Amritsar and the other at Mohali. It has domestic airports at Bathinda, Pathankot and Ludhiana.

### **Population and character of population:**

Presently total population of the present Indian Punjab is about 25 million, out of which 70% lives in villages. 80% population of the Punjab is constituted by farmers, out of whom 80% are Sikhs. The Sikhs constitute about 60.2% of its population, the rest about 40% are Hindus, Muslims and Christians. Thus Punjab stands apart from other parts of the Indian subcontinent with Hinduism and Islam as two major religions.

### **Language:**

Punjabi is the spoken language of all Punjabis including those in Pakistan, but it is sacred to the Sikhs, because their scriptures are in Punjabi. Like the name of the Punjab, its language has been variously and contemptuously been called by different names by the invading people, who tried to force their own culture especially the language upon them. It has been variously called Sindh Saagri, Harappan, Taki or Takri, Apabhramsha, Prakrit, Sauraseni, Jatki, Zabane Jattaan, Hindvi, Desi, Sant Bhasha, Lahori and finally Punjabi, when Emperor Akbar named this region as Punjab in 1590, the name which has persisted since then.

**Countries of the Sikh homeland:** The Sikh homeland under Sikh rule had in it:

1. Sikh Empire / Sikh Kingdom / The Sikh Democratic Republic of the Punjab under, "Sarkare Khalsa" having natural boundaries with Korakoram mountain range in the north, Hindu Kush and Sulemanki mountain ranges in west and Thar Desert in the south, sharing its borders with Afghanistan in the west, princely states of the Punjab in the east, Tibet in the north and Baluchistan-Sindh in the south. Lahore was the capital of the "Sikh Democratic Republic of the Punjab".
2. The princely States of Patiala, Nabha, Faridkot, Malerkotla, Kaithal, Jind, Kalsia etc; were located between river Sutlej in the west, River Jamna (Delhi) in the east.

## AMRITSAR

### “THE THEOPOLICAL CAPITAL OF THE SIKHS & SIKHISM”

Amritsar is the holiest of the Sikh places, the biggest centre of Sikh politics and strongest defence post on the north-western frontier of India. It lies at a distance of 264 miles in the northwest of Delhi. In the evolution of the Sikh community it has from the beginning of its existence played a key role, and subsequently enshrines numerous hallowed memories for the Sikhs.

Guru Ram Dass, the fourth Guru of the Sikhs laid the foundation stone of the present city of Amritsar in 1574 A.D, on a piece of land selected by Guru Nanak and aquired by the 3<sup>rd</sup> Nanak, Guru Amar Dass. Guru Ram Dass excavated the famous Sarovar (tank), which he named Amrit- Sarovar (Lit: The pool of elixir of life). Initially, the township was appropriately called-Ram Dasspur or the town of Guru Ram Dass, which ultimately came to be known as Amritsar, after the name of Amritsarovar.

Guru Arjan Dev, the fifth Guru of the Sikhs, compiled and placed the first volume of the Aad Granth (now Guru Granth Sahib) in 1604 A.D in the building, which he had completed three years earlier in the midst of Amrit-Sarovar, making it first religious center of the Sikhs for all times to come. He called it Harimandir (now popularly called Golden Temple). Guru Arjan Dev also clearly declared the independent position of Sikhism by writing in the Aad Granth on page 1136. Aad Granth became the way of Sikh life and all religious observances of the Sikhs. The Gurbani (contents of Aad Granth) containing spiritual knowledge became the object of the highest reverence for the Sikhs. Thus Amritsar became the spiritual capital of Sikhism.

The growing popularity of Sikhism among Hindus and the Muslims led to the execution of Guru Arjan Dev at the hands of the intolerant, oppressive and bigoted Islamic government of Hindustan, who wished to stop the spread of the Sikh faith. Hargobind the only son of Guru Arjan Dev succeeded him as the 6<sup>th</sup> Guru of the Sikhs. Seeing how peaceful resistance to oppression had proved abortive, Guru Hargobind recognized recourse to sword as a lawful alternative. He took the seat of his father with two swords girded round his waist, one symbolizing spiritual power and the other temporal authority. He built Akal Takhat as counter part to the imperial Delhi throne, where he held his court and instead of chanting hymns of peace, the congregation (Sangat) heard ballads extolling feats of heroism instead of listening to religious discourses, discussed plans of military conquests. Here the Guru received envoys, settled disputes and administered justice. Ever since then, The Akal Takhat has remained the seat of supreme temporal authority of the Sikhism.

With Gurdwara Darbar Sahib (Harimandir) as supreme seat of spiritual authority and Akal Takhat as the supreme seat of temporal authority of the Sikhism Amritsar became Religio-Political Capital of the Sikhs and it became a rallying point for the Sikhs, which resulted in great heart burning among the *meenas* (Pirthi Chand elder brother of Guru Arjan Dev and his progeny, the rival claimants to Guruship). The *Meenas*, orthodox Hindus, especially Brahmins and the provincial Moghul government at Lahore forged an alliance to contain the growing Sikh power. In order to kill or capture Guru Hargobind, the provincial Moghul forces of Lahore repeatedly attacked Guru Hargobind, but were defeated by the Sikhs each time. In order to avoid further confrontation Guru



Hargobind shifted his headquarter from Amritsar to Kiratpur in the Shivalik foot hills, out of the Jurisdiction of the Lahore government. Thereafter, the administration of the 'world seat of Sikhism', 'Gurdwara Darbar Sahib' passed into the hands of the *Meenas*. Henceforth all the Sikh Gurus maintained their headquarters in the Shivalik foot hills.

Sikhism was formally consecrated by Guru Gobind Singh on the Vaiskhi day 1699 at Anandpur Sahib in the Shivalik foot hills. By that time the *Meenas* had virtually relapsed into Hinduism, became irrelevant for the Moghul government and instead suffered persecution, because of their previous Sikh connection. Under those adverse circumstances they vacated Amritsar, left Majha area, crossed the river Sutlej and settled in the sandy desert region of the Punjab called 'Malwa', where they founded the town of Guru Harsahai. Guru Gobind Singh appointed, Bhai Mani Singh as Sewadar of Gurdwara Darbar Sahib, Amritsar. He took over the charge of the shrine in the month of June, 1699 and started regular service. Thereafter, Amritsar became the nerve centre of all Sikh activities. Being the Religio-Political Capital of the Sikhs and Sikhism, it has been the target of attacks of contemporary governments inimical to the Sikhs, all of whom wanted to make Sikhism as their hand made religion.

Guru Gobind Singh left this mortal world in 1708 A.D. The Sikhs declared the war of independence of the Sikh Nation in 1709 against the oppressive and bigoted Muslim rule, under the leadership of Banda Singh Bahadur and occupied vast areas of the Punjab between Lahore and Delhi. Banda Singh was captured alive and executed in Delhi by the Moghul Government of Hindustan in 1716, after which two most powerful nations of Asia at that time, the Moghul Emperor of Hindustan from Dehli and Ahmad Shah Abdali King of Afghanistan from Kabul vowed to wipe out the Sikhs from the face of the earth. The Sikhs left their homes and hearths and escaped to the safety of jungles, mountains of the Punjab and desert of the adjoining Rajputana, refused to submit and continued their struggle for the independence of the Sikh Nation. They re-organized themselves and first Sarbat Khalsa meeting was held at Akal Takhat Amritsar under the leadership of Jathedar Darbara on the Vaisakhi day in 1726. Thereafter Amritsar became the headquarters of Dal Khalsa, Buddha Dal, Taruna Dal and then 12 Misals.

The Khalsa soon brought down the Moghul Government to its knees and suzerainty of the Sikhs over the Parganas of Patti, Jhabal, Dipalpur and Kangalwal etc, with Amritsar as their headquarter in the territory of the Province of Lahore was accepted by the Mughal government in the Sarbat Khalsa meeting held at Akal Takhat Amritsar in 1733 by conferring the title of Nawab on the Sikh leader Sardar Kapur Singh Faizalpuria (Singhpuria). The biannual meetings of the Sarbat Khalsa on the occasions of Diwali and Vaisakhi festivals were held at Akal Takhat Amritsar, where all vital decisions were discussed and passed bearing on the problems facing the Sikh Nation.

Moghul government unilaterally cancelled the agreement in 1735, and drove Sikhs out of Amritsar and reoccupied Gurdwara Darbar Sahib. Bhai Mani Singh the custodian of Gurdwara Darbar Sahib was arrested and cut to a limb in Lahore in 1738. Sardar Shahbeg Singh the broker of peace agreement between the Sikhs and Moghul government was captured along with his young son Sardar Shahbaz Singh, on false charges of passing government secrets to the Sikhs, They were asked to accept Islam or face death. Both refused to accept Islam and were crushed on the wheel in Lahore publically.

In view of the central role which Amritsar was playing in the Sikh resistance to the Mughals and after them the Afghans, the enemy attached the maximum importance to the devastation of Amritsar as a precondition of total destruction of the Panth. What was a survival struggle for the Panth was also a

survival struggle for the city of Amritsar as the Panth derived its sustenance mainly from Amritsar. During this period, to be a Sikh was a crime punishable with death, but the Sikhs refused to submit and continued their struggle for the independence of the Sikh Nation. Ultimately, they successfully destroyed the Muslim rule and domination in their motherland, the Punjab in 1765 and established small socialistic confederacies in the form of *Misals*. Gurdwara Darbar Sahib (Hrimandir-Golden Temple) was bown up with gun powder and destroyed by the Afghan invaders thrice in 1757,1762 and 1764, but it was soon rebuilt by the Sikhs every time. It was finally built in its present structure during the period of Sikh *Misals* in 1765. Khalsa completed the construction of Amrit Sarowar, the building of Gurdwara Darbar Sahib, the bridge and the Darshani Deori by 1776. The Parikarma and the residential places (Bungas) around the tank were completed by 1784.

Amritsar was the common city of entire Khalsa Panth. The leaders of various Sikh Misals built their own localities called katras there, which they named after their own or after the name of the Misal. When they came to Amritsar various Sardars lived and behaved as brothers to one another.

In 1798 Shah Zaman the king of Afghanistan and grand son of Ahmad Shah Abdali invaded Punjab for the second time to avenge his defeat at the hands of Khalsa forces in 1796. Sardarni Sada Kaur, mother-in-law of Ranjit Singh called Sarbat Khalsa, at Akal Takhat Amritsar. Ranjit Singh was unanimously elected leader and given the command of the *Dal Khalsa*. The Afghans were routed in the battle, which ensued there-after. All the Sikh Misals on the western side of river Satlej in the Punjab with Ranjit Singh as their leader announced the establishment of 'Independent Theocratic Sikh State of the Punjab', based on the Sikh principles, values and traditions of Sarbat Khalsa, Panj Piaray and Gurmatta, under the supremacy of Akal Takhat in 1799 A.D. The *Malwae* rulers of the Phoolkian states under the leadership of Ala Singh refused to accept the supremacy of Akal Takhat and Sarbat Khalsa, Gurmattta and other Sikh traditions and did not become part of the Sikh State. Ranjit Singh moved his seat of power from Gujrat to Lahore. He was formally installed as Maharaja of 'The Sikh Democratic Republic of the Punjab' in 1801. Gurdwara Darbar Sahib (Harimandir--Golden Temple) was gold plated by Maharaja Ranjit Singh in 1805. Gobindgarh forte was constructed by Maharaja Ranjit Singh in 1809. City was walled by Maharaja Ranjit Singh in 1825 and it had twelve gates. Maharaja Ranjit Singh built his palace in the Garden, called Ram Bagh in the north of the city five hundred yards from Darwaza Ram Bagh. The construction of the palace was completed in 1831. The degree of attention which Maharaja and his Sardars bestowed upon Amritsar soon elevated it to first position among all the cities in the kingdom. He made it the greatest centre of trade and industry in the entire state. The city served as second capital of the Sikh Kingdom and as head office of the governor of the Majha tract.

The city of Amritsar came under the British rule in 1849, after the annexation of Punjab by the British. The British were shrewed enough to realize, quite early in their period of rule, the importance of keeping Amritsar under their firm control. They conducted the administration of the Golden Temple through a British appointed custodian entitled '*Sarbrah*'. The *Mahants* whose duty was to discharge religious functions at the place were placated by special favours, such as conferment of land proprietary rights, and were protected against their detractors. They established Civil Hospital here in a building outside Ram Bagh in early 1850s. Municipality was set up in 1858. Railway station was constructed in 1859. Railway service started between Lahore and Amritsar in 1862. Town Hall was completed in 1870. Building of Government School in the neighbourhood of town hall was completed in 1873. Hall Gate was constructed in 1873 by breaking the wall around the city to connect the Town Hall with Railway Station and the Civil Lines. Singh Sabha, which gave modem orientation to the Sikh community, was founded by the Sarbat Khalsa in 1873, in

Amritsar. The buildings of District Courts and Treasury were constructed in 1876. Work on the Victoria Jubilee Hospital (now Guru Teg Bahadur Hospital) started in 1891. Singh Sabha established Khalsa College in 1892. City was electrified in 1913. Jallian-wala Bagh tragedy took place in Amritsar in 1919.

Sarbat Khalsa at Akal Takhat Amritsar established, Sharomani Gurdwara Parbandhak Committee and Sharomani Akali Dal in 1920 with the object of freeing the Sikh shrines (Gurdwaras) from the control of corrupt *Mahants* and Gurdwara Darbar Sahib (Golden Temple) from the British control. After a prolonged struggle of five years, the Sikhs forced the British to legally recognize SGPC and Sikh Gurdarwa Act was enacted in 1925. All the peaceful agitations popularly called *morchas* by the Sikhs, for fulfilment of this purpose were planned, launched and spearheaded by the Sikhs under Sharomani Akali Dal from Akal Takhat, Amritsar.

At the time of the decolonization of the Indian subcontinent by the British in 1947, the Sikh homeland was divided into two parts. The eastern segment 38% was attached to Hindu India and the western part 62% was made over to the newly created Islamic State of Pakistan. The Sikhs and Hindus in the western segment were forced to migrate either to the eastern segment or other parts of the world. The city of Amritsar witnessed large scale violence and carnage. The partition of the Punjab and its close proximity to Indo-Pak border and then continuous strained relations between the newly created states of India and Pakistan were serious setbacks to the development of the city. Even during this period of widespread feelings of social insecurity, Amritsar was able to perform deeds of rare courage and heroism. After India gained its independence several states were re-organized on linguistic basis on the recommendations of the States Re-organization Commission (1956). But Punjab's demand in this respect, persistently voiced over by the Sikhs since the time the country had attained freedom was totally disregarded. There were sharp reactions to this act of denial of justice to the state, resulting in several peaceful agitations popularly called *morchas* by the Sikhs in Punjabi. Ultimately the struggle met with success in 1966, when the government of India carved out a Punjabi speaking state out of the already truncated Punjab. However, this reorganization of the Punjab was done by the central government more on communal, rather than linguistic basis and large tracts of Punjabi speaking areas were kept out of the Punjab. All the *morchas* on this issue were also planned, launched and spearheaded by Sharomani Akali Dal, the supreme representative body of the Sikhs from Akal Takhat Amritsar. Guru Nanak Dev University was established here in 1969.

On June 26, 1975, the entire country was placed under emergency and all civil liberties were denied to its citizens by the then government of India headed by Mrs Indira Gandhi in order to curb a popular agitation launched by a veteran socialist leader, Jayaprakash Narayan, which threatened to bring down her government. The Sikhs under Sharomani Akali Dal launched incessant agitation (*morcha*) from Akal Takhat Amritsar against the imposition of emergency and in the process nearly forty five thousand Sikhs courted arrest for its withdrawal and thereby restoration of civil liberties. No other political party in India dared to oppose the government action. Most Akali leaders spent the emergency years in jail. The elections that followed in March 1977, after lifting the emergency, Mrs Gandhi's Congress Party was routed and an alliance of different parties under the name of Janta Party formed a government at the Centre and Sharomani Akali Dal headed by Sardar Parkash Singh Badal formed government in the Punjab. Akali-Janta Government barely lasted for two years and the coalition heading the central government collapsed due to ideological differences between its various factions. Fresh elections to Parliament were announced in 1980. Congress Party won the elections and Mrs Indira Gandhi came to power with a vengeance against the Sikhs, who had opposed her emergency. She made up her mind to teach the Sikhs a lesson. She dissolved the Punjab State Legislative Assembly and called for new

elections. Congress Party routed the Akali-Janta combine and Darbara Singh was elected chief minister of the Punjab State. Thereafter, chaotic conditions were engineered by the central government in the Punjab through various mechanisations. Darbara Singh government was dismissed on October 6, 1983 and the State of Punjab brought under President's Rule. The Akalis started agitation (*morcha*) from Akal Takhat Amritsar, based on their Anandpur Sahib Resolution (1973) demanding more financial powers to the states and a separate Sikh Civil law like the Hindus and Muslims in that country. The central government did not care to find out an amicable solution to the problem. The law and order situation in the state deteriorated everyday, but it was allowed to proceed to its worst possible position.

Indian army on the instructions of the government of India occupied Punjab on June 3, 1984, imposed curfew and promulgated an undeclared martial law and snapped communication with the outside world. On June 5, the government of India invaded Gurdwara Darbar Sahib (Golden Temple) and Akal Takhat along with 120 other Gurdwaras throughout the length and breadth of Punjab, with its full military might, resulting in the killing of charismatic Sikh leader Sant Jernail Singh Bhindranwale, Bhai Amrik Singh president of all India Sikh students federation, general Shahbeg Singh, hero of Bangla Desh war along with thousands of innocent Sikhs, destruction of Akal Takhat, damaging the building of Gurdwara Darbar Sahib (Golden Temple) with innumerable bullet marks, destroying the buildings around Parikarma of the shrine, burning Sikh reference library, damaging Darshani Deori housing Tosha Khana thereby burning of Chanani studded with jewels presented to Maharaja Ranjit Singh by Nizam of Hyderabad and setting ablaze Langar hall, Guru Ram Dass Serai, and Teja Singh Samundri Hall-the meeting place of Sharomani Gurdwara Parbandhak committee. Sikh soldiers rebelled. Several of them were killed and several thousand arrested and court marshled. Sikh leaders including the president of SGPC, the president of Sharomani Akali Dal and other established political leaders were arrested for waging war against the central government. There was great turmoil in the Sikh state. The government of India entered into an agreement with the Sikhs, popularly known as, "Rajiv Longowal accord" on 24<sup>th</sup> July 1985, which has yet to see the light of the day. The Sikhs have rebuilt the Akal Takhat and repaired the damage to the building of Gurdwara Darbar Sahib, but the Sikh demands are still unresolved.

## **Punjabi**

### **The religious and National language of the Sikhs and Sikhism**

Punjabi has been the spoken language of all the natives of the undivided Punjab, since prehistoric times. F.E Keay and Grierson, both well known Orientalists are of the opinion, "that Punjabi is of greater antiquity than any of the languages of the Indo-Gangetic plain". Hence it is one of the oldest spoken languages in the world, although it was given different names at different times.

Punjabi with Gurmukhi script is the religious language and national language of the Sikhs and it is sacred to them, because their scriptures are in Punjabi with Gurmukhi script. Presently Punjabi is 10<sup>th</sup> popular spoken language in the world. Punjab, the Sikh homeland, lies in the north-west of the Indian subcontinent and connects the Middle East and Central Asia with the South Asia. Because of its geographical location, a series of invaders from the north and west have trampled over this land for centuries. Every invader tried to destroy the local culture especially its language and impose his culture

and language on the people of this land. Its different dialects have been variously and contemptuously been called by the invading people as: Harrapan (The language spoken by the people in and around Harrapa and Mohenjodaro), Prakrit lit: the language of the people who work for others-ਪਰਾਈ ਕ੍ਰਿਤ ਕਰਨ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਬੋਲੀ, Apbhransh literally meaning corrupt, Taki or Takri (lit: The language of the malechh people), Sindh Sagri, Sauraseni, Sahaskriti, Jatki (The language of the Jatts), Zabane Jattan, Hindvi, Sant Bhasha, Desi (lit.: local), Lahori (lit: The language spoken in and around Lahore) etc. During the Muslim rule here Emperor Akbar named this region of the Indus Valley as ‘Punjab’ in 1590 A.D, after which gradually the local vernacular came to be called ‘Punjabi’, the name which has persisted since then.

It is universally agreed upon now that man evolved in Africa and gradually spread over the entire globe. According to Dr. H.D. Sankalia, the renowned anthropologist, “It is more or less established that at the end of the First Glacial Period and into the beginning of the Second Ice Age, Early Man entered the foot hills of the Northwest Punjab, into the area traversed by the Soan, Haro and other rivers within the Indus-Jhelum Doab. Early man spread into the area comprised by Rawalpindi and Attock districts of the Punjab, and the Jammu and Kashmir States”. Recent Genographic studies reveal that these people arrived in India from Central Asia by travelling south of the rugged and mountainous Pamir knot, some 30,000 years ago. Early humans lived here as gatherers and hunters, who gradually developed into a great civilization, now known as “The Indus Valley Civilization”, which is one of the oldest civilizations of the world. The natives of the Indus Valley lived by farming the lands and were called “Jatts”. ‘The Jat tribe’ is the oldest named tribe in India whose name is found even in Mahabharata. Because of its location and prosperity this region of the Indus valley has been target of repeated attacks from Middle-East, Central Asia and Eastern Europe. In spite of all odds the ‘Jatt’ tribe never left this region, got concentrated on both sides of the river Ravi between Satluj / Beas and Chenab / Jhelum rivers in the central Punjab around Lahore and faced every invader defiantly. After the region was named Punjab by Emperor Akbar, its natives came to be called Punjabis and their dialect (Language) came to be called Punjabi. It is these people who embraced Sikhism en-mass in large numbers, after it was founded by Guru Nanak.

More than 4000 years ago (about 2000 B.C), people of a white tribe from Asia Minor who called themselves ‘Aryans’ entered into the hills of the Punjab as herds-men and graziers of the cattle, through the passes in the Hindu Kush mountains and settled in the Kashmir region. It is a well known fact that the earliest spiritual traditions in the world began in the Punjab in the Indus Valley. People professing spirituality among the Punjabis called themselves Jogis / Siddhas (lit: knowledgeable). These Jogis believed in ‘One Supreme Eternal Power’, whom they called ‘*Brahma*’. They remembered their spiritual revelations orally and transmitted them from generation to generations verbally and did not produce any written scriptures, perhaps they feared loss of their sanctity by putting them into writing, although they had a script called, Brahmi / Siddhamatrica. The Aryans spoke an Indo-European language that originated on the steppes of Eurasia. The Aryans although tribal in nature, but apparently smart people very early realized the importance of education and knowledge. Some of them learnt spirituality from Jogis of the Punjab. They developed a slang dialect of Punjabi for worship purposes and cleverly called it, ‘*Brahm Bhasha*’ literally: the language of God, but later on named it ‘Sanskrit’. Around 1000 BC; they produced scriptures in *Brahm Bhasha* (Sanskrit). The Scriptures were named, ‘Vedas’ literally meaning books of knowledge, which were memorized by them orally and continued to be transmitted verbally from one generation to the other for centuries. Romila Thapar in her book titled, “The Penguin History of Early India” writes that Rishi Panini laid the rules for Sanskrit grammar in Taxilla (located in the foot hills of the Punjab) around 500 BC and wrote Sanskrit grammar, the

*Ashtadhyai*. As Sanskrit was devoid of any script, the Aryans created Sanskrit literature by using the local script in the place of writing, for instance they used *Brahmi / Sidhmatrica* script of Punjabi Jogis in the Kashmir region of the Punjab. The persons among the Aryans having knowledge of Vedas became the priestly class and called themselves 'Brahmins' (having knowledge of Brahma). The Brahmins made Sanskrit as the language of their scriptures, which could only be interpreted by them, because it was neither spoken nor understood by the common mass of the native people. The first center of Aryan culture in the Indian subcontinent developed in the hills of the Punjab in the Kashmir region. After centuries of their stay, development and proliferation in the hills of the Punjab in the Kashmir region the Aryans descended into the plains of the Punjab. They tried to dominate the 'Jatts' through the Brahmin. The Jatt spirit of freedom and equality refused to submit to the Brahmanical dominance and pushed the Aryans out of the limits of the Punjab and in its turns drew the censure of the learned Brahmins who pronounced that "no Aryan should stay in the Punjab for even two days because the Punjabis refused to obey the priests"\* . Henceforth the Aryan Brahmin developed an extremely hostile attitude towards the jatts of the Punjab.

After their exist from the Punjab by the 'Jatts', the Aryans settled in the Ganga Jamna divide in the Malwa region of India, built their religio-cultural center there and named it 'Ujjain', which they affectionately called, '*Dev Nagri*' (देव नगरी), a town inhabited by Brahmins, who are gods (Devtas-देवते) in human form. Here they used the local form of Sidhmatrica script for writing their Sanskrit literature but named it '*Dev Naagri*' (देव नगरी). After sometime they shifted their center of activity in the easternly direction into the fertile and mineral rich area and built here their religio-cultural center on the banks of Ganges and named it Kashi (Varanasi-Banaras). Here they wrote more religious books in Sanskrit and named them, 'Shastras' in the 11<sup>th</sup> century. Because of the shastras the language spoken in and around Kashi (Varanasi-Benaras) came to be popularly called '*Shastri*' (now Hindi).

The Aryans gained religious and cultural control of the Gangaes valley through the priest (Brahmin) by blending their culture with that of the natives, who believed in many Gods, the principal ones being by Brahma (creator), Vishnu (sustainer) and Shiva (destroyer). The Aryan society consisted of priests and warriors. The priests communed with the gods through animal sacrifices. They worshiped fire and chanted mantras from the Vedas. The warrior class consisted of tribal chieftains. The Aryans as a group lorded over merchants, land lords and the under class whom they called *dasas*, who served as laborers and farmers. Later on this class system was turned into hereditary caste system by Manu, the Hindu law giver. Because the native people revered cow, the Aryans discarded animal sacrifices, prohibited meat eating, introduced vegetarianism and started worshiping the Gods of the natives.

The Punjabi Jogis / Siddhas lived away from human habitations meditating for seeking personal salvation in the caves, jungles and snow clad mountains therefore acquisition of knowledge by the common man in the plains of the Punjab became impossible.

After the Aryans, foreign invasions of the Punjab started in the 5<sup>th</sup> century BC and continued until 1849 AD. A series of invaders from the north and west trampled over this land for centuries. They included the Persians (Iranians), Shakas (Scythians), the Parthians, the Greeks, the Bactrians, the Kushans, the Huns, the Turks, the Mongols (Mughals), the Afghans (Pathans) and the British etc.

Islamic invasions of the Punjab began in 711 AD. Its people resisted for centuries, but ultimately it fell to the invading Islamic forces in 1001 A.D. They named the area east of Indus River

as 'Hindustan' in the beginning of the eighth century and called its inhabitants "Hindi," and later on Hindus. After the occupation of the Punjab they spread into the remaining India without any resistance. They made Persian as court language and Arabic as religious language of this region. They recorded the native language of the gangetic plain, in Persian script, which came to be called 'Urdu\*\*\*' and became the Muslim language in Hindustan.

For centuries Punjab has witnessed numerous invasions in ever changing political upheavals. Every invader tried his best to kill the Punjabi language, Punjabi culture and civilization and replace it with his own. In spite of all odds the Punjabi language and the Punjabis have remained unvanquished and proud, protecting their land and their rich heritage and assimilating all new comers.

Guru Nanak (1469-1539) founded Sikhism in the Punjab at the fag end of 15th century. At that period of time with the exception of Muslim rulers and the Muslim elite, Punjabi was the spoken language of the Punjab and Persian was the official language, Arabic was the religious language of the Muslims and Sanskrit was the religious language of the Hindus. Neither Sanskrit, nor Persian nor Arabic was spoken or understood by common mass of the People of the Punjab, who conversed among themselves in Punjabi. Guru Nanak gave his '*Bani*' in local vernacular that is Punjabi, instead of Sanskrit, which till then was the traditional medium for religious poetry / philosophy among the Hindustanis. As mentioned earlier Punjabi has been the spoken language of the people of the Punjab since prehistoric times, but till the birth of Sikhism it was only a spoken language and did not have a script for its proper pronunciation and expressions, therefore it did not have any written literature. Guru Nanak developed the script for Punjabi language by selecting appropriate letters from other scripts (Brahmi / Sidhhmatrica / Lande etc) current in north India and creating some new ones. He purged the Sidhhmatrica and its offspring, Devnagri, of their irritating and unscientific characteristic of being an alphabet without consonants. He perfected the script with vowels and laid down the rules for its grammer. The alphabet has thirty five letters. He composed a hymn enshrined in Guru Granth Sahib in Rag Asa M1, on pages 432 to 434, as '*Patti Likhi*' in the form of an acrostic, making use of the 35-letter alphabet. Thus the Sikhs developed their dialect into written language. It gave the Sikhs a written language distinct from written language of Hindus-Sanskrit (Vedas) and Mussalmans-Arabic (Quran). The script was named *Gurmukhi* (The script used to write the language spoken from the mouth of the Guru) by his successor, Guru Angad, who greatly propagated the use of Gurmukhi letters in his drive for literacy among his followers, 'the Sikhs'. He gave form and finish to the alphabet, prepared primers (*Baalupdesh*) of Gurmukhi (Punjabi) alphabet and made copies of Guru Nanak's hymns and distributed them among the people leading to the increase in the number of literates in the Punjab. He broke the monopoly of the Brahmin over learning. Guru Arjan Dev, the fifth Sikh Guru compiled, Granth Sahib (Guru Granth Sahib), the holy Sikh scripture in Gurmukhi script, in 1604 AD. Guru Gobind Singh established the first Sikh seat of learning in 1706AD, at Talwandi Sabo, now called Dam Dama Sahib in Bathinda district and named it *Guru Ki Kanshi* as counter part to the Hindu seat of learning in Varanasi (Benaras--Kanshi). After Guru Gobind Singh Sikhs were busy in their struggle for existence and were unable to pay any attention for the development of their mother tongue. At one time the teaching of Punjabi was forbidden in schools, which retarded the development of Punjabi literature. During the Sikh rule in Punjab Persian remained the official court language, no efforts were made for the promotion of Punjabi by them, because they remained busy in expanding and securing the borders of their young kingdom. Although Punjabi was not the official language of the Sikh cort, but being the language of the rulers it flourished immensely during the Sikh rule in the Punja, copies of Guru Granth Sahib were produced and Sikh literature written in Punjabi.

The British annexed the Sikh Kingdom, Punjab in 1849 A.D. Punjabis unlike the Bengalis and Sindhis were not allowed by them to use their mother tongue as an official language because they feared the development of Punjabi-Sikh nationalism. They made Urdu along with English as the official court language in the British Punjab. The Muslims were made to believe that Urdu was their mother tongue. None of the alien languages i.e, Sanskrit, Arabic, Persian, Greek, Urdu or English etc, was spoken by the common mass of people of the Punjab, who continued to communicate among themselves in Punjabi, irrespective of their religious affiliations. After its annexation by the British, Christian missionaries came to Punjab and started seeking conversions of the Sikhs into Christianity in the Sikh homeland. Also a Gujrati Brahmin named Dyanand Saraswati, came to the Punjab in and founded his Hindu sect, Arya Samaj in Lahore. He started propagating the teachings of the Vedas and claimed that the Sikhs were a sect of Hindus and that Sikhism was not a separate religion. He started attacking the Punjabi language, Sikh scriptures (Guru Granth Sahib), the Sikh Gurus and other Sikh institutions. This awakened the Sikh intelligentsia, who founded Singh Sabha (society of the practicing Sikhs) in 1873 AD, in Amritsar, for the propagation of the Sikh religion, Punjabi language and Punjabi culture.

Development of the Punjabi language and Gurmukhi script started after the birth of Singh Sabha. Singh Sabha started first Punjabi printing press in the Punjab with Gurmukhi script in Lahore in 1876 A.D, and published first Punjabi paper in Gurmukhi-Khalsa Akhbar. Under Singh Sabha movement Punjabi gained admittance into the university curriculum; inspite of severe opposition by the Hindu members of the Punjab University Lahore, who viewed it as no more than a rude dialect without any literary tradition and hence not worth teaching. Teaching of Punjabi in Gurmukhi script started in Oriental College Lahore in 1877. This gave Punjabi a communal label as language of the Sikhs, just as Shastri (now Hindi) was of the Hindus and Urdu of the Muslims. As a result, although Punjabi remained, as before, the spoken language of all Punjabis, whether Hindu, Muslim, Sikh or Christian, its literary output came to be largely confined to the Sikh writers. Till the advent of print media and the modern broadcasting system, different dialects of Punjabi were spoken in different parts of the Punjab viz: *Majhi*, *Malwai* and *Doabi* were spoken in the central Punjab. *Poadi*, *Haryanvi*, *Sarhandi*, *Raathi*, *Bhatiani* and *Kangri* dialects were spoken beyond Ghaggar river, whereas *Dogri*, *Kangar*, *Himachali* were spoken in the hill tracts of the Punjab. *Multani*, *Jhangi*, *Pothohari* and *Dhani* dialects were spoken beyond Chenab River. After the advent of print and modern broadcasting media, the writers and broadcasters have evolved a standard form of Punjabi based on the dialect spoken in and around Lahore i.e, central Punjab called '*Majha*' giving it its present global form.

Development of Punjabi suffered a severe set back, when Punjab, the Sikh homeland was partitioned by the British in 1947 and Lahore, the capital of the Sikh Democratic Republic of Punjab, the nerve center of Punjabi culture and headquarter of Punjabi press was denied to Sikhs and transferred to Pakistan by the British at the time of the decolonization of the Indian subcontinent.

After gaining independence, the congress government of India dominated by radical Hindus, officially recognized *Shastri* (now Hindi) i.e, the vernacular spoken in the united provinces (Agra Wa Auvadh) around the cities of Delhi and Lucknow, as the official language of India. Thereafter Hindi came to be symbolized as the language of all Hindus irrespective of the region they lived in. The Punjabi - Hindu fundamentalists disowned Punjabi language and propagated that Punjabi was the language of the Sikh Nation only as it was the language of their scriptures (Guru Granth Sahib); the mother tongue of the Punjabi Hindu was Hindi. The Punjabi Hindu spoke Punjabi, but when it came to writing he felt more at home with English or Urdu and refused to accept Punjabi as his mother tongue, which was an



absolute lie and when the Sikhs said their language was Punjabi, the Hindus sometimes accused them of motives beneath one's dignity to accept. Not only had the Sikh to defend his language but with that his honour as a patriot as well. When the Punjabi Hindus finally were reconciled to the inescapable fact that Punjabi was to be their mother tongue, they trotted out a lame excuse that Gurmukhi was not a proper script for Punjabi. They wanted it to be written in 'Dev Naagri' (ਦੇਵ ਨਾਗਰੀ) script and not in Gurmukhi script.

Secondly, shortly after independence the government of India announced that boundaries of all the Indian States would be redrawn along linguistic lines and consequently, this was done for all the 14 Punmajor languages spoken in India except Punjabi. The Sikhs, therefore, raised the demand for the creation of a "Punjabi speaking state of the Punjab" through a campaign of non-violence in order to defend the Sikh traditions and identity in addition to their cultural, linguistic, religious, economic and other interests. The Hindu organizations reacted by appealing to members of their community to formally disown Punjabi language. The Hindus in Punjab registered their language as Hindi in the census of 1951. Hindu organizations like Arya Samaj, Hindu Maha Sabha and Jan Sangh opposed the Sikh demand vehemently. The Hindus of Punjab and the Press dominated by Arya Samajist Hindus dubbed the Sikh demand as a stepping-stone towards the creation of an "independent Sikh State". Hindu Sikh riots broke out in many towns. The Hindu congress government with Pandit Jawahar Lal Nehru as Prime Minister and Sardar Partap Singh Kairon as Chief Minister of Punjab opposed, each and every Sikh demand. Both in India and abroad the government-controlled media projected that the Sikhs demand an independent Sikh State. The Sikhs cajoled, threatened, pleaded, marched and suffered to win a "Punjabi speaking state," but India resisted.

Both Pt Nehru and Kairon, the arch opponents of the Sikh demand, died in 1964. Lal Bahadur Shastri became the next Prime Minister of India. Sant Fateh Singh, the then president of Sharomani Akali Dal, threatened to launch *morcha* (agitation) for the creation of Punjabi speaking state. Clouds of war between India and Pakistan were looming large at that time. Prime Minister Lal Bahadur Shastri gave an understanding to the Sikh leadership to concede their demand provided they co-operated with the government in case of war between India and Pakistan. War broke out between India and Pakistan. The Sikhs played a remarkable role for defending the Indian borders. Ultimately on the conclusion of the Indo-Pakistan war in September 1965 in which the Sikh peasantry played a notable role helping Indian troops on the front line, a commission was appointed to demarcate Punjabi speaking areas from the Hindi speaking. In 1966, the already truncated Punjab was split into four states: Haryana, Himachal, Union Territory of Chandigarh and 'Punjabi speaking Punjab'. The division of the state was done by the congress government dominated by radical Hindus on communal lines and not on linguistic basis leaving large tracts of Punjabi speaking population out of the 'Punjabi Speaking Punjab'.

The Punjab Legislative Assembly under the Chief Ministership of Sardar Lashman Singh Gill in 1967, legislated and made Punjabi in Gurmukhi script as the official language of the Punjab and thereafter, the development of Punjabi language and production of Punjabi literature began in the right earnest.

Punjabi language has its own expressions and manifestations amongst the languages of the world. It is not in any way inferior to any other language. Unlike English Punjabi has a specific-name for each and every relationship, which indicates its cultural strength. Hierarchy in Punjabi families is very important and at a very young age children learn the appropriate kinship terms. One particular example of precise meaning of kinship names in Punjabi might be given as a demonstration, for instance

an aunt might be called:

*Masee* if she is mother's sister

*Mamee* if she is mother's brother's wife

*Bhooa* if she is father's sister

*Chachee* if he is father's younger brother's wife

*Tae* if she is father's elder brother's wife

The richness of the Punjabi language can be further gauged from many other examples for instance human excreta is called *ghunh* (ਗੁੰਹ), in case of buffalo / cow it is called *Phos* (ਫੋਸ), camel passes *laidnay* or *laiday* (ਲੇਡਣੇ , ਲੇਡੇ), goat passes *maingna* (ਮੇਂਗਣਾ), a horse passes out *liddh* (ਲਿੱਢ) and so on. Similarly a buffalo / in heat is called *boli hoee*, a bitch in heat is called *mushkee hoee*, a mare in heat is called *vaigee hoee*, a shee camel is called *Bahaar vich* and so on.

### **Punjabi versus Sanskrit & Hindi**

Punjabi with Gurmukhi script is the religious language of the Sikhs and Sanskrit with Devnagri script is the religious language of the Hindus. The Aryans at the time of their entry in the hills of the Punjab in the Kashmir region spoke an Indo-European language that had originated on the steppes of Eurasia. The Aryans were smart people and very soon realized the value of learning i.e education. They learnt spirituality from the Punjabi jogis who believed in One Supreme Eternal Reality, whom they called '*Brahma*'. The Aryan scholars having knowledge of *Brahma* designated themselves as Brahmins. They developed a slang form of the local Punjabi dialect for worship purposes and cleverly named it '*Brahm Bhasha*' (Lit: The language of God), which was subsequently named '*Sanskrit*'. Around 1000 BC, they produced scriptures in Sanskrit dialect and named them Vedas, literally meaning books of knowledge, which were memorized orally by them and they kept them passing on from generation to generation over centuries as such. *Rishi* Panini wrote Sanskrit grammar, *Ashtadhyayi* in Taxilla in the hills of the Punjab in 500 BC (The Penguin History of Early India--Romila Thapar). The first center of Aryan culture developed in the hills of the Punjab in Kashmir region. After their multiplication and development in the hills of the Punjab the Aryans descended down in the plains of the Punjab. They tried to dominate the natives of the Punjab called jatt through the priest (Brahmin), but the jatt refused to submit the Brahmanical dominance and pushed the Aryans beyond the limits of the Punjab into the Ganga-Yamuna Doab. Khushwant Singh in his book titled, 'A History of the Sikhs' writes, "The jatt's spirit of freedom and equality refused to submit to Brahmanical Hinduism and in turn drew the censure of the privileged Brahmins of the Gangetic plains who pronounced that, "no Aryan should stay in the Punjab for even two days", because the Punjabis refused to obey the priests". Hence forth the Aryan Brahmin developed an extremely hostile attitude towards the jatts of the Punjab. The Aryans gradually gained religious and cultural control of the Ganges valley through the priest (Brahmin) by blending their culture with that of the natives. Centuries later, when the Aryans gained full control of the Gangetic plain and established their rule, they made Sanskrit as their court language. In spite of all these efforts the common mass of people continued to converse in the native language. Sanskrit never became a language of the common people any where in the world. The Aryan scholars enriched the language by creating and adding new terms as per needs.

Punjabi has been the spoken language of all the natives of the Punjab, including

those in Pakistan since prehistoric times. F.E Keay and Grierson, both well known orientalists are of the opinion, “that Punjabi is of greater antiquity than any other languages of the Indo-Gangetic plain”. Hence it is one of the oldest spoken languages in the world, although it was given different names at different times.

Till today Sanskrit does not have any script of its own. Its creators used the local script for the purpose of creating literature, wherever they went. For instance they used Brahmi / Sidhmatrica script of the Punjabi jogis for creating their literature during their stay in the hills of the Punjab, in the Kashmir region. They used a local version of Sidhmatrica during their rule in Malwa region in Ujjain and named it *Devnaagri*, which is now the common script, both for Hindi and Sanskrit. Sanskrit is only a spoken dialect used by Brahmin priests for religious worship only. Like other languages of the world including Punjabi, it is not a spoken language of the common people in any part of the world. Maximally Sanskrit became the court language in the areas of Brahmanical dominance in the Indian subcontinent and there too its dominance in the royal courts came to an end with the loss of Brahmanical control over the Royalty. The Hindus now have adopted Hindi as their spoken language and Sanskrit as their religious language. The use of Sanskrit is limited only for chanting Vedic Mantras by Hindu Priests (Brahmins) for worship purposes and religious ceremonies.

### **Urdu as language in Punjab / India**

After the Muslims occupied Delhi in the 11<sup>th</sup> century they used Persian script to record the local dialect in-order to communicate with the common people and maintain their records. The Hindustani dialect of the Ganga Jamna divide in the provinces of Agra *Wa* Auwadh, around Delhi and Lukhnow recorded in Persian script came to be called *Urdu*. Urdu in Persian language means camp and *Urdugah* means camping ground, therefore, the Muslim camp language in and around Delhi came to be called Urdu (Camp language), which became the Muslim language in Hindustan (Indian subcontinent). Later Muslims added more words of Persian to Urdu and the Hindus added more words of Sanskrit to Shastri now Hindi.

## **MUSIC IN SIKHISM**

### **SIKH RELIGIOUS MUSIC**

Sikh Gurus understood the power of music in men's minds and it was for this reason that they conveyed their message in sacred and devotional music. This sublime music called *Kirtan* inspires the disciple to higher spiritual goals. It promotes spiritual vision and is quite different from ordinary wordly music that is meant for entertainment. Divine poetry sung in appropriate raagas in perfect accompaniment of musical instruments stir the mind of the listener. This magical impact helps an ordinary mind for a change in his behavior towards betterment. Music in both vocal and instrumental formats helps the devotees to meditate on the Invincible God. Guru Granth Sahib contains excellent formats of Divine poetry to stir the mind, soul and heart of the reader and listeners. Gurbani Kirtan creates Divine environment wherein the pangs of affected mind and soul get new lease of fruitful living. This Divine Balm leaves soothing and rejuvenating effect on the defeated soul. The effect of tender words of Shabad, in Guru Darbar, release waves of Divine relative comfort to the ailing minds. This lasts in the subconscious mind off the dedicated listener for long duration thereafter while he is doing his routine work in the following hours.

The entire holy book of Sikhism, ‘Guru Granth Sahib’ except for the initial pre-raja section (pages 1 to 13) and the concluding post-raja section, seventy seven pages (pages 1353 to 1430) is

structured on the basis of *ragas* (*Gurmat Sangeet*) in which the portions are supposed to be sung. *Bani* under *Shabad Kirtan* is to be sung according to the prescribed *Ragas*, *raag* forms, singing styles, music signs, *Rhaao*, *Ank*, (digit) ect. This style of singing is known as *Gurmat Sangeet* called *Shabad Kirtan*.

The Indian classical music has two main branches: Hindustani and Karnatic, constituted by 84 *Ragas*, the mention of which is found on the last two pages of Guru Granth Sahib (1429-30) in the *Rag Maala*, which says that there are major six raagas which form parental axis along with the major *raaginiees*. Their collective number becomes 84. *Rag maala* in Guru Granth Sahib gives their break up thus: “*Khasht* (6) *raag un gaaa-ay sang raagi tees* (30), *sabhay puttaraag in kay aatharh* (18) *das* (10) *bees* (20) making a total 84.

Guru Granth Sahib has representation of 31 *Shudh* and 31 *Mishrat Ragas* in which the *Bani* is composed. In Guru Granth Sahib there is no distinction between *Ragas* and *Raginiees* like the Indian catalogue style. The Hindustani and Karnatic *Ragas* which did not conform to the ideology of Sikhism did not find place in the holy book of Sikhism, Guru Granth Sahib. Some *ragas* included in Guru Granth Sahib are such that were developed by the Sikh Gurus from *Lok Dhuns* eg, *Aasa*, *Tilang*, *Maajh*, and *Vadhans* etc. The 31 *ragas* are included in Guru Granth Sahib. The 31 *ragas*, which appear in Guru Granth Sahib are:

Raga	Page No	Raga	Page No
Sri Raga	14 to 93	Raga Gaund	858 to 875
Raga Majh	94 to 150	Raga Ram Kali	876 to 974
Raga Gauri	151 to 346	Raga Nat Naryan	975 to 983
Raga Asa,	347 to 488	Raga Mali Gaura	984 to 988
Raga Gujri,	489 to 526	Raga Maru	889 to 1106
Raga Devgandhari	527 to 536	Raga Tukhari	1107 to 1117
Raga Bihagra,	537 to 556	Raga Kedara	1118 to 1124
Raga Vadhans,	557 to 594	Raga Bhairon	1125 to 1167
Raga Sorath,	595 to 659	Raga Basant	1168 to 1196
Raga Dhanasri,	660 to 695	Raga Saarang	1197 to 1253
Raga Jaitri,	696 to 710	Raga Malar	1254 to 1293
Raga Todi,	711 to 718	Raga Kanra	1294 to 1318
Raga Bairari,	719 to 720	Raga Kalyan	1319 to 1326
Raga Tilang,	721 to 727	Raga Parbhati	1327 to 1351
Raga Suhi,	728 to 794	Raga Jajaiwanti	1352 to 1353
Raga Bilaaval	795 to 858		

The ancient *Ragas* like *Megh*, *Deepak*, *Maalkauns*, *jog* etc, which create more than desired tranquility, hype, sadness or happiness have not been used in *Gurbani* and if used at all, then in a mixture with other *Ragas* viz, *Gauri-Deepki*, *Basant Hindol* etc. *Ragas* in Guru Granth Sahib begin with Sri Rag. There are a large number of *Shabads* pertaining to *Jogis* in *Ram Kali*, whereas *Aasa*, *Suhi* and *Tilang* have more sermons pertaining to Muslims, Because Muslim Divines freely made use of these *Ragas*.

Each *raga* is associated with the specific hour of the day or night or sometimes with particular season, and is designed, by virtue of its constitution, to express a certain mood or sentiment. Each *Raga* is associated with the specific timings (*Pehar*) of the day or night or sometimes with particular season and is designed, by virtue of its constitution, to express a certain mood or sentiment. 24 hours of the day and night have been divided into three hour time span each of a *Pehar* making 8 *Pehars*. There are various *Ragas* specified for each particular *Pehar* and the learned *Gurbani Kirtan* performers choose *Shabads* from those hymns which have been composed accordingly. The impact of specific *Raga* can be appreciated at a specified time. This time theory, which governs the *Raga* is

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most unique feature of the Sikh religious music.

<b>Time Period</b>	<b>Raga</b>
6 AM-9 AM:	Bairari, Devghandhari
9 AM-12 PM:	Saarang, Suhi, Bilaaval, Gujri, Gond, Todi
12-3PM:	Vadhans, Maru, Dhanasari
3-6 PM:	Maajh, Gauri, Tilang, Tukhari
6-9 PM:	Sri, Basant, Maali Gaura, Jaitsri, Kedara, Kalyaan
9-12 PM-AM:	Bihagra, Nat Narayan, Sorath, Malaar, Kaanra, Jajjaiwanti
12 AM-3AM:	No Ragas from Guru Granth Sahib
3 AM-6AM:	Asa, Ram Kali, Bhairav, Parbhati

Bani composed in some Ragas has seasonal effects, for instance Raag Basant is very popular raga and is sung during the entire season of Spring (*Basant-Ritu*). Shabads with this theme of happiness are clustered under this raga in Guru Granth Sahib. Also, Malaar raga can be sung at any time in the rainy season. Shabads with this theme of separation are clustered under this raga in Guru Granth Sahib.

*Maryada* (Tradition) of Gurmat Sangeet was established by the founder of Sikhism, Guru Nanak Dev ji. Today Gurmat Sangeet has its own recognized placement in Indian classical Divine music.

#### **Sikh religious music has two subdivisions:-**

(a) *Shabad Kirtan*

(b) *Dhadi Darbar*

#### **Commonly used instruments used for Sikh Religious Music**

Sikh Gurus while creating Gurmat Sangeet (Shabad Kirtan) developed and chose special musical instruments. Playing on Rabab by Bhai Mardana during Guru Nanak's time, Jori Saranda, and Israj during the period of Guru Arjan Dev, Taus and Dad Sarangi for vaar singing during the period of the 6<sup>th</sup> Guru, Mirdang the ninth Guru's time, Tanpura and Dilruba during Guru Gobind Singh's time are peculiar, which explicitly proves the use of special instruments. The use of Tanti (stringed) instruments is especially for purity of notes, of Ragas and traditional excellence of Gur Shabad Kirtan. Dhadis use Sarangi and Dhads for singing balads (Varaan). During Nagar Kirtan These days *ragis* generally perform *kirtan* with harmonium and tablas (drums), but sometimes string instruments like Sitar, guitar, Rebec (Rabab), Taoos and Dilruba etc may be added. Dhadis use *Sarangi* and *Dhads* for singing ballads (*Varan*). During *Nagar Kirtan* and *Parbhat Pheris* Dholki, Chimta and Chhanay are used.

These days *ragis* generally perform Kirtan with harmonium and tablas (drums). Harmonium was developed in Europe in 1842 and subsequently introduced in Punjab by the Hidustani court musicians and thereafter adopted by Keertankaars (Sikh Religious musicians) for performing Kirtan.

#### **SIKH FOLK MUSIC**

It includes: Kissey, waraan, jugni and mahia, dohray, tappay, suhag, ghorian etc. Folk music is part of every day Sikh life in Punjab. There is no festival or event in Sikh life, which is without music.

#### **Commonly used Instruments for Folk Music:**

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*Dhol, toombi, algozay, vanjali (bansuri) and been (bIn)* are the commonly used Sikh folk musical instruments in Punjab.

Sensual music is prohibited in Sikhism.

## EMBLEM OF SIKHISM

The Sikh national Emblem was created by the Shromani Gurdwara Parbandhak Committee (SGPC) after its constitution in the early twentieth century, when it depicted the Sikh doctrine “*Deg Teg Fateh*” in the form of Emblem (logo). Since then it is seen inscribed on the Sikh national flag/ letter heads and the stamps of various Sikh organizations. The doctrine is first found in written form in Persian, on the seal of Banda Singh Bahadur (1708-1716), stamped on his letters. The seal bore the inscription:

“*Deg-O-Teg O Fateh-Nusrat-I -Bedrang Yafat -Az Nanak--Guru Gobind Singh*” i.e, “The kettle (*Deg*)- (The Sikh symbol of economy, the means to feed all and sundry on an egalitarian base), sword (*Teg*)-(The Sikh symbol of power, to protect the weak and hapless and smite the oppressor), victory and unending patronage are obtained from Gurus Nanak-- Gobind Singh “. After Banda Singh this inscription was adopted by the Sikh Misals and then by Sikh rulers for their coins also. Now the official seal of Akal Takhat bears this inscription.



*Deg Teg Fateh*

The circle in the emblem of Sikhism represents the *Deg* (caldron) used to prepare food, *Guru ka Langar* initiated by the founder of the Sikh faith, Guru Nanak to remove caste barriers, teach people equality and humility before each other and to feed all and sundry on an egalitarian base so that no body sleeps empty stomach.

The two swords on the outside represent the *Miri--Piri (Bhagti and Shakti)* doctrine of Sikhism, *revealed by Guru Nanak and* put into practice by his sixth successor, Guru Hargobind indicating the integration of spiritual and temporal powers together and not treating them as two separate and distinct entities.

In the center is the *Khanda*, the double-edged sword, used by the tenth Nanak, Guru Gobind Singh to prepare *Amrit* to initiate the Sikhs. *Khanda* has cutting edge on both sides indicative of two swords fused together representing *Bhagti and Shakti* (spiritual and temporal powers), giving birth to “The Khalsa”, who is a saint-soldier (*Sant-Sipahi*), the saint meaning scholarly in knowledge of Gurbani and soldier meaning martial in spirit.

To summarize, the Sikh national Emblem, reminds the Sikhs that they are warriors, they should take *Pahul (Amrit)*, become ‘Khalsa’ i.e, The ultimate form of the Sikh, keep *Guru Ka Langar* going so that no body sleeps hungry, protect the weak and hapless, fight injustice and oppression, wherever it takes place, the victory will be theirs: ‘*Deg-Teg-Fateh*’.



**Glossary of Terms**

*Aad*: First: Original

*Ant*: The end

*Akal Purkh*: The Being beyond time; God

*Akaash*: Sky

*Akali*: Worshipper of Akal (God).

*Akhand Path*: Continuous, uninterrupted reading of Guru Granth Sahib, by a relay of readers

*Akiratghan*: Ungrateful

*Amrit*: Elixer used for initiation into Sikhism. Literally: *Mrit* means dead and *A-mrit* is immortal.

*Ades*: Epipheth used as greetings by Jogis

*Asikh*: Non-Sikh. Literally means not learned.

*Avidya*: Lack of education

*Amritdhari*: One who has been initiated according to Sikh Rites.

*Ardas*: Sikh prayer—A humble and sincere request to Akaal Purkh i.e; God.

*Atman*: Soul / Spirit / Self

*Avtar*: Incarnation of God

*Bhai*(ਭੈ): Feeling of awe.

*Bhau* (ਭਾਉ): love of divine majesty.

*Buddh*: Wisdom

*Bhand*: Woman

*Bani*: Contents of all the Holy Scriptures forming canon of Sikh faith.

*Bhai*: Literally, brother; an epipheth of respect used for a Sikh connected with religious affairs.

*Bhagauti* (ਭਗੌਤੀ) means Kirpan / sword

*Bhagauti* (ਭਗਉਤੀ) means devotee (Bhagat)

*Bhagauti* (ਭਗਉਤੀ): Another name for God in Sikhism

*Bhog*: Concluding ceremony of Sikh service

*Bhoom*: Earth

*Baoli*: A well with stairs down to water level

## Theology of Sikhism

*Baba*: Title given to a respected man (often elderly)

*Brahm-Giani*: God-illuminated human being, a perfect saint

*Banda* (ਬੰਦਾ): Man

*Buddhi*: Woman

*Baanda* (ਬਾਂਦਾ): Slave

*Baandi*: Slave woman

*Bhataar* (ਭਤਾਰ): Husband

*Bharam* (ਭਰਮ): Unfounded belief

*Birdh* (ਬਿਰਧ): Old person

*Bird* (ਬਿਰਦ): Follower (ਮੁਰੀਦ)

*Bird kee Pajj* (ਬਿਰਦ ਕੀ ਪੈਜ): Follower's honour

*Bungay*: Places of residence

*Bodhiaan*: Exhibitionists / argumentative

*Bip, Biper, Brahmin*: Purist Hindu Varna entitled to become priest and teacher.

*Bipran kee reet*: Brahmanical culture

*Choohra*: Member of serf class outside the pale of Hindu caste system i.e, *Ashoot*.

*Chaunkian*: Guard posts

*Chaur*: A fan of Yak hair or peacock feathers, waved over Sri Guru Granth Sahib as a sign of respect, a symbol of authority.

*Chanani*: Canopy over Guru Granth Sahib

*Chardi-Kala*: Active optimism

*Char Padarath*: *Arth, dharm, kaam, moksh*

*Chaunka*: Place reserved for cooking food, literally meaning square.

*Darbar Sahib*: Sikh name for Golden Temple

*Diwan*: Sikh act of congregational worship, literally means court.

*Darsan*: Literally, glimpse, whereas in Indian theosophy means Philosophy

## Theology of Sikhism

*Dera:* Settlement of a spiritual teacher, where his followers get together to listen his sermons.

*Daswandh:* literally meaning one tenth, but practically it is voluntary contribution by the Sikhs to Gurdwara for the welfare of society and propagation of their religion i.e, Sikhism.

*Deg:* Cauldron

*Dahri:* Beard

*Fakir:* Muslim divine who lives on alms.

*Guru:* In Sikh scriptures, the word ‘Guru’ has been used to denote at least three different senses. Firstly, it has been used for God Himself, secondly, the word has been referred to as teacher-Guru and finally it is used for the Holy Sikh Scripture, “Guru Granth Sahib”.

*Gurdwara:* Sikh place of prayer and piety.

*Guru Granth Sahib:* The holy Sikh scripture.

*Granthi:* Reader of Sikh scriptures during service.

*Giani:* A person learned in Sikh teachings.

*Gutka:* Hand book of hymns for daily devotion in Sikhism.

*Gurmat:* Philosophy of Sikhism.

*Gurmatta:* Collective decision taken by the Sikhs in the presence of Guru Granth Sahib.

*Gurmukh:* God-oriented.

*Grahisti:* Householder

*Gurpurb:* Anniversary of a Guru's birth, death or succession.

*Gaddi:* Seat of authority

*Gola:* Servant

*Hukam:* Literally order, theologically divine command

*Haumai:* Self-centeredness/ Ego

*Jaat:* Caste

*Jatha:* A band or group of the Sikhs

*Jathedar:* Leader of the Jatha

*Joora:* Top knot

## Theology of Sikhism

*Jog*: One of the six systems of Hindu philosophy.

*Kartar*: God

*Kamdhenu*: Wish-fulfilling cow

*Kirtam*: Created beings

*Khintha*: Coat of patches

*Kwaree*: Virgin

*Kaiaa*: Body

*Kaal*: Time, death, black, tomorrow

*Khalis*: Punjabi word meaning pure.

*Khalsa*: Arabic / Persian word meaning sovereign.

*Kes*: Unshorn hair on the head.

*Kachhehra*: Breaches extending upto knees worn by initiated Sikhs.

*Kanga*: Special comb used by the Sikhs.

*Kara*: Iron wristlet.

*Kirpan*: Sword

*Kafir*: Non-believer

*Kookas*: A break away sect of the Sikhs, who believe in Guru Granth Sahib but along with it also believe in the continuity of a living Guru after Guru Gobind Singh. The sect was founded by Baba Balak Singh / Ram Singh. They have lost relevance in main stream Sikhism because of their belief in the continuity of a living Guru.

*Kala Pani*: Literally means black water, but in Hinduism it refers to sea water, which Hindus consider as ritually polluting to cross.

*Kirar* (ਕਿਰਾਰ): Opportunist. The term is also used for merchantile community of Punjabi Hindu Khatri.

*Landa*: A script used by shopkeepers in the Punjab, before the creation of Punjabi speaking Punjab (punjabi Suba)

*Lawan*: Literally separation, Hymn read at the time of solemnization of marriage in Sikhism.

*Lala* (ਲਾਲਾ): Slave (ਗੁਲਾਮ). Title used by the Muslim Pathan invaders for the Hindu Khatri of the Punjab.

*Lok & Lokae*: World. *Lok* also means people.

*Madh*: Middle

*Maheal*: Troposphere

*Malechh*: Unclean

*Man-mukh*: Self-centered person

*Mann*: Mind, soul, brain

## Theology of Sikhism

*Masands*: Order of the Sikh missionaries established by Guru Arjan and abolished by Guru Gobind Singh in Sikhism.

*Math*: a monastery

*Matt*:

*Maya*: Deceptive power of material world

*Meena* (ਮੀਨਾ): Scoundrel

*Moorti*: Representation of deity used for worship in Hindu temples and homes.

*Misar*: Another name for Brahmin

*Mullah*: Muslim religious teacher.

*Mundavani*: Stamp

*Nidhaan*: Treasure

*Nishan Sahib*: Sikh national flag

*Nitnem*: Daily devotional routine of the Sikhs

*Nirmalas*: Literally sinless. They believe in Guru Granth Sahib, instead of Sanatan image worship and caste observance, but because of their being deeply rooted in vedic philosophy have lost their relevance in Sikhism.

*Paat* (ਪਾਤ): Dynasty

*Paataal*: Netherland

*Pathi*: Reciter of Sikh scriptures.

*Panth*: The entire Sikh community

*Panj kakaar*: Five symbols of Sikh faith, worn by initiated Sikhs.

*Parchar*: Preaching.

*Parlok*: Beyond this world

*Parviti*: Ceremony / rite of others (ਅਨਯਰੀਤਿ)

*Parjaat*:

*Pasaar*: Propagation.

*Patka*: Piece of cloth used by Sikh children as head covering.

*Pandit*: Learned i.e, teacher Brahmin

*Pandiya /Panda*: Tirath Brahmin.

*Pir*: Muslim divine

## Theology of Sikhism

*Pujari*: Priest of a temple

*Qazi / Qadi*: Muslim legal authority.

*Raj* : Sovereignty

*Ridh* (रिधि): Wealth.

*Ridaa* (रिदा) Heart.

*Raagee*: Sikh religious musician

*Ramraiya*: Sikh follower of Ram Rai , Rival claimants to Guru Gaddi

*Saiyyad*: Hunter / Shikaree

*Saiyyar*: Jackal

*Sikhi*: Sikhism

*Sikh*: Follower of Sikhism i.e, Sikh faith. Literally meaning, learned.

*Sangat*: Congregation

*Sant*: Holy person, comes from the word *Shaant* meaning who has controlled his desires.

*Sehaj*: Equipoise—*Aatmic adolta*.

*Sehaj-dhari*—Practitioner of Sehaj.

*Siddh*: A hermit possessing mystic powers.

*Sidh*: (सिद्धि) Supernatural i.e, miraculous power.

*Sidharan Path / Sehaj Path*: Recitation of Guru Granth Sahib not over a specified period of time.

*Surat*:

*Tan*: Body

*Tirath*: Place of pilgrimage

*Udasis*: Udasi sect in Sikhism was founded by Sri Chand s/o Guru Nanak. Its followers are called Udasi Sikhs, who believe in Guru Granth Sahib, but donot grow long hair and believe in renunciation, asceticism and celibacy. They have also lost their relevance in Sikhism, because of their Hindu practices.

*Vaak*: A random reading from Guru Granth Sahib

*Var*: Ode, ballad, a composition about the deeds of a hero.

*Vaisakhi*: The first day of the month of Vaisakh. On this day in 1699 AD, Guru Gobind Singh formally consecrated Sikhism at Anandpur Sahib in Punjab and created Khalsa literally meaning sovereign people. Literally Vaisakhi means a stick used by the weak or disabled persons for walking or support.

*Vidhya*: Education

*Vismad*: wonder



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