

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ਤਬ ਲਗ ਤੇਜ ਦੇਉਂ ਮੈਂ ਸਾਰਾ।।
ਜਬ ਇਹ ਗਹੇਂ ਬਿਪਰਨ ਕੀ ਰੀਤ ਮੈ ਨਾ ਕਰੂੰ ਇਨ ਕੀ ਪ੍ਰਤੀਤ।।
(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ, ਪਾ:੧੦)

*“Jab lag Khalsa rahay niaara tab lag tej deoon mein saara,
Jab ih gahein bipran kee reet mein na karoon in kee parteet”.*
(*Sarb Loh Granth—Patshahi 10*)

Khalsa could progress only if it remained always distinguishable from the general mass of people by its behaviour and appearance. (Philosophy of Sikhism p.107, Sher Singh, published by SGPC Amritsar, March 1980).

ਅਕਾਲ ਸਹਾਇ

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ



ਦੇਗ ਤੇਗ ਫਤਹਿ

Rejection of Ritual Brahmanical
Practices of Hinduism

(Bipran kee Reet)

By Sikhism / Gurmat

Dr. Jagraj Singh



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Preface

The words Bip and Bipar mean Brahmin, whereas Bipran means Brahmins and Bipran kee reet means Brahmanical culture / ways / ideology. After the entry of the Aryans into the Indus Valley the Brahmins, as custodian, of spirituality and religion in the Indian subcontinent have been holding the central control of religious practices in Hinduism since their arrival in the Indus Valley. Hindu scriptures created by the Brahmins themselves, gave them high headedness of highest order and they reinterpreted the message of religious texts to their own advantage. They reserved the right to education for themselves. Only they were entitled to access to knowledge written in Vedas, shastras, simrities, purans and so on. The Brahmins only could perform prayers (Poojas) and could worship gods and goddesses for the benefit of the people. Their authority was unquestionable. Even the kings could not rule out their verdicts. Once a person was born as Brahmin, this was enough for him to enjoy the status of Barahmin. Whatever he learnt from his father was adequate to make him qualified for all his duties his ancestors were performing. The Brahmins reserved the right to learn Sanskrit, the language of Vedas and other scriptures, and learning the special Mantras for various occasions in a Hindu household. They designed occasions for birth, naming ceremonies, Janu Sanskar (initiation ceremony), mundane ceremonies, shub mahoorats for opening new business set up, lagan ceremonies, special ceremonies for pregnant women (god bhara), mirtak Sanskar and so on. With the passage of time this class of unquestionable lot was stupefied with greed and power. They divided the society into four Varnas (Jatis ie, castes) and life into four Ashrams (stages). They were protectorates of religious institutions. They made rules for entry to the places of worship. They denied this fundamental right to worship to a very significant majority of so called *Ashoots* (untouchables). They spread the virus of hatred in the minds of other upper castes in the society. These deprived people were forced to do all menial jobs for the benefit of upper classes in the society. In return they were neither paid for any kind of work they did for them nor rewarded in any way. Hatred and abuse was the only reward given to their several generations throughout India. Brahmins on the contrary were treated like gods. Their visits to the residences was considered as divine blessing on the family. Hindu way of routine life was guided and controlled by this highly placed class of Brahmins. Some of the injunctions of Manu the Hindu law giver as laid down in his Manu Simriti are given here:

- During the days of distress and destitution, the members of a caste can engage in the work of lower caste, but under no circumstances is he to undertake the work of the higher caste. (Chapter X/99-100)
- The Shudra is forbidden to study, the Vedas, the Shastras and the scriptures (Chapter x/127-128)
- It is reprehensible for a Brahmin to study the Vedas before a Shudra (Chapter IV/99)
- The Shudra should be fed the left overs of his master's food and clothed with his tattered and discarded dress (Chapter X/25).
- The Shudra is not allowed to amass wealth (Chapter x/129).
- If a Shudra abuses a man of higher caste, his tongue should be cut off (Chapter viii).
- If a Shudra sits near a Brahmin on the same floor, the flesh of his bottoms should be sheared off (Chapter viii/281).
- If a Shudra talks of religious matters to a Brahmin, molten lead or boiling oil be poured in his mouth and ears (Chapter viii/272)
- The atonement for the killing of a Shudra is the same as that for killing of a cat or a dog or a frog or a lizard or any other animal.

The Shudras were treated like dogs and cattle. They could not rise higher up in the scale and do the work of Kashatriyas. If per chance a Shudra attained some worthwhile stature in political arena, he could under no circumstances be admitted to a higher caste. No amount of wealth or personal status of political nature or courage or scholasticism could raise a Shudra to a higher caste. What is shocking and highly damnable is that this was done in the name of religion and God, supported by the so-called gospels of God.

Hindus were made to believe that man is reborn after death and this cycle continues indefinitely unless salvation (*Mukti*) is achieved for which the Hindu priest (Brahmin) told methods in the form of rituals to be performed by the followers of Hinduism. These rituals of three types: Karam Kanda (rituals mentioned in Veds / Shastras) dealing with sacrificial acts, Upasna Kanda (rituals dealing with actions pertaining to worship) and Gian Kanda (rituals dealing with spiritual knowledge). The Brahmin laid stress on the Karam Kanda and Upasna Kanda, because they helped to maintain his importance and make monetary gains. He did not show much interest in Gian Kanda, because he was devoid of any spiritual knowledge. Guru Nanak says, “You expect others to call you wise, O Pandit! But you are devoid of knowledge (spiritual) and meditation (GGS, p.1290).

The Hindu psyche injected in a common Hindu mind is governed by the dictum of Bramanic supremacy. Most of the Sanskaras or rituals are performed by reading the respective Mantras by the priest who performs such rituals for the people (*Yajmans*). These Mantras are known only to these actively involved Brahmins, who are paid well by these *Yajmans*. Sanskrit is the religious language of Brahminism / Hinduism, therefore all religious service takes place in Sanskrit. A common Hindu does not know Sanskrit and hence cannot read the required scriptures for various rituals. He had no direct access to God, but had to reach Him through the institution of Pandits. Not only this institution controlled the process of worship of God, even the solemnizing of various auspicious and inauspicious occasions in the family had become so much ritualized that Brahmin had become an inevitable part of Hindu's life. Dependence of common men in the Hindu society on such necessary services is so acute that even if a person wants to sideline these priests, other members of the society giving psychological warnings of evils to fall if the task is not handed over to the priests will warn them. Even a dying person puts his wish about rituals required to be performed by the family members. There are short cuts known to priests only when their palms are greased well, they deviate and reduce the time schedule. People get what they want by bribing them at all occasions of ritualistic chorus according to their convenience. Society by and large does not dare to stand in their way. This is going on from one generation to another inspite of understanding among the more reasonably level headed people.

These services were denied to the members of low caste fraternity of Hindus. They are ill treated to an extent that their dead bodies are also denied ritualistic disposal. According to the high-headedness of priestly segment, they are destined to go to hell and need no purification of their souls. A born Shudra, lives as Shudra and dies as Shudra. God will also put them in the separate place where high caste won't even peep into. Their shadows are also impure and can cause immense harm to the souls of dead from high castes. Brahmin at that time enjoyed the supermost status in the society, which made him living god for every regal decision of the ruling class. He has ruled not only the heart and mind of Indian masses since past many thousand years, but also has remained undisputed god man for millions in this country.

Guru Nanak founded Sikhism in 1496 AD; in Punjab as revealed to him by the “Supreme Eternal Reality” i.e God at Sultanpur Lodhi, in Punjab, in the Indian subcontinent among the two already well established religions of Hinduism and Islam. He declared, ‘oneness of God’ and ‘oneness of man’ and laid down the complete ideology of Sikhism which developed

and matured over a period spanning over two hundred and three years under the guidance of his nine successors. Guru Nanak spearheaded the the cause of these under cared millions from all walks of life. Sikh thought treated every human soul at par. “The deeds are more important of a person than his pedigree”, said he. He exposed the social, religious and political leaders of his time and their methods cutting at the very roots of misrepresentation of religious doctrines of Hinduism by Brahmins and those of Islam by Mullas and Qazis. He preached virtues should receive preference over outward acts in daily life. He rejected all rituals which the clever religious leaders had invented to maintain their hold on the common man in order to maintain their supremacy and gain material benefits. He condemned the escapist life of Jogis and advocated full participation in social and domestic life. In *Asa dee var* he has discussed the doctrines, rituals, rites practices and life of Yogis, Brahmins and Turks (Muslims) and given their right interpretation which forms the foundations of Sikhism.

Sikhism was formally consecrated by the tenth Nanak, Guru Gobind Singh, at Anandpur Sahib in Punjab on the Vaisakhi day 1699 AD; corresponding with 30th March 1699. He formally declared the abolishment of caste system in Sikhism by administering *Pahul* to the initiates from the same communion bowl (*Amrit Bata*). On this day he laid down the Sikh religious code of conduct, distinct from Hinduism and Islam and he said:

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ਤਬ ਲਗ ਤੇਜ ਦੇਉ ਮੈਂ ਸਾਰਾ॥-

ਜਬ ਇਹ ਗਹੇਂ ਬਿਖਰਨ ਕੀ ਰੀਤ ਮੈਂ ਨਾ ਕਰੂੰ ਇਨ ਕੀ ਪ੍ਰਤੀਤ॥

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ, ਪਾ:੧੦).

jab lag Khalsa rahay naira tab lag tej deoon main sara,

Jab ih gahein bipran kee reet mein na karoon in kee parteet.

(Sarab Loh Granth—Patshahi 10)

Meaning: “As long as Khalsa strictly maintains its separate identity, I will lend him my full support, when he adopts the Brahmanical ways (culture), then I shall not believe him”

(Guru Gobind Singh)

Sikhism one of the youngest and modern religions of the world is based on belief in One God and recognizes the equality of all human beings and is marked by its rejection of polytheism, ritualism, hypocrisy, idolatry, caste system, gender discrimination, celibacy and asceticism. Its philosophy called ‘*Gurmat*’ lays great stress on leading a life full of virtues (*Shub karman*-love, truthfulness, compassion, righteousness full of good intentions, devoid of ego, instead of acts of outward show popularly called rituals. It is the latest religion in the series of religions introduced to the humanity for its spiritual survival.

Gurbani simplified the concept of religion in context with mysterious, transcendental and beyond those rituals which were not real in human reach and had a direct access to God while living the life of a Gurmukh instead of a Manmukh. The whole Gurbani consists of a dialogue describing a prescribed way of life for a Gursikh by practicing the life that draws strength from practice of egalitarianism, humility, honest devotion to God and same love for all his created human beings.

The Brahmin had hierarchized the society on two important basis, caste and gender. Guru Nanak and his successors forcefully attacked and successfully weaned the followers of the new faith, “Sikhism” from the divisive Hindu caste system, gender discrimination, idolatry, celibacy, asceticism, renunciation and other ritualistic practices of Hinduism. They advocated leading a life of householder full of virtues, devoid of rituals, superstitions, caste, gender discrimination and hypocrisy. They disapproved religious intolerance and stood as a rock against ritualism. Guru Nanak attacked directly on caste system. He said,

“*Fakkar jaati, fakkar nao, sabhna jeean ikka chhao*” i.e, False is the distinction of caste and status. Every body has equal protection of God” (GGS, p.83). He rejected the distinction between man and man on the basis of birth and caste. He emphasized the idea of brotherhood and equality. He further clarified that individual could achieve higher status by practicing righteous behavior. It did not matter which caste or economic status he came from. He stressed upon the achievement of status by a person on the basis of his deeds, “*Jaat janam neh poochhiye sach ghar leho bata-ay. So jaat so paat hai jehe karam kamaye*” (GGS, p.1330).

Gurbani (Sikhism) rejects the notion that Brahmins were born with purity and low castes were impure by birth, “*Garabhvas mein kul nahin jaati, Brahm bind te sab utpati. Kaho re Pandit Brahmin kab te ho-ay. Brahm keh keh janam mat kho-ay. Je toon Brahmin Brahmani Jaaya, tao ann dwar kahay nahin aiah. Tum kat Brahman ham kat sud, hum kat lohu tum kat doodh. Kaho Kabir jo brahm becharay, so Brahman kahiat hai hamaray*” (GGS, p.324).

Second important inequality ordained in Hinduism is based on gender discrimination. Though man and woman are different biologically, there is no justification to place them in hierarchy. In context of Varna, woman was considered physically impure due to certain biological features. Hence she was considered physically impure to certain biological features. Hence she was prescribed not to indulge in certain religious rituals and social ceremonies. Gurbani negates philosophy of physical impurity both in men and women. Discrimination against women in terms of physical impurity during menstruation and child birth, has been protested in Gurbani, “*Jion joru sir nahvani aavay vaaro vaar, juthay jootha much vasay nit nit hoay khuvar*” (GGS, p.472). The discrimination ofn this account is illogical and against the law of nature. This is sheer ignorance of God, which needs to be shed off, “*Saach kateb bakhaane Alho naar purkh nahi koi, padhe gune nahin kachh baure, jao dil meih khabar na hoi*—The book tells thee that God is true. He is neither male nor female. Thou gainest nothing by reading the reflecting, O mad man, if thou obtainest not understanding in thy mind (GGS, .483). Guru Nanak says, “*Bhand jammiey bhand nimiey bhand mangan viaho*—Nanak *bhande bahra eko sachcha soay*” (GGS, p.473). Gurbani clarifies the greatness of a person, man or woman, based on deeds and not on the gender bias. It is the humility one follows in every aspect of life that makes a person great and not the worldly riches one may possess, “*Jis ke antar raj abhimaan so narakpati hovat suan. Jo jaane mein jobanvant, so hovat bista ka jant* (GGS, p.278).

Regarding Hindu concept of salvation Gurmat says, “If salvation can be achieved by washing in water then a frog has a better chance because he remains in water everyday (GS, p.484). Similarly regarding union (Jog-Yoga) with the God, Gurbani says, “If union could be obtained by wandering around naked, then all deer of the forest would be liberated. What does it matter whether someone goes naked or wears deer skin, if he does not remember the Lord within his soul? If the spiritual perfection of Siddhas could be obtained by shaving the head, then why haven’t the sheep found salvation? If someone could save himself by celibacy, O siblings of destiny why then haven’t eunuchs obtained the state of supreme dignity?” (GGS, p.324).

Gurmat confronts superstition with scientific argumentative approach (*Bibek Buddhi*). For example the Pandas at Hardawar questioned the Guru’s so called sacrilegious act of throwing water to the west when everybody was throwing it to the sun in the east. The Guru said, “I am throwing water to my crops at Kartarpur”. The Pandas asked, How can your water reach hundreds of miles in Kartarpur?”. The Guru replied, “If your water can reach billions of miles at the sun why can’t my water a few hundred miles on earth?” The lesson went home to the Pandas and the general public that had gathered to see the spectacle.

Gurmat has ever advocated for the betterment of life on the globe. *Kirt karni* (Work to earn honest living), *Vand chhakna* (Share the meals with the needy), *Naam Japna*

(Remembering God) are three cardinal principles of Gurmat. This principle provides comfort to man, meet his moral and spiritual needs and provides satisfaction of purposeful living. Gurbani not only attacks in-egalitarian philosophy, it also offers an alternative way of life style with different priorities. Here religion, attainment of God and related issues have been taken out of the domain of temples and mosques and put in the center of his home and easily reachable, irrespective of gender or caste distinction. It is stated that outer physical beauty, wealth, shrewdness, arrogance or even pride of knowledge, cannot get one happiness and solace.

The path of Gurmat, therefore is to revolutionize the human character to create ideal personalities from the society so that society gets rid of all such superstitions, useless rituals and evils from the ambit of prevailing human society. Therefore it is revolutionary and much wider multidimensional principle for human race. It is full of love, compassion and human understanding in the fields of social, political, economic, good will, universal brotherhood and spiritual upliftment. It speaks for every human being. Sikh Ardas ends with “Nanak *Naam chardi kala teray bhanay sarbat daa bhala*”. Thus the disguising as a saintly person with lots of greed for worldly pursuits at heart would not fetch anything. Without the true service to God (by doing service to mankind) man would never attain true happiness. This is a reaction, to the very institutionalization of ritual symbolization of God with some kinds of colour of dress (outward garb of godliness), which may in fact be totally false and deceitful. Hence Gurbani’s insistence upon real and unreal, true and false and fraudulent is very significant. It negates a blind submission to any kind of hierarchization, ritual, social, economical and so on. By putting on a particular garb one does not become jogi, Sant, Pandit or Qazi, it is the deeds that count. In Sikhism one has to be on practical path for a respectable and satisfying ideal human, selective for virtues and be prepared to shun rituals and compulsions. He has to learn the art of co-existence and shun the hatred for others with whom his ideologies don’t match

At personal level I have no objection against the Brahmin community. But Brahminism as an ideology has been propounded by members of Brahmin community to divide the (Indian) society on a permanent basis as a result of which India’s political sovereignty as a nation has been disintegrating and this is the negative aspect of Brahminism. Exploitation of ritualistic practices of religion for one’s personal vested interests downgrading the spiritual and Divine aspects of religion by linking one’s trade with religion, fleecing the common masses in the name of charity by making them victims of superstition and hollow rituals, promoting one’s own ritualistic trade through the propagation of the nine planetary configurations, serving one’s own monetary interests by devising various kinds of beneficent or malefic effects of particular moments, planets, of days and months, belief and propagation of untouchability, association of purity and impurity with the task of cooking, creating superstitions, charts and suggesting various kinds of tantric (occult) solutions—these are various malpractices of Brahminism. A true religion unites and integrates the society rather than creating divisive walls of superstition and prejudice based on birth and caste.

Sikhism has no aversion for any one and not the least for Hindus. This book only expounds differences in various thought currents in both the religions. 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. Suggestions for improvement will be most welcome. I wish the readers a happy reading of the text ahead.

Jagraj Singh
Tampa Florida, January, 2013

Chapter 1

A brief introduction to Sikhism and Hinduism

Before taking up the subject of ritualism and its rejection in Sikhism it is necessary for the readers to have some preliminary knowledge of both these religions.

Sikhism

Sikhism was founded by Guru Nanak Dev in 1496 A.D, as revealed to him by the 'Supreme Spiritual Reality (*Akaal Purkh*) at Sultanpur Lodhi in Punjab in the Indian subcontinent. Sikhism is a simple, non-ritualistic religion that allows its followers to live a religious life while taking care of their worldly duties. It preaches oneness of God and oneness of man and denounces ritualism, idolatry, asceticism, celibacy, down grading of women, gender inequality, hypocrisy and the caste system in strongest terms. Guru Nanak was born in a Hindu family but he refused to formally get himself initiated into Brahminism / Hinduism and severely criticized its divisive caste system, ritual practices and gender inequality, as recorded in the holy Sikh scripture, Guru Granth Sahib in *Asa Dee vaar*. Guru Arjan, the fifth Nanak, formally declared the separate existence of Sikhism by writing it in the holy Sikh Scripture, Guru Granth Sahib on page 1136. Guru Gobind Singh, the tenth Nanak formally consecrated Sikhism on the Vaisakhi day 1699 AD at Anandpur Sahib in the Punjab, prescribed a distinct religious code of conduct for the Sikhs and propagated the *Nash* doctrine, thereby abolishing the caste system in Sikhism, which forms the bed rock of the Brahmanical religion, "*Varn Ashram Dharma*" now popularly called "Hinduism".

Who is a Sikh*?

The Sikh religious code of conduct (*Sikh Rahit Maryada*), defines a 'Sikh' as 'any person who believes in 'One Immortal Being'(God), in the ten Gurus; in the Guru Granth Sahib and other writings of the Gurus and their teaching, the Khalsa initiation (*Amritpaan*) ceremony and who does not believe in the doctrinal system of any other religion.

"Sikh" (ਸਿਖ) in Punjabi, literally means learned and "*Asikh*" (ਅਸਿਖ) means not learned. Guru Gobind Singh in his prayer to the Supreme Eternal Realty (God) says, "ਸਿਖ ਉਬਾਰ ਅਸਿਖ ਸੰਘਰੋ॥-*Sikh ubhar Asikh sanghaaro*", i.e, " O Lord increase the number of the learned (*Sikh*) people and eliminate the non-learned - not knowledgeable (*Asikh*)- Chaupai, Guru Gobind Singh (Dasam Granth, p.1387). The word was patronized by the founders of the Sikh faith for the followers of the new religion i.e; Sikhism (Sikhi).

According to the Hindu belief progress on the spiritual path was not possible without formally adopting a worldly Guru. Sanatan Dharma / Brahmanism now popularly called Hinduism has a very strong Guru and *chela* tradition, but Sikhism forcefully denounces it. Guru Nanak, the founder of Sikhism was not *Chela* (disciple) of any worldly Guru. At the time of his enlightenment he was an employee of Nawab Daulat Khan Lodhi working as manager of his food grain stores. When the Siddhas questioned him in this regard, he replied, "*Shabad Guru Surat dhun chela*" i.e Shabad is Guru, consciousness and intention tuned towards it make one its disciple" (GGM 1, p. 943). Describing 'Sikh' as '*Shishya*' (Disciple) is invention of Brahmans / Hindus writers who have infiltrated into the Sikh institutions in the garb of Sikhs.

The Sikh, the Khalsa and the Singh refer to the same entity and there is no other category of Sikhs. There are no classification categories in Sikhism. Either one is a Sikh or not a Sikh.

The word *Sikh is purely Punjabi in origin and is derived from ‘*Sikhna*’ meaning to learn. It was patronized by the founders of the Sikh faith for the adherents of the Sikh religion (Sikhism-Sikhi-ਸਿੱਖੀ), “ਸਿੱਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰ॥–*Sikhi sikhia gur veechar*” i.e, “Sikhism is the philosophy of Guru Granth Sahib and the teachings of the Sikh Gurus” (GGS, M1, p.465).

When Guru Nanak embarked upon his mission for preaching his message he had with him two companions, a Muslim named Mardana and a Hindu named Bala. When people asked him as to who were his companions. He always replied: Bhai Mardana and Bhai Bala. He never mentioned them as his *Chelas* (*Shish*) as is being advocated by the Hindu theologians. Even after Guru Nanak during the period of all his successor Gurus, the word of *Bhai* was used as title of honour for the Sikhs, for instance: Bhai Buddha, Bhai Mansukh, Bhai Gurdas, Bhai Salo, Bhai Manjh, Bhai Joga Singh, Bhai Mani Singh, Bhai Tara Singh, Bhai Taru Singh and so on. *Bhai* in Punjabi means brother, meaning all Sikhs are brothers and this brother-hood is called *Panth*, “*Nanak nirmal panth chalaio*” (Bhai Gurdas). The sonorous titles of Sant and Baba and Sant Baba, Brahm Giani etc being used by so called modern preachers of Sikhism were never used by the Sikhs till recently. They have mushroomed after the independence of India and are trying to Hinduise Sikhism with their preachings of ritualistic practices etc based on Vedantic philosophy among the ignorant Sikh masses.

*As in English and many other languages of the world some words have more than one meaning, similarly in Punjabi the word ‘Sikh’ has many meanings. It may mean learned, learner, teaching or a follower of Sikh religion (Sikhism-Sikhi). The word Sikh is purely Punjabi in origin and is derived from ‘*Sikhna*’ meaning to learn. It was patronized by the founders of the Sikh faith for the adherents of the Sikh religion (Sikhism-Sikhi-ਸਿੱਖੀ). It has nothing to do with the Sanskrit word *Shishya*.

Signs of Sikh Identity

All practicing Sikhs express their religious identity in leaving the hair on their body unshorn, in wearing articles of the Sikh faith (by initiated--baptized Sikhs), in adopting a common suffix ‘Singh’ for male and ‘Kaur’ for female names, in avoiding tobacco, Halal meat, in shunning idolatry, ritualism and in abjuring any connection with Hinduism, Islam, Christianity or any other religion. All Sikh men wear turban in Sikh style to cover the unshorn hair on their head. Turban is an essential and complimentary adjunct to unshorn hair. Sikh women wear dupatta to cover their head. Because of their smart turbans, unshorn hair with flowing or well-set or rolled beards, practicing Sikh men can be easily identified among large crowds. They are highly conscious and committed to assert their identity through their dress and appearance and of course through their mother tongue, Punjabi. It stands for their willingness to be identified and held accountable so that their character and actions meet the standards set by the founders of the faith. Like all other religious communities of the world apostates and renegades are found in Sikhism too.

Why identity is necessary or needed?

It is enshrined in the holy Sikh Scripture, Guru Granth Sahib, “ਦਾਗੇ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਗੇ ਭਗਿ ਜਾਈ.. *Daage hoay so run meh joojheh bin daage bhag jaaee* i.e, The branded ones fight in the battle-field with zest, the unbranded turn away as renegades (GGS, p. 970)..

Being a Sikh

One may be Sikh:

- (1) *By birth: being born of Sikh parents or
- (2) By conversion: who has embraced Sikhism through conversion from some other religion.

*Guru Arjan was the first born Sikh Guru, born of Sikh parents. After him all Sikh Gurus were

born Sikhs.

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 (GGS, p.305), while Guru Gobind Singh completed the form. A religious committee constituted at Akal Takhat, finalized a draft of '*The Sikh Rehat Maryada*'—'Sikh religious code of conduct' based on the canon of the Sikh faith and released it for the Sikh nation, which was published in a booklet form by the Sharomani Gurdwara Parbandhak Committee in 1945, regulates individual and corporate Sikh life.

The Sikh way of life is the honest house-holder's life and to live in the world in the normal way with the endeavour to attain the higher consciousness without entanglements in temporary alluring materialistic attractions and leading a worldly desire free life in the world. It is based on the doctrines and ideology of Sikhism.

Sikh religious beliefs

Belief in the existence of One God (Akal Purkh) is the fundamental theological concept of Sikhism. Belief in Akal Purkh through Shabad Bani to the strict exclusion of all other forms of worship, define the basic position of the Khalsa*. They believe in ten Gurus and after them, in *Shabad Bani* as the Guru, it is embodied essentially in the Guru Granth Sahib. To converse with Guru one could read his Shabad. To see the Guru one could go to a gathering of the Khalsa to see the Guru in the Khalsa. No living person is to be regarded as Guru.

The Khalsa commandments:

ਪੂਜਾ ਅਕਾਲ ਕੀ--*Pooja Akal Kee* -----Worship only God

ਪਰੀਚਾ ਸ਼ਬਦ ਕਾ--*Paricha Shabad Ka*---Believe only in Gurbani

ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ--*Deedar Khalsay Ka*-- keep the company of the Khalsa.

* Khalsa is an Arabic / Persian word and means Sovereign, it should not be confused with the Punjabi word Khalis, which means pure.

Sikh Rehatmaryada (*Sikh Dharm Achaar Shastar*) OR Sikh Religious Code of Conduct

Like all other major world religions, Sikhism too has its own religious code of conduct, which is called '*the Sikh Rehatmaryada*', which is based on commandments of Guru Granth Sahib and commandments of Guru Gobind Singh as recorded by Bhai Nanad Lal and some other writers of the seventeenth and eighteenth centuries. A religious committee constituted at Akal Takhat, finalized a draft of '*The Sikh Rehat Maryada*' and released it for the Sikh nation, which was published in a booklet form by the Sharomani Gurdwara Parbandhak Committee in 1945 A.D, regulates individual and corporate Sikh life. The Sikh religious code of conduct consists of: *Sroop* (Bana) and *Rehni* (as per Bani).

Sroop (appearance-*Banaa*):

A Sikh is a saint-soldier (*Sant-Sipahi*). Saint (*Sant*) means that he is scholarly in his knowledge of Gurbani (*Bani*) and leads his life according to the teachings of the Gurus as enshrined in Guru Granth Sahib, while soldier (*Sipahi*) denotes that he is a fearless warrior and maintains the Sikh uniform (*Bana- the five K's--Kes, Kangha, Kachhehra, Kara and Kirpan*)- "*Saabat soorat dastaar sira*—ਸਾਬਤ ਸੂਰਤ ਦਸਤਾਰ ਸਿਰਾ" (GGS, p1084) and follows all the

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instructions of Guru Gobind Singh issued at the time of *Amritpaan sanskaar*. Guru Gobind Singh has issued a very strict warning in this regard, “ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੈ ਨਿਆਰਾ ਤਬ ਲਗ ਤੇਜ ਦਿਉ ਮੈ ਸਾਰਾ—*Jab lag Khalsa rahay naira tab lag tej deoon mein saara--* As long as Khalsa strictly maintains its separate identity, I will lend Him, my full support, ਜਬ ਇਹ ਗਹੈ ਬਿਖਰਨ ਕੀ ਰੀਤ ਮੈ ਨਾ ਕਰੂੰ ਇਨ ਕੀ ਪ੍ਰਤੀਤੀ।। *Jab eh gahein bipran kee reet*, mein na karoon in kee parteet---when* he adopts the Brahminical ways, *then I shall not believe Him”*

(Sarab Loh Granth, Patshahi Dasween).

Guru Gobind Singh further says:

- ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ, ਉਹ ਸਾਹਿਬ ਮੈ ਉਸ ਦਾ ਚੇਰਾ-“*Rehni rahay soi Sikh mera, oh sahib mein os da chera*” i.e, “Only the follower of rehat is my Sikh, he is my sahib (master) and I am his disciple”.
- ਰਹਿਤ ਪਿਆਰੀ ਮੋਹੀ ਕੋ ਸਖਿ ਪਿਆਰਾ ਨਾਹੀ-“*Rehat piari mohi ko Sikh piara nahin*” i.e, "I love Rehat and not the Sikh i.e I love the law and not the follower of law”.
- ਬਿਨਾ ਸਸਤਰ ਕੇਸਮ ਨਰੂ ਭੇਡ ਜਾਨੋ, ਗਹੈ ਕਾਨ ਤਾ ਕੋ ਕਿਤੇ ਲੈ ਸਿਧਾਨੋ-“*Bina sastra kesam naroo bhed jano, gahey kaan ta ko kitay lay sidhano*” , - Without weapon (sword) a man with kesas (unshorn hair) on the head is like a sheep, ready to be led by the ear into slaughterhouse any time by whosoever may wish to do so.
- ਬਿਨਾ ਸਸਤਰ ਕੇਸਮ ਦਿਉ ਨਾ ਦੀਦਾਰੇ-“*Bina kes tegham deo na deedaray*” ie, “Don't show me your face without unshorn hair and sword”.

Rehni-way of life:

The Sikh way of life was demonstrated by the Sikh Gurus. They supervised theoretical and practical aspects of Sikhism and guided the `Sikhs'. Guru Ram Dass prescribed the daily routine of the Sikh; Guru Gobind Singh completed the form of Sikhism by creation of the Khalsa Panth. He gave his Sikhs an outer uniform, “The five K's” and an inner uniform of “courage, meditation and sacrifice”. Sikh way of life includes:

- The inner values of Sikhism as per Gurbani (contents of Aad Granth-Bani / Gurbani).
- Commandments of Guru Gobind Singh,
- Practices of Sikhism (dos and don'ts of Sikhism),
- Rites / social ceremonies, customs and traditions etc of Sikhism.

Inner values of Sikhism

As per Gurbani a Sikh should possess following qualities:

- ਅਉਗੁਣ ਸਭ ਮਿਟਾਇਕੇ ਪਰ ਉਪਕਾਰ ਕਰੈ-“*Augun sab mita-ay ke par upkar Karen*” (GGS, p.218). A Sikh should be free from all vices and do good to others. He should look different from others due to his inner qualities (Bani) and not, because of his outer looks only

(Bana).

- ਆਤਮ ਰਸ ਜਿਹ ਜਾਣਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ, ਪ੍ਰਭੂ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹੀ ਨਾ ਭੇਵ- "*Aatam ras jih jaan he so hai-ay khalas dev prabhu mae mo mae taas meh ranchak nahin bhev*" (Sarab Loh Granth)
- ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ--"*Alp ahar sulp see nindra daya chhama tan preet* i.e; Eat little and sleep little, love the practice of compassion and forbearance
ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਥੋ ਹੈਵਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ--"*Seel santokh sada nirbahithio, havbho tregun ateet* i.e ; Be calm and contended and thus you will gain freedom from the Three States (Rajas, Tamas, Satva)
ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਹਠ, ਮੋਹ ਨਾ ਮਨ ਸੋ ਲਿਜਾਵੇ--"*Kaam, karodh, lobh, hath, moh na mann sion liavay*-
Keep your mind away from lust, anger, pride, greed, obstinacy and wordly love.
ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ--"*Tab he atam tat ko darse parm purkh keh pavay*"-Thus you will see the essence of your own soul and also realise the Supreme Lord. (Ram Kali Patshi 10).
- ਜਹਿ ਕਰਨੀ ਤਹਿ ਪੂਰੀ ਮਤ ਕਰਨੀ ਬਾਝੋ ਘਟੇ ਘਟ--"*Jeh karni tahay poori mat, karni bajhon ghatay ghat*" i.e "A Sikh should mean what he says, any person who does not possess this quality cannot be called a Sikh" (GGS, p.25)
- ਇਉ ਗੁਰਮੁਖ ਆਪ ਨਿਵਾਰੀਏ ਸਬ ਰਾਜ ਸਸ੍ਰਿਟ ਕਾ ਲੇ-- "*Eo Gurmukh aap niwari-ay sab raj srishat ka lay*" -- "God shall himself honour such a Gurmukh Sikh and he can rule the whole world" (Ibid, p. 648).

Gurbani further says:

- Those who maintain only the outer appearance of a Sikh but do not possess inner values of Sikhism are not Sikhs. They are called *Bhekh* (ਭੇਖੀ) Sikhs (Sikhs in disguise--hypocrites):
ਰਹਿਤ ਅਵਰ ਕਿਛ ਅਵਰ ਕਮਾਵਤ, ਮਨ ਨਹੀ ਪ੍ਰੀਤ ਮੁਖੇ ਗੰਧ ਲਾਵਤ, ਜਾਨਣ ਹਾਰ ਪ੍ਰਭੂ ਪ੍ਰਬੀਨ, ਬਾਹਰ ਭੇਖ ਨਾ ਕਾਹੂ ਭੀਨ--"*Rehat avar kichh avar kamavat, mann nahin paret mukho gand laavat, jaananhaar prabhu parbu parbeen, bahir bhekh na kahoon bheen*" i.e, "Man professes one thing and practices quite another, in his heart there is no love but in his speech he talks tall. The wise Lord who is inner-knower is not pleased with the outward uniform (Ibid, p. 269).
- ਜਿਨ ਕੇ ਭੀਤਰ ਅੰਤਰਾ, ਜੈਸੇ ਪਸੂ ਤੈਸੇ ਉਹ ਨਰਾ-- "*Jin kay bheetar antra, jaisay pasoo taisay uh nara*" i.e, "Those who do not mean what they say, they are as good as animals" (ibid, p.1163).
- ਕਰਤੂਤ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ਲੋਕ ਪਚਾਰਾ ਕਰੁ ਦਿਨ ਰਾਤ--"*Kartoot pasoo kee maanas jaat lok pachara karay din raat*" i.e, "They only look humans but by actions they are animals" (Ibid, p.267). and while commenting on them, Guru Nanak says:
- ਨਾਨਕ ਸੇ ਨਰ ਅਸਲ ਖਰ ਜੇ ਬਿਨ ਗੁਣ ਗਰਭ ਕਰਨ--"*Nanak se nar asal khar, je bin gun garbh karan*" (Ibid, p. 1246) i.e, "Nanak, those persons who have not adopted good qualities, but are full of

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ego, they are in reality, donkeys and not human being (Ibid, p.1246)

The articles of Sikh faith

All initiated (Khalsa) Sikhs should support the articles of Sikh faith, commonly known as 5K's and these are:

Kes ---the unshorn hair
Kangha ----small comb for the topknot (Joorā)
Kara ---a steel wrist bangle
Kirpan ---steel sword
Kachhehra or Kachha- (Punjabi name for breeches)

ਨਿਸ਼ਾਨੇ ਸਿਖੀ ਈ ਪੰਜ ਹਰਫ, ਕਾਫ , ਹਰਗਿਜ਼ ਨਾ ਬਾਸ਼ਦ ਈ ਪੰਜ ਮੁਆਫ--“*Nishane Sikhi een panj harf, kaaf, Hargiz na bashad een panj muaaf*
ਕੜਾ, ਕਰਦੇ, ਕੱਛ, ਕੰਘਾ ਬਿਦਾਂ, ਬਿਲਾ ਕੇਸ ਹੇਚ ਅਸਤ ਜੁਮਲਾ ਨਿਸ਼ਾਨ---*Kara, Kardho, Kachh, Kangha Bidaan, Bila Kes hech ast jumla nishan*”.
(Bhai Nand Lal Goya, Dasam Granth)

Meaning:

There are symbols of five letters *Kaaf* (Five K's) in Sikhism, which cannot be exempted. These are, “*Kara, Kirpan, Kachha and Kangha*”, but these are meaningless in the absence of *Kes*.

In addition:

They should wear turban (*Dastaar--ਦਸਤਾਰ*) to cover the unshorn hair on their head. Every Sikh male name should have ‘Singh’ and Sikh female name ‘Kaur’ as compulsory ending of the name.

The five symbols of Sikh faith, give an identity to the organized form of Sikhism. These are national uniform of the Sikhs. These symbolize the fact that the Sikh has been baptized.

Addressing the Khalsa after completing the *Amrit Paan Sanskar*–(Baptismal ceremony) at Anandpur Sahib Guru Gobind Singh said:

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ, ਖਾਲਸੇ ਮੇ ਹੂੰ ਕਰੂੰ ਨਿਵਾਸ--“*Khalsa mero roop hae khas, Khalse mein hoop karoon niwas*”

Meaning:

Khalsa is my ownself and I dwell within the Khalsa.

To maintain separate identity from Muslims and to prevent the extinction of the distinct Sikh way of life and relapse of Sikhism into Brahminism (Hinduism) Guru Gobind Singh warned the Khalsa, extorting:

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ਤਬ ਲਗ ਤੇਜ ਦਿਉ ਮੈ ਸਾਰਾ--“*Jab lag Khalsa rahay niara, tab lag tej diyon mein saara,*
ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ਤਬ ਨਾ ਕਰੂੰ ਇਨ ਕੀ ਪ੍ਰਤੀਤ--“*Jab eh gahen bipran kee reet, mein na karoon in kee parteet*”.

Meaning:

- “As long as Khalsa strictly maintains its separate identity, I will lend him my full support, when He adopts the Brahmanical culture, I shall not believe Him”.

The rationale behind the articles of faith of Sikhism

Kes and Turban:

Before the birth of Sikhism, the Arabic and Turkish Muslim invaders took pride in supporting beard and turban. They did not like the slave Hindus to keep beard, long hair, support turban and look like them. Therefore the Muslim rulers after the occupation of Hindustan (now India) issued orders that the Hindus keep the beard and head shaved and wear a prescribed cap (*Topi*) instead of turban.

Guru Nanak, the founder of Sikhism and thereafter all his nine successors maintained unshorn hair and supported turbans in defiance of the Muslim imperial order. The sanctity of hair on human body was practiced by all the Sikh Gurus who kept it unshorn, to obey the God's will. How can those be called Sikhs who disobey the Sikh dictum and defy the Sikh code of conduct? Guru Nanak in the very beginning of Japji Sahib at p.1 of GGS proclaimed: "ਹੁਕਮ ਰਜਾਈ ਚਲਨਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲ ॥ - *Hukam rajae chalna Nanak likhia naal*" i.e "To remain under the will of God, is ordained from the very beginning". No doubt is left at all in this respect that God's will has to prevail and everyone has to follow it. The hair on the body are in accordance with the will of God and the appearance of the human body is to be kept intact if one is to live in the will of God. The God's will is defied when we cut hair and refuse to keep it intact. How can so called Sikhs (clean shaven) call themselves to have faith in the teachings of Guru Nanak and the Sikhism?

At the time of formal consecration of Sikhism in 1699, Guru Gobind Singh made *Kes*-and turban as part of the Sikh dress. Both Kes and turban in Sikhism represent freedom, liberty, justice and peaceful co-existence. Sikhs keep unshorn hair and wear turban as a distinctive identifying marks. It symbolizes their commitment living the Sikh values of humanity, service and leadership in both public and private lives. It stands for their willingness to be identified and held accountable so that their character and actions meet the standards set by the founders of their faith. Sikhism regards both shave (*Hajamat-Bhaddan-Tonsure*) and cap (*Topi-*) as signs of slavery.

Kirpan:

Every Sikh (Khalsa) is a saint-soldier and weapons are life and soul of the soldier. *Kirpan*-in Sikhism signifies two fundamental tenets of Sikhism namely that it is the basic responsibility of a Sikh to confront and resist injustice, and that asceticism, monasticism or escapeism of any kind is wrong. Thus *Kirpan*, on one hand is a constant reminder to the Sikh of his duty, and on the other hand, is a standing guard against reversion to pacifism and otherworldliness.

Kachhehra or Kachha

The Hindus wore either *Langoti* or *Dhoti* to cover their loin. *Langoti* kept the person half naked and a person wearing a *Dhoti* cannot discharge the duties of a soldier. Guru Gobind Singh discarded both and made *Kachhehra* a part of *Sikh Rehat*, which is a smart battle dress.

Kara (ਕੜਾ):

It is a sign of solemn pledge (*Rakhree*) for adhering to the tenets of Sikhism.

Kangha:

Kangha in the topknot (*Joora*) is meant for combing the hair. It signifies negation of filthy living of Sadhus with matted hair.

Genesis of the Sikhs and Sikhism

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 First Glacial Period and into the beginning of the second Ice Age, Early Man entered the foothills of the Northwest Punjab, in the area traversed by 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 (Kazakhstan area) 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—The Harappan civilization, now known as “The Indus Valley Civilization”, which is one of the oldest civilizations of the world. The natives here farmed the lands and were called “Jatts—ਜੱਟ”, which is the oldest named tribe in India whose name is found even in Mahabharata. After the region was named Punjab in 1590 A.D by Emperor Akbar, the natives of this land came to be called Punjabis. Scholars of history generally agree that Punjabi heritage is one of the oldest civilizations in the world and that its cradle was the soil of Punjab. Its main cities were Mohenjodaro and Harappa. It dates back to about 3300 BC and flowered between 2500 and 1700 BC.

It is a well known fact that the earliest spiritual traditions started in the east in the Indus Valley. Those practicing spirituality were called Jogis / Siddhas. They believed in ‘One Supreme Eternal Reality, whom they called, ‘*Brahma*’ and they had a script called *Brahmi / Siddhmatrica*. The people of the Indus Valley had reached a very high level of civilization more than 4000 years ago, when people of a white tribe from Asia Minor who called themselves Aryans entered Punjab through the passes in the Hindu Kush mountains as herds-men and graziers of cattle and settled in the Kashmir region of the Punjab. The first center of Aryan culture developed in the Kashmir hills of the Punjab. All Aryans did not come at once but kept on pouring gradually over a period of centuries. The Aryans were smart people and realized the importance of education. Some of them learnt spirituality / Jog from the Punjabi Jogis. It was in the hills of the Punjab that the Aryans evolved their Vedic culture. It was here that they developed a slang dialect of the Punjabi language for their worship purposes and to begin they called it *Brahm Basha*, literally meaning the language of God, but subsequently it was named Sanskrit. Around 1000 BC, the Aryans produced scriptures in *Brahm Bhasha* and named them Vedas, literally meaning the books of knowledge, which were memorized verbally and passed on from generation to generation orally. Around 500 BC Rishi Panini wrote Sanskrit grammar, *Ashtadhyayi* in Taxilla in the foothills of the Punjab (The Penguin History of Early India from origins to AD 1300, Romila Thapar, p,163). The Vedas gave birth to Vedic Culture, which gave birth to caste system in India.

Gradually, after many centuries of their stay in the hills they descended down into the plains of the Punjab. They tried to dominate the jatt of the Punjab through their priest, the Brahman, but the jatt refused to submit to the Brahmanical dominance and pushed the Aryans beyond the limits of the Punjab into the Ganga-Jamna Doab. Kushwant 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 named the area between Afghanistan and Jamna River as *Sapt Sindhu* i.e., land of seven rivers. With the passage of time the Aryans followed the Chanakya policy and came to settle in this part of the Indian subcontinent in a servile position to the jatts. The mercantile community among the Aryans called Khatri (Kashatriyas) lived mostly in urban areas and became engaged in trade, accountancy, mangereal and administrative jobs etc. The jatts lived in the country side and controlled the lands and agricultural production. The Brahmins in small numbers settled there as teachers, priests and astrologers. There was atleast one Khatri and one Brahman household in each village of the Punjab. The jatts of the Punjab did not profess any religion, they just worshiped nature only.

Punjab connects South Asia with Middle East and the Central Asia. Because of its geographical location it has been a perpetual battlefield serving as the gateway to India for the invaders from the Central Asia and the Middle-East. After the Aryan foreign invasions of the Punjab started in the 5th century BC. A series of invaders trampled over this land for centuries. These early invaders included Iranians (Persians), the Greeks, the Parthians, the Sakas (Scythians), the Kushans, the Huns and the Bctrians. Persian king Darius was the first to invade this land in 5th century BC. He was followed by Greek conquerer, Alexander the great in 326 BC, after whom Punjab was annexed by Bactrian king Saleucus in 305 BC, and the Bactrians rule over this land for about two hundred years. The Bactrians were defeated by Chander Gupat Mauriya and he made the Punjab part of the vast Mauryan Empire. Buddhism became the state religion during the rule of Mauryan King Ashoka (274—232 BC), who established university of Buddhist learning in Taxilla in the foot hills of the Punjab, but Buddhism could not influence the jatts in the plains of the Punjab and Buddhism remained limited to the hilly areas bordering Afghanistan.

After the fall of Buddhist Mauryan Empire, Brahmanical revival took place in Hindustan, but Brahmanism could not influence the “Jatts” of the Punjab and did not dare to penetrate into them in a big way and extend its influence beyond Jamna River. Punjab remained politically isolated from the Gigentic Plains for about a thousand years after the fall of Mauryan Empire.

Islamic invasions of the Punjab started in the beginning of the 8th century and the Turks, Mughals and Afghans followed one after the other. The brave people of the Punjab resisted for almost three centuries, but ultimately the Punjab fell to the invading Islamic forces coming in hordes in the beginning of the 11th century. Turks, Moghuls and Afghans, (Pathan) tribes occupied the areas of the Punjab bordering Afghanistan and settled there permanently. Some of the weak minded Punjabis in this area got converted into Islam, while others fled in front of the Muslim onslaughts and settled on the northern fringe of the Punjab in a narrow belt running along the foothills of the Himalayas, a region intersected by mountain streams and deep ravines, difficult for easy access. They started worshipping goddess Durga and came to be known as Durgras (worshippers of Durga), now simply called ‘Dogras’ and are found in the hills of the Punjab in large numbers.

The brave natives of the Punjab called ‘Jatts’ never left the plains of the Punjab. They kept resisting and fighting against the invaders, got concentrated on both sides of River Ravi in the Central Punjab around Lahore, between River Chenab and River Satluj.

Guru Nanak founded Sikhism, in Punjab at the fag end of the 15th century. Although Sikh Gurus preached their message in the Punjab, Hindustan, and adjoining countries including Afghanistan, Iran, Iraq, Syria, Arabia, Palestine, Turkey, Tibet, Parts of China, Russia and Sri Lanka etc for a period spanning over more than two centuries, their teachings were accepted only by the Punjabis, and Sikhism was formally embraced en-mass by the people of the

central Punjab called Majha, mostly jatts, when it was formally consecrated by the 10th Nanak, Gutu Gobind Singh on the Vaiskhi day in 1699 at Anandpur Sahib in the Punjab through Amritpaan ceremony. The Sikhs of the Punjab are therefore a distinct ethnic people.

Today Sikhism is a world religion. Global spread of Sikhism has been mainly through migration of the Sikhs from 'Punjab'. Recently because of its principles Sikhism has been embraced by many white people and now many white Sikhs and even black Sikhs can be found internationally, particularly in USA.

References and notes

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Genesis of Brahmans & Brahmanism / Sanatan Dharma / Hinduism

After their exist from the Punjab by the 'Jatts', the Aryans crossed the Jamna (Yamuna) River and settled in the Ganga Jamna divide of the Indian subcontinent. They built their religio-cultural center here in the Malwa region and named it 'Ujjain', which they affectionately called, '*Dev Nagri*' (*देव नगरी*), a town inhabited by Brahmans who are gods (*Devtas-देवते*) in human form. After sometime they shifted their center of activity in the easternly direction into the fertile and mineral rich area and built here another religio-cultural center on the banks of Ganges and named it Kashi (Varanasi-Benaras). Here they wrote more religious books in Sanskrit and named them, 'Shastras'. Because of the shastras the language spoken in and around Kashi (Varanasi-Benaras) came to be popularly called '*Shastri*' (now Hindi).

After the fall of Buddhist Mauryan Empire, Brahmanical revival took place in the Hindustan. The Aryan Brahmans converted the local farming tribes of the Ganges Valley into Brahminism (now Hinduism) and named them "Rajputs" and showered upon them various titles viz, *Surya Vanshi*, *Chander Vanshi*, *Agni Vanshi* and so on and created their long genealogies. There is no mention of Rajputs in Mahabharata and hence they are a later creation of the Aryan Bhamins. Heun Tsang makes no mention of the word Rajput during his visit in the 7th century.

The Brahmans under the leadership of Shankra Acharya (788-820 C.E), violently wiped out Buddhism from Hindustan, but the Brahminism could not influence the "Jatts of the Punjab" and did not dare to penetrate into them in a big way and extend its influence beyond Jamna River. Punjab remained politically isolated from the Gangetic Plains for about one thousand years after the fall of Mauryan Empire.

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Who is a Brahmin?

According to Gurbani:

1. ਸੇ ਬ੍ਰਾਹਮਣ, ਜੇ ਬਿੰਦੈ ਬ੍ਰਾਹਮ--Brahmin is the one who knows about Brahma (God) (GGS, P68)
2. ਕਹੁ ਕਬੀਰ ਜੇ ਬ੍ਰਾਹਮ ਬੀਚਾਰੈ ਸੇ ਬ੍ਰਾਹਮਣ ਕਹੀਅਤ ਹੈ ਹਮਾਰੇ...Kabir says, "Brahmin is the one who remembers *Brahma*" (God) (Ibid, p.324).

Brahmin is the first and foremost caste among the Hindus. Brahmins are further subdivided into ten subcastes.

Qualities of a Brahmin

According to Gurbani:

ਸੇ ਬ੍ਰਾਹਮਣੁ ਜੇ ਬਿੰਦੈ ਬ੍ਰਾਹਮੁ। ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ॥ ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ॥ ਸੇਈ ਬ੍ਰਾਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ॥ *So Brahmin jo bindai Brahm, jap, tap, sanjam kamavai karm* i.e, A true Brahmin is one, who grasps Brahm. Meditation on God and self-control are his daily routine. His religious observances are right conduct and humility. He removes the sensual chains that bind the soul. Such a Brahmin deserves all praise and honour (GGS, p.1411).

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Duties of a Brahmin consist of reading of Vedas, performing ritual *Yajnas* for self and others, giving and accepting charity and defending the right to worship.

Hindus* and Hindustan

The Aryans after their arrival in India gave birth to Vedic Brahminism. Vedic Brahmanism was also called *Varn Ahram Dharma / Sanatan Dharma*. The Brahmins named the first river on the north-west of India as Sindhu and they called the area between it and Jamna River as Sapt Sindhu (The land of seven rivers). Islamic invasions of the Indian subcontinent started in the beginning of the 8th century. They called the Aryan Sindhu River simply as '*Daryae Sindh*'. The Islamic invaders contemptuously called the natives as *Hindu. They changed the name of the area beyond the Sindh River from *Sapt Sindhu* to *Hidustan*. Thereafter, gradually Brahminism came to be known as Hinduism and its followers came to be called Hindus. Thus names Hindu and Hindustan were given by the Islamic invaders and not by any founder of the so called Hinduism. Before the beginning of the eighth century, there is no mention of Hindus or Hinduism in the Indian literature.

*** Meaning of Hindu: According to Mahan Kosh (Encyclopaedia Of Sikh literature) by Bhai**

Kahan Singh Nabha: The foreigners have used this word (Hindu) for the ancient people who lived in the vicinity of the Sindh River and called themselves Aryans. Poets of Arabic and Persian languages have used this word (Hindu) for thief, slave and black.

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Most obvious characteristics of an ordinary Hindu

Till today no body has been able to define a Hindu, who worships or at least believes in plurality of gods and believes in Scriptures of Hinduism (Vedas, Shastras, Simrities and Purans etc), *Varn wand* ie; 'caste system', ritualism, idolatry, ascetism, celibacy, accepts Brahmanical supremacy, Sanskrit as religious language and physical appearance through *Hajamat, Dhoti, topi, langoti, choti, Tilak* and *Janeu*. He does not eat beef. He looks upon the cow as a sacred and not merely as an economically useful or indispensable animal.

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Sikhs are not Hindus

Guru Arjan Dev 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”.

Qazi Noor Mohammad, who came with Abdali, during his seventh invasion of India in the eighteenth century, wrote that Sikhs were not Hindus and that the new religion which was distinct from Hinduism had been created by Guru Nanak (Qazi Noor Mohammad, Jang Namah, Ed by Ganda Singh, Amritsar, 1939, (English translation) PP58-59). Further there are orders of Mughal Emperors and Governors in the eighteenth century, which state that ‘*Nanak Panthis*’ should be eliminated and that rewards would be given for their destruction. Within two years and a quarter of the death of Guru Gobind Singh in October 1708, the infuriated emperor issued on December 10, 1710, an edict for a wholesale massacre of the Sikhs wherever found, “*Nanak prastan ra har ga kih bayaband ba qatal rasanand*” (Akhbarat-i-Darbar-i-Mualla). This shows that there was only one entity, namely the ‘*Nanak Panthis*’ i.e, Sikhs, whom the rulers of the day considered to be the opponents worth liquidation. No where the order is

confined to Amritdharis, Singhs, or Khalsas, In fact, these terms are not mentioned in related official records. This clearly shows that making distinction of ideology or faith as between Nanak Panthis, on the one hand, and Sikhs, Khalsa, Amritdharis, Singhs on the other, is a recent contrivance, unknown to the insiders, outsiders or the adversaries of the Sikhs, before the nineteenth century. The confusion has arisen, because in the nineteenth century during the rule of Ranjit Singh when Sikh star was ascendant, many fair-weather friends entered the Sikh fold. The same thing was repeated after the suppression of the mutiny in 1857 by the British and the Sikhs became their favourites. Again these fair-weather friends embraced Sikhism in large numbers during the Singh Sabha period in order to enjoy the benefits available to the Sikhs under the British rule. During all these periods, becoming a Sikh only meant gaining prestige and benefits without any risk of liquidation as in the earlier century, and it is they who reverted to Hinduism after annexation of Punjab and then after the independence of India. Some of these neoconverts have been holding the ship of Sikhism with their hands but kept their feet firmly stuck in the boat of Hinduism i.e, they believe in Guru Granth Sahib, but continue to observe Brahmanical practices, caste, rituals, rites, ceremonies etc. Instead of following the Sikh '*Rehat maryada*' they try to Hinduise Sikhism by introducing *Bipran kee reet* (Brahmanical practices like mentioning caste with their names, observe rituals and rites etc) into Sikhism.

In 1905 A.D, an international decision came in favour of the Sikhs when King Abdur Rehman of Afghanistan dismissed an appeal by Hindus for keeping idols in Gurdwara Guru Har Rai in Kabul. He made clear distinction between idol worshipper Hindus and the Sikhs: "Followers of Baba Nanak who was one of the greatest Unitarians and was opposed to idol worship". Recent anthropological and Genographic studies have revealed that the Sikhs of the Punjab are a distinct ethnic people.

Sikh identity and the Hindu Muslim hostility towards Sikhs and Sikhism

It is very well known that Guru Nanak, the founder of Sikhism was born in a Hindu Khatri family, but he refused to accept the sacraments / marks of Hinduism and Hindu way of worshiping the idols, and practice Hindu caste system which forms the bed rock of Hinduism. He denounced all this in strongest terms. He emphatically declared, "There is neither any Hindu nor any Muslim, we all are all children of the same one father (God)". First four Sikh Gurus were born in Hindu Khatri families, but the fifth Guru, Arjan was a born Sikh of Sikh parents and he declared the separate existence of Sikhism by writing it in the holy Sikh Scripture, Guru Granth Sahib, in Rag Bhairon, on page 1136:

"I do not keep the Hindu fast (*Vart*) or observe the Muslim Ramzan,
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neither Hindus nor Musalman".

Guru Arjan created the holy Sikh Scripture (Aad Granth, now Guru Granth Sahib), the world seat of Sikhism (Gurdwara Darbar Sahib / Golden Temple) in 1604 A.D and installed it in the building which he had already completed in the midst of Sarovar at Amritsar; there by establishing separate religious identity of Sikhism. Till then the spread of Sikhism had been carried out through the 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 (Brahmans / Pandits) and those of Islam (Mullas / Qazis). They regarded Sikhism as threat to their respective faiths. The Muslim administration, in addition, perceived it threat to its political power. The tensions that followed between the Sikhs, Hindus and the Muslim government resulted in the execution of Guru Arjan at Lahore on June 05, 1606 A.D.

Hargobind son of Guru Arjan succeeded him as the sixth Guru of the Sikhs. His career marks a turning point in the Sikh history. Seeing how peaceful resistance to oppression had proved abortive, he took the seat of his father with two swords girded round his waist one symbolizing spiritual power and the other temporal authority. At that time 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 wore turban with a crown and made it compulsory part of the Sikh dress. He asked his followers to present him with young men, good horses and weapons. He encouraged martial activity among his followers, exhorting them to learn horsemanship and the use of arms. As a part of his new policy he founded Akal Takhat the Supreme Sikh 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 built a fort in Amritsar and named it 'Lohgarh'.

The Governor of Lahore sent reports to Emperor Jahangir, 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 into custody and sent to Gwalior fort as a prisoner, where political prisoners were kept. After the detention of Guru Hargobind, Jahangir became a bit mentally disturbed and used to have very frightening 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. Guru Hargobind successfully secured release of fifty two Hindu Rajas from the emperor along with him. Guru Hargobind left the Gwalior fort on October 26, 1619. Guru Hargobind reached Agra, Jahangir and Guru Hargobind befriended each other, but the provincial government at Lahore continued to maintain hostile attitude towards him.

The Exodus

The *Mina Khattris* (Pirithi Chand elder brother of Guru Arjan and his progeny, the rival claimants to Guruship), caste Hindus i.e Brahmins and the provincial Muslim officials of Lahore government, forged an alliance to liquidate Guru Hargobind. The provincial Muslim forces under the governor at Lahore attacked Guru Hargobind and made four armed attempts at various places in the Punjab to capture or kill him, but were defeated by the Sikhs in all the encounters. After the fourth battle in 1635 A.D, at Kartarpur in Bist Doab, Guru Hargobind shifted his headquarter from Amritsar to Kiratpur in the Shivalik foot hills. This area lay outside the jurisdiction of the province of Lahore and was under the direct control of the emperor of Delhi, who at that time had cordial relations with Guru Hargobind.

Infiltration of Brahmanical forces into Sikhism

After the expulsion of Guru Hargobind from Amritsar, Gurdwara Darbar Sahib (Golden Temple) and Akal Takhat came under the control of *Mina Khattris*—(Pirithi Chand and his progeny, who were Sikh in appearance, but Hindu at heart and antagonistic to Sikh thought) and remained under their control for about six decades till 1699 A.D. During this period of occupation they in collaboration with the caste Hindus i.e, Brahmins introduced not only un-Sikh, but even anti-Sikh practices in Gurdwara Darbar Sahib and Akal Takhat Amritsar. They created havoc with Sikh

ideology and made several interpolations in the theology, philosophy and history of Sikhism and the Sikhs. They also created their own Granth and placed it in Gurdwara Darbar Sahib in place of Aad Granth of Guru Arjan, which was carried away by Dhirmal, grand son of Guru Hargobind Sahib to Kartarpur in Bist Doab, which is still in the possession of the family of Sodhis there. They also created *Janam Sakhi*-biography (Meharban Janam Sakhi) of Guru Nanak and in the process reducing him to an avatar with in the pantheonism of Hinduism.

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 A.D; at Anandpur Sahib in the Shivalik foothills in the Punjab, through his Sikh initiation ceremony--*Amritpaan* by administering *Khanday Baatay dee Pahul* (*Amrit*). On this day he prescribed the religious code of conduct for the Sikhs. The Minas at Amritsar, because of their Sikh connection were persecuted by the provincial Muslim Government at Lahore, who did not need them any more. They left Amritsar crossed River Satluj and settled in the sandy desert area of the Punjab in the Malwa region and founded a new town there, which they named, Guru Har Sahai. In the middle of June 1699 Guru Gobind Singh sent Bhai Mani Singh along with a Jatha of the Sikhs, who took possession of the shrine, Gurdwara Darbar Sahib (Golden Temple) in Amritsar and resumed the daily *Maryada* (Sikh religious service) there.

Guru Gobind Singh left this mortal world in 1708 A.D. Before departing from this mortal world shortly after midnight between October 7&8, 1708, Guru Gobind Singh told the Sikhs that, the community in its organized form of Panth was to guide itself by the teachings of the Gurus as enshrined in the Holy Granth and also the collective sense of the community. In this way he passed the spiritual authority of the Sikhs to the Holy Sikh Scripture, "*Aad Granth*" and called it "*Guru Granth*". He vested the temporal authority of the Sikhs with the Khalsa and called it "*Guru Khalsa Panth*", who could neither be killed nor eliminated.

The Sikhs declared the war of independence of the Sikh nation in 1709 A.D; under the leadership of Banda Singh Bahadur (1708-1715) and occupied vast areas of the Punjab between Delhi and Lahore, destroyed Sarhind, killed its governor Wazid Khan, who was responsible for slaughtering Guru Gobind Singh's younger sons, Zorawar Singh and Fateh Singh, established Sikh rule in the Punjab and appointed Sardar Baj Singh as governor at Sarhind. Banda Singh was captured alive and executed in Delhi on June 9, 1716 A.D.

After the death of Banda Singh, the Muslim government of Hindustan vowed to exterminate the Sikh nation from the face of the earth. The Sikhs left their homes and hearths, took refuge in the jungles and the mountain caves of the Punjab and the desert area of the Punjab adjoining Rajputana. Moghul rulers and their Hindu collaborators perpetrated atrocities on the Sikhs and their families. For many years just being a Sikh was a crime punishable with death, but the Sikhs refused to submit and continued their struggle for survival and independence.

After a hard gruesome and determined struggle of about fifty years, the Sikhs overcame all oppression, destroyed the Muslim rule and domination in their homeland by 1765; and earned a place under the sun as sovereigns of Punjab and established small confederacies in the form of Misals throughout the length and breadth of the Punjab between Afghanistan in the west and Jamna (Yamuna) river (upto Delhi) in the east, Korakoram mountain range in the north and plains of Sindh in the south. In 1799, all the Sikh Misals on the western side of the river Satluj consolidated themselves under the leadership of Ranjit Singh and formally established Sikh Kingdom based on Sikh traditions, values and principles under the supremacy of Akal Takhat Amritsar. The Sikhs of the Malwa region led by Ala Singh dissociated themselves from the main

stream Sikhism. They refused to accept the supremacy of Akaal Takhat and follow the Khalsa traditions including Sarbat Khalsa.

During the days of the persecution of the Khalsa (Sikhs) in the first and second quarters of the 18th century, when the Khalsa had escaped into jungles, deserts and caves etc, the Sikh shrines (Gurdwaras) came under the control of the clean shaven *Udasi Khatri Sadhus* followers of Sri Chand son of Guru Nanak Dev. Because of their being clean shaven and having Hindu looks they were not targeted by the Muslim rulers. They introduced not only un-Sikh but even anti-Sikh practices into Gurdwaras and tried their best to Hinduise Sikhism.

The Sikhs overcame all oppression around 1765 AD; destroyed the Muslim rule and domination in their motherland and established their own rule in Punjab. They established small principalities called Misals. They consolidated their position under the leadership of Ranjit Singh and established Sikh State 1799 AD, which became most powerful State in Asia. The Sikh government was called 'Sarkare Khalsa'. People were given employment in the Sikh State on merit irrespective of the religion. The opportunists among the Hindus embraced Sikhism, rose to high positions and treacherously aligned with the British and brought down the Sikh government in 1848 A.D. The *Udasis* during the period of Sikh rule grew hair and became Sikh in appearance, but remained Hindu at heart. They designated themselves as *Mahants*. During the Sikh rule in the Punjab huge properties were given in grant to the historical Sikh shrines. The Sikhs lost their rule in 1849, when their kingdom was annexed by the British. These were patronized by the British rulers of the Punjab for political reasons.

The rulers of the Cis Satluj Sikh states i.e Malwa region of the Punjab went under the British protection in 1809 A.D; the learned Brahmins from Benaras crossed Jamna River in the garb of *Nirmala* Sikhs and settled in the Malwa region of the Punjab. They were patronized there by the rulers of the Sikh princely states there. These learned Brahmins in the garb of *Nirmala / Udasi* Sikhs, called themselves, '*Sant Babas*' built their own Gurdwaras, which were called '*Sant Deras*'. They interpreted the Sikh Scriptures according to the Vedantic philosophy and preached and propagated Hindu practices in the Sikh places of worship in order to Hinduise Sikhism. They also produced a large amount of literature in this regard, which is presently being used to damage Sikhism.

Because of their Hindu background both the *Udasi* and *Nirmala sadhus* 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. They misused the names of several Sikh personages to corroborate these myths and gave it credence. They demonstrated that these ritualistic practices had been initiated at the behest of Guru Gobind Singh and issued these in the form of instructions called *Rehatnamas* (Code of conduct). Before this phase of issuing *Rehatnamas*, this sort of theological crisis had crept up during the time of Guru Arjan Dev when attempts were made to induct fictitious verses (*Bani*) in the verses of the Sikh Gurus. But Guru Arjan Dev resolved the crisis by compiling the text of Guru Granth Sahib. The *Rehatnamas* are replete with *anti-Gurmat* views. All of these seem to have been composed towards the end of eighteenth century. The writers of these commandments have cleverly omitted their own name and replaced these by names of scholars and great Sikh-personalities who have been contemporaries of the tenth Guru. Thus falsification was done by certain cunning people who tried to support their views by attributing them to the Gurus.

The Sikh Gurus had disapproved and condemned both Brahmanism and its ritualistic practices. Their crusade was not against Brahmins but against the ideology of Brahminism. They never visualized that a new breed of Sikh Brahminical priests should replace an existing class of Hindu Brahmanical priests.

The decay of Sikhism had, infact, started during the rise of Dogra-Khatris (Dhian Singh, Gulab Singh, Suchet Singh and Hira Singh) and Brahmins (Khushal Singh, Tej Singh and Lal Singh) at the Sikh court in the days of Maharaja Ranjit Singh. They were all saboteurs, opportunist, neoconverts into Sikhism. They came to control the whole civil government. With them had once again, came the worship of stones, idols and tombs. Towards the close of the 19th cenrutry, the Sikhism had actually become much Hinduized. Brahmins had actually pushed idols into the holy precincts of a number of Sikh shrines, where, in apparent contradictions to the spirit of Sikhism, idol worship was being practiced. There sprang a number of persons from the descendents of the Gurus who posed themselves as Gurus, and arrogated to themselves the position and privileges to which they laid claims as self-appointed successors of Guru Nanak—Guru Gobind Singh. They also reintroduced various Brahmanical rituals and ceremonials, like worship of idols and relics, rites connected with birth, marraige and death, and pilgrimages to Hardawar and other Hindu places etc; from all of which the Guru had weaned or liberated the Sikhs. A relapse of into Hinduism was thus in progress. The Sikh Kingdom was annexed by the British in 1849, after many bloody battles. The Sikhs lost due to the treachery of the civil government dominated by neoconvert Hindus into Sikhism and not due to any lack of bravery on the part of the Sikh army.

Birth of Singh Sabha

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Social separation of the Sikhs and Hindus

After the annexation of the Sikh Kingdom of the Punjab by the British in 1849, the relationship between the Muslims, Hindus and the Sikhs underwent complete change. With Muslim threat gone, the external factors that kept Hindus and Sikhs together disappeared. They had to redefine their relationships. After its annexation the Sikh kingdom of the Punjab was dismantled, reorganized and merged with rest of the British India. The Hindus of the Punjab came into contact with well educated members of their respective communities from rest of the Hindustan (India), which had been already under the British rule for almost over more than one hundred years and were more enlightened with modern education and knowledge, whereas the Sikhs of the British Punjab had none to fall back upon. The ownership of the Gurdwaras had fallen into the hands of the cleanshaven *Udasi Khatri Sadhus*, during the days of the persecution of the Sikhs by the Moghul Muslim Government, who were at first patronized by Sarkare Khalsa and then by the British. The Sikhs during their rule in the Punjab remained busy with expanding and securing the boundries of their nascent kingdom and did not take any steps to assert their religious identity through the '*Sikh Rehat*' (Sikh religious code of conduct) distinct from Hindu practices.

The Christian missionaries were firmly entrenched in Ludhiana. They established their centers in the Sikh heart-land Majha at Amritsar, Lahore, Batala, Dhariwal and the hills of the Punjab at Shimla and Dalhousie etc and were seeking conversion into Christianity.

Another thing that shook the Sikhs at that time was a series of carping lectures on the Sikh faith and the narration of Guru Nanak Dev's life in deliberately garbled detail by one Brahman named, Sharda Ram Phillauri. In these lectures delivered by him at *Guru Ka Bagh* in Amritsar he made vulgar attacks on Sikh Gurus and Sikh scriptures, and ridiculed the Sikh community.

After the loss of Sikh power in the Punjab, the Brahmins from Benaras crossed river Jamna (Yamuna) in the garb of *Nirmala* and *Udasi sadhus* / saints, in Sikh appearance and settled in the Malwa region of the Punjab. They were patronized by the Phoolkia Malwae rulers in this region at the behest of the British, with whom they had entered into a treaty for protection against the Sikh State (*Khalsa Raj*) of the Punjab during the rule of Maharaja Ranjit Singh in 1809. These *Nirmala* and *Udasi Sadhus* were in Sikh garb but Hindu at heart and antagonistic to Sikh thought

and doctrines. They produced Sikh literature in order to Hinduize Sikhism and made several interpolations in the Sikh theology, philosophy and history and are presently using that literature to misguide the Sikhs and others in India and internationally.

Naturally enough, such inroads and attacks aroused strong feelings among the Sikhs. Sardar Thakur Singh Sandhanwalia an uncle of the deposed Maharja Dalip Singh took the initiative and called a meeting of prominent Sikh leaders of the Punjab in Guru Ka Bagh Amritsar to consider this matter. The meeting resulted in the formation of the Sikh society, which was named, '*Singh Sabha*' in 1873, with Sardar Thakur Singh Sandhwalia as president. That marked the birth of Singh Sabha movement. Unfortunately the Sikh society came to be dominated by persons who called themselves, *Sanatan* Sikhs (literally: ancient Sikhs). They were mostly of urban origin and belonged to the trading community of Khatri Hindus. These Sanatan Sikhs although believed in Guru Granth Sahib, but observed caste, personal Guruship, idol worship and other Hindu rites, rituals and practices. They were led by Baba Khem Singh Bedi, a direct descent of Guru Nanak and had their head-quarters at Amritsar. In the programme they devised, particular emphasis was laid on the promotion of periodicals and other literature on Sikhism, but failed to address the question of crystallizing a distinct Sikh *Rehat* and establish a separate identity distinct from Hindus, which concerned the major portion of the Sikh Panth in Punjab.

In 1877 a Gujrati Brahmin, named Dayanand who called himself Sawami came to Punjab and opened a branch of his newly founded Hindu sect called Arya Samaj in Lahore. He cleverly contended that the Sikhs are a sect of Hinduism and Sikhism was not a separate religion. He attacked the Sikh Scriptures vehemently, ridiculed the Sikh Gurus and the Punjabi language.

The Khalsa Sikhs disagreed with the actions of Amritsar Singh Sabha therefore they dissociated themselves from the parent body and formed a parallel Singh Sabha in Lahore in 1879, under the leadership of Professor Gurmukh Singh, Harsa Singh, Jawahar Singh and Giani Ditt Singh and it was patronized by persons like Kanwar Bikram Singh Kapurthala and Sardar Attar Singh Bhadaur. The Singh Sabha Lahore proved to be more aggressive. As it was a revivalist movement and sought only to revive Sikhism of Guru period without making any deviations, it instantly caught the imagination of the Sikhs in general and attracted the attention of Sikh aristocrats, intellectuals and scholars in particular. Among them the names of Bhai Kahn Singh Nabha (author of encyclopaedia of Sikh literature, doctrine and history), Bhai Vir Singh and Vaid Mohan Singh Tarn Taran are worth mentioning.

The movement grew rapidly and within a short span of time Singh Sabhas sprang up in all cities, towns and most of the villages of the Punjab, setting up a network of schools with a common appellation 'Khalsa' throughout the length and breadth of the Punjab where study of Guru Granth Sahib and Gurmukhi were compulsory. It did not indulge into politics, but instead sought co-operation and involved the Punjab government in its educational activities. It established the Premier Sikh Institution Khalsa College Amritsar for higher education in 1892. Singh Sabha not only checked the relapse of the Sikhs into Hinduism but retaliated by carrying proselytizing activities into the Hindu camp. Large numbers of Hindus of Northern and North Western Punjab became Sikhs especially in urban areas. This however, brought Professor Gurmukh Singh in charge of the movement in conflict with the *Mahants* (*Pujaris*--Priests) of Gurdwaras. As the Gurdwaras were in possession of the *Mahants* who believed in Hindu practices, they stopped allowing the revivalist Sikhs to perform religious services there. The Singh Sabhas constructed their own Gurdwaras, with *Granthis*, *Ragis* and *Updeshaks* and became centers of Sikh revivalism.

Singh Sabha movement taught the Sikhs three things: Firstly, they were not Hindus, secondly, the Khalsa membership should be the objective of all Sikhs and thirdly obedience to the Sikh religious code of conduct (Sikh *Rahat Maryada*).

Achievements of Singh Sabha:

- (a) It brought religious awakening among the Sikhs and laid the foundation of social separation of the Sikhs from Hindus, which was completed by them under Chief Khalsa Diwan, Sharromani Gurdwara Parbandhak Committee (SGPC) and The Sharomani Akali Dal. The Sikhs crystallized their distinct *Rehat Maryada* (Sikh religious code of conduct based on the canon of Sikh faith), which was published in a booklet form by SGPC in 1945.
- (b) It started first Punjabi press in Lahore and published first Punjabi paper in Gurmukhi—Khalsa Akhbar, whose editor was Giani Ditt Singh.
- (c) It got Punjabi in Gurmukhi script recognized as a subject for teaching in schools, colleges and university.
- (d) It established Khalsa College Amritsar in 1892. It also opened a number of Khalsa Schools throughout the length and breadth of the Punjab.
- (e) In 1905, it forced Auroor Singh, manager of Gurdwara Darbar Sahib (Golden Temple) Amritsar to remove the statues of Hindu deities from Prikarma under legal orders.
- (f) It propagated Anand Marriage among the Sikhs.

Singh Sabha movement brought about socio-religious awakening among the Sikhs by raising Khalsa educational institutions, publishing news papers, books and journals on Sikhism and Sikh history and promoting the Punjabi language in Gurmukhi script, which was considered to be a vehicle of progress for the community and the country. The news papers, journals and books, were published in Punjabi, Urdu and English on weekly, fortnightly, on monthly basis, and as bulletins or supplements. The Sikh journalism of the first two decades of the twentieth century brought about political resurgence and collective consciousness of Panth. It also brought about awareness among the Sikhs to maintain their religious symbols and manage their own socioreligious institutions. Singh Sabha was totally committed to educational and religious matters of the Sikhs and Sikhism and paid no heed to politics.

It is a well known fact that the Hindus are highly intolerant of the non-confirming faiths, there have been persistent attempts on their part to over turn the Sikh history, theology and philosophy after the Sikhs lost their rule. Before the decolonization of the Indian subcontinent (Hidustan) in 1947 AD; and the division, destruction and denial of their state back to the Sikhs by the British, they (Sikhs) for the first time in history came under the tutelage of a reviving Hinduism. Immediately after gaining independence the Government of India dominated by radical Hindus undertook the task of distorting of the Sikh history, theology and undermining of Sikhism and even declaring Sikhism a sect of Hinduism. The Brahmins / *Sanatani* Hindus in the garb of Sikhs called *Sant Babas* who had been patronized firstly by the Phoolkia rulers in the Malwa region and then encouraged by the British officials spread all over the country and even abroad. They have now been patronized by the Indian government dominated by radical Hindus. They have established their own Gurdwaras called *Sant Deras*, both in India and abroad, independent of main stream followers of Sikhism. These *Sant Babas* in Sikh garb are preaching, propagating and practicing Hindu rituals and ceremonies etc against the tenets of Sikhism (*Gurmat*), among the ignorant Sikhs and trying their utmost to Hinduize Sikhism.

Legal separation of the Sikhs and Hindus

The Sikhs finally adopted recourse for their legal separation from the Hindus:

- In 1905 Auroor Singh the manager of Gurdwara Darbar Sahib (Golden Temple) Amritsar was forced by the revivalist Sikhs through court orders to remove all Hindu idols from the precincts of Gurdwara Darbar Sahib (Golden Temple), which the Hindus had installed there and used to worship them after bath at the Amritsarovar, thereby putting an end to the performance of Hindu rituals in that area. The Hindus in Amritsar did not possess any common land in Amritsar except for the cremation ground, therefore they took away the idols and installed them there over a platform inside a small room and named it Seetla Mandir, which was subsequently expanded and is now known as Durgiana mandir.
- In 1905 A.D, an international decision came in favour of the Sikhs, when King Abdur Rehman Khan of Afghanistan dismissed an appeal by Hindus for keeping idols in Gurdwara Guru Har Rai in Kabul. He made clear distinction between idol worshipper Hindus and the Sikhs,-- “Followers of Baba Nanak who was one of the greatest Unitarians and was opposed to idol worship”.
- **Sikh educational conference was established in 1908 A.D**, which was instrumental in opening numerous Khalsa (Sikh) schools in towns and villages of the Punjab and even outside Punjab. It did a lot for the growth of literacy in the community.
- **Enactment of Sikh marriage Act in 1909 A.D:**

To establish the validity of distinct Sikh ceremonies and remove the legal objections raised by judicial officials in civil courts, Prince Ripudaman Singh of Nabha, on behalf of the Sikhs prepared the draft of Anand marriage Act, which was presented by Sardar Sunder Singh Majithia before the Punjab Legislative Council, and was passed after discussion. It became an Act on October 22, 1909 A.D in spite of opposition of the Arya Samaji Hindus, Santani Sikhs, Mahants and Pujaris.

- **Getting of Kirpan (Sword) legal**

As a result of assertions of the Sikhs, the Punjab Government exempted Kirpan from within the purview of the Arms Act in 1914. Wearing of Kirpan was allowed to cover other parts of British India in 1917 and the Sikh soldiers in 1920.

- **Getting Jhatka meat (Sikh way of slaughtering animals for meat) legalized:**

The religious boundary marking involved fixing the proper method of animal slaughter. Muslims upto late 19th century were major purveyors of meat in Punjab. They slaughtered animals by Halal (Kosher) method, which requires that the throat be slit and blood drained while the animal is still alive. According to meat eating Singh's (Sikhs), the proper method was Jhatka slaughter, in which the animal's head is chopped by a single sword stroke. Under the revivalist Singh's this tradition emerged as an important definition of identity. The British officials recognized this as a potential issue for Muslim Sikh conflict in Punjab and started granting licences for Jhatka meat shops in Sikh dominated areas.

- **Separate Sikh electorate:**

The Montague-Chelmsford committee on Indian Constitutional reforms in July 1918 accepted the Sikh demand for separate representation in the process giving an effective recognition to their independent political identity. The franchise committee conceded, ‘a separate electorate and separate constituencies for Sikhs’. This established an independent political entity of the Sikhs. Provincial autonomy was introduced by the British in Punjab in 1935 under which elections were held in 1937 after Montague-Chelmsford reforms. The total 175 seats of Punjab legislative assembly were communally divided among the Muslims, Hindus and the Sikhs.

- **By establishing Sharomani Gurdwara Parbandhak Committee (SGPC):**

The Sikh Gurdwara Act 1925 placed the entire control and management of all historical Sikh shrines under the elected body of the Sikhs, SGPC. The Act accentuated a legalized “separate entity of the Sikh and Hindu shrines”. The intervention of the Hindus through Mahants and Pujaris in the Gurdwaras was legally put to an end. The bill defined a Sikh who made declaration, “I solemnly affirm that I am a Sikh, that I believe in Guru Granth Sahib, the ten Gurus and I have no other religion” Hence in the process the Sikhs clarified and delimited their own religious and distinct cultural identity. The parameters of distinct cultural identity of the Sikhs were laid down by way of defining Sikhism as distinct religion, which did not have philosophical and historical links with Hinduism. “Sikh Rehat Matyada” (Sikh religious code of conduct) was evolved on the basis of monotheism and Khalsa traditions.

To summarize in early twentieth century, the Sikhs could legally and legitimately claim to have their distinct religion, language, history, historical shrines, a large number of educational institutions and press. Guru Granth Sahib and Khalsa traditions occupied the central position on the pattern of ceremonies, customs and *Rehat*. Thus in the process the Sikhs clarified, refined and delimited their own religious identity.

The SGPC became a sort of Parliament of the Sikhs. The income from Gurdwaras gave it financial sustenance. Disbursement of income in the management of shrines, patronage in the appointment of hundreds of *Granthis*, *sewadars* (shrine servant), teachers for schools and colleges which were built, arrangements for training of *Granthis* for the missionary activity outside Punjab, all made SGPC a government within the government.

After its constitution the SGPC constituted a religious committee at Akal Takhat Amritsar, which finalized the draft of “*The Sikh Rehat Maryada*” (The Sikh religious code of conduct), which was published in a booklet form in 1945 A.D, by the Sharomani Gurdwara Parbandhak Committee Amritsar for compliance by the Sikh nation.

- **By adopting separate Sikh Calendar:** On the eve of 300th year anniversary of the birthday of the Khalsa in 1999 A.D, the SGPC discarded the Lunar Hindu Bikrami Calendar and adopted its own Nanak Shahi Calendar based on the length of tropical (solar) year.

Chapter 2

The Hindu caste system and its rejection in Sikhism

The term *Jaati* (caste) is Indian in origin and its mention for the first time is found in the Aryan scripture Rig Veda. It came into practice after the arrival of Aryans in India and the creation of 'Vedas'. It describes the origin of the four Varnas, or the caste groups, through the symbolic sacrifice of *Purusha*, the Primeval Man, from whose head rose the Brahmins, from arms the Kashatriyas, from thighs the Vaishyas and from his feet the Shudras.

To begin with the term was applied to various professional groups, but gradually it became hereditary. In Brahminism now called Hinduism the term *jaati* is applied to social groups, which rank in a hierarchic order within which there is a minimal of social mobility. It refers to the division of Indian society. Its use in the Indian society became extensively prevalent during the time of Manu, the Hindu law-giver, when he wrote his *Manu Simriti*. According to the holy Sikh Scripture, 'Guru Granth Sahib': "ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ॥ ਸਾਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ"···*Bed kee putree simriti bhai sankal jevree lai hai aae* i.e; "Simriti is the daughter of the Vedas, she has brought chain and rope for men" (GGS, p 329). The caste system has been rightly described as Brahmanical Hinduism, for it was the Brahmins who moulded this pattern of social order to suite their own ends.

The caste system forms the bedrock of the Brahmanical religion i.e, '*Varn Ashram Dahrma*' also known as *Sanatan Dharma* and now called Hinduism. Varn means caste (Brahmin, Kshatriya, Vaishiya and Shudra) and Ashram means stages (of life)-- (*Brahm charya ashram, Grahist ashram, Sanyas ashram* and *Vaanprast ashram*). The people who were engaged in the professions of scavenging, cremations and allied professions were kept out of the pale of the caste system and were called *Chandaal / Ashoot* (untouchables). Brahmins, the interpreters of the tradition are to be found in all locations literally every village, certainly at every point of dispensation of power. They exercise their dominance through rules, rituals and rigmarole. They propagated their own doctrine saying, "ਸੇਵੀਐ ਬਿਪ੍ਰ ਗਿਆਨ ਗੁਣ ਵਿਹੁਣਾ॥ ਸੂਦਰ ਨਾ ਸੇਵੀਐ ਗਿਆਨ ਗੁਣ ਪਰਬੀਨਾ॥ i.e, The Brahmin should be worshipped even if he is devoid of any knowledge or merits / virtues. A Shudra should be shunned even if he is full of knowledge and merits / virtues". The Shudras were neither entitled to education nor could become rich, because a Shudra who makes money is distressing to the Brahman.

The caste system prevented development of a society based on values of human freedom and equality for common class interests. Guru Nanak (1469-1539) founded Sikhism at the fag end of the 15th century. He stepped beyond the frontier in defiance of the 3000 years old caste rules of Hinduism. He attacked directly on caste system, "ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ॥-- *Phakar jaatee phakar naao sabhna jeeaa ika chhaao* i.e False is the distinction of caste and status. Every body has equal protection of God" (GGS, p.83). He rejected distinction between men on the basis of birth and caste. He emphasized the idea of brotherhood and equality. He further clarified that individual could achieve a higher status by practicing righteous behaviour. It did not matter which caste or economic status he came from. He stressed upon the achievement of status by a person on the basis of his deeds, "ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ *jaat janam nah poochheeai sach ghar leho bta-ay. Sa jaat sa pat hai jehay karam kama-ay.* i.e; The Lord does not ask the mortals caste and birth in His True Home, only actions performed are taken into consideration (GGS, p. 1330). He declared, "Oneness of God and one-ness of man—ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ". He associated himself with the weaker sections of the society, "ਨੀਚਾ ਅੰਦਰ ਨੀਚ ਜਾਤਿ ਨੀਚਾ ਹੂੰ

ਅਤਿ ਨੀਚ ਨਾਨਕ ਉਨ ਕੇ ਸਾਥ ਸੰਗ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਤ।।--*Neechaan under neech jaat neechaan hoon at neech. Nanak un ke saath sang wadiaan sion kia reet* i.e., “Nanak seeks the company of those, who are low caste among the low, infact, the lowest of the low and has no desire to compete with the high” (GGS, p.15). His mission was carried forwards by his nine successors. Sikh Gurus powerfully attacked the Hindu caste system and successfully disengaged their followers from it. Sikhism became established at the end of about two centuries to work its way in the world, when it was formally consecrated by the 10th Nanak, Guru Gobind Singh through Sikh baptismal ceremony-*Khanday batay Dee Pahul*, on the Vaisakhi day, 1699AD; at Anandpur Sahib in the Punjab. On this day he declared caste a taboo in the order of the Khalsa (Initiated--Baptized) Sikhs / Sikhism. The theory of separate duties for different castes was replaced by the same ethical and religious duties for all. Therefore, the fundamental equality of all men was ensured by free and voluntary admission into the order of the Khalsa / Sikhism.

Sikhism believes in universal brotherhood, egalitarian society and anti-casteism is one of its basic distinguishing features. The Holy Sikh Scripture, Guru Granth Sahib is opposed to any discrimination in human society. It strongly condemns the age old caste system, the social classification in Hindu society, and the disdain for the poor who were called *Shudras* and *ashoots*. Guru Nanak found faults with that ideology saying:

- “ਕਥਾ ਕਹਾਣੀ ਬੋਢੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ।। ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ।। ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ।।-*Katha kahane Bedi aanee paap pun beechaar. De de laina lai lai dena narak surag avatar. Utam madham jaatee jinsee bharm bhavai sansaaar* i.e., “The Vedas have brought forth legends and tales and they expound sin and virtue. What one gives gratis, he receives and what he receives gratis, he gives. According to their deeds they are born in hell or heaven. The world caught in delusion strays in doubt of high and low, castes and classes”. The Vedas make a wrong distinction of caste (GGS,p.1243).
 - ਜਾਤਿ ਕਾ ਗਰੁਬ ਨ ਕਰੀਅਹੁ ਕੋਈ।। ਬ੍ਰਹਮ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣ ਹੋਈ।।--*Jaat ka garb na kareeah koe braham binday so Brahma hoee* i.e; No one should be proud of his caste. He alone is Brahman who knows his God (GGS, p.1127).
 - “ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ।।-*Ek pita ekas ke ham barik toon mera gurhaae*” i.e; The One Lord is the father of all and we are children of the One Lord . Thou O Lord, art our Guru—care taker” (GGS, p.61 1).
 - “ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੈ।।-*Jano joti, na poochhohjaati, aagay jati na haiy—* i.e, “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).
 - “ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ।। ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ।।-*Aagay, jaati roop na ja-ay, teha hovay, jehay karam kama-ay—i. e,* ‘Hereafter caste and beauty does not go with man. As are the deeds done by a person, so shall he be judged there” (Ibid, Asa M3, p.363).
- Guru Nanak dissociated caste from birth and said that the caste of a person should be associated with the person’s deeds and not his birth:

Sikh Gurus openly declare that God is not in the grip of the Brahmans:

- “ਨਾਮਾ ਛੀਬਾ, ਕਬੀਰ ਜੁਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ।।*Naamaa chheebaa Kabir jolahaa pooray gur*

tay gat paaee i.e., “Naam Dev the caloco-printer and Kabir the weaver, obtained salvation from the perfect Guru” (GGS, p. 67).

- “ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ॥ ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ॥--*Jaat ka garbh na kar moorakh gawara is garb te chalah bahut vikaaraa*” (Ibid, p. 1128)-“O, stupid fool do not take pride in grand caste, it leads to great conflicts”
- ਚਾਰੇ ਵਰਨ ਆਖੇ ਸਭੁ ਕੋਈ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ॥--*Chaaray varan aakhay sabh koe. Brahm bind tay sabh upat hoee*.i.e., “Everyone says, there are four castes. But they all are created from the Lord’s seed’s, essence”.
- Kabir during his discussion with Brahmins inquires from them, “ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ॥੧॥ ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੁਏ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ॥੧॥ ਰਹਾਓ॥ ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥੨॥ ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦਾ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਪਾ॥੩॥ਕਹੁ ਕਬੀਰ ਜਪ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ ਸੋ ਬਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥-- *Garbh vaas meh, kul nahin jaati, brahm bind tay sabh utpaatee I III. II Kaho ray Pandit, Baman kab kay hoay, Baman keh keh janam mat khoay /III.II Rahao / Jao toon Brahmin Brahmani jaaiya, tao aan baat, kahay nahin aiya, Tum kat Brahmin, ham kat sood, ham kat laho, tum kat doodh* i.e., “Dwelling in the womb, the mortal has no lineage and caste. From the seed of the Lord, all have sprung. 1. Say, O Pundit, since when hast thou been a Brahmin? Waste not thy life by repeatedly calling thyself a Brahmin.1. Pause. If thou art a Brahmin, born of a Brahmani mother, then, why hast thou not come by some other way?2. How art thou a Brahman and how am I of low caste? How am I of blood and how thou art of milk? 3. Kabir says, only he, who contemplates over the Lord, is said to be a Brahmin among us”.4. (GGS,p..324).

Taking the image of the potter's wheel Guru has compared the different kinds of people to vessels of many types and patterns, but all made of same clay:

- “ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਿਰਜਨ ਹਾਰੈ॥--*Maati ek anek bhaant kar saaji sirjan haarai*” i.e., Clay is the same but the Creator has shaped it in innumerable forms (Ibid, 1350).
- ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ॥ ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ॥ --*Maatee ek sagal sansaaraa. Bahu bidh bhaande gharai kumaraa* i.e.; “The whole world is made out of one clay. But the Potter has fashioned it into vessels of numerous forms” (GGS, p. 1128).
- ਅਵਲ ਅਲਾ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗ ਉਪਜਿਆ ਕੌਣ ਭਲੇ ਕੌਣ ਮੰਦੇ॥ --*Awal Allah noor upaia kudrat kay sabh banday, ek noor tay sabh jag upjiaa kaun bhalay kaun manday* i.e., “God first created Light, and then by His omnipotence, made all the mortals. From one Light has arisen entire universe. Then who is good and who is bad?” GGS, p. 1349-50).
- “ਏਕੈ ਨੈਣ ਏਕੈ ਕਾਨ॥ ਏਕੈ ਦੇਹਿ ਏਕੈ ਬਾਨ॥ ਖਾਕ ਬਾਦਿ ਆਤਿਸ਼ ਅਉ ਆਬ ਕੇ ਰਲਾਉ ਹੈ॥ ਅਲਾਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਣ ਔ ਕੁਰਾਨ ਓਈ॥ ਏਕਹੀ ਸਰੂਪ ਸਭੇ ਏਕ ਹੀ ਬਨਾਉ ਹੈ॥--*Ekay nain ekay kaan, ekay deh ekay baan, Khaak baad, aatash au aab ko rlaou hai, Allah abhekh soee, Puraan au Quraan soee Ek hee saroop sabhay ek hee bnao haiy*” 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).

- “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)
- “ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥—*Manas kee jaat sabe ekay pehchanbo*” i.e, “Treat all Homosapiens alike” (Guru Gobind Singh, Dasam Granth, p.10).

Finally it is held by the Guru that the caste is no consideration in the spiritual realization that human beings of lower caste need not wait to be born in the next higher class for the attainment of deliverance:

- ਬ੍ਰਾਹਮਣ ਖੜੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ੍ਰਮ ਹਰਿ ਜੇ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪ੍ਰਧਾਨ॥—*Brahmin Khatri Sood Vais chaar varn chaar ashram haih jo har dhiavai so pardhaan* i.e, “There are four castes Brahmin, Khatri, Shudra and Vaishya and four stages of life. Out of these, whoever meditates on the Lord is superior”. (GGS, p.861).
- ਜਾਤਿ ਅਜਾਤਿ ਕੋਈ ਪ੍ਰਭੁ ਧਿਆਵੈ ਸਭਿ ਪੂਰੇ ਮਾਨਸ ਤਿਨਛੇ—*Jaat ajaat koe prabh dhiaavai sabh poore maanas tinchhay* i.e; Anyone, of caste or no caste, who contemplates on God, becomes a blessed devotee of God” (GGS, p 1178).
- ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥— *Sabh mah jot jot hai soe. Tis dai chaanan sabh mah chaanan hoe* i.e; There is light in every heart and that is Thy light which illuminates every one (GGS, p.13).
- ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸ ਭਾਉ ਨ ਭਰਮਾ॥—*Jaat ajaat ajonee sambhao naa tis bhaao na bharmaa* i.e; “His caste is castelessness. He is incarnated not, He is Self- illuminated and without fear and doubt (GGS, p.597)

The teachings of the Gurus, *Gurmat*, verily destroy the superstitions (doubt) of caste, race and lineage:

- ਜਾਤ ਬਰਨ ਕੁਲ ਸਹਸਾ ਚੁਕਾ ਗੁਰਮਤਿ ਸਬਦਿ ਬੀਚਾਰੀ॥—*Jaat barn kul sehse chooka gurmat sabad beecharee* i.e, “By contemplating the Name through Guru’s teaching, one is rid of caste, race, lineage and doubt” (GGS, p.1198).
- ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਂਝਾ॥ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਪਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ॥—*Khatri Brahmin Sood Vais updes chauh varna kao sanjha, gurmukh Naam japai udhrai so kal meh ghat ghat Nanak majha*.—“For the four castes of warriors, priests, farmers and menials, there is one common spiritual message. He who under Guru’s guidance utters the Name of God, who abides in all hearts, Nanak says, is saved in the Dark-age” (GGS, p. 747-48).
- ਜਾਤਿ ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ॥ ਜੋ ਜਾਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥—*Jaat ajaat japai jan koe, jo jaapai tis kee gat ho-ay*.i.e; “Any of high, low or no caste may contemplate God, whoever meditates on Him, he is emancipated” (GGS, p. 1150).
- ਸਭੈ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੇ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ॥—*Sabhai saanjheewal sdain toon kisay na dishay bahra jeeo* i.e, “All are partakers of your grace. You are not alien to any one (GGS, p 97).
- ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ *jaat janam nah poochheeai sach ghar leho bta-ay. Sa jaat sa pat hai jehay karam kama-ay.* i.e; The Lord does not ask the mortals caste and birth in His True Home, only actions performed are

taken into consideration (GGS, p. 1330).

- ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤਿ ਆਗੈ ਜਾਤਿ ਨ ਹੇ॥--*jano jaat na poochho jaati aagay jaat na hai* i.e, “Know that Divine Light is within all, donot inquire the caste. There is no caste in the next world” (GGS, p. 349)
- ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗ ਉਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥--*Ek noor tay sabh jag upjio kaun bhalay ko manday* i.e, “From One Light has arisen entire iniverse. Then who is good and who is bad?” (GGS, p.1348-49).
- ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੇ ਵਡਾ ਕਰੇਇ।--*Varna varn na bhavnee je kisay wadaa karay* i.e, “when God makes people of one race great, the people of other race do not like it” (GGS, p.53).

The Guru thus refuses to accredit the caste institution in social ethics and further denies God having favoured a few by bringing them out from the higher parts of the body of the Primeval man.

This was a distinct blow to the social ideology of *Varn Ashram Dharma* (Hinduism), which gave scriptural sanction for the hierarchical caste system.

Sikhism not only gave every one right to be a warrior, but it also gave everyone right to be priest. Under the caste hierarchy, the workers were looked upon with disrespect and those whom they served were considered honourable. The elimination of caste system by Guru Nanak established the equality of man and dignity of labour.

Sikhism took practical steps to eradicate the caste system:

- Guru Nanak, the founder of Sikhism chose Bhai Mardana, a Muslim as his first life long companion. He founded the basic institutions of Sikhism based on equality:

Sangat-Praying as equals.

Pangat---Sitting in a row as equals.

Langar-Eating cooked food as equals.

- 2nd Nanak, Guru Angad Dev created equality in learning. He named the script for Punjabi language introduced by Guru Nanak, as Gurmukhi. After giving it form and finish he produced booklets of alphabets (*Baalupdes*-ਬਾਲਉਪਦੇਸ਼) of the Punjabi language and made copies of the hymns of Guru Nanak and distributed them among the Sikh centers for teaching to the common mass of the people in the Punjab to increase the number of the literates there. Thus he broke the monopoly of the Brahmin over learning, who boasted of having the knowledge of Sanskrit, which was neither spoken nor understood by the common mass of the people in the Punjab.
- 3th Nanak, Guru Amar Dass got *Baoli* dug at Goindwal, where people had to go down the steps to reach water and fill their buckets as equals. Before this the Shudras were not allowed to draw water from the community wells.
- 4th Nanak, Guru Ram Dass got *Amrit-sarovar* (Amrit-sar) dug for bathing in the same water as equals.

- 5th Nanak, Guru Man Dev built--Gurdwara Darbar Sahib (Golden Temple) with four doors denoting that it was open to all the four castes-Brahmins, Kashatriyas, Vaishyas and Shudras, to all four religions in India-Hinduism, Buddhism, Islam and Sikhism, and to all the people of the world from all directions-- North, South, East and west. He edited Aad Granth (Guru Granth Sahib) the holy Sikh scripture, which is in itself an example of casteless-ness. In addition to the hymns of the Sikh Gurus contains hymns of holy men of other religions and different castes including the Shudras.
- 9th Nanak, Guru Teg Bahadur himself strictly monotheist sacrificed his life to defend the faith of Idolatrous Hindus.
- 10th Nanak, Guru Gobind Singh, gave Sikhism, the *Naas* doctrine: ***Kul Naas***, (deliverance from shams of caste system by birth), ***Dharam Naas*** (deliverance from previous religious practices), ***Karam Naas*** (deliverance from ritualism); ***Bharam Naas*** (deliverance from all the superstitions), ***Kirt Naas*** (deliverance from previous occupation) to signify a casteless society. The Panj Piaras, who received Pahul (Sikh Baptism) from Guru Gobind Singh were:
 - Bhai Dya Ram a Khatri from Lahore
 - Bhai Dharam Dass, a Jat of Delhi
 - Bhai Mohkam Chand, a washer man from Dwarka
 - Bhai Sahib Chand, a barber from Bidar
 - Bhai Himmat Chand, a water-carrier of Jagan Nath.

Pahul (Sikh baptism) symbolizes a rebirth, by which the initiated are considered as having freed themselves of their previous family origin-caste or lineage (*Kulnash*) to become the family of Gobind Singh; of having renounced their earlier creeds-communal outlook (*Dharamnash*) for the creed of Khalsa; of having renounced their previous occupations or professions (*Kirtnash*) for that of soldiering; of having given up superstition (*Bharamnash*); of having given up all rituals (*Karamnash*) and develop catholicity and universality of outlook; “*Maanas kee jaat sabhay ekay pechanbo*-Treat all mankind alike” (Guru Gobind Singh).

- In order to establish equality Guru Gobind Singh at the formal consecration of Sikhism on the Vaisakhi day 1699; instructed the followers of Sikhism to drop their last names, which in India indicate one's caste and take the last common name 'Singh' for males and 'Kaur' for females to show their acceptance of equality of all people.

Sikhism does not believe in classification of its followers on the basis of caste, class, clan or profession etc. After the demise of Guru Gobind Singh, the division of the Sikhs on such a basis was the creation of early writers of Sikhism who were mostly literate Hindus especially Brahmins, some of whom perhaps had embraced Sikhism with the ulterior motive of Hinduising it through their writings as they did not wish to do away with the divisive caste system, which forms the bedrock of the Brahminism / Snatan Dharma / Varan Ashram Dharma now called Hinduism. Among them the name of Kesar Singh Chhiber figures prominently.

Mentioning of caste, class, clan or profession etc, along with Sikh name in Sikhism is a social defect and does not concern Sikh religion. Any body who mentions caste with his name, therefore, is not a true Sikh, but a hypocrite.

. Under the influence of Singh Sabha movement towards the end of the 19th century and beginning of the 20th century a large number of Punjabi Hindus of Aryan descent embraced

Sikhism. Majority of them embraced Sikhism to enjoy the benefits available to the Sikhs under British rule and not any love for Sikhism. History and census figures stand witness to this fact that till then the Sikhs did not mention their caste with their names, which is strictly prohibited in Sikhism. It was the Hindu converts of Aryan origin into Sikhism, who started mentioning caste with their names in order to Hinduize Sikhism during the British rule in the Punjab.

It is very interesting to note that the use of caste with Sikh names came into vogue after mass conversions of Hindus of Aryan origin mostly living in urban areas into Sikhism in the late nineteenth and early twentieth century, when a large number of Hindus embraced Sikhism in order to enjoy the benefits available to the Sikhs under British rule. These people in spite of embracing Sikhism wholeheartedly are trying to Hinduize Sikhism by observing Hindu rites, rituals and writing caste with their names in spite of their Sikh appearance.

NB:

The census figures of the last quarter of the 19th century and first quarter of the 20th century in the Punjab reveal that Sikh population increased significantly during this period, because a large number of Punjabi Hindus of Aryan origin embraced Sikhism in order to avail the benefits available to Sikhs under the British rule. These neo-converts have their kinship closely-nit with Hindus. Some of these neoconverts into Sikhism have been holding the ship of Sikhism with their hands but kept their feet firmly stuck in the boat of Hinduism i.e., they believe in Guru Granth Sahib, but continue to observe Brahmanical practices, rituals, rites/ ceremonies and mention caste with their names along with the Sikh suffix, 'Singh'. Instead of following the Sikh '*Rehat maryada*' they try to Hinduize Sikhism by introducing *Bipran kee reet* (Brahmanical practices, rituals and ceremonies/ rites etc) into Sikhism. They are antagonistic to the idea of considering Sikhism separate and superior to Hinduism even at the cost of following the tenets of Gurbani.

Pahul, (Sikh Baptism) for eradication of caste

Pahul (Sikh baptism) symbolizes a rebirth, by which the initiated are considered as having freed themselves of their previous family origin-caste or lineage (*Kulnash*) to become the family of Gobind Singh; of having renounced their earlier creeds-communal outlook (*Dharamnash*) for the creed of Khalsa; of having renounced their previous occupations or professions (*Kirtnash*) for that of soldiering; of having given up superstition (*Bharamnash*); of having given up all rituals (*Karamnash*) and develop catholicity and universality of outlook; "*Maanas kee jaat sabhay ekay pechanbo*-Treat all mankind alike" (Guru Gobind Singh).

In order to establish equality Guru Gobind Singh at the formal consecration of Sikhism on the Vaisakhi day 1699; instructed the followers of Sikhism to drop their last names, which in India indicate one's caste and take the last common name 'Singh' for males and 'Kaur' for females to show their acceptance of equality of all people.

Sikhism does not believe in classification of its followers on the basis of caste, class, clan or profession etc. After the demise of Guru Gobind Singh, the division of the Sikhs on such a basis was the creation of early writers of Sikhism who were mostly literate Hindus especially Brahmins, some of whom perhaps had embraced Sikhism with the ulterior motive of Hinduizing it through their writings as they did not wish to do away with the divisive caste system, which forms the bedrock of the Brahminism / Snanan Dharma / Varan Ashram Dharma now called Hinduism. Mentioning of caste, class, clan or profession etc, along with Sikh name in Sikhism is a social defect

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

and does not concern Sikh religion. Any body who mentions caste with his name therefore is not a true Sikh, but a hypocrite.

It is very interesting to note that the use of caste with Sikh names came into vogue after mass conversions of Hindus into Sikhism in the late nineteenth and early twentieth century, when a large number of Hindus embraced Sikhism for greed and glory i.e; in order to enjoy the benefits available to the Sikhs under British rule. These people have kept their feet firmly stuck into the boat of Hinduism and are holding the ship of Sikhism with their hands. Instead of accepting Sikhism wholeheartedly they are trying to Hinduize Sikhism by observing Hindu rites, rituals and writing caste with their names in spite of their Sikh appearance.

NB:

The census figures of the last quarter of the 19th century and first quarter of the 20th century in the Punjab reveal that Sikh population increased significantly during this period, because a large number of Punjabi Hindus embraced Sikhism in order to avail the benefits (material gains and glory) available to Sikhs under the British rule. These neo-converts have their kinship closely-nit with Hindus. Some of these neoconverts into Sikhism have been holding the ship of Sikhism with their hands but kept their feet firmly stuck in the boat of Hinduism i.e, they believe in Guru Granth Sahib, but continue to observe Brahmanical practices, rituals, rites/ ceremonies etc. Instead of following the Sikh '*Rehat maryada*' they try to Hinduize Sikhism by introducing *Bipran kee reet* (Brahmanical practices, rituals and ceremonies/ rites etc) into Sikhism. They are antagonistic to the idea of considering Sikhism separate and superior to Hinduism even at the cost of following the tenets of Gurbani.

Evils of caste system

As per Varan Ashram Dharma only Brahmans were entitled to have education, therefore 25% of the population was eligible to have education. Even among the Brahmans females were prohibited from acquiring education. In this way hardly 12.5% population was eligible to have education.

Similarly only Kashatriya constituting 25% of were supposed to defend the country, out of whom 50% were women, and there were children, elderly, sick and invalid person. In this way an insignificant number of persons were left for the defence purpose. This attracted hostile neighbours to attack and loot the country rich in resources and making the natives slave.

Trader class was interested only in trading and they were concerned with money / profit making. It did not matter to them whether they are independent or slaves. They were concerned with their trade only. Whosoever was buyer was respectable for them irrespective of fact that whether they were their own countrymen or invaders. Shudras were not concerned who is the ruler because they were to serve and bear humiliation whether humiliating persons were their own countrymen or invaders. Therefore they were not concerned with anything. No individual in the Indian society behaved in a responsible manner which led to all round degradation of India.

Proselytisation (religious conversion) and Sikhism

All inhabitants of the Punjab are called Punjabis. Sikhism took its birth in the Punjab at the fag end of the 15th century. It was founded by Guru Nanak in 1496 A.D. Although people having faith in Islam and all the six systems of Hinduism lived in the Punjab at that time, the religious landscape here was dominated by the Jogis (Yoigs) / Naths.

Guru Nanak the founder of Sikhism was born in a Punjabi Hindu Khatri family of Bedi subcaste, but he refused to accept the divisive Hindu caste system and its highly ritualized way of life since his childhood. Hinduism had become a matter of form rather than inner illumination. Guru Nanak said that it is not the intellectual or verbal assent to it that liberates man, but the deed and his quality of living. Truth is highest virtue, but higher still is truthful living.

Sikh religion strongly emphasizes humanism. Its philosophy contains all positive qualities required for the welfare of mankind. It has a global perspective that has concern for the whole humanity as opposed to a concern for a particular cultural group. It has never emphasized conversion to Sikhism rather it has preached becoming better human beings by following one's own beliefs. Any body who likes its ideals is welcome to embrace it. Sikhism does not believe in proselytisation through any bait or pressure.

It goes to the credit of the Sikhs that they have never resorted to forced conversions. Even during their eighty years of rule or any other time there is not even a single example of forced proselytisation by the Sikhs.

Sikh Gurus had their own methods to extend their moral and spiritual affinity with other faiths. They told people belonging to different faiths that they should believe in and love God; then it did not matter if they were Hindus or Muslims or Sikhs. All religions are equally good and that their followers should follow the inner values of their respective religions truthfully and not their outer form only, which is mere hypocrisy and not religion in the true sense. According to Gurbani: ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸਟ ਧਰਮ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪੁ ਨਿਰਮਲੁ ਕਰਮ॥--*Sarb dharm meh sreshat dharm har ka naam jap nirmal karm* i.e; "Among all the religions of the world, supremost religion is, remembrance of God and doing good deeds" (GGS, p266).

Guru Nanak said:

Be such a Brahmin

- “ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ॥ ਜਪੁ ਤਪੁ ਸੰਜਮ ਕਮਾਵੈ ਕਰਮੁ॥ ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ॥ ਬੰਦਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ॥ ਸੋਈ ਬ੍ਰਾਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ॥--*So Brahmin jo bindai Brahm, Jap tap sanjam kamavai karam. Seel santokh kaa rakhai dharm. Bandhan torai hovai mukat. Soee Brahman poojan gugat.*--” i.e; A true Brahmin is one, who garps Brahm. Meditation on God and self-control are his daily routine. His religious observances are right conduct and humility. He removes the sensual chains that bind the soul. Such a Brahmin deserves all praise and honour (GGS, M1, p.1411).

- “ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ --*So Brahmin jo Brahm beechaaray. Aap taarai saglay kul taarai.* He alone is a Brahmin, who reflects upon the Lord. He saves himself and saves all his generations as well” (Ibid, p.662).

Be such a scholar:

- “ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ॥ ਰਾਮਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ॥ ---ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਆਦੇਸ॥--*So Pandit jo man parbodhay Ram naam atam meh sodhay*---*Chahu varnaa kao de updes. Nanak us pandit kao sadaa ades i. e; He is a Pandit, who instructs his mind. He seeks Lord's Name in his self---Teaches all the four castes, Nanak says I ever make obeisance unto that Pandit*” (Ibid, p.274).

Be such a Khatri:

- ਖੜੀ ਸੇ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰ।।ਪੁੰਨ ਕਾ ਕਰੈ ਸਰੀਰੁ।। ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ।। ਸੇ ਖੜੀ ਦਰਗਹ ਪਰਵਾਣੁ।।ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ।। ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ।।*Khatree so ju karama kaa soor. Pun daan kaa karai sareer. Khet pachhaanai beejai daan. So khatree dargah parvaan. Lab lobh je koor kamaavai. Apna keeta aape paavai.*--- He alone is a Khatri, who is brave in good deeds. Who uses his body for charity and alms giving purposes and who ascertaining the farm to be right, sows the seed of beneficence. Such a Khatri alone becomes acceptable at the Lrd's Portal. Whosoever practices greed, avarice and falsehood, he must receive the fruite of his own deeds (GGS, p.1411).

Be such a vaisnav:

- 'ਬੈਸਨੋ ਸੇ ਜਿਸ ਉਪਰ ਸੇ ਪ੍ਰਸੰਨ।। ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ।। ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ।। ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਦਰਮ।। ਕਾਹੂ ਫਲ ਕ ਇਛਾ ਨਹ ਬਾਛੈ।। ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ।। ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ।। ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ।। ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ਨਾਨਕ ਉਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ।।-*Baisno so jis ooper so parsann, bisan kee maya tay hoay bhinn. Karm kart hoai nihkarm. Tis baisno kaa nirmal dharm. Kahoo fal kee ichha nahee baachhai. Kewal bhagat keertan sang raachai. Man tan antar simran gopaal. Sabh oopar hovot kirpall. Aap dirrhai avrah naam japaavai. Nanak oh baisno parm gat paavai.*—He is a true Vaisnav with whom He, the Lord is peased, who keeps away from God's mammon, who doing good acts, do not look for reward, pure is the faith of that worshipper of Vishnu. He does not entertain desire for any reward. He is solely devoted to Lord's meditation and singing His praises. Within his mind and body is the contemplation of the World-cherisher. He is gracious to all the creatures. He himself contemplates Lrd's Name and cause others to repeat it. Nanak says, such a Vaishnav attains supreme state." (Ibid, p.274)

Guru also asked Hindus to discard rituals. He logically asked them to substitute pious and virtuous deeds and the name of God in place of Rituals. Guru Nanak educates the stone worshiper and ritualist to realize the pervading God faith and do not waste this human birth:

Parbhatee M 1.

“ਰਾਮ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ।।ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ।।੧।। ਏਕੋ ਰਵ ਰੀਹਆ ਸਭ ਠਾਈ।। ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਪੂਜ ਚੜਾਈ।।--*Ram naam jap antar poojaa . Gur sabad veechaar avar nahee dooja. 1. Eko rav rahiaa sabh thaaee. Avar na deesay kis pooj charhaaee. I rahaao.*—Utter the Lord's Name, that is your heart's worship. Contemplate on the Guru's Word and nothing else. 1. One Lord is pervasive in all places. I do not see another, to whom should I make an offering? (Ibid, 1345).

Be such a Muslim:

In Sri Rag Guru Nanak has described the attributes of a good Mussalman, “ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕਰਾਣੁ।। ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ।। ਕਥਣੀ ਕਾਬਾ ਸਚੁ ਪੈਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ।। ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ।।--*Mihar maseeti sidaku musalaa hak halaal Quran. Saram sunat seel rojaa hoh Musalmaan. Karnee Kabaa sach peer kalma karm nivaaj. Tasbee saa tis Bhaavsee Nanak rakhai laaj.*-- ” i.e, “Let mercy be your mosque. Let righteousness be your prayer mat. Let lawful living be your Quran. Let modesty be your circumcision. Let

gentleness be the fast you keep. So shalt thou be a Muslim. Make right conduct thy Kaba, truth thy spiritual guide and pious deeds thy creed and prayer. Rosary is that, what is pleasing to Him (Ibid, Ml, p.140).

- ਮੁਸਲਮਾਨ ਕਹਾਵਣ ਮੁਸਕਲ ਹੋਇ ਤਾ ਮੁਸਲਮਾਨ ਕਹਾਵੈ॥ ਅਵਲ ਦੀਨ ਕਰ ਮਿਠਾ ਮੁਸਲਮਾਨਾ ਮਾਲ ਮੁਸਾਵੈ॥ i.e To be a Muslim is difficult and one should call himself a Muslim only if he is really a Muslim. He should first accept Islam as his voluntary choice and then give away all property to the Muslims.(GGS, p.141).
- “ਮੁਸਲਮਾਨ ਮੋਮ ਦਿਲ ਹੋਵੈ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ॥ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕ ਹਰਾ॥*Mussalmaan mom dil hovay, antar mal dil tay dhovay.* A Muslim is he, who has a tender heart. He ought to cleanse his inner impurity from his heart. He should not draw near the wordly pleasures and ought to be pure like the flower, silk, clarified butter and deer skin” (ibid, p.1084).
- “ਸੋ ਮੁੱਲਾਂ ਜੋ ਮਨ ਸਿਉ ਲਰੈ॥ ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੇ॥ ਕਾਲ ਪੁਰਖ ਕਾ ਮਰਦੈਮਾਨੁ॥ ਤਿਸ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ॥ *So mullaa jo mann sion larai . Gur updes kaal sion jurai. Kaal purkh kaa mardai maan. Tis mulaa kao sadaa salaam.* He alone is a true Mulla, who battles with his mind and by the Guru’s teaching conflicts with death. He, who crushes the pride of Death’ courier, to such a Mulla, we ever make obeisance. ” (Ibid. p.1159).
- “ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਹਾਜੀ॥ ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ॥----*Sach kamavai soee. Kaajee. Jo dil sodhay soee haajee.* He alone is a Qazi, who practices truth. He alone is a ‘Haji’, who purifies his heart ” (Ibid, p.1084).
- “ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ॥--*Soee Sekh massaa-ik haajee so bandaa jis najar naraa.* He is the the Muslim peacher, the chief of shaikhs,, the pilgrim of Mecca and he alone is the Lord’s slave on whom is the grace of God (Ibid, p.1084).

Be such a Sanyasi (Yogi)

In the Guru Nanak era, dominating sects were of yogis and naths among Hindus. They practiced asceticism, renunciation and celibacy. Guru Nanak (GGS, p419) advised yogis, who had renounced the world and the clothes to leave forests and come back to their homes. He ridiculed them for not knowing any thing about meditating to merge with God. “ਚੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ--*Re man aiso kar sanyasa, ban se sadan sabai kari samjhau mann hi mahi udasa*” i.e, “O man practice such a sanyasa, consider these mansions of the cities to be the forest dwellings, live like a hermit in solitude of your heart. Eat little and sleep little. Be compassionate and forgiving. Be calm and contended. Then you will go beyond the three states. Discard anger, lust, greed, obstinate self-sense and love of wordly things. Then reality will unveil and you will attain the Lord”.

Guru Nanak during his discussion with Yogis in the Himalyas told them: “ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥--*Nanak bolai gurmukh bujhai Jog jugat iv paaee-ai*”--My

philosophical system (darsana) is continuous meditation on the Word of God. My symbols of penance and robes of poverty and renunciation are to discard attachment and pride, and see God in all human beings. Only the Lord can make me free. God is the Truth, and Truth is His name, says Nanak, let everyone test and experience this (GGS, M1 *Siddh Gosht*, p.938-946).

For Udasis GGS, p1003

For audhoot GGS, p.1004

For Farmer GGS, p. 24

For Bairagi GGS, p. 216

For Manoor GGS, p. 931

Be such a Sikh

- “ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੇਇ--*Augun sabh mita-ay ke parupkar karai*” i.e; A Sikh should be free from all vices and do good to others. He should look different from others due to his inner qualities and not only because of his outer looks (*Bana*) (Ibid p.218).
- “ਜਹ ਕਰਣੀ ਤੇ ਪੂਰੀ ਮਤਿ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ॥-*Jah karnee tah pooree mat. Karnee bajhu ghatai ghat*” (Ibid, p.24) i.e “A Sikh should mean what he says, any person who does not possess this quality cannot be called a Sikh (Ibid, p.25)
- “ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ॥ ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ॥ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ॥-*Hastee sir jio ankas hai ahran jio sir de-e. man tan aagai rakh kai oobhee sev kare-e. Eou gurmukh aap nivaareeai sabh raaj srisat kaa le-e.*” As elephant offers his head to the goad and as anvil offers itself to the hammer, so place thou thy mind and body before the Guru and ever serve him standing. In this having effaced his ego, the Guru-ward assumes the sovereignty of the whole world i.e; God shall himself honour such a Sikh and he can rule the whole world” (Ibid, p.648)

Those who maintain only outer appearance of a particular faith but do not possess its inner values, are called *Bhekhi*, and while commenting on such people Gurbani says, “ਜਿਨ ਕੈ ਭੀਤਰਿ ਅੰਤਰਾ॥ ਜੈਸੈ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ॥-*Jin ke bheetar antra, jaise pasoo taise oae naraa*” i.e; “Those persons who do not practice what they preach, they are as good as animals” (Ibid,p.1163). It father says, “ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ॥-*Kartoot pasoo kee manas jaat lok pchara kare din raat*” i.e; “They only look humans but by actions they are animals” (Ibid,p.267).

Rejection of gender inequality in Sikhism

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 she was treated at par with animals. Tulsi Dass in his 'Ram Chrit Manas' says. "*Dhor ghanwar, shudra, pashu, nari, yeh sab tarin ke adhikari*" meaning: "The stupid person, the shudra, animals and women all deserve reprimand". Manu the Hindu law-giver has attributed all that is good and great to males and on the contrary, assigned that is bad and obnoxious to females. Even Bhagat Kabir did not speak very high of woman and he has described her as a source of lust and passions and refuse of the world. 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.

The position in Sikhism is totally different. One of the most notable social improvements introduced by Sikhism is the emancipation of women. The Sikh Gurus laid down norms of ethical equality of woman with man and granted her an exalted status. Sikhism does not consider woman inferior to man rather her position has been eulogized in Guru Granth Sahib (The holy Sikh scripture):

- From the 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 from 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? *So kion manda akhie jit jamein rajaan*. From the woman is the man, without woman there is none GGS, Var Asa M1, p.473).
- Man is born of woman and woman of man, realize this O' divine—"Purkh meh naar, naar meh pukha, bhoojho brahm giani" (Ibid, p.879).
- From temporal as well as spiritual point of view, woman is man's other half and assists him to salvation. She brings him salvation. She assuredly brings happiness to the virtuous—Var5. Bhai Gurdas.
- Guru Hargobind during the course of his conversation with sant Samrath Ram Dass, the mentor of Shiva jee Marhatta called woman, "Aurat eemaan"—Woman is the conscious of man. This shows unequivocally the high esteem in which a woman is required to be held in Sikhism.

Sikhism took practical steps for the socio-religious equality of man and woman:

- In Sikhism there is no ban or prohibition on women to attend a Gurdwara and pay obeisance. Women are equally entitled to get Sikh initiation (Baptism) like men and wear articles of Sikh faith. Initiated women can perform all Sikh religious ceremonies, which initiated Sikh men can perform. Sikhism condemns female infanticide and a Sikh found guilty in this regard is excommunicated from the Sikh Panth. Sikhs are forbidden to have any relationship with '*Kuri maar*' {One who kills his daughter}.
- Sikhism strictly forbids '*Sati*'. the burning of widow on the pyre of her deceased husband
- A widow or a divorced woman is allowed to remarry and lead a householder's life if she so desired.
- Sikhism advocates education of women and encourages them to adopt various professions including armed forces and politics. Sikhism strictly forbids veiling of women.

Rejection of authority of Hindu scriptures in Sikhism

The Sikh Gurus clearly criticize the Vedas and other Hindu scriptures and reject them out rightly as useless and misleading. Sikhism does not accept the authority of Vedas and other scriptures of Hinduism, which is very clear from some of the hymns as enshrined in the holy scriptures of Sikhism:

- ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਅਨੇਕ ਕਹੁੰ ਮਤ ਏਕ ਨ ਮਾਨਯੋ। ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਯੋ। ਸ੍ਰੀ ਅਸਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰ ਮੈਂ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਿਯੋ।--*Ram Rahim, Puran, Quran anek kahay mut ek na manyo. Simrat Shastra Bed sabhay bahu bhed kahay hum ek na janyo. Sri Aspan kirpa tumri kar main na kahio sabh tohay bakhanyo* i.e, “Ram (incarnation of Hinduism), Rahim (Muslim Prophet), Puran (scripture of Hinduism), Quran (scripturer of Islam), have put forth several thoughts, but I accept none of them. The Simritis, Shastras and the Vedas lay down different doctrines; but I do not recognize any of them. O God the sword bearer (of justice)! With your grace, all that has been uttered by me has been done under your command (Guru Gobind Singh Sawaiyye).
- ਬੇਦ ਪੁਕਾਰੇ ਪੁੰਨ ਪਾਪੁ ਸੁਰਗ ਕਾ ਬੀਉ। ਜੋ ਬੀਜੈ ਸੋ ਓਗਵੈ ਖਾਂਦਾ 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).*
- ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੁੰਨ ਪਾਪ 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)
- ਵੇਦ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਨ ਬੁਝਹਿ। ਮਾਇਆ ਕਾਰਣਿ ਪਵਿ ਪੜਿ ਲੂਝਹਿ। ਅੰਗਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ, ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰੀਜੈ ਹੇ। ਬੇਦ ਬਾਦ ਸਭਿ ਆਖਿ ਵਖਾਣਹਿ। ਨ ਅੰਤਰੁ ਭੀਜੈ ਨ ਸਬਦੁ ਪਛਾਣਹਿ। ਪੁੰਨ ਪਾਪੁ ਸਭੁ ਬੇਦਿ ਦ੍ਰਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ। (GGS, p.1049).
- 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).
- ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦ ਨ ਪਾਇਆ।--*Astasee chahu bhed na paa-i-aa* i.e; “Eighteen Puranas and four Vedas know not God’s secrets” (GGS, p. 355).
- ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ। ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ।--*Ved kahah vakhiaan ant na pavaana. Pariai naahee bhed bujhiyai paavanaa* i.e; “Vedas speak of and interpret

God, but know not His limits; Not through studying, but through understanding the Lord's secret is found.” (GGS, p.148).

- ਵੇਦ ਪੁਕਾਰੇ ਤ੍ਰਿਬਿਧ ਮਾਇਆ।।ਮਨਮੁਖ ਨ ਬੂਝਹਿ ਦੂਜੇ ਭਾਇਆ।। *Ved pukaaray tirbidh maaya, manmukh na boojhay doojay bhaaiaa* i.e The Vedas proclaim the three modes of materialism. The self-willed does not understand by being deluded by duality (GGS, p. 128).
- ਸਾਸਤਰ ਬੇਦ ਤ੍ਰੈ ਗੁਣ ਹੈ ਮਾਇਆ ਅੰਧਲਉ ਧੰਧੁ ਕਮਾਈ।।-*Saastar bed trai gun hai maa-i-aa andhulao dhandh kamaae*.“The Shastras and Vedas keep man bound to three modes of materialism and he does the blind deeds” (GGS, p.1126).
- ਮਾਂਦਲ ਬੇਦਿ ਜਿ ਬਾਜਣੇ ਘਣੇ ਧੜੀਐ ਜੋਇ, ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਬੀਜਉ ਅਵਰ ਨਾ ਕੋਇ।।--*Maandal ved je banjo ghano dhadiay joay, Nanak naam smaal too beejo awar na koay* i.e, The drum-beat preaching of the Vedas has brought disputes and social divisions. O Nanak contemplate on prayer of the Lord who is one and the only saviour (GGS, p.1081).
- ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ ਏਕ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ।।-*Bed Kateb Simriti sabh Sasat in pariaa mukat na hoee. Ek akhar go gurmukh japai tis kee nirmal soe* i.e; “The Vedas and other books, the Simritis and Shastras, by reading these, salvation is not obtained. He, who, utters the Guru's Name, he gathers the pure glory. (GGS,p.747).
- ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰ ਨ ਜਾਇ।। ਟੂਕ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ।।*Bed Kateb iftra bhai dil ka fikar na jaa-ay, took dam karaaree jao karho hajar hjoor khuda-ay* i.e, “The Vedas and other Scriptures are only make-believe, O siblings of Destiny; they do not relieve the anxiety of the heart. If you center yourself on the Lord, even for just a breath, you shall see the Lord face-to-face, present before you” (GGS, p.727).
- ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਹਿ ਧਰਮ ਕਰਹੁ ਖਟ ਕਰਮ ਦ੍ਰਿੜਈਆ, ਮਨਮੁਖ ਪਾਖੰਡਿ ਭਰਮਿ ਵਿਗੂਤੇ ਲੋਭ ਲਹਰਿ ਨਾਵ ਭਾਰਿ ਬੁਝਈਆ।।-*Saasat Bed Puran pukaarah dharma karah khat karam driraeaa. Manmukh paakhand bharam wigoote lobh lahar naav bhaar budaeaa* i.e; “The Shastras, Vedas and Purans proclaim the doing of righteousness and steadfastly the six duties. The self-willed hypocrites are ruined in doubt. Their boat is heavily loaded with sins and sinks in the tides of avarice” (GGS, p.834).
- ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ।। ਪੂਜਿਸ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ।। *Bahu Saastar bahu Simritee pekhe sarb- dhadhol. Poojas naahee har haray Nanak naam amol* i.e;“There are many Smiritis and Shastras, which I have studied, but none of them reaches or preaches the invaluable Name of God” (GGS, p. 265).
- ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੂੰ ਮਤ ਏਕ ਨ ਮਾਨਯੋ।। ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਯੋ।। ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰ ਮੈਂ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ।।-*Ram Rahim Puran Quran anek kahay mut ek na manyo. Simrat Shastra Bed sabai bahu bhed kahay hum ek na janyo. Sri Aspaan kirpa tumri kar main a kahyo Sabh toh bakhaanyo* i.e;“Ram (incarnation of Hinduism), Rahim (Muslim prophet), Puran (scripture of Hinduism), Quran (scripture of Islam), have put forth several thoughts, but I accept none of them. The Simritis, Shastras and the Vedas lay down different doctrines; but I do not recognise any of them. O God the sword-bearer ((of justice)! With Your Grace, all that has been uttered by me has been done under your command (Guru Gobind Singh Sawaiye).

For Sikhs the only source of spiritual enlightenment (adhiatmac gian) is Gurbani:

- ਸੀਭ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ॥ ਮਨੁ ਰਾਤਾ ਸਾਰਗਿਪਾਣੀ॥--*Seebh naad Bed Gurbani, mun raata saarag paanee* i.e, Gurbani is the sound Naad (Yogi's spiritual tune), the Vedas and everything. Through Gurbani the mind should be attuned to the Lord of the universe (GGS, p. 879).
- ਜਿਨ ਕੀ ਲਿਵ ਹਰਿ ਚਰਨਨ ਲਾਗੀ, ਤੇ ਬੇਦਨ ਤੇ ਭਏ ਤਿਆਗੀ॥੧੯॥ ਬਚਿਤਰ ਨਾਟਕ॥ ਅਧਿਆਏ ੬)--*Jin kee liv har charnan laagee, tay bedan tay bhai-ay tiagee*-i.e, Those who tuned themselves with the word of the Supreme Eternal Reality (God), renounced the Vedas (Bachittar Natak, adhiay 6).

The Sikhs consider Guru Granth Sahib as the only source of spiritual instruction and the Gurus have instructed the Sikhs to understand and act upon those instructions which are contained in its pages:

- ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ॥ *Satgur kee bane sat sat kar jaanahu gursikhu har karta aap muha kadhaa-ay* i.e; "O followers of the Guru, know that the true Guru's hymns are perfectly true. God, the Creator, Himself inspires the Guru to utter these from his mouth (GGS, p.308)
- ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੇ ਗਿਆਨ-*Beej mantar sarb ko giaan* i.e; "The seed of comprehension of God's Name, has been imparted to every one" (GGS, p. 274).
- ਦੈਤ ਪੁਤ੍ਰ ਪ੍ਰਹਿਲਾਦ, ਗਾਇਤ੍ਰੀ ਤਰਪਣੁ ਕਿਛੁ ਨ ਜਾਣੈ, ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ॥-*Dait putar prahlaad gaa-i-tree tarpan kichhoo na jaanai sabday mel milaa-i-aa* i.e; "Prahlaad, the son of demon, knew nothing of the Gayatri and water-offering to the ancestors. By the holy Word, he was united with the Lord" (GGS, p.1133).
- ਗੁਰੁ ਸਾਸਤਿ ਸਿਮ੍ਰਿਤਿ ਖਟੁ ਕਰਮਾ ਗੁਰੁ ਪਵਿਤੁ ਅਸਥਾਨਾ ਹੇ॥-*Gur Saasat simrit khat karma gur pavitar asthaana hay* i.e; "The Guru is my Shastras, Simritis and the six rituals and the Guru is my holy place" (GGS, p. 1074).

Rejection of Hindu concept of trinity of God and its symbol (ॐ) in Sikhism

ॐ 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 Hindu literature both sacred and temporal and is pronounced as *Oam / Aum*.

Guru Nanak did not assign any particular name to the 'Supreme Eternal Reality' because according to him the Almighty is ineffable. He simply called the 'Supreme Eternal Reality', 'Oh' meaning, 'He' i.e; God. 'Oh' in Punjabi (Gurmukhi) is written as ਓ. In order to convey his stern monotheism Guru Nanak put digit one (1--*ikk*) before the open end Punjabi (Gurmukhi) alphabet *oora* ਓ. ੧+ਓ=ੳ and pronounced it *Ikk Oankar / Ekankar* instead of ॐ (*Oam / Aum*) representing the Hindu trinity of God. Guru Nanak freely employed the names used for God in Hinduism and Islam. *Oakaar* is one of such several names used for God in Sikhism. The open end of the alphabet ਓ denotes infiniteness of God. Guru Nanak says, "ੳੳੳ--- ਓਹ (*Oankar*-i.e; God) ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ-*Oh ikk hai tay Beant hai*", meaning: "There is one Supreme Eternal Reality and he is infinite", thereby rejecting the Hindu concept of trinity of God. 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. ੳੳੳ is not found written as such alone in the holy Sikh Scripture. It only forms a part of the Basic postulate called *Mool mantra* of

Sikhism, which defines the attributes of the ‘Supreme Eternal Reality’ i.e God. **It stands for the attributes and not the name of the Almighty (God).** The shortest form of Mool Mantra written as invocation in Guru Granth Sahib is: ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ meaning, “There is ‘One Supreme Eternal Reality’, the infinite, enlightner and gracious”.

ੴ is a new word i.e, ‘One’+‘Oora’ 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. ੴ is nowhere found written alone in Guru Granth Sahib published by the Supreme Sikh organization, Sharomani, Gurdwara Parbandhak Committee.

Since the word *Oam / Aum* (ॐ) was used as manifesting word for God in Hindu theology and was written as invocation in the ancient Hindu literature, the early Sikh theologians after Bhai Gurdas who were mostly literate Brahmin converts into Sikhism trained in Vedantic philosophy who were Sikhs in appearance, but antagonistic to the Sikh thought started writing ੴ as sign of invocation and synonym for ॐ–*Oam* in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib॥ **Similarly** as another step towards Hinduising Sikhism they also started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ in place of the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ being used as sign of invocation these days by the *Sanatan Dharmi* Sikhs popularly called *Sant Babas*, who are Sikh in appearance but Hindu at heart and antagonistic to *Gurmat* is not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism and is not in conformity with the ideology of Sikhism.

Oankaar and Sikhism

Oankaar is one of the several deities worshiped as God in Hinduism. There is a Hindu shrine 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 *Aarti* in the evening everybody performed *Dandaot Bandna* (Hindu way of offering prayer by lying straight with face down) to ‘*Oankaar*’, but Guru Nanak remained standing. He was questioned by worshippers, the reason for his not joining the *Dandwat Parnam* to the Hindu deity *Oankaar*, in the temple. Then Guru Nanak explained them the concept of *Oankaar* (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*”.

The Hindu sign of invocation (ॐ/ *Oam / Aum*) versus the Sikh invocation ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ॐ is the symbol of God in Hinduism. It is used as manifesting word for God and written as sign of invocation in Hindu scriptures. Since the word *Oam* (ॐ/ *Aum*) was used as manifesting word for God in Hindu theology and was written as invocation in the ancient Hindu literature, the early Sikh theologians after Bhai Gurdas who were mostly literate Brahmin converts into Sikhism trained in Vedantic philosophy who were Sikh in appearance, but antagonistic to the Sikh thought started writing ੴ as sign of invocation and synonym for ॐ–*Oam* in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib॥

Similarly as another step towards weaning the Sikhs away from the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ, and Hinduising Sikhism, they also started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ in place of the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

NB: ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ being used as sign of invocation these days by the *Sanatan Dharmi* Sikhs popularly called *Sant Babas*, who are Sikh in appearance but Hindu at

heart and antagonistic to *Gurmat* is not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism published by Sharomani Gurdwara Parbandhak Committee. It is not in conformity with the ideology of Sikhism. It is a deliberate attempt to Hinduise Sikhism.

Un-Sikh and anti-Sikh practices of Hinduism and their rejection in Sikhism

Sikh traditions are being targeted by Brahminic forces. These traditions are inseparable from Sikh life. They need careful guarding. The desire to offer services to propagate the Guru's cause, one must learn it well by self-education. Sikhism is based on Gurmat. Any tradition, which fails to conform to the philosophy of Sikhism must be discarded without reservation. Gurbani Says, "Akleen Sahib saveeyay, Akleen payeeay maan –With thoughtful logic should one worship God, with the same logic should one seek honour" (GGS, p1245).

The status of Guru Granth Sahib in Sikhism and among the Sikhs is synonymous with the Sikh Gurus. Therefore, all doubts, controversies regarding Sikh religion must be settled in the light of the Gurbani of this supreme scripture and the Guru. The ideas and views which conform to the Gurbani should alone be accepted as valid and authentic. All other versions should be discarded. Prevalent Brahmanical practices and rituals should be tested on touchstone of Gurmat principles. All those practices which violate the spirit of Gurmat and which create contradictions between belief and conduct must be done away with. Following acts of Brahminism are against the Sikh ideology and are strictly prohibited in Sikhism:

The commencing verse of Guru Granth Sahib known as *Mool Mantar* (Basic Postulate of Sikhism) is used as invocation (*Mangal*-ਮੰਗਲ) in Sikhism. It has been represented by Guru Arjan Dev many times throughout the holy Sikh Scripture, Guru Granth Sahib before the beginning of every Raag, every section and subsection of Guru Granth Sahib as such without abridgement or in an abridged form as follows:

Complete form:

ੴ ਸਤਿ ਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Abridged forms:

ੴ ਸਤਿ ਨਾਮ ਕਰਤਾ ਪੁਰਖ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਨਾਮ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Hence the shortest abridged form of *Mool Mantar* most commonly used as invocation in GGS is:

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

- Writing ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ instead of writing ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ as sign of invocation (*Mangal*-ਮੰਗਲ) is against the ideology of Sikhism. ੴ alone is not found written alone in the holy scripture of Sikhism, 'Guru Granth Sahib' published by Sharomani Gurdwara Parbandhak Committee. Similarly ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ is also not found written together as such in Guru Granth Sahib published by Sharomani Gurdwara Parbandhak committee. These are recent innovations of the so called *Sanatani* (radical) Hindus, who have infiltrated into the main stream Sikhism in the garb of Sikhs and are popularly called *Sant Babas*, are trying to Hinduise Sikhism through various ways. For instance, they equate ੴ with ॐ, the sign used as invocation in Hinduism, which according to the theology of Hinduism represents the divine Trinity of Hinduism constituted by Brahma, Vishu and Mahesh also called Shiva, is totally against the monotheism of Sikhism and therefore stands rejected.

- Belief in polytheism, belief in a living Guru after Guru Gobind Singh, idolatry, grave, tomb and picture worship are against the teachings of Gurmat. Putting the Charn-dhoor (dust under the footmats at entry doors of the Gurdwara) on the fore-head is a farce and does not really signify the humility of the Sikh. This has to appear from the conduct of the Sikh.
- Pinni or Panjeeri Parsad has no sanction of the Panth-Khalsa. Only Kraah Parsaad introduced by Guru Nanak is distributed to all who gather as Sangat in Gurdwaras at the end of Sikh service (Bhog and Ardaas) in all events organized in Gurdwaras or homes.
- Treating Guru Granth Sahib as deity, viz: Offering garlands, flowers, sprinkling scented sprays, pressing, kissing pillars or legs of the *Peedha* (ਪੀੜਾ) of the Guru, burning of dhoop, breaking Naryal (Coconut) and keeping a vessel (*Kumbh*) full of water during recitation of Gurbani or in the presence of Guru Granth Sahib, keeping fan running or providing air conditioner in the room for Guru Granth Sahib in summer, warm blankets and heaters during the winter are all acts akin to idol worship and therefore prohibited in Sikhism. Lighting lamps with Ghio / Ghee (with a view of holiness of lamps)—*Jot jagaoni* is against the teachings of Gurmat, the use of lamps for necessary light is permitted. Ringing of bells, clapping and dancing in the presence of Guru Granth Sahib, displaying of pictures of Sikh Gurus along with Guru Granth Sahib in a Gurdwara or any other place, performance of Aarti with lamps in a platter in the presence of Guru Granth Sahib is against the ideology of Sikhism.
- Washing Gurdwara floors with *Kachi Lassi* is nothing but a blind orthodoxy, which finds no approval of Gurmat. Observing *Chalihās* (walking bare footed to a religious place for forty days) for a desire to be fulfilled, *Sukhna-Sukhni*, *Shagun-Upshagun* (Good or bad omens), *Nazar Lagni* (evil eye), removing *Bhoot-Pret-Atma* (fowl spirits) by *Jhar-Phook* (Beating with broom and *Chimta*) and holding breath to enter *Dasam-dwar* (Tenth door) are all against the teachings of Gurmat. Observing *Such-Jooth* or *Bhit* is against the teachings of Gurmat. Reading of five Shabds of *Dukh-Bhanjani* or *Sankat-mochan* for getting relief from ailments is only a myth advocated by superstitious people is also against Gurmat.
- Observing caste system and even mentioning caste with one's name and observing gender inequality are against the teachings of Gurmat.
- Removal of hair from any part of body and use of tobacco in any form are among the major prohibitions in Sikhism. Gursikh should remain away from all kind of intoxicants. Taking part in Devi Jagratas, Raas-lila, Krishan-lila, Ram-lila etc are against the teachings of Gurmat. Observance of fast, observance of Shradhs, belief in magical and occult powers, wearing of rosary (Mala) or counting the beads for worship purposes, putting up Bindi on the forehead and Sandhoor (vermillion) in the head by Sikh women and Tilak by men, dyeing of hair, veiling of women, Sati and child marriage is against the teachings of Gurmat..
- Eating *Halal* meat is prohibited in Sikhism: *Halal* is a Muslim method of slaughtering the animal, in which the throat of the animal is slit and the animal is allowed to bleed and die a painful death. Guru Gobind Singh introduced jhatka method for killing an animal for the meat eating Sikhs. In Jhatka method the head of the animal is separated from the body with a single stroke of the sword. Sikhs are advised to eat Jhatka meat.
- Having relationship with enemies of Guru's house (Guru *Ghar*)—*Meene*, *Masand*, *Dhirmaliay*, *Ram Raieay*, *Kurimaar* (those who commit female infanticide), *Chhurimaar*, *Narimaar* and *Patit* Sikhs.
- Having sexual relationship with Turkani (Muslim woman): The Muslims during their hey-days in Punjab used to forcibly take away Hindu women. The Sikhs during their eminence

asked for permission from Guru Gobind Singh to retaliate against the Muslim women. Guru Gobind Singh not only refused permission but made it as one of the Bajjar Kurehats (major prohibitions) of Sikhism.

- Wearing of cap: The Turkish and Arabic Muslim invaders took pride in supporting beard and hair on the head along with turban, which they considered as signs of royalty. They did not like the slave Hindus to look like them. The Muslim rulers therefore issued *farmans* (orders) that the Hindus should keep their beards and heads shaved and wear a cap (Topi) instead of a turban. The Hindus complied with the orders very politely in a very humble way to save their lives without any resistance. Hence cap and shave (*Hajamat*) became signs of slavery in that part of the world. The Hindus were also forbidden from riding a horse and to keep weapons. Guru Gobind Singh in defiance of the Muslim imperial orders made unshorn hair and turban as part of the Sikh *Rehat Maryada*, the Sikh religious code of conduct. He made *Kirpan* part of articles of Sikh faith. Wearing of cap or helmet of any kind is against the Sikh tenets.
- Celebration of Hindu festivals—*Rakhri*, *Lohri*, *Holi* by the Sikhs is against the teachings of Sikhism:

Rakhi / Rakhri on the wrist is a Hindu religious ceremony. The Hindu females tie a thread or some decorated knot around the wrist of their brothers, and the brothers in return, promise to protect them at the time of crisis. This ceremony is in contradiction with the Sikh philosophy as a Sikh is bound to protect not only his own sister but also all the women folk, the weak and the oppressed against all kind of oppression, exploitation and tyranny and smite the oppressor. *Kara* (ਕੜਾ) is a permanent vow with the Sikhs to protect the tenets of Sikhism. Hence a Sikh must never wear a Rakhri. Similarly tying a Multicoloured thread (*Mauli*) on the wrist is a Hindu religious ceremony

Holi is a festival of Hindus. It is observed on Phagan Sudi 15 (first week of March) to commemorate the death of a mythical Hindu evil spirit named Holika. On this day Hindus throw colour-powder and spray coloured water on each other. Now a days it has become more of hooliganism than religious function. Guru Gobind Singh, in order to wean the Sikhs away from this silly custom organized mock battles at Anandpur Sahib and named the occasion *Hola Mahalla* (literally *Halla* or *Hamla* means attack and *Mahalla* means place of attack). Now it has become a routine with the Sikhs to hold celebrations and hold martial arts competitions on day, next to Holi at Anandpur Sahib. It, however has no sanctity for the Sikhs. Throwing of colour-powder or coloured water is completely in contradiction to the Sikh ideology.

Lohri is not a cultural or seasonal festival. It is a religious function of the Hindus. The Hindus observe it on the day sun enters Capricorn on the eve of *Sangrand* of *Maagh* month (usually January 12-13). It symbolizes worship of the mythical Hindu god of fire (*Agni Devta*). Sikhs must not celebrate this festival. Celebration of this festival is disobeying the command of Guru Granth Sahib.

Sikhism is based on Gurmat. Any tradition, which fails to conform to the philosophy of Sikhism must be discarded without reservation—*Akleen Sahib saveeyay, Akleen payeey maan*—“With thoughtful logic should one worship God, with the same logic should one seek honour” (GGS, p1245). The status of Guru Granth Sahib in Sikhism and among the Sikhs is synonymous with the Sikh Gurus. Therefore, all doubts, controversies regarding Sikh religion must be settled in the light of the Gurbani of this supreme scripture and the Guru. The ideas and views which conform to the Gurbani should alone be accepted as valid and authentic. All other versions should be discarded. Prevalent Brahmanical practices and rituals should be tested on touchstone of Gurmat principles. All those practices which violate the spirit of Gurmat philosophy and which create contradictions between belief and conduct must be done away with.

Chapter 3

Hindu Karam Kanda and their rejection in Sikhism

Karam literally means act or action and *Kaand* means chapter or portion. Theologically in Hinduism *Karam-Kaand* means that portion of Vedas which deals with the actions pertaining to worship and life in Hinduism. It also tells the way and time at which a particular action of religious worship is to be performed. In Hinduism, great emphasis is laid on the performance of rites and ceremonies, which are considered necessary for advancement in spiritual domain. The Vedas are divided into four parts viz; *Mantras*, *Brahmanas*, *Aranyakas* and *Upnishads*. The *Mantras* and *Brahmanas* together are known as *Karma-Kanda* (the parts of Vedas dealing with sacrificial actions), *Aranyakas* are called *Upashana-Kanda* (dealing with the actions performing to worship) and *Upnishads* are called *Gyan-kanda* (dealing with knowledge).

The actions pertaining to sacrifices and worship are all rejected by the Sikh Gurus. According to Gurbani, "Without devotion to God all other deeds are vain. The performance of lip recitation, penance, self mortification and other rites in this world are all wasted and plundered.1. Pause. One engaging in fasts, daily ceremonies and restraints shall not obtain even a shell for them O brother, hereafter, the way is different. These are of no avail there. 1. He who bathes at places of pilgrimage and wanders over earth, finds no place of rest hereafter. Such devices are of no avail there. By these you please the people here.2. By reciting the four Vedas from memory, one does not attain Lord's mansion hereafter. One, who does not understand One Pure Name, he prates, all nonsense.3, After deep thinking Nanak says, he, who lives in devotion shall swim across the sea of life" (GGS, Gauri M5, p. 216)

Religiosity in Hinduism is limited to please and propitiate gods to find magical solutions for day to day problems by specific rites and ceremonies, which are practiced by, *Hom / Havan /yajna* (burnt offerings), fasting, pilgrimage, bathing, Vedic and tantric mantras, Yantras, tantras, yogic concentrations, meditations, sacrifices and rituals merely to obtain boons of prosperity. In Vedic system (Brahminism/ Hinduism) everything including heaven could be achieved by the performance of rituals and sacrifices. Hinduism believes in performing certain acts of outward show in order to appease the deity. The worship and devotion were side streams.

Guru Nanak the founder of Sikhism did not believe in the Vedas and Quran. He vehemently attacked the formalities of religion, religious dress, ostentuous prayers, penance, pilgrimages, fasts, celibacy, asceticism, idolatry and the caste system. Sikhism, one of the latest and modern religions of the world, is basically anti-ritualistic. Gurmat lays great stress on Truth / Truthful living and leading a life full of virtues (*Shub Karman*), based on righteousness, full of good intentions / morality and devoid of ego, instead of acts of outward show. The external marks of holiness do not make a person holy. It is only the virtuous deeds of a man which can make him great and spiritual. God blesses only those who perform good deeds. Guru Nanak exposed the social, religious and political leaders of his time and their methods cutting at the very roots of misrepresentation of the religious doctrines of Hinduism by Brahmins and those of Islam by *Mullas*, *Qazis* and the rulers. He preached virtues should receive preference over outward acts in daily life. He rejected all the rituals (acts of outward show) which the clever religious leaders had invented to maintain their

hold on the common man in order to maintain their supremacy and gain social and material benefits. His *Manjh kee var* in Guru Granth Sahib deals with socio-ethical, socio-political and socio-economic conditions of India in his times. In *Asa Dee Var* he has discussed the doctrines, rituals, rites, practices and life of Yogis, Brahmins, and Turks (Muslims) and given their right interpretation which forms the foundations of Sikhism.

The holy Sikh Scripture, Guru Granth Sahib denounces all ritualistic acts and says:

- ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥ ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥ ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥ ਸਬਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥ ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ॥ *Par pustak sandhiana baadang. Sil poojas bagul samaadhang. Mukh jhooth bibhookhan saarang. Traipaal tihaal bichaaran. Gal maalaa tilak lilaatang. Duay dhotee bastar kapaatang. Je janas brahmang karmang. Sabh phokat nishcho karmang. Kah Nanak nihcho dhiaavai. Win satgur waat na paavai.* The Brahman priests read scriptures, say prayers and argue. They worship stone idols and sit in a trance like heron. With their mouth they utter falsehood like the precious stones. They recite three line (Gaayatri) mantra thice daily. Around their neck is the rosary, sacred mark on the forehead and on their head is a towel and they always keep two loin- cloths. If they know the real nature of the Lord, then they will find that all these beliefs and rites are in vain. Nanak says, in good faith, meditate on the Lord. Without the True Lord (God), man finds not the way (GGS, p. 470).
- ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਪੰਡਿਤ॥ ਕਰਮ ਕਾਂਡ ਅਹੰਕਾਰ ਨ ਕਾਜੈ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ਪੰਡਤਿ॥--*Ram naam gun gaa-ay pandit. Karam kaanmd ahankaar na kkaajai kusal seetee ghar jaahay pandit* i.e O Pandit singh thou the praise the praise of Lord's Name. The ritual acts and thy pride are of no avail. By singing his praise, though shall go home with pleasure (GGS, p.891).
- ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ॥ ਬਿਨ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਹੰਕਾਰ॥- "*Karam kand bahu karay achar, bin navin dhrig dhrig ahankar*" i.e; "Some perform many ritual rites and good actions, but without the Name of the Lord (God) they are accursed and doomed in ego (GGS, M3, p.162).
- ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਂਡੁਕ ਨਾਵਹਿ॥ ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰ ਜੂਨੀ ਆਵਹਿ॥ -*-jal kai majan je gat hovai nit nit medak naavah. Jaise medak taise o-ay nar phir phir jonee aavah.* i.e; If salvation is obtained by bathing in water, then the frog eve,ever bathes in water.As is frog so is that man, he enters the existence again and again (GGS, p.484).
- ਨਗਨ ਫਿਰਤ ਜੋ ਜੋਗ॥ ਬਨ ਕਾ ਮਿਰਗ ਮੁਕਤਿ ਸਭੁ ਹੋਗ॥ ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ॥ ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ॥ ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ॥ ਮੁਕਤੀ ਭੇਡ ਗਈਆ ਕਾਈ॥ ਬਿੰਦ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥--*Nagan firt jo paaeeai jog. Ban ka mirg mkat sabh hog. Kiaa naagay kias baadhe cchaam. Jab hnain cheenas aatamraam. Mood munddaae jo sidh paaee. Muktee bhed na gaeaa kaaee. Bind raakh jau tareeai bhaee. Khusray kio nap arm gat paaeei.*e;If union with God is obtaine by going about naked then all the deer of of the forest would be emancipated. What matters it whether man goes naked or wears a deer skin, when he does not contemplate on the Pervading Lord in his mind. If perfection be obtained by shaving the head, then, salvation for he sheep is not gone anywhere. O, brother, if one be saved by celibacy, then, then why should not an eunuch obtain super dignity? (GGS, p.324).
- ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ

ਜਿਤੁ ਛੁਟੈ॥ “*Karam Dharam pakhand jo deesay, tin jam jaagati lootay' Nirbaan keertan gawo kartay ka, nimakh simrat jitchhootay*” i.e.; The ritual poses of piety and hypocrisies, which are seen, them plunders Yama, the tax-gatherer. Sing thou the pure praise of the Creator, contemplating whom, even for an instant, thou shall be saved-(GGS, p. 747).

- ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੇ ਮਨੁ ਮਾਨਿਆ॥ -- “*Tant mant pakhand na jana Ram riday mann mania*”-- I (Nanak) do not believe in magical formulae, magical hymns and religious hypocrisies, because my mind is imbued with Almighty” (Ibid, M1, p.766).
- ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਾਚੁ ਪਛਾਣੁ—*Hom japaa nahee jaania gurmatee sach pachhaan* i.e., “Through burnt (Barbecue) offerings and ritual recitations of religious books of Hinduism, God is known not. The True One is realized by Gurbani, as contained in Guru Granth Sahib (GGS, p.992)
- ਜਗਨ ਹੋਮ ਪੁਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੁਖ ਸਹੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮ ਗੁਰਮੁਖ ਲਹੈ॥ --*Jagan hom pun tap pooja deh dukhee nit dookh sahai. Ram Naan bin mukat na paavas mukat naam gurmukh lahai* i.e., “Even though man may give gracious feasts make burnt offerings offer alms, perform penances and worship and suffering even endure bodily pain and self torture; (as prescribed in Hinduism) but without devotion to the Lord’s Name he does not obtain emancipation and the redeeming Name, one gathers by Guru’s grace.” (GGS, p.1127)
- ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ॥ ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੇ ਦੂਜਾ॥ --*Teerath vart such sanjam nahee karam dharm nahee pooja. Nanak bhaae bhagat nistara dubidha viapa dooja*” i.e., “Pilgrimage, fasts, purification and austerities are meaningless and so are rituals and religious ceremonies and show-worship. O Nanak emancipation comes only by involving in worship of God and controlling duality” (GGS, p. 75).
- ਨ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸਚੁ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ॥ --*Naa ham karam na dharm such prabh geh bhujaa aapa-i-o* i.e., “In me there is no good deed, neither faith nor piety. Taking me by the arm the Lord has owned me” (GGS, p.241).
- ਕਰਮ ਧਰਮ ਕੀ ਸੂਲ ਨਾ ਸਹਹੁ॥ -- *Karm dharm kee sool na saho* i.e., “Thou donot endure the toture of rituals and religious rites (GGS, p.343).
- ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸੰਬੰਧ॥ --*Karm dharm sabh bandhna paap pun sanbandh* i.e., “Actions and rituals are all bondages, tying man to sin and virtue (GGS, p.551).
- ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅੰਬੁਧਿ ਮਨੁ ਹਾਰਿਓ ਰੇ॥ --*Karm dharm karte bahu sanjam ahanbudh man jaario re* i.e., “Those, who practise religious rituals and great self-discipline, their proud-intellect consumes their soul. (GGS, p.335).
- ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ॥ ਬਿਨ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਹੰਕਾਰ॥ -- “*Karam kand bahu karay achar, bin navin dhrig dhrig ahankar*” ie; “Some perform many ritual rites and good actions, but without the Name of the Lord (God) they are accursed and doomed in ego (GGS, M3, p.162).
- ਕਰਮ ਧਰਮ ਪਾਖੰਡੁ ਜੇ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ॥ “*Karam Dharam pakhand jo deesay, tin jam jaagati lootay' Nirbaan keertan gawo kartay ka, nimakh simrat jitchhootay*” i.e.; The ritual poses of piety and hypocrisies,

which are seen, them plunders Yama, the tax-gatherer. Sing thou the pure praise of the Creator, contemplating whom, even for an instant, thou shall be saved-(GGS,p. 747).

- ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੇ ਮਨੁ ਮਾਨਿਆ॥--*"Tant mant pakhand na jana Ram riday mann mania*--I (Nanak) do not believe in magical formulae, magical hymns and religious hypocrisies, because my mind is imbued with Almighty" (Ibid, M1, p.766).
- ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਾਚੁ ਪਛਾਣੁ—*Hom japaa nahee jaania gurmatee sach pachhaan* i.e, "Through burnt (Barbecue) offerings and ritual recitations of religious books of Hinduism, God is known not. The True One is realized by Gurbani, as contained in Guru Granth Sahib (GGS, p.992)
- ਜਗਨ ਹੋਮ ਪੁਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੂਖ ਸਹੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮ ਗੁਰਮੁਖ ਲਹੈ॥--*Jagan hom pun tap pooja deh dukhee nit dookh sahai. Ram Naan bin mukat na paavas mukat naam gurmukh lahai* i.e, "Even though man may give gracious feasts make burnt offerings offer alms, perform penances and worship and suffering even endure bodily pain and self torture; (as prescribed in Hinduism) but without devotion to the Lord's Name he does not obtain emancipation and the redeeming Name, one gathers by Guru's grace." (GGS, p.1127)
- ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ॥ ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੇ ਦੂਜਾ॥--*Teerath vart such sanjam nahee karam dharm nahee pooja. Nanak bhaae bhagat nistara dubidha viapa dooja*" i.e, "Pilgrimage, fasts, purification and austerities are meaningless and so are rituals and religious ceremonies and show-worship. O Nanak emancipation comes only by involving in worship of God and controlling duality" (GGS, p. 75).
- ਨ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸਚੁ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ॥--*Naa ham karam na dharm such prabh geh bhujaa aapa-i-o* i.e, "In me there is no good deed, neither faith nor piety. Taking me by the arm the Lord has owned me" (GGS, p.241).
- ਕਰਮ ਧਰਮ ਕੀ ਸੁਲ ਨਾ ਸਹਹੁ॥-- *Karm dharm kee sool na saho* i.e, "Thou donot endure the toture of rituals and religious rites (GGS, p.343).
- ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸੰਬੰਧ॥--*Karm dharm sabh bandhna paap pun sanbandh* i.e, "Actions and rituals are all bondages, tying man to sin and virtue (GGS, p.551).
- ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅੰਬੁਧਿ ਮਨੁ ਹਾਰਿਓ ਰੇ॥--*Karm dharm karte bahu sanjam ahanbudh man jaario re* i.e, "Those, who practise religious rituals and great self-discipline, their proud-intellect consumes their soul. (GGS, p.335).

According to Gurmat:

- ਕਰਮੀ ਸਹਿਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ॥--*karmee sahaj na oopjai win sahajai sahsaa na jaae*—By ritual acts, intuitive poise (serenity) is not produced and without serenity doubt does not go (GGS, p.919)
- ਕਹੇ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਿਜੁ ਉਪਜੈ ਇਹ ਸਹਸਾ ਇਵ ਜਾਇ॥--Nanak says, by Guru's grace serenity arises and thus in this way the doubt is dispelled (GGS, p. 919).
- ਹਿੰਦੂ ਅੰਨਾ ਤੁਰਕੂ ਕਾਣਾ ਦੋਹਾ ਤੇ ਗਿਆਨੀ ਸਿਆਣਾ॥ --*"Hindu anna turkoo kaana, dohaan tay giani sianaa"* i.e The Hindu is totally blind (ignorant) when he follows the path of superstition and worships the dumb stone idols and Muslim is one eyed (when he treats mankind partially) i.e favouring Muslims to non-Muslims. Wiser than both is the man

of true knowledge (who sheds ignorance or prejudice) and sees everything in the Divine Light, regardless of his professed religion (GGS, P 875).

- ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚੌਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ॥-*Khatri, Brahmin, Sood, Vais, updes chauh varna kao saajha, Gurmukh Naam japay, udhray so kal meh, ghat ghat Nanak majha. 4. i.e;* For the four castes of warriors, priests, farmers and menials, there is one common spiritual message. He, who under Guru's guidance utters the Name of God, who abides in all hearts, Nanak says, is saved in the Dark-age" (Ibid, M5, p.747-48).
- ਰਾਮ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ॥--*Ram Naam jap antar pooja. Gur sabad veechaar avar nahin dooja.*--Utter the Lord's Name, that is your heart's worship. Contemplate on Guru's word and nothing else (GGS, p.1345).
- ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਪੀਰ ਮਾਗਹਿ ਰਿਪਿ ਸਿਧਿ॥ਮੈ ਇਕੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੈ ਗੁਰ ਬੁਧਿ॥ ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ॥--*Sidha sewan sidh peer magah ridh sidh. Mai iku Naam na weesrai saache gur budh. Jogee bhogee kaapree kia bhaavah disantar. Gur ka shabad na cheenhee tat saar nirantar.*-- Some serve men of miracles to become adepts and religious preceptors and they crave for wealth and supernatural powers. I should not forget to remember the One Name (God), which is the instruction of the Guru (GGS, p.418)

Modern Hinduism formerly called Brahmanism is represented by its Vaishnava, Ganapatya, Shauryia, Shaiva and Shakta sects and their beliefs and practices, which have been described as *Biprn kee reet* in *Gurmat*. All Hindus pay veneration to cow and Brahman. The Hindus believe that man is re-born after his death and this cycle continues indefinitely unless salvation (*Mukti*) is attained, for which the Brahmin (Hindu priest) told methods in the form of rituals to be performed by the followers of Hinduism. These rituals have been mentioned in the Vedas. The Vedas are divided into four parts viz; *Mantras, Brahmanas, Aranyakas* and *Upnishads*. The *Mantras* and *Brahmanas* together are known as *Karma-Kanda* (the parts of Vedas dealing with sacrificial actions), *Aranyakas* are called *Upashana-Kanda* (dealing with the actions performing to worship) and *Upnishads* are called *Gyan-kanda* (dealing with knowledge). The Brahmin laid stress on the *Karma Kanda*, and *upashna Kanda*, because they helped to maintain his importance and enjoy monetary benefits. He did not show much interest in *Gian Kanda*, which can be obtained from the study of four Vedas along with that of Shastras, Smiritis, Puranas, Gita, Ramayana and Mahabharta. The Vedas emphasise upon certain practices and qualities which need to be adopted for Moksha. The Brahman did not teach the real religion to the Hindus and led them into superstition and materialism. Under their wrong direction Hindus began to believe that religion concerned only caste, the ways of eating, bathing and listening to katha. The Brahman advocated for certain actions and methods of worship, according to Scriptures for the purification of mind, but in fact, his own mind was not pure. Guru Nanak says, "ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਡੈ॥-*Gian dhian kachh soojee naahee chatur kahaavay paanday*--You expect others to call you wise, O Pundit! But you are devoid of (spiritual) knowledge and meditation" (Ibid, M1 p.1290). The Brahmin, who was without any knowledge in the field of spirituality, was well versed in the Pauranic legends. He did not teach the real religion to the Hindus and led them into superstition and materialism. Under their direction Hindus began to believe that religion concerned only caste, performing certain rituals, the ways of eating, bathing and listening to *kathas*. But Gurbani says:

- ਕਰਮੀ ਸਹਿਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ॥--*karmee sahaj na oopjai win sahajai sahsaa na jaae*—By ritual acts, intuitive poise (serenity) is not produced and without serenity doubt does not go. ਕਰੇ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਿਜੁ ਉਪਜੈ ਇਹ ਸਹਸਾ ਇਵ ਜਾਇ॥--Nanak says, by Guru's grace serenity arises and thus in this way the doubt is dispelled (GGS, p. 919).

Sikhism confronts superstition with a scientific argumentative approach. For example the Pandas at Hardawar questioned the Guru's so-called sacrilegious act of throwing water to the West when everybody was throwing to the East. The Guru said, "I am throwing water to my crops at Kartarpur". The Pandas asked, "How can your water reach hundreds of miles in Kartarpur?" the Guru replied, "If your water can reach billions of miles at the sun, why my water can't reach a few hundred miles on the earth?" The lesson went home to the Pandas and the general public that had gathered to see the spectacle.

Similarly he engaged himself with the Pandas at Kurukshetra on the occasion of sun eclipse, the Brahmins at Jagan Nath Puri in the evening at the time of Aarti, The Mullah in Mecca, the Sidhas and Jogis at Sumer (Kailash Parbat), Gorakh Mata (now Nanak Mata) in UP and Achal Batala (Punjab), Sajjan Thag in Tolumba (Multan), Wali Ghandhari in Peshawar, Kauda in Asaam, etc and he carried his point logically. He reformed them and established them at their respective places as preachers of Sikhism. He discoursed with Babur in Ennabad and His Bani uttered on this occasion is founded recorded in Guru Ganth Sahib under the heading '*Babar Vani*'.

Categories of Hindu Karm Kanda

There are two categories of Karmas (*Karam Kanda*) in Hinduism Viz; *Nitya Karmas* and *Naimittika Karmas*. The first one observed daily and the second on special occasions.

a) Nitya Karma: Observed daily

1. Sandhya,
2. Pooja (worship), and
3. Panch-mahayajna:
 - a) Brahma Yajna
 - b) Pitri Yajna
 - c) Deva Yajna
 - d) Bhuta Yajna
 - e) Atithi Yajna

b) Naimittika Karma—Observed on special occasions. These are divided into four parts:

1. Samskaras (Sacraments / rites / Ceremonies)-Total forty six, but among the commonly observed one include: Garbhadharna Karma (impregnation of wife), Janam-Samskara (birth of child), Namadheya (naming the child) Annaprasana, Chudakarna, upanaya, Vivaha and Dah Samskara (the funeral ceremony).
2. The second kind of Naimittika Karmas are Shantis or propitiatory ceremonies, which have been introduced by Puranas. These are connected with, Ganesha, the giver of success, the planets, which have astrological effects.
3. The third type of Naimittika Karmas are Vratas (fasts) and Kathas (recitation of sacred legends).
4. The fourth kind of Naimittika Karma are praschitta or penances for the purification of the soul from sins.

Nitya Karmas

They are to be observed daily and are mainly divided into three parts:

- (a) Sandhya
- (b) Pooja
- (c) Panch-maha-yajna.

Sandhya and its rejection in Sikhism

The prayer which the Hindus offer along with the rituals in the morning noon and in the evening is known as *Sandhya**, in which they recite *Gaayatri* mantra, which is an invocation to the Sun God, through which the person offering prayer invokes the God to shed His blessings on the earth. In addition to reciting the mantra, they offer water to Sun and the ritual is called *Tarpan*. This is followed by the practice of *Pranayama*. There is mention of this ritual of *Sandhya* and *Tarpan* in the holy Sikh Scripture, Guru Granth Sahib:

- ਸੰਧਿਆ ਤਰਪਣੁ ਕਰਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੁਝੇ ਦੁਖੁ ਪਾਇਆ॥-*Sandhya tarpan karah gaayatri bin bhoojhe dukh paa-i-a*. They perform ‘*Sandhya*’ and ‘*Tarpan*’ and recite *Gaayatri* mantra, but without the True knowledge they undergo sufferings’ (ibid, M3, p.603).

The Guru means that the worship of created things is useless. Only the Lord-God should be remembered. According to Gurbani:

- ਏਹਾ ਸੰਧਿਆ ਪਰਵਾਨ ਹੈ ਜਿਤ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚਿਤਿ ਆਵੈ॥ਹਰ ਸਿਉ ਪ੍ਰੀਤਿ ਉਪਜੈ ਮਾਇਆ ਮੋਹੁ ਜਲਾਵੈ॥-
“*Ehaa Sandhya parvaan hai jit har prabh meraa chit aavai.H Har sion ppreet oopjai maya moh jalavai..-i.e;-*Such “*Sandhya*” is approved, which implants my Lord in my mind. It produces attachment with God and burns the love of materialism ”(Ibid, p.553).

Gurbani says:

- ਦੈਤ ਪੁਤ੍ਰੁ ਪ੍ਰਹਿਲਾਦੁ, ਗਾਇਤ੍ਰੀ ਤਰਪਣੁ ਕਿਛੁ ਨ ਜਾਣੈ, ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ॥--*Dait putt ar prehlad, gaayitri kichh na janay, sabday mail milaia* i.e Prehlad the son of a demon, did not perform any *Sandhya* or *Gaayatri* and yet became a man of God (GGS, p.1133).
- ਗੁਰੁ ਸਾਸਤਿ ਸਿਮ੍ਰਿਤਿ ਖਟੁ ਕਰਮਾ ਗੁਰੁ ਪਵਿਤ੍ਰੁ ਅਸਥਾਨਾ ਹੇ॥ *Gur saasat simrit khat karma gur pavittar asthana hay--* The Guru is my Shastras, Simritis and the six rituals and the Guru is my holy place i.e, For the Sikhs their Guru is everything (GGS,P. 1074)

* The word *Sandhya* comes from Sanskrit / Punjabi word *Sandhi* –union (between two times viz day and night noon after-noon, evening and night).

Pooja, (offering to deities) and its rejection in Sikhism

The second *Nitya Karma* in Hinduism is, ‘*Pooja*’, which is offered to deities. *Pooja* is not an act of prayer; it is an act of homage, including that of entertainment. Hindus worship stones and stone idols of different gods and goddesses. Hinduism has five principal sects: The Vaishnavas, the Shaivas, the Shaktas, the Ganapatyas and the Shauryas, who are worshippers of Vishnu, Shiva, Shakti (Devi), Ganesha, and Surya (Sun) respectively. All Hindus pay veneration to cow and rever the Brahmin.

The Vaishnavas are devotees of Vishnu and his incarnations Rama and Krishna. Their scriptures include: *Bhagvadgeeta*, the *Bhagavata Purana* and the *Vishnu Purana*. The worship involves bathing, dressing, feeding and singing hymns to the stone gods / statues / pictures.

They call the stones, *Saligram*, while the idols are called *moortis*. They gather in the temple in the morning and in the evening for *Pooja*. In *Pooja*, the Icon-god is ceremoniously awakened from his bed in the morning with music, given a bath, ceremoniously dressed and is presented with an offering. The offering consists of flowers (*Phool*) garlands, *dhoopa* (incense burning), *deepa* (lighting lamps with clarified butter), *arga* (grass blades, washed rice and oblations of water and *milk--kachi lassi etc*), *madhuparka* (offering of honey etc), *gandha* (perfumes, sandal paste etc), and *Tulsi* leaves and *naibed* (food for the deity) of which it eats the subtle part, leaving the gross food, '*seet parsaad*', i.e '*jootha-ਜੂਠਾ*' for the worshipper. In larger temples, the icon-god is taken to bed at night to join his wives or *shaktis*, and he is entertained by dancers, the *devdasis*, during the day. In the evening there is display of lights combined with offering and devotional singing. This is called '*Aarti*'.

Aarti is performed by Shaivites also around the *Lingum*, with prayers the worshipper pours water on the *lingum* and makes on it the three marks of tripunda with a paste of sandalwood ash, mixed sometimes with saffron. He makes similar marks on his own forehead and places flowers and leaves on the top of the *lingum* as a sort of offering to the god. There are many manifestations of Shiva and Shakti like the manifestations of Vishnu. The manifestations of Shiva are: Bhairva, Rudra,, Mahavira etc. Their scriptures are Agamas and Puranas.

The Shaktas worship the Goddess (Devi) Shakti in her various forms: Chandi, Kali, Durga etc. The scriptures of Shaktas are called Tantras. The Shaktas are divided into two paths i.e: '*Dakshina*' (rightists) and '*Vama*' (leftists). The Vamcharis are steeped in sensuous life. The Shaktas worship their supreme goddess through *mantras* (prayers and mystical formulae), *mudras* (hand gestures) and *mandalas* (magical diagrams representing cosmos). In all this the basic elements of prayer are lacking.

The *havna (homa)* is performed with sacrificial offerings, the sacred text is recited, the mantras are repeated along with meditation. The flowers water with perfume etc; incense (*dhoopa*), lighted lamp (*deepa*) etc are used during worship.

Gurmat regards all these rituals i.e; *Karmas or Karm Kanda* as acts of hypocrisy and therefore rejects all such practices. The Gurus criticized the paraphernalia and the material ingredients used in worship. Saying:

- ਪੂਜਾ ਵਰਤ ਤਿਲਕ ਇਸ਼ਨਾਨਾ ਪੁਨ ਦਾਨ ਬਹੁ ਦੈਨ।। ਕਹੂੰ ਨ ਭੀਜੈ ਸੰਜਮ ਸੁਆਮੀ ਬੋਲਹਿ ਮੀਠੈ ਬੈਨ।।---ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹਰਿ ਜਸੁ ਤਿਨਿ ਪਾਇਓ ਜਿਸੁ ਕਿਰਪੈਨ।। *Pooja, vart, tilak ishana, pun daan bahu daen Kahoon na bheeje sanjam soami, bolay meethay bain .1. ---Amrit naam nirmolak har jas tin paio jis kirpain Sadh sang rang prabh bhetay, Nanak sukh jan raen .3. i.e. Worship, fasting, frontal mark, ablution, the giving of copious alms and charity, self-mortification and utterance of sweet words, with none of these the Lord is pleased.---The ambrosial Name and the Lord's praise are invaluable and he alone obtains them, whom the Lord shows mercy. By meeting the holy company, slave Nanak is blessed with the Lord's love and his life night passes in peace (Ibid, p.674).*
- ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ।। ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ।। ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ।। ਗੁਰਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ।।-"*Dhoop deep naibedeh basa, kaisay pooj kareh teri dasa. Tan man arppao pooj chraavao. Gur parsaad niranjan paavao.*"i.e. With incense, lamps, victuals and scents, how can Thy devotees worship Thee? I dedicate and offer my mind and my body as worship. By Guru's grace, I attain to the immaculate Lord (GGS, p 525).

- ਭ੍ਰਮ ਭੂਲੇ ਅਗਿਆਨੀ ਅੰਧਲੇ ਭ੍ਰਮ ਭ੍ਰਮ ਫਲ ਤੋਰਾਵੇ।। ਨਿਰਜੀਉ ਪੂਜਹਿ ਮੜਾ ਸਰੇਵਹਿ ਸਭ ਬਿਰਥੀ ਘਾਲ ਗਵਾਵੈ।। *Bharam bhoolay agiani andhlay, bhram bhram phal toravay, Nirjio poojay, marah srevey sabh birthi ghaal gaavay* i.e. The blind ignorant ones stray in doubt and so deluded, they pluck flowers for worship. They worship the lifeless stones and adore tombs. Their service all goes in vain (Ibid, p.1264).
- ਪਾਤੀ ਤੋੜੇ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਓ।। ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ—*Paati toray malini, paati paati jio, Jis pahan kao paati toray, so pahan nirjio, Bhooli malini hai io, satgur jagta hai deo* i.e. Thou tearest off leaves, O lady-gardener, but in every leaf there is life. The stone (idol) for which thou pluckest the leaves, that stone is lifeless. In this, thou art mistaken, O lady gardener. The True Guru is the living Lord (Ibid p.479).
- ਸਤਿਗੁਰ ਮਿਲੇ ਤਾ ਸਹਿਸਾ ਜਾਈ।। ਕਿਸੁ ਹਉ ਪੂਜਉ ਦੂਜਾ ਨਦਰ ਨ ਆਈ।। ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ।। ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ।। ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ।। ਕਹਿ ਨਾਮਦੇਵ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ।। *Satgur milay taan sehsa jaie, kis hao poojo, dooja nadir na aie, Ekay pathar, keejay bhao, doojay pathar dhariay pao, Je uh deo, tan uh bhi deva, kahay Nam Deo, ham har kee sewa* i.e. When the True Guru (Lord God) is met, it is then that the doubt is dispelled. Whom should I worship? I see no another. One stone is lovingly adorned. Another is trodden under the feet. If the one is god, the other is also a god (Ibid, p525).
- ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆਂ ਜੇ ਮਨ ਉਰਸਾ ਹੋਇ।। ਕਰਣੀ ਕੁੰਗੂ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ।। ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ।।।।੧।। ਰਹਾਉ।। ਬਾਹਿਰ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ।। ਜੂਠ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੇਖ ਪਇਆਣਾ ਹੋਇ।। *Tera Naam kari channathian, je mann ursa hoay, Kani kungoo je ralay, ghat antar pooja hoay, Pooja keechay Naam dhiaiy, bin navin pooj na hoay, Rhao, Bahir dev pakhalieh, je mann dhovay koay, jooth lahay jio manjiay, mokh paiana hoay* i.e. I make thy name sandalwood and my mind the rubbing stone. If good deeds be mixed with as saffron, then alone shall the true worship be performed in the heart. Perform His service by meditating on God's Name, for, without the Name there is no worship. 1. Pause. If man were to wash his heart as the stone-god is washed from without, his impurity shall be removed, the mind shall be cleaned and he shall depart to deliverance (Gujri, M1, p.489).
- ਹਰਿ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਸੰਤੋਹੁ ਕਿਆ ਹਉ ਪੂਜ ਚੜਾਈ।। ਹਰਿ ਸਾਚੈ ਭਾਵੈ ਸਾ ਪੂਜਾ ਹੋਵੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ।।—*Har bin sabh kichh maila santoh, kia haon pooj chdai, Har saachay bhavay sa pooja, bhana man vasaee* i.e. Without God, everything is filthy, O saints. What offering should I lay before Him? Whatever pleases the True Lord, that alone is His worship (Ibid, M3, p.910).
- ਅਚੁਤ ਪੂਜਾ ਜੋਗ ਗੋਪਾਲ।। ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਹਰਿ ਆਗੈ ਸਰਬ ਜੀਆ ਕਾ ਹੈ ਪ੍ਰਤਿਪਾਲ।।—*Achut pooja jog gopal. Man tan arp rakho har aagay sarab jeeaa kaa hai pratipaal.*—i.e. The Lord eternal alone is worthy of worship. My mind and body, I dedicate to the Lord and place them before Him, who is the cherisher of all beings. (GGs, P.824).
- ਮੰਨੇ ਨਾਮੁ ਸਚੀ ਪਤਿ ਪੂਜਾ।। ਕਿਸ ਵੇਖਾ ਨਾਰੀ ਕੋ ਦੂਜਾ।।—*Mannay naam sachee pat pooja. Kis wekhaa naahee ko dooja.*—i.e. To believe in the Naam (God) is to attain true honour and worship. Whom else should I see, when there is no other except the Lord. (GGs, P.832).

- ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ। ਬਿਨ ਨਾਵੈ ਪੂਜ ਨ ਹੋਈ।।--Perform His service by meditating on God's Name, for, without the Name, there is no worship. (GGS, p.489)
- ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਜਪਤ ਮਨ ਚੈਨ।।--By contemplating the reverend God's Name, mind obtains peace (GGS, p.674).
- ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਉ।। ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਚੈ ਨਮਸਕਾਰਉ।।--I do not perform Hindu worship nor offer Muslim prayer. Taking the One Formless Lord into my heart, I make obeisance to Him (GGS, p.1136).

Aarti:

Aarti is Hindu ceremony performed in adoration of the deity or personage in which lamps are lit with *desi ghee* (clarified butter) and placed in a platter. The number of lamps in the platter may vary from one to one hundred. The person performing *Aarti* moves the platter four times before the feet, twice before the naval, once before face and seven times around the body. He rings a bell with one hand and moves the platter with lit lamps around the image (*moorti*) or the person with the other hand. During the process he continues to chant *mantras*. Each devotee snaps his fingers and claps with hands and towards the end attendants touch their respective heart, arms, eyes and head etc with the hands.

In Guru Granth Sahib there is mention of *Aarti*, and the above mentioned offerings, but Gurbani denounces this ritual system of *Aarti* and the mode of worship and presents a cosmic version:

- ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ।। ਧੂਪੁ ਮਲਆਨਲਉ ਪਵਣੁ ਚਵਰ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ।। ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ।। ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ । ਰਹਾਉ।। ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ।। ਸਹ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗਮ ਇਵ ਚਲਤ ਮੋਹੀ।।੨।। ਸਬ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ।। ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ।। ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ।। ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ।।੩।। ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਧਿਆਸਾ।। ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੇ ਨਾਮਿ ਵਾਸਾ।।--*Gangan mai thaal rav chand Deepak banay taarika mandal janak mote. Dhoop malaalno pavan chavro karay sagal ban rai phoolant jotee. Kaisee aarti hoay bhav khandnaa teree aarti. Anhataa sabad waajant bheree. Rahao. Sahas tav nain nan nain hai tohe kao sahas moorat nana ek tohee. Sahs pad bimal nan ek pad gandh bin sahas tav gandh iv chalet mohee. Sab mah jot jot hai soe. Tis kai chaanan sabh mah chaanan hoay. Gur saakhee jot pargar hoay. Jo tis bhavay su aarti hoay. Har charn kanwal makrand lobhit mano andino mohay aahee piaasa. Kirpa jal deh Nanak saarang kao hoay jaa te teray naam waasa.* i.e. "In the sky salver, the sun and the moon are the lamps and stars with their orbs, are the studded pearls. The fragrance of sandal wood trees makes Thy incense, wind Thy fan and all the vegetation Thine flowers, O Luminous Lord.1. What beautiful worship with the lamps is being performed? Such is Thine adoration O Lord, the Destroyer of dread. The unstruck music, is the sounding of temple drums. Pause. Thousands of Thine eyes, yet Thou hast no eye. Thousand are Thine forms, yet Thou hast not even one. Thousands are Thine holy feet, yet Thou hast not even one foot. Thousands are Thine noses yet Thou art without a nose. I am bewitched by these plays of Thine.2. In all there is light and that light art Thou. By His light, the light shines in all the bodies. By Guru's teaching the Divine Light becomes manifest. Whatever pleases Him, that is His real worship. My mind is bewitched by the honey of the lotus feet of God, night and day, I am thirsty for them. O Lord Bless Nanak, the pied cuckoo, with the Nectar of Thine

mercy, so that he may have an abode in Thy Name, O Lord." (Ibid, M1 p.663).

During his visit to the Hindu Temple at Jagan Nath Puri in Orissa in the evening the Pandas of the temple asked Guru Nanak to join the Aarti poojan with them, which he refused and told about the real Aarti being performed in nature by the Supreme Eternal Reality (God) and uttered this shabad singing the cosmic Aarti and spiritually enlightened them against the futility of the ritualistic Aarti with lamps in the platter.

Idol Worship (*Moorti Pooja / Butt pooja) and its rejection in Sikhism

Idol (Image) worship is predominant and accepted form of worship in Hinduism. It is said to have been introduced by Narad Muni. According to the ideology of Sikhism God is Transcendental, Who is without any form, delineation and colour: ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਤਿਸ ਤੈ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ (GGS, p.283). He is Indefinable, immeasurable and Inaccessible, ਬਾਪਿਆ ਨ ਜਾਏ ਕੀਤਾ ਨ ਹੋਇ।।-
“Thapia na ja-ay keeta na ho-ay” i.e, He cannot be created or installed (Ibid, M1, p.2), therefore He cannot be adorned in any form image or idol nor created. The disapproval of idol worship has been expressed in the holy Sikh Scripture, Guru Granth sahib in simple and common place terms:

- “ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖਟੀ ਜਾਂਗੀ।। ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਗੀ।। ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅਧਾਰੁ।। ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ।। ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ।।-*Hindu moolay bhoolay akhutee jaahee. Naarad kahiaa se pooj karaahee. Andhay gungay andh andhaar. Paathar le poojah mughad gavaar. Ohe jaa aap dubay tum kahaa taranhaar.*-i.e-Hindus have forgotten the Primal Lord and are going the wrong way. As Narad instructed so they worship the idols. They are blind, dumb and the blindest of the blind. The ignorant fools take stones and worship them. Those stone idols which themselves sink, cannot ferry you across (Ibid, p.556).
- “ਪਾਖਾਨ ਗਾਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ।। ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਹਾਰੇ ਖਾਉ।।-*Paakhaan gadh kai moorat keenee de kai chhatee paaou. 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” (Ibid, p.479).
- “ਘਰਿ ਨਾਰਾਇਣ ਸਭਾ ਨਾਲਿ।। ਪੂਜ ਕਰੇ 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।। ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ ਸਥੈ।।*Ghar nara-i-n sabhaa naal. Pooj karay rakhai navaal. Kungoo channan ful chara-ay. Pairee pai pai bahutut mana-ay. Manooa mang mang painay kha-ay. Andhee kam-mee andh saja-ay.*-i.e.- O Pundit, 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 a blind wrangling of the society of the blind” (Ibid, p.1240-41).
- “ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੁਏ ਤੁਰਕ ਮੁਏ ਸਿਰੁ ਨਾਈ।। ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ ਪਾਈ।।-*But pooj pooj Hindu mooay Turk mooay sir naaee. Oay le jaaray oay lay gaaday teree gat duhoo na paaee.*-i.e-“The Hindu die worshipping and worshipping the idols and Mussalman 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).

Guru Gobind Singh says:

- ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ।। ਕੂੜ ਕ੍ਰਿਆ ਉਰਝਿਓ ਹੀ ਸਭ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕਾ ਭੇਦ ਨ ਧਾਇਓ।।-Some fools worship idols or proceed to worship the dead. The whole world, being in the grip of false ceremonies, has not known God's secrets (Tav Parsad Savaiye).

*Moorti could be made up of skin, bones and flesh i.e in form of a human being 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 in any form is strictly prohibited in Gurmat (Sikhism).

Gurbani says:

- ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ॥ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ॥ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ॥ ਏਕੋ ਏਕ ਏਕੁ ਹਰਿ ਆਪਿ॥ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭ ਬਿਆਪਿ॥ “*Eko jap eko salahay, ek simer ekay mann ahay Ekas kay gun gao anant, mann tan jaap ek bhagwant. Eko ek ek har aap, pooran poor rehio prabh biap.* -i.e-Contemplate on one sole Lord and laud Him alone. Him alone contemplate and seek Him only in thy 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).
- ਜਾਗਤਿ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥- “*Jaagat jot Japai nis basar, ek bina mann naik na aanai* i.e, He (the Khalsa) meditates on the Ever-radiant Light, day and night, and rejects all else but the One Lord from his mind.” (33,Swayie, Patshahi, 10).
- ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ, ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ॥ ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ, ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ---*Satgur sabb noon vekhda jetaa sagal sansaar, dithai mukat na hovaee jichar shabad na karay veechaar* i.e, All the mortals that are in the world, behold the True Guru. By merely seeing the Guru, one is not emancipated, until one contemplates not on the Guru’s word (GGS, p594).
- ਗੁਰ ਮੂਰਤ ਗੁਰ ਸਬਦ ਹੈ, ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਪਰਗਟੀ ਆਇਆ॥ In fact the image of the Guru is *Shabad* (Word) of the Guru that remains conspicuous amidst *Sadh Sangat* (Holy congregation) (Bhai Gurdas var 24 pauri 25).
- ਤੀਨ ਰੂਪ ਹੈ ਮੋਹਿ ਕੋ ਸੁਨੋ ਨੰਦ ਚਿਤ ਲਾਇ॥ ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ ਸਬਦ ਹੈ ਕਹੈ ਤੋਹੇ ਸਮਝਾਇ॥-*Teen ropp hai mohay ko suno Nand chit laa-ay. Nirgun, Sargun, Gur Shabad hai kahay tohay samjha-ay* (Mukh vaak Patshahi 10-Rahitnaama Bhai Nand Lal).

Sikh commandment is:

“ਪੂਜਾ ਅਕਾਲ ਕੀ-*Pooja Akaal kee* i. e, Worship only God, ਪਰੀਚਾ ਸਬਦ ਕਾ-*Paricha Shabad ka*, i.e Believe only in Gurbani, ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ-*Deedar Khalse Ka*-i.e Keep the company of the Khalsa”

Stone Worship (*Saligram / Thakur Pooja*) and its rejection in Sikhism

Hindus worship stone and call it Saligram or Thakur, which according to them represents Vishnu. Saligram is a village located in the south of Nepal, which is situated on the bank of Gandka River. From the bed of this river come out round stones, black or bluish in colour having white streaks on them. According to Hinduism they represent Vishnu. From the name of this village these stones have derived their name Saligram, which are also called Gandika Sut (son of Gandika).

According to a Pauranic story Vishnu turned into a stone after he had a curse from Rani Satbrinda wife of Raja Jalandhara, whom he had cheated. Before his turning into stone Vishnu said that he will marry her in his next birth. Satbrinda committed 'Sati' and she was reborn as Tulsi plant,

on her grave. The Hindus solemnize marriage of Tulsi with Saligram every year in the month of Kartik in temples. Gurmat denounces such beliefs:

- ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ। ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ। ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ। ਪਾਥਰ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ। ਓਹ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ।—*Hindu moolay bhoolay akhuti janhi Narad kahia se pooj kranhi. Andhey gungey andh andhar. Pather ley poojeh mughad gavar. Uh ja api dubey tum kaha taarnhaar.-i.e.* The Hindus have forgotten the Primal Lord and are going the wrong way. As Narad instructed so they worship the stones (idols). They are blind, dumb and blindest of the blind. The ignorant fools take stones and worship them. Those stones, when they, themselves sink, how shall they ferry thee across? (Ibid, p. 556).
- ਤਾ ਕੋ ਕਰ ਪਾਹਨ ਅਨੁਮਾਨਤ। ਮਹਾ ਮੂੜੁ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ।*Ta kao kar pahan anumanat. Maha murh bhed na janat.*—The great fool thinks that God is a stone. But he does not know the difference between the two (Guru Gobind Singh, Chaupai).
- ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ। ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ।—*Jo pathar ko kehtay dev, ta kee birtha hovai sev* i.e Those who call stone their God, their service is wasted (GGS, p.1160).
- ਜੋ ਪਾਥਰ ਕੀ ਪਾਂਈ ਪਾਇ ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਂਈ ਜਾਇ।।੧।। *ੜੋ pathar kee paein paa-ay, tis kee ghaal ajain ja-ay.* i.e. Those who fall at the feet of the stone, their endeavour goes in vain (GGS, p.1160).
- ਨਾ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ। ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ।—*Na pathar bolai na kichh day, fokat karam, nihphal hai sev*—The stone does not speak nor gives you anything. Hollow are the rituals of the idol worshipper and fruitless his service (Ibid, M5, p.1160).
- ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ। ਦੂਜੇ ਪਾਥਰ ਧਰੀਐ ਪਾਉ। ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵ।।—*Ekey pathar keejai bhao, doojay pathar dhareey pao, Je uh deo taan uh bhi deva. i.e.*—One stone is lovingly adorned. Another stone is trodden under the feet. If one stone is god, the other is also a god. (Ibid, p525).
- ਕਬੀਰ ਠਾਕੁਰੁ ਪੂਜਹਿ ਮੌਲਿ ਲੇ ਮਨ ਹਠ ਤੀਰਥ ਜਾਹਿ। ਦੇਖਾ ਦੇਖੀ ਸਵਾਂਗੁ ਧਰਿ ਭੁਲੇ ਭਟਕਾ ਖਾਹਿ। *Kabeer thaakar poojah mol lay man hath teerath jaahay. Dekhaa dekhee sawaang dhar bhoolay bhatkaa khaahay* i.e; Kabir says, men buy and worship the god-idols and by their stubbornness go on pilgrimages. In imitation of each other, they wear ritual garbs, go astray and wander at large (GGS, p.1371)
- ਕਬੀਰ ਪਾਹਨ ਪਰਮੇਸੁਰ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ। ਇਸ ਭਰਵਾਸੈ ਜੋ ਰਹੈ ਬੁਡੈ ਕਾਲੀਧਾਰ। *Kabeer paahan pamesar keea poojai sabh sansaar. Is bharvaasay jo rahay booday kaalee dhaar* i.e; Kabeer says, making gods of stone, all the world worships them. They, who abide in this belief, are drowned in the dark stream.(GGS, Kabir, p1371).
- ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ ਅੰਧੁ। ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ। ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ। ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ।—*Antar deo na janai andh. Bham ka mohia pavai phandh. Na pathar bolai na kichh day. Phokat karam nihphal hai sev* i.e; The blind one does not perceive God inside him; Immersed in doubts he gets entangled; Idol neither speaks nor gives; these are mere meaningless actions, without any rewards (GGS, p.1130).
- ਸਾਲਗ੍ਰਾਮ ਬਿਖ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ। ਰਾਮਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ।— ਬਗੁਲੇ ਤੇ ਫੁਨ ਹੰਸਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ ਦਇਆਲਾ। ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ।।

“*Saligram bip pooj manavhoo, sukrit tulsī mala, Ram Naam, jap beda bandho daya karho dayala---* *Pranvat Nanak, daasan daasa, daya karoh dayala*—O Brahmin, you worship, and propitiate the stone-god and deem it a good act to wear the rosary of sweet basil. Build thou the ship of meditation of Lord’s Name and pray to gracious Lord for grace.--- O Lord, if you be graceful then the heroin again turns into a swan. Nanak, the slave of Thy slaves, humbly supplicates, gracious Lord, show grace.” (Ibid, p.1171)

- ਪੂਜ ਸਿਲਾ ਤੀਰਥ ਬਨਵਾਸਾ, ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ॥ ਮਨ ਮੈਲੇ ਸੂਚਾ ਕਿਉ ਹੋਇ? ਸਾਚ ਮਿਲੈ ਪਾਵੈ ਪਤ ਸੋਇ।[i.e. The man worships stones, abides at holy places, jungles, wanders, wavers and becomes a renouncer but with the filthy mind, how can he become pure? He, who meets the True Lord, obtains honour (GGS, p686).
- ਘਰ ਮਹਿ ਠਾਕੁਰ ਨਦਰ ਨ ਆਵੈ॥ ਗਲ ਮਹਿ ਪਾਹਣ ਲੈ ਲਟਕਾਵੈ॥ ਭਰਮੇ ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ॥ ਨੀਰ ਬਿਰੋਲੈ ਖਪਿ ਖਪਿ ਮਰਤਾ॥ ਰਹਾਉ॥ ਜਿਸੁ ਪਾਹਣ ਕਉ ਠਾਕੁਰੁ ਕਹਿਤਾ॥ ਓਹੁ ਪਾਹਿਣੁ ਲੈ ਉਸ ਕਉ ਡੁਬਤਾ॥ ਗੁਨਹਿਗਾਰ ਲੂਣ ਹਰਾਮੀ॥ ਪਾਹਣ ਨਾਵ ਨ ਪਾਰਗਿਰਾਮੀ॥ ਗੁਰਮਿਲ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ॥ i.e. Within his home, the man beholds not the Lord and suspends a stone-god aroud his neck. The mammon-woshiper wanders astray in doubt. He churns water and dies tired in agony. Pause. The stone which he calls his god, that stone drowns him along with itself. O sinner, untrue to thy salt, it is not the boat of stone that shall ferry thee across. By meeting the Guru, has Nanak realized the Lord. God the creator is fully prevalent in the water, dry land and troposphere (GGS, p.739).
- ਨਾਵਹਿ ਧੋਵਹਿ ਪੂਜਿਹ ਸੈਲਾ॥ ਬਿਨੁ ਹਰਿ ਰਾਤੇ ਮੈਲੇ ਮੈਲਾ--*Naavah dhovah poojah saila. Bin har rate mailo mailaa* i.e. Thou (The Hindus) bathest, washest and worshippes stones. But without being imbued with God, they remain impure and filthy (GGS, p.904).
- ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ *Gur mil Nanak thakur jaataa, Jal thal mahial pooran bidhaataaa-* i.e-By meeting the Guru, has Nanak realized the Lord, God, the creator is fully prevalent in water, dry land and the troposphere. (Ibid, Suhi 5, p739)
- ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੈ ਨਾਮੁ ਜਪਾਵੈ॥ ਜਹ ਜਹ ਕਾਜ ਕਿਰਤ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠ ਧਾਵੈ॥ ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ॥ ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤ ਕਾਲ ਹੋਇ ਆਵੈ॥ *Apunay sevak kee aapay raakhay aapay naam japaavay. Jah jah kaaj kirat sevak kee tahaa tahaa uth dhavai. Sevak kao nikatee hoay dikhaavay. Jo jo kahay thakur pah sevak tat kaal hoay aavay* i.e. The Lord Himself preserves the honour of His slave and Himself causes him to repeat His name. Withersoever the business and affair of His slave is, thither the Lord runs to help him (Ibid, M5, p.403).

Guru Gobind Singh says:

- ਕਾਹੇ ਕੇ ਪੂਜਤ ਪਾਹਣ ਕੇ ਕਿਛੁ ਪਾਹਣ ਮੇ ਪ੍ਰਮੇਸ਼ਰ ਨਾਹੀ॥ਤਾਹੀ ਪੂਜ ਪ੍ਰਭੂ ਕਰਕੈ ਜਿਹ ਪੂਜਤ ਹੀ ਅਘ ਓਘ ਮਿਟਾਹੀ॥ ਆਧਿ ਬਿਆਧਿ ਕੇ ਬੰਧਨ ਜੇਤਕ ਨਾਮ ਕੇ ਲੇਤ ਸਬੈ ਛੁਟ ਜਾਹੀ॥ ਤਾਹੀ ਕੇ ਧਿਯਾਨ ਪ੍ਰਮਾਨ ਸਦਾ ਇਨ ਫੋਕਟ ਧਰਮ ਕਰੇ ਫਲੁ ਨਾਹੀ॥ *Kahay ko poojat pahan kao, kichh pahan meh permesar nahee? Tahee ko pooj Prabhu karkay jih poojat hee agh ogh mitahee. Aadh biaabh kay bandhan jetak Naam kay lait sabhai chhut jaahee. Tahee ko dhian pramaan sadaa in fokat dharma karay fal nahee,* ie. “Why worship a stone, God is not in a stone; Worship Him as thy master, by the worshipping whom all pains are assuaged. And by uttering whose Name thou shall

be freed from all thy mental and bodily entanglements. Meditation on Him only is acceptable these false deeds end in no gain.

(Guru Gobind Singh, 33 Sawayyas, 20)

- ਫੋਕਟ ਧਰਮ ਭਯੋ ਫਲ ਹੀਨ ਜੁ ਪੂਜ ਸਿਲਾ ਜੁਗ ਕੋਟ ਗਵਾਈ॥ਸਿਧ ਕਹਾ ਸਿਲ ਕੇ ਪਰਸੇ ਬਲ ਬ੍ਰਿਧ ਘਟੀ ਨਵਨਿੱਧ ਨ ਪਾਈ॥
The hollow religion became friteless O being! You have lost years by worshipping the stones; you will not get power with the worship of stones; the strength and glory will only decrease; (DG, 33 swayyas, 21)
- ਜੋ ਜੁਗ ਤੈ ਕਰਿਹੈ ਤਪਸਾ, ਕਛੁ ਤੋਹਿ ਪ੍ਰਸੰਨ ਨ ਪਾਹਨ ਕੈ ਹੈ॥ ਹਾਥ ਉਠਾਇ ਭਲੀ ਬਿਧ ਸੇ, ਜੜ ਤੋਹਿ ਕਛੁ ਬਰਦਾਨੁ ਨ ਦੈ ਹੈ॥
You may perform auterities and worship the stone for three yugas, it will not gadden thy heart. The image will not cofer any boon upon thee, with arms uplifted in a gracious manner; (33 Sawayyas 22).
- ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਲੇ ਲਟਕਾਇਓ॥ ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ਕਾਹੂ ਪਛਾਹ ਕੇ ਸੀਸ ਨਿਵਾਇਓ॥ ਕ੍ਰੋ ਬੁਤਾਨ ਕੇ ਪੂਜਤ ਹੈ ਪਸੁ ਕੇਉ ਮ੍ਰਿਤਾਨ ਕੇ ਪੂਜਨ ਯਾਇਓ॥ ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੇ ਭੇਦੁ ਨ ਪਾਇਓ॥Some worship stone and their head on it i.e bow their head to stones. Some hang the phallus (lingum) stung in necklace. Some bow their head towards the south (towards Dwarka) and some towards the west (towards Kaba in Mecca). Some worship images, others busy praying to dead, The world is thus bound by false ritual, and God is secret unread.” (Tav Parsad Swayye, Guru Gobind Singh).

According to Gurmat:

- 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 mann ahay, ekas kay gun gaao anant, mann tan jaap ek bhagwant. Eko eke k har aap, pooran poor rehio prabh biap*—i.e; “Contemplate on one Lord and laud Him alone. Him alone 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 soley One and Real. The pervading Lord is fully filling every place” (ibid, p.289).
- ਜਗਜੋਤ ਬਸੈ ਨਿਸ ਬਾਸਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥—*jaagat jot japai nis baasar, ek binaa mun naik na aanai* i.e; “He (Khalsa) meditates on the Ever-radiant Light, and rejects all else but One Lord, and rejects all else but the One Lord from his mind (33 Sawaiyye Paatshahi 10)
- ਬਿਨ ਕਰਤਾਰ ਨਾ ਕ੍ਰਿਤਮ ਮਾਨੋ...“Bin Kartaar na Kirtam maano—Except the Creator donot worship any created being” Shabad Hazare, Guru Gobind Singh)

The Sikh Commandment is:

“*Pooja Akaal kee*---Worship only God,

Paricha Sahabad kaa,

Deedar Khalsay kaa—Keep the company of the Khalsa”.

Devi / Devta Pooja and its rejection in Sikhism (Gods and Goddesses worship)

Devta lit: means One who gives something, whereas *Devi* lit: means give me something. Hinduism is a polytheistic religion and belief in numerous gods and goddesses is one of its cardinal principles. The Hindu priest, Brahman, determined, a controller (*Devta*) for every natural force, blessing, disease or clamity. These Devtas included planet gods viz; sun, moon and earth etc. Then the natural forces as gods; Air, fire, rain and water etc , rivers viz Ganga-Ganges, Jamna etc, food

items as gods (*Ann devta*) including salt etc, the animals as gods: Cow, Boar (Varah), snake (Shesh naag) fish (Machh), tortoise (Kachh), rat etc, birds as gods: Neelkanth, Garud etc, trees and plants as gods: Banyan, coconut, *Pipal*, *Tulsi* etc, diseases viz small pox (*Seetla Devi*) etc are also among them. Then there were superhuman gods responsible for creation and destruction of the world. The giver of life or creator was named Brahma, the sustainer as Vishnu and the destroyer was given the name of Shiva. These three gods are spoken of as forming a *Trimurti* (Trinity). The female forces were given the name of *Devis*-(Durga, Kali, Saraswati, Lakshami etc), while the male forces were called *Devts*. The Brahmin, himself, designated as Brahmin Devta. The total number of such *Devts* and *Devis* (divinities i.e Gods and Goddesses) in Hinduism came to be thirty three crores. Different time was fixed for each one of them, different type of worship was fixed for different *Devts* and *Devis* and different types of offerings were conceived for them, because every *Devta* fulfilled a different desire or demand. Because of his ignorance man became victim of unnecessary imaginative worship. The verdict of Gurbani in this regard is:

- ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ।।--*Pawan paanee Agn tin keeaa Brahma, Bisan, Mahesh akaar*. i.e “The master who created air water and fire also created Brahma, Vishnu and Mahesh” (GGS, p.504).
- ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ।। ਤਾਕੇ ਰੂਪ ਨ ਜਾਹੀ ਲਖਣੇ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ।।-*Tetees karoree dass turaray ridh sisidh praan adhaaree. Taa ke roop na jaahee lakhnay kiaa kar aakh weechaaree* i.e, “Thirty three crores of gods are Thy servants Thou givest wealth of supernatural powers and thou art prop of their life. His forms cannot be comprehended. What can one narrate or contemplate on these?” (GGS, p.423).
- ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ।। ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਠਹਿ ਤੇਹਿ।। “*Devi Deva pooji-ay bhai kia mangi kia deh'Pahan neer pikhali-ay bhai, jal meh booday teh*.—i.e, “why worship goddesses and gods , brother, what can one ask from them and what can they give him? The stone gods are washed with water, brother but they drown in water.” (Ibid, M1, p. 637).
- ਠਾਕੁਰ ਛੋਡ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ।। ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹਿ ਤਿਨ ਨਿੰਦਹਿ ਨਿਗੁਰੇ ਪਸੁ ਸਮਾਨਾ।। “*Thakur chhod dasi kao simreh, manmukh andh agiana. Har kee bhagat karah tin nindah niguray pasoo samana* i.e. The blind and thoughtless egocentric leaving the Lord, contemplates His subordinates. Those who are without the Guru, are like the beasts. They slander those, who worship God.” (Ibid, p.1138-39).
- ਈਸਰ ਬ੍ਰਹਮਾ ਦੇਵੀ ਦੇਵਾ।। ਇੰਦ੍ਰ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ।। ਜਤੀ ਸਤੀ ਕੇਤੇ ਬਨਵਾਸੀ ਅੰਤੁ ਨ ਕੋਈ ਪਾਇਦਾ।। “*Eesar Brahma Devi Deva, Inder tapay mun teri sewa, Jatee Satee ketay banvae ant na koi paaida* i.e. Shiva, Brahma, goddesses, gods, Indra, penitents and silent sages, are all engaged in Thine service. The celibates, the men of piety and good many forest dwellers, none of these, is able to realize thy extent. (Ibid, M1, p.1034).
- ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨੀ ਨ ਲਹੀਆ।। ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੀਆ।।--*Eesar Brahma sevade ant tinee na laheea. Nirbhao nirankaar alakh hai gurmukh pargateeaa* i.e. Shiva and Brahma, despite their devotion, have not found God's limit. The fearless and Formless Lord is invisible and is revealed only to God-oriented ones. (GGS, p.516).
- ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਮੋਹਿਆ।। ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਸੋਹਿਆ।।-*Brahma Bisan Mahadeo mohia. Gurmukh naam lagay se sohia* i.e, “Brahma Vishnu and Mahadev were under the worldly attachments. The Guru-wards in devotion to the Name, have come out with honour” (GGS,

p.394).

- “ਦੇਵੀ ਦੇਵਾ ਮੂਲ ਹੈ ਮਾਇਆ।।ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨ ਉਪਾਇਆ।। *“Devee Deva mool hai maya, Simrit saasat jin upaa-i-aa i.e The great illusion is the origin of gods, and goddesses on whom Simritis and Shastra were written”* (Ibid, M3, p.129).
- “ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ।। ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ।। -*“Maya mohay Devi sabh Deva, kaal na chhoday bin gur kee sevaa,.Oh abinaasee alakh abhevaa i.e. Materialism has deluded all gods and goddesses. Death spares none without Guru’s service. That Lord is imperishable, Unseen, and Inscrutable.”* (Ibid, p. 227).
- “ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ।।ਜਿਨ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁੜੇ ਹਰਿ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਈ।।-Brahma, Vishnu and Mahadev were suffering from three qualities of materialism and were acting under egoism. They remembered not God who created them (GGS, p. 735).
- “ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ।। ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ ਭੇਦ।। ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤ।। ਅਪਨੀ ਗਤਿ ਆਪਿ ਜਾਨੈ।। ਸੁਣਿ ਸੁਣਿ ਅਵਰ ਵਖਾਨੈ।। ਸੰਕਰਾ ਨਹੀ ਜਾਣਹਿ ਭੇਵ।। ਖੋਜ ਹਾਰੇ ਦੇਵ।। ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ।।ਸਭ ਉਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ।। - *“Mahima na jaaneh baid Brahmey nahee jaaneh bhed. Avatar na jaaneh ant. Parmesar paarbrahm beant.Apni gat aap janay. Sun sun avar wakhaanai. Rhao. Sankra nahin janeh bhev, Khojat haray dev. Deveeaa nahi janai marm. Sabh oopar alakh Parbrahm i.e. The Vedas, know not the Lord’s glory. Brahma cannot realize His mystery. The incarnations know not His extent. The Lord is supreme, transcendent and limitless. His state, He Himself knows. Others speak of Him from hearsay. Shiva knows not His secret. The gods have grown weary searching Him. The goddesses know not His mystery. Over all is the Unseen Supreme Lord”*. (Ibid, p. 894).

Guru Gobind Singh says:

- ਕਾਹੇ ਕੋ ਏਸ ਮਹੇਸਹਿ, ਕਾਹੇ ਦਿਜੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ।। ਹੈ ਨ ਰਘਵੈਸ, ਜਦਵੈਸ ਰਮਾਪਤਿ ਤੈ ਜਿਨਕੋ ਬਿਵਨਾਥ ਪਛਾਨਿਯੋ।। ਏਕੋ ਛਾਡ ਅਨੇਕ ਭਜੈ, ਸੁਕਦੇਵ, ਪਰਾਸਰ, ਬਿਯਾਸ ਝੂਠਾਨਿਯੋ।। ਫੋਕਟ ਧਰਮ ਸਜੈ ਸਭ ਹੀ, ਹਮ ਏਕ ਹੀ ਕੋ ਬਿਧ ਨੇਕ ਪ੍ਰਮਾਨਿਯੋ।।“Why call Shiva God and why speak Brahma as God, God is not Ram Chandra or Krishna whom ye suppose to be the Lords of the world; Sukhdev, Prashar 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” (Thirthy three sawayas—XV Swaiya).
- ਕੋਊ ਦਿਜੇਸ ਕੋ ਮਾਨਤ ਹੈ ਪਸੁ, ਕੋਊ ਮਹੇਸ ਕੋ ਏਸ ਬਤੇ 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 swayyas -xvi)
- ਬ੍ਰਹਮ ਮਹੇਸੁ ਬਿਸਨ ਸਚੀਪਤਿ ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈ ਹੈਂ।।-- *“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” (Tav Parsaad Sawaiyye Patshi10))).

Gurbani says:

- “ਪੂਜਹੁ ਰਾਮੁ ਏਕ ਹੀ ਦੇਵਾ”।।--*“Poojoh ram ek he deva”* i.e,Worship only the One Lord (GGS, p.

484).

- ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ॥ ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ॥ ਏਕੋ ਏਕ ਏਕੁ ਹਰਿ ਆਪਿ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭ ਬਿਆਪਿ॥ “*Eko jap eko salahay, ek simer ekay mann ahay Ekas kay gun gao anant, mann tan jaap ek bhagwant. Eko ek ek har aap, pooran poor rehio prabh biap.*—i.e.—Contemplate on one sole Lord and laud Him alone. Him alone contemplate and seek Him only in thy 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).
- ਜਾਗਤਿ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥—“*Jaagat jot Japai nis basar, ek bina mann naik na aanai* i.e., He (the Khalsa) meditates on the Ever-radiant Light, day and night, and rejects all else but the One Lord from his mind.”

(33, Swayie, Patshahi, 10).

The Sikh Commandment is:

“*Pooja Akaal kee*---Worship only God,

Paricha Sahabad kaa,

Deedar Khalsay kaa—Keep the company of the Khalsa”.

Avtaar Pooja (Worship of Incarnations) and its rejection in Sikhism

In the theology of Sikhism, ‘*Avtaar*’ literally means birth: ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ... *Maanukha avatar dulabh* i.e; “Human birth is 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 *Dharma* (righteousness) whenever there was rule of *Adharma* (un-righteousness) and therefore these incarnations are worshiped as God. 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 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 in human forms. Twenty-four incarnations of God Vishnu were accepted. Rama the son of king Dashratha and Krishna son of Vasudeva were among them. Countless male and female divinities were also regarded as Gods. The total 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 *Avtaar Vaad* (Incarnation) theory in Hinduism portrays. Guru Nanak the founder of Sikhism says, “ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥—*Sarbang saachaa ek hai dooja naheen ko-ay*” i.e, “In this whole world there is one God second to none” (GGS, p.660). Sikhism neither believes in the Hindu trinity of God-Brahma, Vishnu and Shiva nor 24 incarnations nor 33 crore divinities. As per Sikh thought there is One God and He is Supreme Eternal 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 form as the *Avtaarvaad* (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 Brahmans confused the created

beings with the creator. Gurbani lays emphasis on the worship of the Transcendent Almighty (Nirguna), who is Immortal and Infinite. It describes God as 'Ajooni' (beyond birth and death). Its conception of God is uncompromisingly monotheistic, with no room for the idea of incarnation. Therefore worship should be of One Formless God. It says:

- ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥ ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥—“*Ekam, ekankaar nirala, amar ajoni, jaat na jala, Agam agochar, roop na rekhia, Khojat khojat ghat ghat dekhia*—The Unique Lord is Peerless, Immortal, Unborn, and without caste and involvement. He is Inaccessible, unknowable and has no form or outline. By searching and searching I have seen Him in all hearts.” (GGS, M1, p.838).
- ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਈ॥—“*Akal moorat ajooni sanbhao kal andhkar deepai*”, 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 (of ignorance)” (Ibid, M5 p.916).
- ਜਨਮ ਮਰਨ ਨਹੀ ਧੰਧਾ ਧੈਰਿ॥—“*Janam maran nahin dhanda dher*”, ie; “The Almighty is free from birth and death cycle” (Ibid, p936).
- ਜਨਮ ਮਰਨ ਤੇ ਰਹਿਤ ਨਾਰਾਇਣ॥—“*Janam maran tay rehat Narain*” i.e; “The Almighty is free from birth and death” (Ibid, M5, p.1136)
- ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨ ਆਵਹੀ॥—“*Toon parbrahm pamesar joon na avhi*” i.e; “You are the greatest and do not come into life and death cycle” (Ibid, M5, p.1095).
- ਅਮੋਘ ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ॥—“*Amog darshan ajooni sanbhao, Akal moorat jis kaday na khao*”, i.e; “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” (Ibid, M5, p.1082).

According to Gurbani the so called *Avtars* (of Hindus) were human beings and not God in human form, therefore it rejects their worship, because they are all created beings and also prone to death:

- “ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰ ਆਖ ਵੀਚਾਰੀ॥—*Jugah jugah ke raaje kee-ay gaavah kar avtaaree.tin bhee ant na paa-i-a ta ka kiasa kar aakh weechaaree*-i.e-The kings created by Thee in different ages are sung as Thine Avtaars (incarnations). Even they have not found Thy limits. (Ibid, p.423).
- ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ॥ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੋਅੰਤੁ—*Avtaar na jaanah ant. Parmeshar paarbraham beant* i.e. The incarnations know not His extent. The Lord is supreme, transcendent and limitless (GGS,p.894)
- ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ॥ ਮਾਨਹਿ ਹੁਕਮ ਸੁ ਦਰਗਹਿ ਪੈਝੈ॥ ਸਾਚ ਮਿਲਾਇ ਸਮਾਇਦਾ॥ *Hukame upaae das aotaaraa. Dev daanav aagant apaaraa. Maanai hukam su dargah paijhai saach molaee samaaidda* i.e. By His order God created ten incarnations, innumerable gods and numberless devils. Whoever obeys Lord's command is robed in honour at the Divine Portal. By uniting him with the True Name, the Lord merges him in Himself (GGS, p.1037)
- ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥ ਪਰਸਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥ ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣ ਵਿਛੁੜਿ ਗਇਆ॥ ਰੋਵੈ ਦਹਿਸਿਰੁ ਲੰਕ ਗਵਾਇ॥ ਜਿਨ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ॥ ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੁਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੁਰਿ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੋਇ ਗਇਆ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥ ਅੰਤ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ॥ ਰੋਵੈ ਰਾਜੇ ਕੰਨ ਪੜਾਇ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭਖਿਆ ਜਾਇ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ ਪੰਡਿਤ ਰੋਵੈ ਗਿਆਨੁ ਗਵਾਇ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭ ਸੰਸਾਰੁ॥—*Sahansar daan de indar roaia. Paras ram rovai ghar a-i-aa.*

Ajai su rovai bheekhia kha-ay. Aisee dargah millai saja-ay. Rovaiy ram nikalaa bha-i-a. Seeta Lakhman wichhur ga-i-a. Rovaiy dahsir lank gava-ay. Jin seta adee daaroo wa-ay. Rovah pandav bha-ay majoor. Jin ki suamee rahat hadoor. Rovaiy janmeja kho-ay ga-i-a. Ekee kaaran papee bha-i-a. Rovah raje kann parae. Ghar ghar magah bheekhia ja-ay. Rovah kirpan sanchah dhan ja-ay. Pandit rovah gian gava-ay. Balee rovai naahe bhataar. Nanak dukheea sabh sansaar.—With reward of punishment of the thousand marks of infamy, Indar had to weep. Paras Ram returned home crying. Ajai wailed, when he was made to eat the dung he gave in charity. Such is the punishment, meted out at the God's Portal. Rama wept when he was exiled and Sita and Lakhman were separated from him. The ten headed Rawan, who took away Sita by beating a hand drum, wept when he lost Ceylon. The Pandvas, whose Master lived with them, became servants and wailed. Janmeja wailed as he was gone astray. A single lapse turned him sinner. The Seikhs, seers and spiritual guides weep, lest they suffer agony at the last moment. The kings weep, having their ears torn and they go begging from house to house. The miser weeps when his hoarded wealth parts company with him. The Pandits wail when their learning fails. The young woman weeps for she has no husband. Nanak says, all the world is involved in suffering. He who believes in the Name, becomes victorious. No other ritual or deed is of any account (GGS, p.953).

Regarding Ram Chandar, the Hindu incarnation of God, Guru Nanak Dev proclaimed that if Ram had been God, he would not have lost his wife Sita and he would have healed his brother Lakhman, instead calling on Hanuman to do so. It was God the Almighty who did every thing not Ram:

- ਰਾਮ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥ ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜਝੁ ਅਪਾਰੁ॥ ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੇ ਲਛਮਣੁ ਮੁਠਿ ਸਰਾਪਿ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ ਥਾਪੁ ਉਥਾਪ॥ *Ram jhurai dal melvai antar bal adhikaar. Bantar kee saina seveevai man tan jujh apaar. Seeta lai gaiaa dah-siro Lakhman moo-o saraap. Nanak karta karnhaar 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. Ram Chand grieves in his mind for Sita and Lakshmana. The misguided demon (Ravana) does not comprehend it. It was Lord God, who did everything, who is carefree and whose writ cannot be effaced, saith Nanak (Ibid, M1, p.1412).
- “ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ॥ ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ॥—*Paanday tumra ramchand so bhee aavat dekhia tha . Ravan setee sarbar hoee ghar kee jo-ay gavaaee thee*—O Puandit! I saw your Ram Chand coming. He had a quarrel with Ravana and lost his wife” (Ibid, Gaund Nam Dev, p.875).
- ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ॥ ਗਾਵਨ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ॥ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥ ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ॥ ਭਿੰਨੀ ਰੇਨ ਜਿਨਾ ਮਨਿ ਚਾਉ॥—*People sing the Gopis and Krishna, Sita and Rama, but not the fearless, true transcendent Lord, who is the creator of the whole world, whom only the servants through His grace adore* (Ibid, M1, p.465).
- ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥ ਕੇਤੀਆ ਕੰਨ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥—*Nanak nirbhao nirankar hor ketay Ram raval. Ketia Kaan kahanian ketay Bed bichar* i.e; Nanak God is Fearless and Formless, there are many Ramas lying in dust. There are many stories about Krishna. There may be many thought-provoking Vedas (GGS, p.464).

Regarding Shri Krishna another incarnation of God in Hinduism, Gurbani says:

- ਤੁਮ ਜੁ ਕਹਤ ਹਉ ਨੰਦ ਕੇ ਨੰਦਨੁ ਨੰਦ ਸੁ ਨੰਦਨੁ ਕਾ ਕੇ ਰੇ॥ ਧਰਨਿ ਅਕਾਸੁ ਦਸੇ ਦਿਸ ਨਾਹੀ ਤਬ ਇਹ ਨੰਦ ਕਹਾ ਥੋ ਰੇ॥ ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮ ਨਿਰੰਜਨ ਜਾ ਕੇ ਰੇ॥—*Tum jo kahat hau nand ko nandan nand so nandan ka ko ray. Dharn akas daso dis nahin tab ih nand kaha tho ray. Pause. Sankat*

nahi parai jon nai avai naam Niranjan ja ko ray i.e; You call God as Nand's son, how is he God when there was neither earth nor sky in all directions where was this Nand? God is beyond troubles nor is he born. He is called immanent (GGS, p. 338).

Guru Gobind Singh says:

- ਜੋ ਕਹੋ ਰਾਮ ਅਜੋਨਿ ਅਜੈ ਅਤਿ ਕਾਹੇ ਕੋ ਕੋਸਲ ਕੁਖ ਜਯੋ ਜੁ॥ If you consider Ram, the Lord as unborn, then how did he take birth from the womb of Kaushlya?
- ਕਾਲ ਹੂ ਕਾਨ ਕਹੈ ਜਿਹਿ ਕੋ ਕਿਹਿ ਕਾਰਣ ਕਾਲ ਤੇ ਦੀਨ ਭਯੋ ਜੁ॥ He, who is said to be the destroyer of death, then why did he become subjugated himself before death?
- ਸੰਤ ਸਰੂਪ ਬਿਬੈਰ ਕਹਾਇ ਸੁ ਕਯੋ ਪਥ ਕੋ ਰਥ ਹਾਕ ਯਯੋ ਜੁ॥ If you call Him (Krishna) all goodness and without enmity, why did then He become the charitor of Arjuna?
- ਤਾਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭੂ ਕਰ ਕੈ ਜਿਹ ਕੋ ਕੋਊ ਭੇਦੁ ਨ ਲੇਨ ਲਯੋ ਜੁ॥ O mind! You only consider him the Lord God, whose Mystery could not be known to anyone (33 Swayyas, 13)
- ਕਿਯੋ ਕਹੁ ਕ੍ਰਿਸ਼ਨ ਕ੍ਰਿਪਾਨਿਧ ਹੈ, ਕਿਹ ਕਾਜ ਤੇ ਬਧਿਕ ਬਾਣ ਲਗਾਯੋ॥ How do you identify Krishna, with All –merciful? Why did the hunter shot him with an arrow?
- ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ, ਕਿਹਤੇ ਅਪਨੋ ਕੁਲ ਨਾਸ ਕਰਾਯੋ॥ Why did he, who saves the families of others, had his own clan destroyed?
- ਆਦਿ ਅਜੋਨਿ ਕਹਾਇ ਕਹੋ, ਕਿਮ ਦੇਵਕਿ ਕੋ ਜਨਰੰਤਰ ਆਯੋ॥ If he (Krishna) is said to be primeval and unborn, then how did he come into the womb of Devki?
- ਤਾਤ ਨ ਮਾਤ ਕਹੈ ਜਿਹ ਕੋ, ਤਿਹ ਕਿਉਂ ਬਸੁਦੇਵਹਿ ਬਾਪ ਕਹਾਯੋ॥ He, who is considered without any father or mother, why then Vasudev be termed his father? (33 Sawayye—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 sawayyas-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 swayyas -xvi)
- ਬ੍ਰਹਮ ਮਹੇਸੁ ਬਿਸਨ ਸਚੀਪਤਿ ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈ ਹੈਂ॥ -- “*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).

Gurbani 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). This is very impotent tenet of Sikhism.
- “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.

Rejection of Grave and Tomb Worship in Sikhism

Sikhism strictly forbids any such worship. The cannon of Sikh faith says:

- ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ॥ ਮੜੇ ਮਸਾਣਿ ਨ ਜਾਈ॥ ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ॥--“*Dubhdha na parho, Har bin hor na poojo, Marhay masaan na jae Trisna raach na par ghar Java, trisna naam bujhaee*—I do not indulge into duality, do not worship any other but God and do not go to tombs or crematoriums. With desire in mind, I do not go to another’s house. The Naam has assuaged my desire.” (GGS, M1, p. 634)
- ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ॥ ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਹੀ ਸਭ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦ ਨ ਧਾਇਓ॥ Some fools worship Idols others proceed to worship graves. The entire world is engaged in false rituals (cermonies) and none has understood the secret of the Lord God (Patshahi 10, Tav Parsad Sawayye).
- ਜਾਗਤਿ ਜੋਤਿ ਜਧੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥ *Jagat jot japai nisbasur ek bina man naik na aney*--He (Khalsa) who meditates on the ever-radiant, day and night and rejects all else but the One Lord from his mind. ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨੈ॥ *Pooran prem pratit sajai, gor marhi mat bhool na maney*--He who decorates himself with perfect love and faith and believes not in fasts, tombs, crematoriums and hermit-cells by mistake. ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹੀ ਏਕ ਪਛਾਨੈ॥ *Tirath dan daya tap sanjam ek bina neh ek pachhane*--He who knows none except the One Lord in the performance of acts of pilgrimage, charities, compassion, austerity and self control. ਪੂਰਨ ਜੋਤ ਜਗੇ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਾਖਾਲਸ ਜਾਨੈ॥ *Pooran jot jagai ghat maein tab Khalas tahe nakhalas jaane*--Such a man in whose heart shines the full Divinely radiant Light is a true Khalsa (33 Sawayyas patshahi. 10, Sawayya 1).

***Jot Jagaoni--Holiness of lighting earthen / Wheat flour lamps with Desi Ghee
(Clarified butter) in Hinduism
&***

Its rejection in Sikhism

Sikhism is not against lighting lamps for light purposes, but is definitely opposed to make it a ritual. Vedanta/Sanatan Dharma (Hinduism) believes in worship of fire, therefore they keep the lamp (*Jot*) lit all the time in their place of worship. They believe that it keeps the evil Spirits away and they remain free from adversities. Sikhism does not accept the authority of Vedas. According to *Gurmat* only the lamp of Divine knowledge can dispel the darkness of ignorance, which is responsible for all our worldly sufferings:

- ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ।।--*Kal kaalakh andhiaariaa. Gur giaan deepak ujiaareeaa* i.e; “In the kalyuga there is pitch darkness (of ignorance). The Guru has lamp of divine knowledge, enlightens it”(GGS,P.210).
- ਦੀਪਕ ਬਾਂਧਿ ਧਰਿਓ ਬਿਨੁ ਤੇਲ।। ਸੇ ਦੀਪਕੁ ਅਮਰਕੁ ਸੰਸਾਰਿ।। ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਕਾਢੀਲੇ ਮਾਰਿ।।--*Deepak baandh dhario bin tel. so deepak amrak sanaar. Kaam krodh bikh kaadheele maar* i.e; “By contemplating whom thou shalt make merry, within thee, the Lord has firmly placed a lamp that burns without oil. That lamp renders the world immortal and drives out the poison of carnal appetite and anger” (GGS, p. 971).
- ਗੋਬਿੰਦ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਰੂਪ।। ਅਗਿਆਨ ਮੋਹ ਮਗਨ ਮਹਾ ਪ੍ਰਾਨੀ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ *Gobind jeevan praan dhan roop. Agiaan moh magan mahaa praanee andhiaare mah deep* i.e; “The lord is our life, breath, wealth and beauty. The mortal is greatly involved in ignorance and worldly love and the Lord is the lamp in this darkness” (GGS, p.701).
- ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ।। ਜੇ ਚਾਖੈ ਸੇ ਨਿਰਮਲੁ ਹੋਇ।।ਨਿਰਮਲ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ।।--*Sabad deepak wartai tih loe. Jo chaakhai so nirmal hoe. Nirmal naam haomai mal dhoe* i.e; “The light of the *Naam* lamp is pervading the three worlds. He, who tastes the *Naam* becomes pure. The immaculate *Naam* washes off the filth of ego (GGS, p.664).
- ਦੀਪਕੁ ਸਹਿਜ ਬਲੈ ਤਤਿ ਜਲਾਇਆ।। ਦੀਪਕ ਰਸ ਤੇਲੋ ਧਨ ਪਿਰ ਮੇਲੋ ਧਨ ਓਮਾਹੈ ਸਰਸੀ।।...*Deepak sahj balai tat jalaa-i-aa. Deepak ras telo dhan pir melo dhan omaahai saeese* i.e; “The lamp, lighted by the essence of enlightenment burns steadily. God’s love is the oil of the lamp that unites the bride (soul/*atma*) with her groom (*Parmatma* / God). The bride is in bliss and blooms” (GGS, p. 1109).
- ਦੀਵਾ ਮੇਰਾ ਇਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ।। ਉਨਿ ਚਾਨਣਿ ਓਹ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ।।*Deeva mera ikk Naam dukh vich paia tail, un chaanan uh sokhia chooka jam sion mail*. The *Naam* is alone is my lamp and therein, I put oil of suffering. The *Naam*’s lamp light has dried up the oil of suffering and I have escaped from Death’s courier (GGS, p. 358).

Superstition regarding special days, Good and Bad Omens and their rejection in Sikhism

In Hinduism people consider some months or days sacred and believe that it is meritorious to perform certain rituals on those days. Gurmat denounces such beliefs. It considers all days equally good. Guru Granth Sahib says:

- “Only idiots and fools worry about lunar dates and particular days of the week.—ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ (GGS, p.843) good and bad omens.
- ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚਿਤਿ ਨ ਆਵੈ॥—“*Sagun upsagun tis kao lageh jis chit na aavay*—Good omens and bad omens befall him, who does not remember God in his heart” (Ibid, M5, p.401).
- ਛਨਿਸ਼ਰਵਾਰਿ ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ॥ ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ॥ ਮਨ ਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ॥ ਜਮ ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ॥—“*Chhanichhar vaar saon saasat beechaar. Haumai mera bharmai sansar. Manmukh andha dujai bha-ay Jam dar badhachota kha-ay*” Saturday: To deliberate over good omens and shastras, in these and in ego and selfhood, the world wanders. The blind self-willed person is engrossed in the love of another and bound at the death’s door, bears the blows (GGS, p.841).
- ਸਉਣ ਸਗੁਨ ਵੀਚਾਰਣੇ, ਨਉ ਗ੍ਰਿਹ ਬਾਰਹ ਰਾਸਿ ਵੀਚਾਰਾ॥ ਕਾਮਣ ਟੂਣੇ ਅਉਸੀਆ ਕਣਸੋਈ ਪਾਸਾਰ ਪਸਾਰਾ॥ ਗਦਹੁ ਕੁਤੇ ਬਿਲੀਆ, ਇਲ ਮਲਾਲੀ ਗਿਦੜ ਛਾਰਾ॥ ਨਾਰਿ ਪੁਰਖੁ ਪਾਣੀ ਅਗਨਿ ਛਿਕ ਪਦ ਹਿਡਕੀ ਵਰਤਾਰਾ॥ ਥਿਤਿ ਵਾਰ ਭਦ੍ਰਾ ਭਰਮ ਦਿਸਾਸੂਲ ਸਹਸਾ ਸੈਸਾਰਾ॥ ਵਲ ਛਲ ਕਰਿ ਵਿਸਵਾਸ ਲਖ, ਬਹੁ ਚੁਖੀ ਕਿਉ ਰਵੈ ਭਤਾਰਾ॥ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਰ ਉਤਾਰਾ॥ (Varan Bhai Gurdas 5.8)—Many consult tomes of astrology to work out good omens, from the position of nine planets (Moon, Sun, Mars, Jupiter etc), and the twelve positions of the Sun (*Ras*). Many women indulge in exorcism and predictions and many other such-like acts—the product of ignorance and dark age. Some take auspicious and inauspicious cues from the sighting or position of the donkey, dog, cat, eagle, jackal or whirlwind that they may see or come across while setting out from home on way to some business. Coming across a female with water-filled pitcher or a male or a fire, has good or bad significance in their scheme of things. Some try to take a cue of good or bad omen from one / two sneezes or hiccups. The entire world is entangled in doubts and suspicions of Thit, Var and Bhadra. How will a woman with multi-tastes and desires (a prostitute) and who uses countless deceits enamour the Lord husband? Gurmukhs obtain fruits of comfort and peace (from the divine word of the (Guru) and thus are emancipated (Varan Bhai Gurdas 5.8).
- ਸਜਾ ਖਬਾ ਸਉਣ ਨ ਮੰਨ ਵਸਾਇਆ, ਨਾਰਿ ਪੁਰਖ ਨੋ ਵੇਖਿ ਨ ਪੈਰਿ ਹਟਾਇਆ॥ ਭਾਖ ਸੁਭਾਖ ਵੀਚਾਰਿ ਨ ਛਿਕ ਮਨਾਇਆ, ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਨ ਪੂਜ ਕਰਾਇਆ॥ ਭੰਬਲ ਭੁਸੇ ਖਾਇ ਨ ਮਨ ਭਰਮਾਇਆ, ਗੁਰਸਿਖ ਸਚਾ ਖੇਤ ਬੀਜ ਫਲਾਇਆ”...Gursikhs donot believe in good or bad omens. Seeing other men/ women indulging in such frivolities they donot retrace their steps. They donot consider the sounds of animals/ birds as indicators of auspicious/ inauspicious happenings nor sneezing as warning or ill omen. They neither believe gods/ goddesses, nor worship their idols. Other than God, they do not hold love for anyone else in their mind and thus are never confused due to duality. Company of Gur-Sikhs is like a true fold where seed sown always sprouts and yeilds good crop (Bhai Gurdas 20.8)—.

C) **The third type of Namittika Karma are: Vratas (Fasts)**

Vratas (Fasts-Willful Hunger) and their rejection in Gurmat (Sikhism)

Vratas (Fasts), observed in Hinduism and Islam for the purification of the soul, in order to achieve union with God. In Hinduism observed, mostly by women, as they are not entitled to recite Vedic mantras. They think that by fasting soul gets purified for union with God. The Hindus consider *Ekadshi* fast as more meritorious. Muslims observe fasts during Ramadan/Ramzan.

According to Gurbani fasting does not lead to union with God, instead it hurts the body. In reality soul becomes purified and bold only with knowledge of God (*Gur Gian*):

- ਅੰਨੁ ਨ ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਤਪ੍ਰਿਤਿ ਨਹੀ ਥੀਜੈ॥--*Ann na kha-ay dehi dukh deejay, bin gur gian tripat nahin theejay.* By not taking food, is torturing the body. Without enlightenment given by the Guru, contentment comes not." (Ibid, p.M1,p.905)
- ਵਰਤੁ ਨੇਮੁ ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਾ॥ ਬਿਨੁ ਬੁਝੇ ਸਭੁ ਭਾਉ ਹੈ ਦੂਜਾ॥-- *Warat nem nitaprat pooja. Bin boojhay sabh bho hai dooja* i.e; All the fastings, ritual rites and daily worship, without realization of the Lord, lead man to the love of another-(wordly materialism) (GGS, p.841).
- ਹਠੁ ਨਿਗ੍ਰਹੁ ਕਰਿ ਕਾਇਆ ਛੀਜੈ॥ ਵਰਤੁ ਤਪਨੁ ਕਰਿ ਮਨੁ ਨਹੀ ਭੀਜੈ॥--*Hath nigraha kar ka-i-aa chheejai. Varat tapan kar man nahee bheejai.* By practicing stubborn self-torture, the body wears off. Through fasting and penance, the mind is not softened (GGS,p.905).
- ਵਰਤ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਪੂਜਾ ਪਾਖੰਡਿ ਭਰਮੁ ਨ ਜਾਇ॥ Doubt (unfounded belief) does not depart by practicing fasting, ritual routines, piety, self discipline, worship and hypocrisy (GGS, p.1423).
- ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ॥ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ ਵਸੈ॥ men have grown weary of observing fasts, vows and self-mortification. Taking shelter of the Holy, Nanak abides with the Lord (GGS, p.408).
- ਵਰਤ ਨੇਮ ਕਰਿ ਥਾਕੇ ਪੁਨਹ ਚਰਨਾ॥ ਤਟ ਤੀਰਥ ਭਵੇ ਸਭ ਧਰਨਾ ਸੇ ਉਬਰੇ ਜਿ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ॥-Men have grown weary performing fasts, vows and expiations. They wander to the banks of sacred streams of the whole world. They alone are saved, who seek the shelter of the True Guru (394).
- ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ॥ ਵਰਤ ਨੇਮ ਕਰੇ ਬਹੁ ਭਾਤੀ॥ ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮ ਜਪੀਐ ਇਕ ਬਾਰ॥) cutting the body in small pieces and making offering of it to the fire, observance of fasts and taking vows of various kinds; none of these ritual actions equal contemplation of the Name Divine of the Lord Nanak says, should one, by Guru's guidance, contemplate on the Name even once(GGS, p.265).
- ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ॥ ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ॥ ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਥਾਨੁ॥ ਸਾਧ ਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ॥ All the fastings, ritual vows, ablutions and worship lie in contemplation of God and also lie therein the listening to Vedas, Purans and the Simritis. Exceedingly pure is he, who in company of the holy meditates on Lord God's Name and pure is his abode (GGS, p.393).
- ਵਰਤ ਕਰਹਿ ਚੰਦ੍ਰਾਇਣਾ ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ॥ ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ ਸਾਰ ਨ ਪੇਖੰ॥ ਤਿਲਕ ਕਢਹਿ ਇਸਨਾਨੁ ਕਰਿ ਅੰਤਰਿ ਕਾਲੇਖੰ॥ ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣੁ ਸਚੀ ਸਿਖੰ॥ ਭੂਲਓ ਮਾਰਗਿ ਸੇ ਪਵੇ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੰ॥ ਤਿਨ ਜਨਮ ਸਵਾਰਿਆ ਆਪਣਾ ਜਿਨਿ ਗੁਰੁ ਅਖੀ ਦੇਖੰ॥ They who keep fasts appropos the

moon, are of no account. They who read the Vedas in full do not see its essence and vision. They, who draw paste mark on their foreheads after taking bath, have within them, the blackness of sins. He who wears ritual garb does not find the Lord without true teaching. The strayed one, on whose forehead good destiny is pre-recorded, takes to the right path. He alone embellishes his human life, who sees the Guru with his eyes (GGS, p.1099).

- ਅੰਨ ਨਾ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ, ਬਹੁ ਦੁਖ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ।। i.e, “They observe fast and loose taste only to involve in deeds that wean them away from God” (GGS, p.467)
- ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤੁ ਜੀਅ ਸੰਘਾਰੇ।। i.e, He observes fast to propitiate God and yet destroys God’s creation for satisfying his own palate (GGS, p.483).
- ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡ।। ਨ ਸੁਹਾਗਨਿ ਨਾ ਉਹਿ ਰੰਡ।। *Chhoday ann karay pakhand na suhagan na uh randd*--she who abandons food, really practices hypocrisy. She is neither a blessed a bride nor a widow (GGS, p.873).
- ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਕੈ ਅਹੋਈ ਰਾਖੈ ਨਾਰਿ।। ਗਦਹੀ ਹੋਇ ਕੈ ਅਉਤਰੈ, ਭਾਰੁ ਸਹੈ ਮਨ ਚਾਰਿ।। *Kabir har kaa simran chhod kai ahoee rakhay naar. Gadhee hoay kai utrai bhaar sahai man chaar* i.e; Kabir says, a woman who observes the fast of small pox (*seetla mata*) shall be born as she donkey will carry four maunds of load (GGS, p1370).
- ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਿਤਾ ਤਿਨ ਕਾ ਆਢਿ ਨ ਪਾਇਆ ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਉਂਹਾ ਕਾਮਿ ਨ ਆਇਆ।।--“*Bart name sanjam meh rehta, tin ka aad na paiya Aggay chalan our hai bhai oohan kaam na aiya*—One engaging in fasts, daily ceremonies and restraints shall not obtain even a shell for them O brother, hereafter, the way is different. These are of no avail there.” (Ibid, p.216).
- ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ।।--“*Vrat na raho, na meh ramdana, tis sei, jo rakhay nidhana*—I do not practice ritual fasting nor observe the ritual of Ramzan. I seve Him alone who ministers justice to all.” (Ibid, M5, p.1136)
- ਜਗ ਮਹਿ ਬਕਤੇ ਦੂਧਾ ਧਾਰੀ।। ਗੁਪਤੀ ਖਾਵਹਿ ਵਟਿਕਾ ਸਾਰੀ।। ਅੰਨੈ ਬਿਨਾ ਨ ਹੋਇ ਸੁਕਾਲੁ ਤਜਿਏ ਅੰਨਿ ਨ ਮਿਲੇ ਗੁਪਾਲੁ --*jag mah baktay doodah dhari. Guptee khaveh watika saree. Annai bina naa hoay sukaal. Tajiai ann na milai gupaal* i.e; They, who proclaim in the world that they live on milk alone, secretly eat a whole two seers of eatables. Without food, time does not pass in peace. Forsaking food, the Lord is not met” (Ibid, p.873).

Instead of observing fasts Gurbani tells us to control our mind and love His Creation:

- ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ।।--“*Mann santokh sarb jee daya, in bidh, bart sampooran bhaia* i.e. Be satisfied in thy mind and show kindness to all living beings. In this way thy fast shall be complete” (Ibid, p.299).
- ਰਾਮ ਸੰਗਿ ਨਾਮ ਦੇਵ ਜਨ ਕਉ ਪ੍ਰਤਿਗਿਆ ਆਈ।। ਏਕਾਦਸੀ ਬ੍ਰਤੁ ਰਹੈ ਕਾਹੇ ਕਉ ਤੀਰਥ ਜਾਈ।। *Ram sang Naam Dev jan kao pratigiaa aae. Ekaadasee brat rahi kaahe kao teerath jaaee*. In the company of the Lord, slave Nam Dev has made a resolve. He has ceased to fast on the eleventh lunar day. Why go on pilgrimages to shrines? (GGS, p.718).

Rejection of Mon-varat (fast of speech) in Sikhism

Sikhism does not believe in mon-varat (fast of speech) of Hinduism. It believes in constructive dialogue during our stay in this world. Gurbani says, “*Jab lag dunia rahee--ay Nanak kuchh kahee--ay kuchh sunnee--ay* (GGS, p.611).

d) **Prayaschittas** (Penances for the purification of the soul from sins). The fourth kind of Naimittika Karmas are *prashchitta* or penances for the purification of the soul from sins. Gurbani rejects all such practices:

Tap

Some people think that by torturing the body mind comes under control and thus union with God is attained. The common methods for torturing the body adopted by the ascetics were, exposing the body to extremes of heat or cold, standing in water on one leg for long periods of time, hanging the body upside down etc. Gurmat forbids such practices:

- ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ। ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇਰਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮੁਲਾ।।—“*Tan na tapai tanoor jio, balan hadd na baal, sir pairin kia, pheria, andarpiri samaal* i.e; O man, do not heat your body like an ovan and do not burn your bones like firewood. What wrong your head and feet have done? Pray, realize your Beloved within yourself” (Ibid, p.1411).
- ਹੋਮ ਜਗ ਜਪ ਤਪ ਸਭਿ ਸੰਜਮ ਤਟਿ ਤੀਰਥ ਨਹੀ ਪਾਇਆ—“By fire offerings, gratuitous feasts, recitations, penances, austerities, restraints and abiding at the banks of rivers and holies, God is not attained” (GGS, p.1139).

Gurbani says:

- ਜਿਉ ਪਾਵਕ ਸੰਗਿ ਸੀਤ ਕੋ ਨਾਸ।। ਐਸੇ ਪ੍ਰਾਛਿਤ ਸੰਤ ਸੰਗਿ ਬਿਨਾਸ।।—“*Jion paawak sang seet ko naas, ai-say prashchit sant sang binas*. As cold is destroyed with fire, so contemplating in the company of the holy all the doubts and dreads are annulled” (Ibid, p.914).
- ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ।। ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੁਖ ਵਸਾਰਣੁ ਹਾਰੁ।।—“*Gur sewa, tapan sir tap Saar, Har jio mann vassay, sabh dukh visaaran haar*.—Guru’s service is the essence and the excellent penance of all the penances. The reverend Lord then abides in man’s mind and all his sufferings depart. (Ibid, M3, p.423).

In addition to the above mentioned Karmas laid down in Vedas the **Manu simriti added six more Karmas and these are:**

1. Study of Vedas
2. Teaching of Vedas
3. To make sacrifice
4. To persuade others to make sacrifice
5. To give alms
6. To accept alms

It says when bath, recitation, Havana, worship of gods, pilgrimage and austerity are combined with above Karmas, they are known as ‘*Dwadas Karmas*’ or twelve Karmas. Guru Granth Sahib is critical of these, because instead of the purification of the body and mind, they brought people into the fold of Maya (materialism) and created ego in the mind. According to Hinduism, the recitation of mantras, the gods were said to be under control. The bath at sacred places of

pilgrimage is considered a virtuous act in Hinduism, but Guru Granth Sahib gives no significance.

Panchmahayajnas of Hinduism and their rejection in Sikhism

These include:

(1) *Brahma Yajna*: It calls upon every Hindu to study the Vedas.

(2) *Pitri Yajna*: It contains oblations offered to the manes (*pitris*). It is a libation of water poured out to the forefathers.

*(3) *Deva Yajna (Yag-Hom)*: It consists of sacrifices to gods through fire. The sacred fires are kept burning on sacrificial platforms (*Vedis*) and oblations of *Ghee* (clarified butter) are offered. This practice is called '*Havna*'.

(4) *Bhuta Yajna*: It consists of sacrifices to spirits or departed souls.

(5) *Atithi Yajna*: It means hospitality to guests.

Sikhism does not accept authority of the Vedas and denounces all of these and other allied ritual practices.

***Yag-Hom (Burnt offerings):**

According to Brahminism gods and goddesses are sustained because of sacrifices. It promotes holding of Yag--Homs and believe it to help in resolving all issues in life. Methods to please every Devi or Devta were outlined, which was in the form of Yag-Hom. It consists of offering the sacrificed animal to fire. The fire was designated as tongue of the *Devta* and Yag was believed to give pleasure in this and the next world. Different offerings or sacrifices were fixed for each and every *Devi* and *Devta* and on the basis of this offering or sacrifice various Yagias assumed their names viz:

- *Narmedh Yajna*-in which human sacrifice was offered.
- *Ashavamedh Yajna*-in which horse sacrifice was offered.
- *Gaindamedh Yajna*-in which rhinoceros was offered.
- *Gaomedh Yajna*-in which cow sacrifice was offered.
- *Bhainsamedh Yajna*-in which buffalo sacrifice was offered.

The animal which is sacrificed at the *Yag* and he who has made the offer of the animal, goes to heaven (*Vishnu Smriti*, Ch. 51).

According to Manu Brahma has created animals for offering them as a sacrifice during *Yag*. Sacrificing them does good to the entire world. Therefore, it carries no offence of violence. Whatever is used up during *Yag*, attains better life in the next birth. He who does not consume meat of a sacrificed animal takes twenty one births as a swine.

(Manu Ch 5, Shalok 35, 39-40)

The fee paid to the Brahmin for the performance of the priestly work during the sacrifice is called *dakshna*. Manu says that the Brahmin should not perform the sacrifice if he does not receive the *dakshna* desired by him.

The holy scripture of Sikhism, Guru Granth Sahib, does not believe in the existence of *Devis* and *Devatas* (gods and goddesses), who form the basis of these *Yagas*. So the question of these *Yagas* does not arise in Sikhism. Gurbani says:

- ਹੋਮ ਜਗ ਜਪ ਤਪ ਸਭਿ ਸੰਜਮ ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਪਾਇਆ॥ ਮਿਟਿਆ ਆਪੁ ਪਏ ਸਰਣਾਈ ਗੁਮੁਖਿ ਨਾਨਕ ਜਗਤੁ ਤਰਇਆ॥ *Hom jag jap tap sabh sanjam tat teerath nahin paaiaa. Mitia aap pae sarnaee gurmukh Nanak jagat traiaa* (GGS, p.1139) i.e., Homa sacrifices, austerities and pilgrimages have no use for the society. If you remove your ego and submit to God you will help yourself and leave good influence on others.
- ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ····॥ ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ॥ ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨ ਹੋਇ ਉਧਾਰੁ ॥--*Hom jag teerath kee-ay bich haomai badhe bikaar. Narak surg do-ay bhunchna ho-ay bahur bahur avatar.---Jaiso gur updesia mai taiso kahiaa pukaar. Nanak kahay sun re manaa kar keertan ho-ay udhaar* i.e.,— Performing burnt offerings, sacrificial feasts and pilgrimages, only increase egoism and evil thinking. With this one experiences hell and heaven and is born again and again. The realm of Shiva, the realm of Brahma and Indra, no place is stable. Without God's service, there is no peace. The reprobate person continues coming and going. As the Guru instructed me, so have I proclaimed aloud. Nanak says, listen, O man, sing the praises of God and thou be emancipated (GGS, p.214).
- ਹੋਮ ਜਗ ਸਭਿ ਤੀਰਥਾ ਪੜ੍ਹੁ ਪੰਡਿਤ ਥਕੇ ਪੁਰਾਣ॥ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਨ ਮਿਟਈ ਵਿਚਿ ਹਉਮੈ ਆਵਣੁ ਜਾਣੁ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਲੁ ਉਤਰੀ ਹਰਿ ਜਪਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ ਜਿਨਾ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਜਨ ਨਾਨਕੁ ਸਦ ਕੁਰਬਾਣੁ॥ - "*Hom jag sabh teerathaa, pad Pandit thakay Puraan, Bikh maya moh na mittee, vich haumai aawan jaan. Satgur miliay mal utree har japiaa purkh sujaan. Jinna har har prabh seviaa jan Nanak sad kurbaan.* The Brahmins have grown weary of performing Yajnas, Havans, pilgrims to holy places and reading of Puranas. But they are not rid of the poison of love of the worldly wealth and ego, they continue coming and going. By meeting the True Guru, the filth is shed and one meditates on the All-wise Lord God. They who serve God, the Lord Master, unto them, slave Nanak is ever sacrifice." (Ibid, p.1417).
- ਅਸੁਮੇਧ ਜਗਨੇ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ॥ ਪ੍ਰਾਗ ਇਸਨਾਨੇ॥ ਤਉ ਨ ਪੁਜਹਿ ਹਰ ਕੀਰਤਿ ਨਾਮਾ॥ ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ॥--"*Asumedh jagnay, tula purkh daane, Praag isnanay, tao na pujeh har keerat Nama. Apunay raam bhaj re man aalseeaa.* The performance of horse sacrifices. Giving of ones weight in gold as charity and bathing at Paryag. Even these do not equal the hymning of the praise of the Lord's Name. O slothful man, meditate on the Omnipresent Lord." (Ibid, p. 873).
- ਤੀਰਥ ਲਖ ਕਰੋੜ ਪੁਰਬੀ ਨਾਵਣਾ॥ ਦੇਵੀ ਦੇਵ ਸਥਾਨ ਪੂਜ ਕਰਾਵਣਾ॥ ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਸਾਧ ਸਧਾਵਣਾ॥ ਹੋਮ ਜਗ ਨਈਬੇਦ ਭੋਗ ਲਗਾਵਣਾ॥ ਵਰਤ ਨੇਮ ਲਖ ਦਾਨ ਕਰਮ ਕਮਾਵਣਾ॥ ਲਉਬਾਲੀ ਦਰਗਹਿ ਪਾਖੰਡ ਨ ਜਾਵਣਾ॥-

“*Tirath lakh crore purbi nahvna, devi dev sthan sev kravna, Jap, tap, sanjam lakh sadh sdhavna, hom jag naived bhog lgavna, Vart name lakh daan karm kmavna, laobali dargeh pakhand na javna* i.e, Bathing numerous times at places of pilgrimage on auspicious occasions, performing service of gods and goddesses in temples, getting involved in performing several types of meditation, hard penances, disciplines and taking to countless other spiritual practices, performing *homs yag* and offering eatables to the idols, observing countless fasts, routines and indulging in such noble tasks as charities etc, in the court of the carefree Lord, all these acts have no meaning. These are all pretensions.”

- “ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਚੁ ਪਛਾਣੁ।।--*Hom japaa nahi janiaa Gurmatee saach pachhaan.*--By Guru's guidance is the holy truth realized. Through burnt offerings and recitations of religious books of Hinduism, (havan) God is known not.” (GGS, p 992).

Naimittika Karmas

They are observed on special occasions and include:

A) **The Samskaras (Rites / ceremonies).** There are forty-six rites / ceremonies in Hinduism, which start from the impregnation of the wife and proceed towards the birth of the child the most commonly performed ones are:

- 1) *Garbhadharna* (ceremony of conception),
- 2) *Jata Karma* (ceremony after birth),
- 3) *Namadheya* (The ceremony of naming the child),
- 4) *Annaprasna* (The ceremony of first feeding with rice),
- 5) *Chudakarma* (Tonsure i.e *mundan* ceremony),
- 6) *Upanayana* (Initiation ceremony),
- 7) *Vivaha ceremony* (Marriage ceremony)
- 8) Death rites/ *Dah Samskara*-- Shradha

The Hindus perform their marriage ceremony by going around the fire burning in a specially prepared pit among the chanting of Sanskrit mantras from the vedas. The Sikhs do not accept the authority of the Vedas. They perform their marriage according to Gurmat and the ceremony is called *Anand Karaj*. The last rite for the departed person is called *Antam Ardas*.

The funeral rites of Hinduism and their rejection in Sikhism

The Sanatan Dharma (Ancient Hinduism) / Brahmanism devised many rites and rituals for the peace and salvation of the departed soul after the death of a person. The right to perform these rites and rituals lies with the priest (Brahmin). In Hinduism when a person is about to die, his son, wife or any other person lifts him up and places on the ground. The Hindu priest (Brahman) is called. A *diva* (lamp) made out of wheat flour is lit and placed on the palm of his hand. After the person expires the Brahman is paid his necessary service fee. The body is taken to the funeral ground, midway between the house of the deceased and the cremation ground an earthen pitcher is broken by throwing on the ground and the son of the deceased person makes a loud cry (*Dhah*). So that evil spirits run away out of fear. At the cremation ground the Brahman priest chants mantras. Hinduism carries a faith of offering balls of cereals (barley flour), placed on dried leaves (*Patals*) and offered to crows in the name of the dead for their deliverance. This ceremony is called *Pind patal*. Last rites are performed on the 13th day. Utensils, bedding

and cot etc are donated and given to the Brahman in the name of the dead person. The Hindus believe that it takes 360 days for the soul to reach *Pitarpuri*. Therefore the ceremony called *varheena* is performed to observe the anniversary. The ashes of the deceased are thrown in the Ganges. It is a Hindu belief that if the ashes are not disposed in Ganges then the deceased cannot get salvation. In Sikhism there is no belief of salvation (*Mukti*) after death instead it propagates the principle of *Jiwan Mukti*: ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ॥-- “*Maan moh dono ko parhar, gobind kay gun gaavai. Kahu Nanak ih bidh ko pranee jiwan mukat khaway* i.e, He who laying aside his pride and wordly love sings the praises of Lord, Nanak says, the mortal of this type is said to have obtained salvation whilst alive (GGS, p. 831). Gurbani denounces such beliefs like *Diva, Pind, patal, kiriya* etc; in very clear terms:

- ਦੀਵਾ ਮੇਰਾ ਇਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ॥ ਉਨਿ ਚਾਨਣਿ ਓਹ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ॥*Deeva mera ikk Naam dukh vich paia tail, un chaanan uh sokhia chooka jam sion mail*. The Naam is alone is my lamp and therein, I put oil of suffering. The Naam’s lamp light has dried up the oil of suffering and I have escaped from Death’s courier.
- ਪਿੰਡ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ॥ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ॥*Pind patal meri keso kiriya Sach naam kartar. Aithai othai agai pachhai eh mera adhar*. The Lord is my barley rolls and plates of leaves and the True Name of the Creator is my obsequites. Here and here-after, in the past and in the future, this is my support.
- ਇਕ ਲੋਕੀ ਹੋਰ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ॥ ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ॥-*Ik loki hor chhamichhri Brahmin vatt pind kha-ay, Nanak pind bakhsis ka kabhoon nikhootis nahay*.--Some barley-balls are given to departed ancestors and others gods but it is the Brahmin, who moulds them and eats them. Nanak says, the offerings of the gifts by the Lord are never exhausted.” (Ibid, p. 358).
- ਆਇਆ ਗਇਆ ਮੋਇਆ ਨਾਉ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਹਿ ਕਾਵ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ॥-“*Aiya gaya moiya nao, pichhay patal sadih kaav, Nanak manmukh andh piar baajh guru duba sansaar*-He came and departed and even his name is dead. After him leaf and plates are laid and crows attracted. Nanak says, the wordly-minded love is the spiritual darkness. Thus without the Guru the world is drowned.”(GGS, p.138).

Regarding disposal of the dead body:

Gurmat has no such belief that either burning the body or emersing the ashes in Ganges kindles or brings some specific fruite to the departed soul. Gurbani tells us about the disposal of the dead body for salvation by people having different beliefs, “ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ॥ ਇਕ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ॥ ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੇ ਜਾਇ ਸਮਾਹਿ॥-*Ik dajhah ikdabeeah ikna kutay khaahe.Ik paanee wichio sateeah ik bhee phir hasan paahe. Nanak ev na jaapaae kithai jaa-ay samaahe* i.e, ”After death some are cremated, some are burried and some are eaten by dogs. Some are thrown into water and are again put into tower of silence. Nanak says, this is not evident as to where they go and get absorbed (GGS, p.648). The Guru then answers:

- ”ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਇ॥੩੩੩੩...He is absorbed in Him from whom he had sprung” (GGS, p282).

- ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥ ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ॥ ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ॥ ਰੋਵਣਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ॥--At death the breath, merges in the air. The light merges in the light. The dust becomes one with dust. What support the bewailer has to stay here? (GGS, p.885)

Regarding emersing the ashes in Ganges Gurbani says:

- “ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ॥ ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ॥ ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ॥ ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ--*je mirtak kao chandan charaavai. Us te kahah kavan fal paavai. Je mirtak kao bista maah rulaaee. Taa mirtak kaa kaaa ghat jaaee.* i.e, “If sandalwood paste is applied to the dead body what gain can be obtained therefrom? If the corpse be thrown about in ordure then what does the corpse loose thereby?” (GGS, p. 1160).

Shraddha (ਸ਼ਰਾਧ)-Memorial feasts of Hinduism and their rejection in Sikhism

The ceremony of giving food and clothes etc; in charity in the memory of the dead elders in Hinduism is known as Shraddha. In Hinduism Shradh ceremony is done in the name of dead ancestors for the appeasement of their souls. During the days of Shradhas Brahmins are served food and offerings of other daily necessities.

According to Hindu belief during the days of Shradhs, *Pitarpuri*, the abode of the elders gets vacated and all the elders come down on the earth to partake food of the Shradhs. If they are not served the meals, they shower curses and return to their abode. As per Hindu belief there is no bigger virtue than holding Shradhs. Biggest sins of the person are destroyed if he organizes Shradhs in the memory of his ancestors. Such a person qualifies for a seat in heaven. Gurbani denounces Shradh rites / beliefs saying:

- ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏ ਸਿਰਾਧ ਕਰਾਹੀ॥ ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਊਆ ਕੂਕਰ ਖਾਹੀ॥--*Jeevat pitar na maanay ko-oo mooay siraddh karahi. Pitar bhee bapuray kah kio paavah kaooa kookar khaaee.*--No one shows respect to living ancestors but when they are dead, memorial feasts are given. Say, how shall the poor ancestors obtain, what the crows and dogs have eaten? (Ibid, p.332)
- ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਹਿ ਕਾਵ॥ ਨਾਨਕ ਮਨਮੁਖ ਅੰਧ ਪਿਆਰ॥ ਬਾਝ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰ--*Aa-i-aa ga-i-aa mu-iaa naao. Pichhai patal sadih kaav.* Nanak manmukh andh piaar. Bajh Guru dubaa sansaar-i.e. He came and departed and even his name is dead. After him leaf plates are laid and crows attracted. Nanak says the worldly minded people love the spiritual darkness. Thus without the Guru the world is drowned (GGS, p.138).
- ਘਰ ਕੇ ਦੇਵ ਪਿਤਰ ਕੀ ਛੋਡੀ॥ ਗੁਰੁ ਕੋ ਸਬਦ ਲਇਓ--*Ghar ke dev pitar kee chhodee gur ko sabad laio.* i.e. I have abandoned the gods of ancestors of my house (*Jatheray*) and taken to Guru's Word (GGS, p.856)॥

B) Propitiatory Cermonies of Hinduism and their rejection in Sikhism

Evil influences of the planets / sacred days and its rejection in Sikhism

The second kind of Naimittika Karmas are Shantis or propitiatory ceremoies, which are of Puranic origion and are connected with Ganesha (the giver of success / *Siddhi daa devta or daataa*). Blessings of Ganesha the giver of success / *Siddhi daa daataa*) and Parvati (the Goddess of wisdom / *Bhuddhi dee devi*) are invoked in Hinduism. Some of the Hindu ceremonies are connected with planets, which are nine in numbers (*Nav Grehas*).

. According to the Hindu priests (Brahmins) the position of the planets, the day of the week and month of the year at the time of the birth of a person are said to exert favourable or evil

influences. These planets called *Grehas*, are nine in numbers and are called *Navgrehas*. The planets which have astrological effects include: The *Suriya* (Sun), *Soma* (Moon), *Mangla* (Mars) *Budh*, *Guru*, *Shukar* (Venus), *Shani* (Saturn), *Rahu* and *Ketu* (Ascending and descending node of moon). The Brahmins designated various planets as *Devtas* (gods) and correlated them with the days of the week, months and seasons etc. According to the dictates of shastras some moments, days and lunar dates are regarded as auspicious.

Before the birth of Sikhism there was great religious, social, economic and political decadence in the Indian society. People were ridden with ignorance and superstitions and due to this the priestly class was in ascendance. This ascendance was not due to the knowledge of the priestly class (Brahmins), but because of the ignorance of the general mass of people on account of which they were being exploited. The priestly class infused superstition regarding auspicious and inauspicious effects of planets and the impending calamity. They devised and prescribed certain actions and rites / rituals to appease the concerned planet to save them from ill effects.

The Brahmins preached that donation given on the occasions of *Sankranti* (*Sangrand*), *Pooran Mashi* (full moon) and *Amavas* (no moon) etc; was more fruitful. It is very clear that the priestly class had invented *thit* and *var* reverence for its monetary gains. Guru warns that the Brahmin loots the common man by devising the fear of auspicious and in-auspicious days and dates: “ਆਪਨ ਉਚ ਨੀਚ ਘਰ ਭੋਜਨ, ਹਠੇ ਕਰਮ ਕਰਿ ਉਦਰੁ ਭਰਹਿ॥ ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਗਹਿ॥ ਕਰ ਦੀਪਕ ਲੈ ਕ੍ਰੁਪਿ ਪਰਹਿ॥—*Aapan ooch neech ghar bhojan, hathay karm kar udhar bharay, chaudas amavas rach rach mangeh, kar Deepak lai koop pareh*—On the fourteenth and the moonless night, thou fervourly seekest charity by telling the people that the entire knowledge lies with you and taking a lamp (of knowledge) in thy hand, thou fallest into the well (of ignorance)” (Ibid, p970). On all these days special rituals and functions are observed by the Hindus and the priests make money. Gurbani denounces worship of created beings and only invokes blessings of the Creator—“The Supreme Eternal Reality (God)”, by remembering His attributes “ੴ ਸਿਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ Gurbani teaches us:

- ਮੁਕਾਮ ਤਿਸ ਨੂੰ ਆਖੀਐ ਜਿਸ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਉਹੀ ਏਕੁ॥ ਦਿਨ ਰਵਿ ਚਲੈ, ਨਿਸਿ ਸਸਿ ਚਲੈ, ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ॥ ਮੁਕਾਮ ਉਹੀ ਏਕ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੋਗਇ॥—i.e; He will be called permanent, whose head does not have the writ of destiny, the death. The sky and earth shall pass away. Ever stable is he alone. The day and sun shall depart, the night and moon shall vanish and hundreds of thousands of stars shall disappear. He alone is eternal. Nanak says the truth. (GGS, p.64)
- ਆਦਿਤਵਾਰਿ ਆਦਿ ਪੁਰਖ ਹੈ ਸੋਈ॥ ਆਪੇ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਈ॥ ਸੋਮਵਾਰਿ ਸਚਿ ਰਹਿਆ ਸਮਾਇ॥ ਤਿਸ ਕੀ ਕਮਿਤ ਕਹੀ ਨ ਜਾਇ॥ ਮੰਗਲ ਮਾਇਆ ਮੋਹੁ ਉਪਾਇਆ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ॥ ਬੁਧਵਾਰਿ ਆਪੇ ਬੁਧਿਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਬਦੁ ਵੀਚਾਰੁ॥ ਵੀਰਵਾਰਿ ਸਭ ਭਰਮਿ ਭੁਲਾਇ॥ ਪ੍ਰੇਤ ਭੂਤ ਸਭਿ ਦੂਜੇ ਲਾਏ॥ ਸ਼ੁਕ੍ਰਵਾਰਿ ਪ੍ਰਭੁ ਰਹਿਆ ਸਮਾਈ॥ ਆਪਿ ਉਪਾਇ ਸਭ ਕੀਮਤਿ ਪਾਈ॥ ਛਨਿਚਰਵਾਰਿ ਸਾਉਣ ਸਾਸਤ ਬੀਚਾਰੁ॥ ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ॥ (GGS, p.841).
- ਪਦ੍ਰਹ ਬਿੰਤੀ ਤੈ ਸਤ ਵਾਰ॥ ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ॥ ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ॥ ਆਵਾ ਗਉਣੁ ਕੀਆ ਕਰਤਾਰਿ॥ ਨਿਹਚਲ ਸਾਚੁ ਰਹਿਆ ਕਲਧਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੇ ਸਬਦੁ ਵੀਚਾਰੁ॥—The fifteen lunar days, seven week days, months, seasons, days and nights come again and again, like them the world moves around. Coming and going the Creator Lord has ordained. The possessor of might, the True Lord Himself remains ever stable. Nanak says, by the Guru's guidance through contemplation of the holy Word, some rare devotee finds realization (GGS, p.842).

- ਬੇ, ਦਸ, ਮਾਹ ਰੁਤੀ, ਥਿਤੀ, ਵਾਰ ਭਲੇ॥ ਘੜੀ, ਮੂਰਤੁ, ਪਲ, ਸਾਚੇ ਆਇ ਸਹਿਜ ਮਿਲੇ॥—i.e; The twelve months, the seasons, the lunar days, the week days, the hours, the minutes and moments are all auspicious when the True Lord comes and naturally meets me (GGS, p.1109).
- ਮਾਹ ਰੁਤੀ ਸਭ ਤੂ ਘੜੀ ਮੂਰਤ ਵੀਚਾਰਾ॥ ਤੂੰ ਗਣਤੈ ਕਿਨੇ ਨ ਪਾਇਓ ਸਚੇ ਅਲਖ ਅਪਾਰਾ..Throughout all the months, seasons, gharries (24 minutes), I meditate on Thee, O Lord. By calculations, none has obtained Thee, O True, unseen and unlimited Lord. (GGS,p.140).
- ਸੂਖ ਸਹਜ ਆਨੰਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥ ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ॥—“*Sookh sehaj anand ghana har keertan gao, greh nivaray satguru dey apna nao*—Sing God’s praises and thou shalt obtain peace, poise and great joy. By granting His Name, the True Guru removes the evil-influences” (Ibid,p. 400).

Astrology (*Jyotish*), Horoscope (*Patree*)

Astrology in Hinduism has two parts i.e *Ganit* and *Phalit*. Sikhism accepts the *ganit* part, which deals with calculating various movements of the planets including sun and moon, which make day night, months, years and seasons including calculations about the lunar and solar eclipse etc, but it denounces the *phalit* part which deals with the measures to ward off their evil effects through performance of various rituals / donations to Brahmins. Sikhism condemns *phalit* part of astrological practices as mere superstition. It preaches discriminative thinking (ਬਿਬੇਕ ਬੁਧੀ) and forbids the Sikhs from believing in any thing without rationalizing it. Gurbani says:

- ਝੂਠੁ ਨ ਬੋਲਿ ਪਾਡੇ ਸਚੁ ਕਹੀਐ ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ॥ ਗਣਿ ਗਣਿ ਜੋਤਕੁ ਕਾਂਡੀ ਕੀਨੀ॥ ਪੜੈ ਸੁਣਾਵੈ ਤਤੁ ਨ ਚੀਨੀ॥ ਸਭਮੈਂ ਉਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ॥ ਹੋਰ ਕਥਨੀ ਬਦਉ ਨ ਸਗਲੀ ਛਾਰੁ॥ *Jhooth na bol paaday sach kaheei. Haomai ja-ay sabad ghar laheei. Gan Gan jotak kandee keenee. Parai sunavai tat na cheenee. Sabhsai oopar gur sabad bechar. Hor kathnee badao na saglee chhaar* i.e; O, Pundit, speak not falsehood, tell the truth. When through the Word, ego is stilled then one finds the Lord’s mansion. Calculating and counting, the astrologer makes the horoscope. He reads and makes others to listen to it but realizes not the reality. Supreme over all is contemplation of the Guru’s Word. Utter not any other discourse as all else is but ashes (GGS, p.904).
- ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ॥*Saha ganah na karah bechar. Sahay oopar ekankaar.* i.e; Thou calculatest auspicious day for marriage but reflectest not on that One Lord, who is above and beyond these days. (GGS, p.904)
- ਗਣਿਤ ਗਣੀਐ ਸਹਿਸਾ ਦੁਖ ਜੀਐ॥ ਗੁਰ ਕੀ ਸਰਣਿ ਪਵੈ ਸੁਖ ਥੀਐ॥ *Ganat ganeei sahsaa dukh jeei. Gur kee saran pavai sukh theeai* i.e; By making calculations, doubt and sorrow enter the mind. By seeking Guru’s shelter peace ensues (GGS, p.904)
- ਮਨ ਕੀ ਪੜੀ ਵਾਚਣੀ ਸੁਖੀ ਹੁ ਸੁਖ ਸਾਰੁ॥ ਸੋ ਬ੍ਰਹਮਣੁ ਭਲਾ ਆਖੀਐ ਜਿ ਬੁਝੈ ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ॥ *Man kee patree waachnee sukhee hoo sukh saar. So Brahman bhalaa aakheeai je bujhai braham bechar* i.e; The sublimest of the comforts is the comfort to read the script of the mind.. He alone is called a good Brahman, who realizes the Lord’s Truth (GGS, p.1093).

Sikhism believes that by remembering the all-powerful Lord-God one should have no fear of any universal agency created by the Almighty Lord. According to Gurbani the Sikh has to submit to the will of the Almighty God:

- ਕਰਣਹਾਰੁ ਜੋ ਕਰਿ ਰਹਿਆ, ਸਾਈ ਵਡਿਆਈ॥ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸਿਆ, ਸੁਖੁ ਖਸਮ ਰਜਾਈ॥ ਚਿੰਤ ਅੰਦੇਸਾ ਗਣਤ ਤਜਿ, ਜਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥ ਨਹ ਬਿਨਸੈ ਨਹ ਛੋਡਿ ਜਾਇ, ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ॥ *Karanhaar jo kar rahia saae wadiaaee. Gur poorai updesiaa such khasam rajae. Chint andesa ganat taj jan hukam*

pachhatata. Nah binsai nah chhod jaae Nanak rang raata i.e, “What the Creator is doing in that lies our exaltation. The perfect Guru has taught me that peace lies in acceptance of the Master’s Will. By discarding anxiety, apprehension and calculations the Lord’s slave, realizes the lord’s order. Nanak is imbued with love of the Lord, who does not die nor leaves us (GGS, p.813)

Almost all religions consider some months or days sacred and believe that it is meritorious to perform certain rituals on those. The Gurus considered all days equally good. They said:

- ਪਦ੍ਰੁ ਬਿਤੀ ਤੇ ਸਤਵਾਰ ॥ ਮਾਹ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ॥ਦਿਣ ਰੈਣ ਤਿਵੈ ਸੰਸਾਰ॥ ਆਵਾਗਉਣ ਕੀਆ ਕਰਤਾਰਿ॥ ਨਿਹਚਲੁ ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ॥--The fifteen lunar days, seven week days, months, seasons, days and nights come again and again, like them the world moves around. Coming and going the Creator Lord has ordained. The possessor of might, the True Lord, Himself ever remains stable (GGS, p. 842).
- ਬਿਤੀ ਵਾਰ ਸਭਿ ਸਬਦਿ ਸੁਹਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਫਲੁ ਪਾਏ॥ ਬਿਤੀ ਵਾਰ ਸਭਿ ਆਵਹਿ ਜਾਹਿ॥ ਗੁਰ ਸਬਦੁ ਨਿਹਚਲੁ ਸਦਾ ਸਚਿ ਸਮਾਹਿ॥ ਬਿਤੀ ਵਾਰ ਤਾ ਜਾ ਸਚਿ ਰਾਤੇ॥ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਭਰਮਹਿ ਕਾਚੇ॥--All the lunar days and the week days look beautiful if one contemplates the Name-Word. By serving the True Guru one obtains the fruit. All the lunar and solar days come and go. Ever eternal is the Guru’s Word, through which man merges in the True Lord. Then alone become fruitful the Lunar and Solar days, when one is dyed with Truth. Without the Name all the false ones wander in existences (GGS, p.842).
- ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ॥ ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ॥--Good or bad omens befall on him, who does not remember God in his heart. Death’s courier does not come near him, who is pleasing to the Lord (GGS, p.401).

According to Gurmat:

- ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ ਸਿਮਰਤ ਹਰਿਨਾਮੁ॥--“*Sai ghadi sulakhni simrat Har Naam*—Auspicious is the time when he Lord’s Name is meditated” (Ibid, M5, p.819).
- ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ॥ ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ॥--“*Satgur bajhon andh ghubar thiti sevey mughad gwar*—Without the True Guru’s guidance, there is pitch darkness (ignorance).The omens regarding the days, Lunar or Solar, only the fools and idiots observe.” (Ibid,M3, p.843)
- ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ॥--“*Mah divas moorat bhaley, jin ko nadir karey*—i.e.The months, days and moments are auspicious for those on whom the Lord casts His merciful glance” (Ibid, M5, p.136).
- ਸੋਈ ਦਿਵਸੁ ਭਲਾ ਮੇਰੇ ਭਾਈ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਪਰਮ ਗਤਿ ਪਾਈ॥--“*Soi divas bhla meray bhai, Har gun ga-ay, param gat pai*—O my brother, auspicious is that day, when by singing God’s praises, the Supreme status is attained” (Ibid, M5, p.395).
- ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭੁਲੇਰੀ ਰੁਤਿ॥--“*Nanak soi dins suhavda jit prabh avey chit, jit din visray Parbrahm, fit bhleri rutt*—Nanak says, beautiful is the day, when the Lord comes into the mind. Accursed is the day and season, however, pleasant, when the Supreme Lord is forgotten” (Ibid, M5. p.318).
- ਦਿਨੁ ਰੈਣਿ ਸਭ ਸੁਹਾਵਣੇ ਪਿਆਰੇ ਜਿਤੁ ਜਪੀਐ ਹਰਿਨਾਉ॥--“*Din raen sabh suhavnay piaray, jit japi-ay Har naao*—Embellished are all the days and nights, O my love, when God’s Name is

contemplated” (Ibid, M5, p.432).

- ਸਾ ਵੇਲਾ ਸੋ ਮੂਰਤੁ ਸਾ ਘੜੀ ਸੋ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦ੍ਰੀਏ ਜਿਤੁ ਹਰਿ ਚਿਤਿ ਆਵੈ ਰਾਮ॥—“*Sa vela, so moorat, sa ghari, so mohat, safal hai, meri jindri-ay, jit Har chit aavay Ram*—That time , that instant and that trice are gainful, O myself, when my God comes into my mind.” (Ibid, M4, p.540)
- ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ॥ ਜੋ ਗੁਰ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ॥ *Gursikh meet chalho gur chaalee. Jo gur kahai soee bhal maano har har katha niralee*—i.e, “O Guru’s Sikhs and friends , walk ye, following the Guru’s steps. Whatever the Guru says, accept that as good. Unique is the Lord God’s discourse” (GGS, p. 667)
- ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ..Only idiots and fools worship lunar days and week days (GGS, p.843).

Ishnan (Ritual Bath)

According to Brahminical teaching by washing the body, mind also becomes clean, but as per Gurmat mere washing the body does not clean the evil thoughts in one's mind. Gurbani says:

- ਅੰਤਰਿ ਮੈਲੁ ਲੋਭ ਬਹੁ ਝੁਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ॥—*Antar mail lobh bahu jhoothay baahar naavah kaahee jeeo* i.e, “Within thee is great filth of greed and falsehood, so what for washest thou thy outside (body)? (Ibid, M1, p.598).
- ਮਨ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਏ॥—*Man mailay sabh kichh mailaa tan dhotay man hachhaa na ho-ay*-i.e, “When mind is filthy, everything is filthy. By washing the body, the mind becomes not pure” (Ibid, M3, p.558).
- ਸੂਚੇ ਇਹ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ॥ ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥—*Soochay eh na aakhee-ay bahan je pindaa dho-ay. Soochay sayee Nanka jin man waasiaa so-ay*--“Those who sit after washing their body are not called pure. Pure are they, O, Nanak within whose mind, He, the Lord abides” (GGS, M1, p.472).
- ਕਾਇਆ ਕੂੜ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ॥ ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ॥—*Kaiaa koor wigaar kaahay naaee-ay. Naataa so parvaan sach kamaaee-ay*--“Why bath the body, defiled by falsehood. He, who practices Truth, only his ablution is approved” (Ibid M1, p.565).
- ਸਚ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ॥ ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥—*Sach taa par jaaneeai jaa ridhai sachaa hoe. Koor kee mal utrai tan kare hachhaa dhoe*—Then alone man is kown as true, if truth be in his heart. His filth of falsehood is cast off and he washes his body clean (GGS, p.468).

In Sikhism after bathing the body a Sikh sits in prayer and meditation and thereby bathes his mind, heart and soul with the elixir of divine Name and the ambrosial hymns of sacred scriptures. This is called the inner bath or inner pilgrimage: *antar-tirath ishnan*, which is much more important than the outer bath. There are innumerable hymns in GGS, which indicate that the inner pilgrimage is of far great importance than outer bath or outer pilgrimage. The Name of God and the hymns of the sacred scriptures are called ambrosial waters: *amrit*. The mind should be purified and the heart be cleaned with it.

Tirath Ishnan (Ritual bathing at Places of Pilgrimage) and its rejection in Sikhism

Tirath is a sacred place of pilgrimage, which the Hindus visit to remove their sins or to get their wishes fulfilled or seek salvation. Sikhism attaches no importance to bathing at places of pilgrimage. It gives prime importance to cleaning the mind of filth of false ego. Ritual *tirath Ishnan* which cleans only the body has been denounced multiple times in Gurbani:

- ਤੀਰਥ ਨਾਇ ਨ ਉਤਰਸਿ ਮੈਲੁ॥ ਕਰਮ ਧਰਮ ਸਭ ਹਉਮੈ ਫੈਲੁ॥— *“Tirath naa-ay, na utras mail, karam dharm sabh, haumai phail—*By bathing at shrines, the filth does not go off. The rituals and religious rites are all the ostentations of egoism.” (Ibid, M5, p.890).
- ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲ ਗੁਮਾਨੁ॥ *Teerath naataa kiaa kare man mah mail gumaan* ie. It is of no use to bathe at a place of pilgrimage when the filth of pride is in the mind (GGS, p.61).
- ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾ॥ ਲੋਕ ਪਤੀਨੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ॥—*antar mail je teerath naavay tis baikunth na jaana. Lok pateenay kachhoo na hovay naahee raam ayaanaa.*—With filth within, if one bathes at holy places, he does not attain paradise. Nothing is gained by pleasing the people. God is not an ignorant child (GGS, p 905).
- ਅੰਤਰਿ ਮੈਲੁ ਤੀਰਥ ਭਰਮੀਜੈ॥ ਮਨੁ ਨਹੀ ਸੂਚਾ ਕਿਆ ਸੋਚ ਕਰੀਜੈ॥ With filth in mind, man wanders at the holy bathing places. When the mind is not pure, what is the good of practicing outward cleanliness (GGS, p.905).
- ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲ ਲਾਗੀ ਦੂਜੈ ਭਾਇ॥ ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥— *“Jag haumai mail (ਮੈਲੁ) dukh paia, mal lagi dooje bhaa-ay, Mal haumai, dhoti kive na utray, je sao tirath naa-ay”*—having been smeared with filth of pride, the world suffers pain. This filth attaches because of duality. By no means, this dirt of ego is washed off, even though one may have ablutions at hundreds of places of pilgrimage. (Ibid, p39 Sri Rag M3).
- ਮਨਿ ਮੈਲੇ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਇ॥ ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥—*Man mailey sabh kichh maila Tan dhotai man hachha na ho-ay. Ih jagat bhram bhulaia virala bujhai koey.*—When the mind is filthy, everything is filthy. By washing body, mind does not become pure. This world is lead astray by doubt, only a rare one realizes this (Ibid, p.558).
- ਜਲ ਕੈ ਮਜਨਿ ਜਿ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੋਡੁਕ ਨਾਵਹਿ॥ ਜੈਸੇ ਮੋਡੁਕ ਤੈਸੇ ਉਇ ਨਰ ਫਿਰ ਫਿਰ ਜੋਨੀ ਆਵਹਿ॥ ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ॥ ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੀਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ॥—*“Jal kai majjan je gat hovai Nit nit meinduk naveh Jaisey meinduk taisey oey nar Phir phir joni aaveh. Manah kathor mari baanaras narak na baanchhiaa jaaee. Har ka sant maray haarambay ta saglee sain taraaee.*—If salvation is obtained by bathing in water, then the frog ever, ever bathes in water. As is the frog so is that man, he enters the existence again and again. If a hard hearted sinner dies in Banaras, he cannot escape hell. If God’s saint dies in Haramba (held to be cursed) then he saves all his tribe” (Ibid, p.484).
- ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕੋ ਬਹੁ ਦੇਵ॥ ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰ ਕੀ ਸੇਵ॥— *“Nawan ko tirath ghaney, man baora rey, poojan kao bahu dev, Kah Kabir chhootan nahee, man baora rey, chhootan har kee sev—*My maddenedself, there are good many holy places to bathe and many dieties to worship. Kabir says, my maddened self, thou shall not be released like this, thou shall be released by God’s service” (Ibid, p.336.).
- ਮਕਰ ਪ੍ਰਾਗਿ ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰ ਦੀਓ ਅਧ ਕਾਟਿ॥ ਬਿਨੁ ਹਰਿਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵੈ ਬਹੁ ਕੰਚਨੁ ਦੀਜੈ ਕਾਟਿ

ਕਾਟਿ॥—“*Makar prag (ਪ੍ਰਾਗ) daan bahu keea, sarir deeo adh kaat, Bin Har Naam ko mukat na pavey, bahu kanchan deeye kat kaat*—Though man may give in charity much at Allahbad in the Makar Zodiac and get his body cut into two at Banaras, may also give gold in several bars but without devotion to the Lord’s Name, he cannot obtain salvation. (Ibid M4, p.986).

- ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੇ ਤਨਿ ਚੋਰ॥ ਇਕ ਭਾਉ ਲਥੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ॥ ਬਾਹਰਿ ਧੋਤੀ ਤੁਮੜੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ॥ ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ॥—*Naavan chalay teerathee man khotay tan chor. Ik bhaao lathe naatiaa du-e bhaa charis hor. Baahar dhoti toomaree andar wis nikor. Saadh bhalay annaatia chor se chora chor.*—Men of evil minds and thievish bodies, go to bathe at the pilgrim stations. The one part of their bodily filth is washed off by bathing but twice that gets stuck to them. From outside a gourd is washed clean but within it is pure poison. God’s devotees are pure without bathing. A thief is always a thief whether he bathes or not (GGS, p.789).
- ਨਾਇ ਵਿਸਰਾਰਿਐ ਪ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਗੇ॥ ਨਾਨਕ ਧੂੜ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ॥—*Naa-ay visaari-ai dhrig jeewanaa tootay kach dhaagay. Nanak dhoor puneet saadh lakh kot piraagay*--“accursed is the life, which forgets the Name. It breaks like frail thread. Nanak says, the dust of the feet of the holy is more sacred than millions of ablutions at Paryag.” (Ibid, p.322).
- ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ॥ ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ॥—“*Kaha bhaio, tirath brat ki-ay, Ram saran nahin aavey, Jog jag nihphal tih mano, jo prabh jas bisravey*—Of what avail are the pilgrimages and fastings if man seeks not the Lord’s shelter. Be assured that fruitless are one’s yogic practices and sacrificial feasts, who forget the Lord’s praise” (Ibid, p. 830-31).
- ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹੀ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ॥ ਨਿਹਫਲ ਧਰਮ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ॥—“*Tirath karey, brat phun rakhey, neh manooa bas ja ko, Nihphal dharm tahey tum manho, saach kehat mein ya kao*—He who bathes at shrines and keeps fasts but has no control over his mind, be assured that these ritual practices done in faith, are of no avail (Ibid, p.831).

Hindus believe in the sacredness of the Ganges but according to Guru Granth Sahib:

- ਕਬੀਰ ਗੰਗਾ ਤੀਰ ਜੁ ਘਰੁ ਕਰਹਿ, ਪੀਵੈ ਨਿਰਮਲ ਨੀਰ॥ ਬਿਨ ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ ਕਬੀਰ॥ *Kabir gangaa teer jo ghar karah peevah nirmal neer. Bin har bhagat na mukat ho-ay io kah ramay* i.e, Kabir says, they who make their home on the bank of Ganges and drink pure water, even they are not emancipated without the Lord’s meditation. Kabir proclaims this eternal truth (GGS, 1367).
- ਗੰਗਾ ਜਲੁ ਗੁਰ ਗੋਬਿੰਦ ਨਾਮ॥ ਜੋ ਸਿਮਰੇ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ॥ ਪੀਵਤ ਬਹੁਤ ਨ ਜੋਨ ਭ੍ਰਮਾਮ॥ The great God’s Name is like water of Ganges for me. Whoever contemplates it, he is emancipated. By quaffing it one does not again wander into existences (GGS, p.1137).
- ਪ੍ਰਭ ਕੇ ਸਿਮਰਨ ਤੀਰਥ ਇਸਨਾਨੀ॥ *Prabh kay simran teerath isnanee* i.e, “By contemplation of the Lord, the merit of bathing at places of pilgrimage is obtained” ॥ (GGS, p.262).
- ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ॥ ਅੰਤਰ ਗਤਿ ਤੀਰਥ ਮਲ ਨਾਉ॥—*Suniaa mania man keeta bhao. Antargat teerath mal naao* i.e, “Whoever heartily hears, believes and loves God, obtains salvation by bathing in the shrine within Him” (GGS, p.4).
- ਪੂਜਹੁ ਰਾਮ ਏਕ ਹੀ ਦੇਵਾ॥ ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ॥ *Poojah raam ek hee devaa. Saachaa naavan gur kee seva* i.e, “Worship only the One Lord God. The true ablution is the service of the Guru” (GGS, p.484).

There is no doubt that the Sikh Gurus visited places of pilgrimage of various religions, but the purpose of their visits was to wean away people from performing useless rituals and show them the right path for the realization of the Almighty God and not to have *isnan* and perform *pun daan* themselves, ਤੀਰਥ ਉਧਮੁ ਸਤਿਗੁਰੂ ਕੀਆ ਸਭ ਲੋਕ ਉਧਾਰਣ ਅਰਥਾ—“*Tirath udham satgur kia, sabh lok udhran artha*” (Ibid, M4, p1116). Thus it becomes clear that the purpose of their visits to these centres was not *isnan* and *pun daan*. According to Gurbani:

- ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ॥— “*Tirath navan jao tirath nam hai. Tirath sabad bichar antar gian hai* i.e, “Why should I go to bathe at the place of pilgrimage? God’s name is the real place of pilgrimage. My place of pilgrimage is the Name’s meditation and the inner divine knowledge.” (Ibid, p.687)
- ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ ਗੁਰੁ ਹੋਇ॥— “*Gur samaan, tirath nahin koay, sar santokh, taas gur hoay* i.e, “Equal to the Guru there is no pilgrimage spot. The lake of contentment is the Guru (Ibid”, M1, p.1328-29).
- ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਓਹ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਛੁਡਾਏ॥— “*Tirath poorā satguru, jo andin, har har Naam dhia-ay. Oh aap chhuta kutamb sio de har har naam sabh sarist chhadā-ay* i.e, “The perfect place of pilgrimage is the True Guru, who night and day meditates on the Name of Lord God. He is saved himself along with his family and by giving the Name of Lord Master, saves the whole world” (Ibid, M4, p.140).
- ਇਹ ਸਰੀਰ ਸਰਵਰੁ ਹੈ ਸੰਤਹੁ ਇਸਨਾਨ ਕਰੇ ਲਿਵ ਲਾਈ॥ ਨਾਮ ਇਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ ਮੈਲੁ ਗਵਾਈ॥—*Eh sareer sarvar hai santah isnaan kare liv laae* i.e, “O saints this body is a tank and one should bathe in it by enshrining love for the Lord. They who take bath in the tank of the Name, are pure persons and through the Name they, wash off their filth” (GGS, p. 909).

The Hindu Athsath Tirath Pooja and its rejection in Sikhism

In Gurbani there is mention of sixty eight Hindu places of pilgrimage, “ਸੁਣਿਐ ਅਠ ਸਠ ਕਾ ਇਸਨਾਨੁ” (ਜਪੁ)॥— According to Mahan Kosh Bhai Kahn Singh Nabha, Ancient Hindu Granths differ in their count, some mention less, while others mention more. but in Gurbani *athsath* means all places of Hindu pilgrimage.

- ਬੇਦ ਪੁਰਾਣ ਕਥੇ ਸੁਣੇ ਹਾਰੇ ਮੁਨੀ ਅਨੇਕਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਬਹੁ ਘਣਾ ਭਰਮਿ ਥਾਕੇ ਭੇਖਾ॥ ਸਾਚੇ ਸਾਹਿਬੁ ਨਿਰਮਲੇ ਮਨਿ ਮਾਨੈ ਏਕਾ॥—By reciting and listening the Vedas and Puranas numberless sages have got exhausted. Numerous votaries of various sects by wandering at sixty eight places of pilgrimages are tired. Immaculate is the true Lord. By contemplating the One Lord the mind is propitiated (GGS, p.1008).
- ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸਰਵਣੀ ਸੇ ਉਧਰੈ ਮਿਤਾ॥ ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ ਪਵਿਤਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਸਭਿਪੁੰਨ ਤਿਨ ਕਿਤਾ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਉਧਰੇ ਬਿਖਿਆ ਗੜ ਜਿਤਾ॥—O friend, he who utters God’s Name with his tongue and hears it with his ears, is saved. The hands which write God’s praise with love, are pure. Such a person obtains the merit of ablutions at sixty eight holy places and is deemed to have performed all the pious acts. He crosses the world-ocean and wins over the fort of evil (GGS, p.322).
- ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਹੈ ਪੂਰੈ ਸਬਦਿ ਬੀਚਾਰਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਹਰਿ ਨਾਮੁ ਹੈ ਕਿਲਵਿਖ ਕਾਟਣਹਾਰਾ॥—By Guru’s guidance utter and realize the Lord’s Name. It is through Name that that thou shall be emancipated. Perfect is the understanding of the perfect Guru and through the

perfect Guru, the Lord is meditated. God's Name is the sixty eight holy places and the destroyer of the sins (GGS, p.1009).

- ਸਚਾ ਤੀਰਥੁ ਜਿਤ ਸਤਸਚਿ ਨਾਵਣੁ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ॥ ਅਠਸਠਿ ਤੀਰਥ ਗੁਰ ਸਬਦਿ ਦਿਖਾਏ ਤਿਤੁ ਨਾਭੈ ਮਲੁ ਜਾਏ॥--God is the true place of pilgrimage where the Guru-wards bathe in the lake of truth. God Himself makes His devotees realize this. The sixtyeight places of pilgrimage, the Lord has shown to be in the Guru's word, bathing wherein, the filth of sins is washed off (GGS, p.753).
- ਸੋਇਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ ਫੁਲ ਜਵੇਹਰ ਲਾਲ॥ ਤਿਤੁ ਫਲ ਰਤਨ ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲੁ॥ ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ॥ ਅਠਸਠਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ॥--The Guru is the tree of gold, its leaves are pearls and its flowers are jewels and rubies. That plant bears the fruit of emerald of the utterances of Guru's mouth. Within the heart of his heart the Guru beholds the Lord. Nanak says, it is obtained by him on whose face and forehead the writ of good fortune is recorded. The sixty-eight places of pilgrimage lie at the most exalted Guru's feet whom they ever worship (GGS, p.147).

Dhan Daan / Punn Daan (Alms in Charity)

The philosophy of giving alms in charity to ward off calamities, condone one's sins, and attain salvation (*Mukti*) was also the invention of the clever Pundits (Brahmins) in Hinduism. According to this philosophy if a sinner gives alms to a Brahmin then his sins will be condoned. In Hinduism charity is fruitful only if it is given to Brahmin. The alms could be in the form of cash money, land, gold, woman, etc.

In Gurmat *Daswandh* and not charity is approved. *Daswandh* is connected with intense compassion. It is to be given out of genuine compassion (not pity) and human love for the poor, the needy and the destitute, for providing educational and health facilities etc to the society. According to Gurmat by giving ritualistic alms in charity, a sinner cannot be absolved of his sins, for the alms given to the hypocritical religious leaders are of no use in spiritual life, instead only '*Naam Simran*' is given priority:

- ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮਿ ਤੁਲਿ ਨ ਸਮਸਰੇ॥--"*Kichh pun daan anek karni, Naam tul na samsaray*-" i.e, "Alms and charity in any amount and numerous ritual deeds are not equal to or at par with the contemplation of Lord's Name" (Ibid, M1,p. 566).
- ਅਉਸਰ ਹਰਿ ਜਸ ਗੁਣ ਰਮਣ ਜਿਤ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨ॥ ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੂਜੈ ਦਾਨ॥--*Aosar har jas gun raman jit kot majan isnaan. Rasanaa uchrai gunwantee koe na pujai daan* i. e; "This is the opportunity to say the praises and merits of God. By doing so the merit of taking myriads of baths and ablutions at shrines is obtained. The tongue utters meritorious Lord's praise. No charity equals this" (GGS, p.49).
- ਬਾਨਾਰਸੀ ਤਪ ਕਰੈ ਉਲਟਿ, ਤੀਰਥ ਮਰੈ, ਅਗਨਿ ਦਰੈ, ਕਾਇਆ ਕਲਪ ਕੀਜੈ॥ ਅਸਮੇਧ ਜਗੁ ਕੀਜੈ, ਸੋਨਾ ਗਰਭਦਾਨ ਦੀਜੈ, ਰਾਮ ਨਾਮ ਸਚਿ ਤਉ ਨ ਪੂਜੈ॥ ਅਸੁ ਦਾਨ, ਗਜੁਦਾਨੁ, ਸਿਹਜਾ ਨਾਰੀ, ਭੂਮ ਦਾਨ, ਐਸੇ ਦਾਨੁ ਨਿਤ ਨਿਤਹਿ ਕੀਜੈ॥ ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ, ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ ਦੀਜੈ, ਰਾਮ ਨਾਮ ਸਚਿ ਤਉ ਨ ਪੂਜੈ॥--If man practises penances at Banaras, or dies inverted at a shrine or burns himself in fire or makes his body to live for long; if he performs a horse sacrificial feast or gives concealed alms of gold, even all these equal not the Lord's Name. If man gives in charity, horses, elephants, women with their couches and lands and gives this charity ever and ever, if he purifies himself, gives in

charity gold equal in weight of his body, even then all these wqual not to the devotion to the Lord's Name (GGS, p.973).

- ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ॥ ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੇ ਮੋਲਿ॥--The Lord cannot be obtained by giving in alms, gold equal to one's body weight. By giving myself, I have purchased the Lord.(GGS, p.327).
- ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜਿ ਚਰਾਵਉ। ਗੁਰਪ੍ਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ॥--I dedicate and offer my mind and my body as worship. By Guru's grace, I attain to the immaculate Lord (GGS, p.525).
- ਤਿਨ ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ, ਕਾਗਦਿ ਕੀਮ ਨ ਪਾਈ। ਅਉਗਣੁ ਜਾਣੈ ਤਾ ਪੁੰਨ ਕਰੈ ਕਿਉ, ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ॥--King Hri Chand the Lord of the land did not realize the value of the writ on his forehead. Had he known it to be a demerit, he would not have given charity and for that have not been sold in the market (GGS, p.1344).
- ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ, ਬਾਵਨ ਰੂਪ ਬਹਾਨੈ। ਕਿਉ ਪਇਆਲ ਜਾਇ ਕਿਉ ਛਲੀਐ, ਜੇ ਬਲਿ ਰੂਪ ਪਛਾਣੈ॥--The Lord posing to be a dwarf, begged two and a half steps of land. If king Bal had recognized the garb why should he have gone to the under-world and why should he have been deceived (GGS, p.1344).
- ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ, ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ। ਇਸਨਾਨ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ, ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ॥--They who don't worship the Divine True Guru and do not love the Word, inspite of their repeated ablutions and alms giving, are miserable y loving other than God (GGS, p.34).
- ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮ॥ ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੇ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ॥--As many as there are alms-giving, charities, recitations and penances, above all these is the God's Name. Whoever with his tongue utters God's Name, his affairs are perfectly settled (GGS, p.401).
- ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ, ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ॥ ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ, ਨਹ ਮਿਲੀਐ ਹਰਿਦੁਆਰਾ॥--He may be a man of bounty and give gifts of many sorts like gold, women, horses and elephants. He may offer corn, clothes and lands in abundance but he does not attain the Lord's Portal (GGS, p.642).
- ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ॥ ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ॥ ਨ ਭੀਜੈ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ॥ ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ॥ ਨ ਭੀਜੈ ਤੀਰਥ ਭਵਿਐ ਨੰਗਿ॥ ਨ ਭੀਜੈ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ॥ ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ॥ ਨ ਭੀਜੈ ਭੇੜ ਮਰਹਿ ਭਿੜ ਸੂਰ॥ ਨ ਭੀਜੈ ਕੇਤੇ ਹੋਵਹਿ ਧੂੜਿ॥ ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ॥ ਨਾਨਕ ਭੀਜੈ ਸਚੈ ਨਾਇ॥--The Lord is not pleased by playing music, tuning musical instruments and reading the Vedas. He is not pleased through wisdom, knowledge and Yoga. He is not pleased by daily melancholy attitude. He is not pleased by beauty, wealth and revelments. He is not pleased by wandering naked at places of pilgrimages. He is not pleased by gifts and alms. He is not pleased by sitting outside in the wilderness. He is not pleased by fighting to death as warriors in the battle. He is not pleased by becoming dust of the feet of the many. The account of love with heart is written there. Nanak says, He is pleased by devotion to the True Name (GGS, p.1237).

Sikhism approves donations for helping the sick, orphans, propagation of religion and education. According to Gurbani if the earning of a person is not honest then his alms giving in charity (*Pun daan*) is mere hypocrisy. Guru Nanak in *Asa dee vaar* says:

- ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥ ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥ *Sach taa par jaaneeai jaa sikh sachee lay. Da-i-aa jaanai jee kichh pun-n daan karay* i.e, "Then

alone one is known to be true, when he receives true instruction. He shows mercy to living beings and gives something in charity. (GGS, p.468).

About the Brahmanical teachings Gurbani says:

- ਬੇਦ ਪੜ੍ਹਹਿ ਹਰਿ ਨਾਮੁ ਨ ਬੁਝਹਿ॥ ਮਾਇਆ ਕਾਰਣਿ ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਲੁਜਹਿ॥ ਅੰਤਰਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ, ਕਿਉ ਕਰਿ ਦੁ ਤਰੁ ਤਰੀਜੈ ਹੇ॥ ਬੇਦ ਬਾਦ ਸਭਿ ਆਖਿ ਵਖਾਣਹਿ॥ ਨ ਅੰਤਰੁ ਭੀਜੈ ਨ ਸਬਦੁ ਪਛਾਣਹਿ॥ ਪੁੰਨੁ ਪਾਪੁ ਸਭੁ ਬੇਦਿ ਦ੍ਰਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ॥--One reads the Vedas but realizes not God's Name, involved in mammon, his reading and reciting, leads to quarrels. Within the ignorant and blind man is the filth of sin How can he swim across the impassable world-ocean? He expounds all the controversial points in the Vedas but his heart is not saturated with devotion nor realizes the Name. The Vedas tell all the virtues and vices but it is by all Guru's guidance alone that the Name-nectar is quaffed (GGS, p.1049).
- ਹਕ ਪਰਾਇਆ ਨਾਨਕਾ, ਉਸ ਸੁਆਰੁ ਉਸੁ ਗਾਇ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ, ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ, ਛੁਟੈ ਸਚੁ ਕਮਾਇ॥ ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ, ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ॥ ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ॥ (GGS, p.141).
- ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ॥ *Ghaal khaa-ay kichh hathoh deh Nanak raah pachhaanah say*, "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 (GGS, p.1245).

Gurbani cautions time and again to remain vigilant against these so called religious robbers:

- ਫਸਲਿ ਅਹਾੜੀ ਏਕੁ ਨਾਮੁ, ਸਾਵਣੀ ਸਚੁ ਨਾਉ॥ ਮੈ ਮਹਦੂਦੁ (ਪਟਾ) ਲਿਖਾਇਆ ਖਸਮੈ ਕੈ ਦਰਿ ਜਾਇ॥ ਦੁਨੀਆ ਕੇ ਦਰ ਕੇਤੜੇ, ਕੇਤੇ ਆਵਹਿ ਜਾਹਿ॥ ਕੇਤੇ ਮੰਗਹਿ ਮੰਗਤੇ, ਕੇਤੇ ਮੰਗਿ ਮੰਗਿ ਜਾਹਿ॥--For me harvest of winter is the One Name and harvest of summer the True Name. By going the Lord's portal, I have got written the rental due from me. Many are entrances and exits to the world. Innumerable are those that enter here and depart. Many are the beggers and many more continue begging till they depart (GGS, p.1286).
- ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੇ ਸਮਾਇ॥ ਕਾਹੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ॥--He, who remains absorbed in the Formless Lord, why should he go to beg alms? (GGS, p.953).
- ਚੂਕਾ ਗਉਣੁ ਮਿਟਿਆ ਅੰਧਿਆਰੁ॥ ਗੁਰਿ ਦਿਖਲਾਇਆ ਮੁਕਤਿ ਦਿਆਰੁ॥ ਬੈਰ ਬਿਰੋਧ ਛੇਦੇ ਭੈ ਭਰਮਾ॥ ਪ੍ਰਭੁ ਪੁੰਨਿ ਆਤਮੈ ਕੀਨੇ ਧਰਮਾ॥--The Guru has shown me the door of salvation and my coming and going are ended and darkness of spiritual ignorance has been dispelled. With the Lord's loving adoration my mind and body are ever imbued. Then alone could I realize my Lord, when the Lord made me realize Him (GGS, p.1348).
- ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ, ਸਾਧੂ ਸੰਗਿ ਸਮਾਇ॥ ਤਾਪ ਸੰਤਾਪ ਮਿਟੇ ਨਾਨਕ, ਬਹੁੜਿ ਕਾਲੁ ਨ ਖਾਇ॥--Absorption in the holy company equals giving of alms, charity and doing various other good deeds. Thiswise man's torments and sufferings are ended. Nanak says, thereafter death does not devour him again (GGS, p.1300).
- ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ॥ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥--By wisdom Lord is served and by wisdom is honour attained. By wisdom one has knowledge by reading the books and by wisdom is charity given (GGS, p.1245).

Gurbani says: "ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ, ਜੋ ਸਿਰ ਧਰੇ ਉਤਾਰਿ॥ ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਏ, ਸਬਦੁ ਰਖੈ ਉਰਧਾਰਿ"॥--Nanak says, he alone can be called a true servant, who cuts off his head and places it before the Lord.. he accepts the True Guru's will and keeps the Word in his heart

(GGS, p.1247).

Mantras, Tantras and Sikhism

The word *mantra* in Hinduism stands for a hymn or text especially from Vedas chanted or intoned as an incantation or prayer. There can be two types of *mantras* i.e. the sacred ones, used for spiritual uplift and the second type of *mantras* are those, which are used to create a spell and are described as tantric mantras, also called tantras. Guru Granth Sahib only propagates spiritual *mantras* and decries all those *mantras*, which are recited to create a spell. In the teachings of Sikhism i.e. *Gurmat* mantra means *Gur-updesh* i.e. Guru's teaching. Guru Nanak Dev says:

- ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡ ਨ ਜਾਣਾ ਰਾਮ ਰਿਧੇ ਮਨ ਮਾਨਿਆ॥--*Tant mant pakhand na jana Ram ridhay man mania* i.e; I (Nanak) do not believe in magical formulae, magical hymns and religious hypocrisies, because my mind is imbued with the Almighty (Ibid, M1, p.766).
- ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ॥ ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ॥ ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ॥--*To annul sins, there is no other medicine, charm or spell. Lord God's contemplation destroys sins. Thou Thyself strayest the mortals and they forget Thy Name. O Lord. Thou Thyself savest by showering Thy grace* (GGS, p.416).
- ਮਨਮੁਖ ਭਰਮ ਭਵੈ ਬੇਬਾਣ॥ ਵੇਮਾਰਗ ਮੁਸੇ ਮੰਤੁ ਮਸਾਣ॥ ਸਬਦ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣ॥ ਨਾਨਕ ਸਾਚ ਰਤੇ ਸੁਖ ਜਾਣ॥ *Manmukh bharam bhavai bebaan. Gurmukh bharam bhavai bebaan. Wemaarag moosai mantar masaan. Sabad na cheenai lavai kubaan Nanak saach rate such jaan* i.e. The self-willed is strayed by doubt and wanders in wilderness. He, who recites incantations in the cremation ground, is following the evil path and is robbed of merit. He contemplates not on the Name and utters obscene words. Nanak says, he alone, who is imbued with the True Name, knows what peace is (GGS, p.941).
- ਸੁਨਤ ਜਪਤ ਹਰਿਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ॥ ਮਹਾ ਮੰਤੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ॥ -*Sunat japat harnaam jas taa kee door balaee. Maha mantar Nanak kathai har ke gun gaaee* i.e. He, who listens and utters the praise of God's Name his calamities are warded off. This supreme spell, Nanak utters and sings Lord's praise (GGS, p.814).
- ਦੁਖ ਕਲੇਸ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤੁ ਹਿਰਦੈ ਹੋਇ॥ -*Dukh kales na bhao biaapai gurmantar hirdai ho-ay* i.e, "One shall not have distress, agony and fright if the magic of Guru's Word is in his mind" (GGS p. 51)
- ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁਰੰਗੀ ਗਲ ਤਾਗਾ॥ ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨ ਹੋਛਾ ਗੁੜ ਸਾ ਮਖੀ ਖਾਇਆ॥ *Kaamaniaaree kaaman paae bahrangee gal taagaa. Hochhee mat bh-i-aa man hochhaa gur saa makhee khaa-i-aa* i.e; The materialistic wizard tries her magic by putting multi-coloured thread around every one's neck. One with shallow intellect, his mind becomes shallow. He swallows fly along with the sweet (GGS, p.582).
- ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ॥ ਹਰਿ ਕੋ ਨਾਮ ਕੋਟ ਪਾਪ ਪਰਹਰੈ॥ *Anik punnacharn kart nahee tarai. Har ko naam kot paap parharai* i.e. The mortal is not saved by performing many expiation acts. The Name of God annuls millions of sins (GGS, p.264)
- ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੇ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ॥ ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਸ ਚਾਖੁ ਨ ਲਾਗੈ॥--*He, who utters the Lord's Name day and night, is ever awake. Charm and spell, do not affect him nor an evil does him any harm* (GGS, p.818)

- ਅਉਖਧ ਕੋਟਿ ਸਿਮਰਿ ਗੋਬਿੰਦ॥ ਤੰਤੁ ਮੰਤੁ ਭਜੀਐ ਭਗਵੰਤ ॥ ਰੋਗ ਸੋਗ ਮਿਟੇ ਪ੍ਰਭ ਧਿਆਏ॥ ਮਨ ਬਾਂਛਤ ਪੂਰਨ ਫਲ ਪਾਏ॥—Meditation of the Lord is the cure-all of the myriads of maldies. My charm and spell is the remembrance of the illustrious Lord. By contemplating on the Lord, maladies and sorrows are effaced. Man is blessed with all his heart desired fruits (GGS, p.866).
- ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰੁ ਦੀਨਾ॥ ਇਹੁ ਸੁਖ ਨਾਨਕ ਅਨਦਿਨ ਚੀਨਾ॥ *Har har tant mant gur deena. Ihu sukh Nanak an-din Nanak cheena* i.e; God's Name is the supernatural power and spell, which the Guru has given me. Nanak says, he has enjoyed pleasure from it day and night (GGS, p.386).
- ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖ ਹੈ ਦੁਖਿ ਕਢੈ ਹਉਮੈ ਮਾਰਿ॥ *Sajan satgur purkh hai dukh kadhai haomai maar*-i.e, "Your friend is the True Being, The Guru, who by taking out your egoism ends your suffering" (GGS p. 41).
- ਧ੍ਰਿਗ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ॥--*Dhriq tina ka jeevia je likh likh wechah naao*-i.e, "Accursed is the life of those who write out God's Name and sell it as incantations" (GGS, p. 1245).
- ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤੁ ਨ ਮੰਤਾ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ॥ ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ॥ ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ॥--To annul sins, there is no other medicine, charm or spell. Lord God's contemplation destroys sins. Thou Thyself strayest the mortals and they forget Thy Name. O Lord. Thou Thyself savest by showering Thy grace (GGS, p.416).

Jap

Innumerable mantras have been mentioned for recitation in Hindu mantra shastras for the fulfillment of man's desires (*manokamnavan*) and attain union with the Supreme Eternal Reality. Innumerable methods and their fruites have been enumerated in Hindu shastras and by reciting the mantras of *Bhairav, Kali Mai, Lashmi, Saraswati, Durga, Chandi* etc; *devis* and *devtas* for the attainment of innumerable powers have been told. *Gurmat* considers such rituals as fruitless and advises the Sikhs to refrain from such rituals:

- ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ॥ ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ॥—*Kia jap kia tap, kia brat pooja, jakay ridhay bhao hai dooja* i.e, "What meditation, what penance and what fasting and worship to Him, in whose heart, there is the love of another i.e, other than God" (Ibid, p324).
- ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕਿਆ ਜਪੁ ਜਾਪਹਿ ਹੋਰਿ॥ ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਮੁਠੇ ਧੰਧੈ ਚੋਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਿ ਝੂਠੇ ਲਾਲਚ ਹੋਰਿ॥ i.e, "*Jinni Naam visaaria, kia jap japeh hor' bista under keet se, muthay dhanday chor, Nanak Naam na veesray jhoothay laalach hor-*" They, who forget the Lord's Name, what else can they worship? They are worms in the ordure. The thief of worldly affairs has defrauded them. Nanak prays, may he not forget the Lord's Name by being beguiled by other false greeds " (Ibid, p.1247).

Reading of Scriptures and Sikhism

Guru Nanak boldly criticized mere reading (machine recitation) of scriptures and following useless rituals prevalent among people for centuries as hollow actions. He emphasizes that understanding of the Lord is more important:

- ਬੇਦ (ਵੇਦ) ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ ਪੜ੍ਹ ਪੜ੍ਹ ਪੰਡਿਤਿ ਕਰੇ ਬੀਚਾਰ ਬਿਨ ਬੂਝੈ ਸਭ ਹੋਏ ਖੁਆਰ ਨਾਨਕ ਗੁਰਮੁਖ ਉਤਰਸ ਪਾਰ॥—*“Baid path sansar kee kaar, par par Pandit karay beechar, Bin boojhe sab ho-ay khuar, Nanak gurmukh utras paar i.e.”* The reading of Vedas is the world’s occupation. The learned read, study and deliberate over them. Without understanding the Lord, every one comes to grief. Nanak says, by Guru’s grace, the mortal is ferried across” (Ibid, p.791).
- ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ॥॥ ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥ ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥ ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰ ਹਉਮੈ ਝਖਣਾ ਝਖ॥ Man may read and study cart-loads of books and he may read and study the pack loads of books. He may read boatfulls of books and study books filling cellars. He may read year upon year and may study all the months that are there. He may continue reading his entire life and may study with his every breath. Nanak says, only one thing, God’s Name is of account and all else is but to prate (to talk much and foolishly) in pride (GGS, p. 467).
- ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥ ਜਉ ਸਹਿਜ ਨ ਮਿਲਿਓ ਸੋਈ॥What good reading and listening if intuitive poise is not attained (GGS, p. 655).

Miracles, magic and Sikhism

Magic is a belief in the materialistic forces and animism is a belief in the spiritual elements. Miracle is the power, which a spiritual aspirant attains during continual spiritual pursuits. These *Niddhis* and *Siddhis* attract the Yogis and other self-centered persons, but they have no attraction in Sikhism. Sikhism calls miracles and occult powers useless and fruitless because they lead one away from God. According to Gurbani the miraculous powers are vain and useless as compared to the True Name of the Lord. The Omnipresent Lord showers His grace on him only, who is absorbed in His Name. The performance of miracle is the result of ego and the ego and the Lord (or His Name) cannot abide together. Gurbani says:

- ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥--If I become a Siddha and attain all the occult powers and wealth. If I appear and disappear at will and receive the adoration of the People. O Lord! Let me not go astray and forget Thy Name (GGS, p.14).
- ਰਿਧਿ ਸਿਧਿ ਸਭ ਮੋਹ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲ ਹੋਵੈ ਆਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥—*Ridh sidh sabh moh hai naam na wasai man aaiay. Gur seva te man nirmal hovai agiaan andhera jaa-ay* i.e, “Riches and miracles are all worldly attachments hence the Naam (God) does not abide in the mind of the people of such inclination. By Guru’s service mind is rendered pure and the darkness of spiritual ignorance goes. (GGS, p 593).
- ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥ ਆਪਿ ਨਾਥ ਨਾਥੀ ਸਭ ਕਾ ਜੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥—Make spiritual knowledge your food, mercy your steward and listen to the Divine music which sounds within every one. God Himself is supreme; riches and miracles are

useless relishes (not real achievements) (GGS, p.6).

- ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੇ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥-The nine Nidhis and eighteen Siddhis pursue him, who is ever absorbed in love of God (GGS, p.649).
- ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ ਧਿਗੁ ਕਰਾਮਾਤਿ॥ ਸਾ ਸਿਧਿ ਸਾ ਕਰਾਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਾਮਾਤਿ॥--Without the Name of the Lord all garments and meals are useless. All the *Siddhis* and supernatural powers are vain. That indeed, is a miracle and supernatural power, with which one is blessed spontaneously by the Lord. The Name of the Lord abides in the mind of the Enlightened saith Nanak. And this is the real miracle and supernatural power (GGS, p.650).

Sikh Gurus with unlimited spiritual powers at their disposal did not use an iota of it. They were themselves attuned with the Lord and also wanted their Sikhs to remain absorbed in the Name of the Lord, which they considered as the real Beneficent Power of the Lord.

Chapter4

Pollution – Satak-Patak-- / Physical impurity / ਭਿੱਟ

Ritual Purification-Such / ਸੁੱਚ

Superstition, *Bharm* (Unfounded beliefs) of Hinduism and their rejection in Sikhism

Pollution literally means contamination of water, air, food or any anything else, by dirt, harmful chemicals, waste material etc to make them unclean, impure, defile or dirty, but in Hinduism it has nothing to do with dirt or environmental issues that concern us in day to day life. *Satak* in Hindu society is associated with impurity of the house on account of birth of a child and *Patak* is impurity associated with death of some one in the house. The Brahmaical (Hindu) scriptures only talk of bodily (physical-*Tan*) pollution and are silent about the pollution of the thought process (*Man dee mael*).

Vedic Brahminism (Varan Ashram Dharma / Sanatan Dharma) now popularly called Hinduism says that certain places, rivers, castes, cow (animal) and its products, and seasons are pure. Among the castes, Brahmins are born pure and if they ever incur impurity from bodily contact with an impure person, with a corpse or through sexual intercourse, they can regain their status of purity by bathing or performing other rituals. The Kashatriyas and the Vaishyas become pure after the jagyopavit ceremony, while the Shudras were permanently impure. To touch them or things with which they have been in contact results in pollution called *Bhitt* in Punjabi. River Ganges is pure, and forms the source of purification for all who bathe in it. The cow is a pure animal whose products are therefore purifying, hence Hindu system of using cow dung as a covering for the floor of the kitchen, the place in the house, which must be most pure. The *Kala pani* (lit: black water i.e sea around the Indian peninsula), is something no Hindu should cross for fear of pollution. In ancient Sanskrit texts, *Vishnu purana* in particular, it is laid that, “it is an exclusive privilege and grace of God that enables man to be born a Hindu in the sacred land called, Bharat, a birth in other lands, no matter of how excellent a condition and however frequently, is no better than a repetitious frustration and wearisome waste” i.e, “*Krsnanugrahato labhadawa manave janam bharte, anyasthane brtha janam nispphlanca gatagatam*”. It is because of this fear that the Hindus refrained to migrate to the other parts of the world from India till the recent past.

The Hindu ritualists considered several aspects of social life as devoid of purity, not in spiritual sense, but in physical sense. In the Brahmanical system, it was believed that any death rendered impure those of the household in which the demise occurred. It also held that women were most prone to such impurity called *Satak*, during childbirth and during their menstrual periods, because both involved bleeding. This notion of impurity (*Satak*) and other such Hindu notions to which the Brahman attaches vital importance are rejected by Sikhism and Guru Nanak condemned them in no uncertain terms:

- ਜੇਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭਤੈ ਸੂਤਕੁ ਹੋਇ॥ ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥ ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ॥ –*jekar sootak man-neeay sabhtai sootak hoay---*Nanak *sootak iv na uyray gian utaray dhoay.---*If *Satak* impurity be believed in, then that such impurity occurs everywhere, Worms are found in cow dung and the wood. No single grain of corn is without

life in it. Water is the first source of life, and everyone is dependent on it for remaining alive” How can impurity of *Sutak* be warded off? It is to be found in every kitchen. Nanak says, pollution is not removed in this way (through rituals). It is washed away by knowledge of God (adhiatmic gian / spiritual enlightenment)” (Ibid, M1, p.472)

- ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜਾ। ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਆ ਪਰ ਧਨ ਰੁਪੁ।। ਕੰਨੀ ਸੂਤਕੁ ਕੰਨ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ।। ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮਪੁਰਿ ਜਾਹਿ।।--*Man ka sootak lobh hai jihva sootak koor.---*Nanak *hansa aadmee badhay jampur haahay.*--The impurity of mind is greed, impurity of tongue is falsehood, The impurity of the eyes is to see the beauty of another's wife and another's wealth, The impurity of ears is to hear the calumny of others. Nanak says by such practices, the swan like persons go bound to the city of death. (Ibid, M1, p.472).
- ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ।। ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨ ਵਸਿਆ ਸੋਇ।।--*Soochay eh na aakheey bahan je panda dhoay. Soochay sayee Nanka jin man wassia soay.*--They are not said to be pure, who wash their bodies, only they are pure in whose mind, abides the Lord, saith Nanak (Ibid, M1, p.472).
- ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ।। ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਇ ਜਾਇ।। ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ।। ਨਾਨਕ ਜਿਨੀ ਗੁਰਮੁਖ ਬੁਝਿਆ ਤਿਨੁ ਸੂਤਕੁ ਨਾਹਿ।।--*Sabho sootak bharm hai doojai lagai jaa-ay. Jamman marna hukam hai bhaanai aavi jaa-ay*-i.e, “All consideration of *Sutak* (ritual impurity) is an illusion, which induces man to worship of other than God. Birth and death are subject to Lord’s command and through His will mortal comes and goes. All the eatables and drinks given by the Lord as subsistence are pure, The Guruwards, who have become conscious about it, there is no impurity for them, saith Nanak” (Ibid, M1 p.472-73).

The upper Caste Hindus think that for purity of food they must have specially prepared cooking place (*chaunka-square*) plastered with cow dung, so that no evil spirit can come near it and pollute the cooked food. Such practices have been denounced in Sikhism. Guru Nanak says:

- ਦੇ ਕੇ ਚਉਕਾ ਕਢੀ ਕਾਰ।। ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ।। ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ।। ਇਹ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ।। ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ।। ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ।। ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ।। ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ।।--*De kai chaoka kadee kaar. Upar aaei baithay kuriaar. Mat bhitai way mat bhitai. Ih ann asaada phitai Tan phitai pher Karen. Man joothai chchulee bharen. kah Nanak sach dhiaaeai. Such hovai taa sach pa aeeai.*--“After preparing the square cooking place and marking its boundry, the liars sit saying that this food may not be touched so that it may not get polluted. With polluted body they indulge in evil actions and with the impure mind they rinse their mouth. Therefore saith Nanak, meditate on the True Lord. The True Lord can only be obtained with purity (Ibid, M1, p.472).
- ਜੂਠਿ ਨ ਰਾਗੀ ਜੂਠਿ ਨ ਵੇਦੀ।। ਜੂਠਿ ਨ ਚੰਦ ਸੂਰਜ ਕੀ ਭੇਦੀ।। ਜੂਠਿ ਨ ਅੰਨੀ ਜੂਠਿ ਨ ਨਾਈ ।। ਜੂਠਿ ਨ ਮੀਹੁ ਵਰਿਐ ਸਭ ਥਾਈ।। ਜੂਠਿ ਨ ਧਰਤੀ ਜੂਠਿ ਨ ਪਾਣੀ।। ਜੂਠਿ ਨ ਪਉਣੈ ਮਾਹਿ ਸਮਾਣੀ।। ਨਾਨਕ ਨਿਗੁਰਿਆ ਗੁਣੁ ਨਹੀ ਕੋਇ ਮੁਹ ਫੇਰਿਆ ਮੁਹ ਜੂਠਾ ਹੋਇ ।।--*Jooth na raagee jooth na Vedee jooth na chand sooraj kee bhedee. Jooth na annee jooth naae. Jooth na mmeeh warihai sabh thae. Jooth na dhartee jooth na paanee. Jooth na paonai mahee samaanee. Nanak niguriaa gun nahee ko-ay. Muh feriai muh jootha ho-ay* i.e, There is no impurity in music, nor is there any impurity in Vedas. There is no impurity in various phases of moon and the sun. There is no impurity in grain nor there is any impurity in ablution. There is no impurity in rain which fall at all the places. There is no impurity in the earth nor there is any impurity in water. There is no impurity in the air too. Nanak says there is no merit in the man, without a Guru and one, who turns away his face

from the Guru, his face is defiled (GGS, p. 1240).

- ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਨਿ ਸੇ ਉਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ॥ ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ॥-*Meray prabh bhaavan se oojlay sabh mail bhareejai. Maila oojal taa theeai paaras sang bheejai.*---“Those, who are liked by the Lord are pure, all others are full of impurity. The impure one becomes pure, when he is drenched by the philosopher's stone i.e. Guru (Ibid, M, p.1012).
- ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ॥ *Ek pita ekas ke ham barik* i.e., There is one father and we are all his children (GGS, p.611)

In contradiction to the Brahmanical thinking in terms of physical impurities, Gurmat lays stress on cleaning the thought process for the development of a good society. It says:

- ਮਨਿ ਮੈਲੇ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਇ॥ ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ॥“*Man mailey sabh kichh maila Tan dhotai man hachha na ho-ay. Ih jagat bhram bhulaia virala bujhai koey.*—When the mind is filthy, everything is filthy. By washing body, mind does not become pure. This world is lead astray by doubt, only a rare one realizes this (Ibid, p.558).
- ਭਰੀਐ ਹਥ ਪੈਰੁ ਤਨੁ ਦੇਹ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥ ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਏ ਨਵੈ ਕੇ ਰੰਗਿ॥ *Bhareeai hath pair tan deh. Paanee dhotai utras kheh. Moot paleetee kapar hoe. De saaboon laeeai oh dhoe. Bhreeai mat paapa kai sang. Oh dhopai naavai kai rang.* When the hands, feet and other parts of the body become dirty, by washing them with water, the dust is removed. The garments polluted with urine are washed clean with soap. When the mind is polluted with sins it can only be cleaned with remembrance of God (GGS, Japuji Pauri 20, p 4)
- ਸੂਚੈ ਏਹਿ ਨਾ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ॥ ਸੂਚੈ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥--They, who just wash their bodies are not pure. Nanak says, pure are they, in whose mind abides the pure Lord (GGS, p.472).

Hypocrisy / Disguise (*Pakhand / Bhekh*) and its Rejection in Sikhism

Religion professed by men before the Sikh views were known to mankind, contained rituals and pseudo-believes (*Andh-vishwas*). Guru Granth Sahib is highly critical of all outer acts of show and denounces them in strongest terms:

- ਬਹੁ ਭੇਖ ਕਰ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ॥ ਹਰਿ ਕਾ ਮਹਿਲ ਨ ਪਾਵਈ ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥ i.e. *—Bahu bhekh kar bharmaaeeai man hirdai kapat kama-ay. Har ka mehal na pav-ee mar vista maah samaa-ay,* “Those who put on many garbs and wander about but in their heart and mind practice deception, they do not reach God's house and after death merge in ordure (GGS, Sri Rag, p.26).
- ਪਾਖੰਡਿ ਭਗਤ ਨ ਹੋਵਈ ਪਾਰਬ੍ਰਹਮ ਨ ਪਾਇਆ ਜਾਇ॥ *Pakhand bhagat na hov-ee paarbrahm na paa-iaa jaa-ay,* i.e; “Through hypocrisy Lord's devotion is not performed, nor is the Transcendent Lord obtained”. (Ibid, M3 .849).
- ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ ਪਾਜੁ ਖੁਆਰੁ॥--*Pakhand prem na pae-ay khota paaj khaar. i. e.*Through hypocrisy His love is not obtained. The counterfeit gilding is ruinous (GGS, M1, p.54).

In Guru Nanak era, dominating sects were of Yogis and Naths among the Hindus, the Guru has asked yogis to leave forests and come back to their homes (GGS, p.

223, 420, 504, 662, 730, 903). Sidh Gosit has been recited just to change the style of Nath, Yogis, Sidh sects and Hindus, who believed in ascetic way of life.

- ਘੋਲੀ ਗੇਰੂ ਰੰਗੁ ਚੜਾਇਆ ਵਸਤੁ ਭੇਖ ਭੇਖਾਰੀ॥ ਕਾਪੜ ਫਾਰ ਬਨਾਈ ਖਿੰਬਾ ਝੋਲੀ ਮਾਇਆਪਾਰੀ॥ ਘਰਿ ਘਰਿ ਮਾਰੈ ਜਗੁ ਪਰਬੋਧੈ ਮਨਿ ਅੰਧੈ ਪਤਿ ਹਾਰੀ॥ ਭਰਮਿ ਭੁਲਾਣਾ ਸਬਦੁ ਨ ਚੀਨੈ ਜੁਐ ਬਾਜੀ ਹਾਰੀ॥ ਅੰਤਰਿ ਅਗਨਿ ਨ ਗੁਰੁ ਬਿਨੁ ਬੜੈ ਬਾਹਰ ਪੂਅਰ ਤਾਪੈ॥ ਗੁਰ ਸੇਵਾ ਬਿਨ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉਕਰ ਚੀਨਸਿ ਆਪੈ॥ *Ghoolie geroo rang charaa-iaa watar bhekh bhekhaaree. Kaapar phaar banaaee khintha jhoolie maa-iaa dhaaree. Ghar gharmai jag parbodhai man andhai pat haaree. Bharam bhulaana shabad na cheenai jooai baajee haaree. Antar agan na gur bin boojai baahir pooar taapai. Gur seva bin bhagat na hovee kio kar cheenis aapai.* i.e; “He dissolves brick-powder and dyes his clothes with it. Wearing this garb he becomes a beggar. Tearing off bits of clothes, he makes a patched gown and puts money in his pouch. He begs from house to house and the world he instructs. Blind of the mind, he loses his honour like this. He strays in doubt and does not contemplate on the Name, like this he loses his life in the game of gamble. Without the Guru’s guidance the inner fire is not extinguished and he burns fire around himself. Without serving the Guru, the Lord’s meditation is not possible” (GGS, p.1012-13).
- ਚੁਗਲ ਨਿੰਦਕ ਭੁਖੇ ਰੁਲ ਮੁਏ ਏਨਾ ਹਥੁ ਨ ਕਿਥਾਉ ਪਾਇ॥ ਬਾਹਰਿ ਪਾਖੰਡ ਸਭ ਕਰਮ ਕਰਹਿ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ॥ *Chugal nindak bhukhay rul moo-ay enaa hath naa kithaao paa-ay. Baahar paakhand sabh karm karah man hirdai kapat kamaa-ay.* i.e. “The back-biters and slanderers remain hungry, die rolling in dust and their hands reach no where. Outwardly with hypocrisy, they do all the good deeds, but in their mind and heart they practice deceit” (Ibid, M3, p.1417).

Commenting on the hypocrisy of the Brahmins Guru Nanak says,

- “ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨ ਤਗ॥ ਗਲੀ ਜਿਨਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ॥--*Gaj saad-ay tai tai dhoteea tihray paein tag. Galee jinaa japmaleea lotay hath nibag. O-ay har kay sant na akheeay banaras kay thag.* i.e. “They wear lion-cloth three and a half yards long, three fold sacred threads. They have rosaries around their necks and glittering jugs in their hands. They are not called the saints of God, but the cheats of Benaras” (Ibid, Asa Kabir, p.475).
- ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥ ਸਿਲ ਪੂਜਸ ਬਗੁਲ ਸਮਾਧੰ॥ ਮੁਖ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥ ਗਲ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ॥ ਦੁਇ ਧੋਤੀ ਬਸਤੁ ਕਪਾਟੰ॥ ਜੇ ਜਾਣਿਸ ਬੁਰਮੰ ਕਰਮੰ॥ ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥ ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ॥--*Par pustak sandhia badang. Sil poojas bagul samadhang. Mukh jhooth bibhookhan sarang. Traipaal tihaal bicharang. Gal mala tilak lilatang. Du-ay dhotee bastar kapatang. Je janas brahmang karmang. Sabh phokat nischao karmang. Kah Nanak nihcho dhiavavai. Win satgur waat na pavai.*-i.e. The Brahmin priests read scriptures, say prayers and argue. They worship stones and sit in trance like a heron. With their mouth, they utter falsehood, like the precious ornaments. Thrice daily they recite *Gayatri*. Around their neck is the rosary, on their forehead the sacred mark and on their head is a towel and they have two lion clothes. If they know the real nature of the Lord, then will find that all these beliefs and rites are in vain. Nanak says in good faith, meditate on Lord. Without the True Guru, man finds not the way (Ibid, M1, p470).
- The Brahman’s performance of Shrads was equally sinful. Guru Nanak says, “If a burglar stole from a house and used the stolen goods to offer in the name of his ancestors, the goods are identified, the dead ancestors become party to the theft, and the hands of the guilty are chopped off. If the earnings of a *jajmaan* are unlawful and he feeds Brahmins for the benefit

of his dead ancestors, the whole exercise, too is futile, the ancestors can not derive any benefit. Guru Nanak adds that the Brahman who serves as the 'broker' is equally guilty. Reward is received only by those who give charity from lawfully earned profits or wages, "*je mohakaa ghar muhai ghar mohe pitree day. Agai wasat sinjaneesai pitree chor kar-ay. Wadheeai hath dalaal ke musfee ih kar-ay. Nanak agai so milai je khate ghaale day*, "ਜੇ ਮੁਹਾਕਾ ਘਰ ਮੁਹੈ ਘਰ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ। ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ। ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ। ਨਾਨਕ ਅਗੈ ਸੇ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ"। (GGS, p. 472).

- ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ। ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ।--*Par par pandit monee thaakay bhekhee mukat na paaee. Nanak bin bhagtee jag baoraana sachai sabad milaee. i.e.* By continued reading, the scholars and silent sages are tired. Through the sectarian garbs emancipation is not attained. Nanak says, the world without devotion is gone mad. (GGS,p.440).----
- ਬੇਦੁ ਪੁਕਾਰੈ ਮੁਖ ਤੇ ਪੰਡਤ ਕਾਮਾਮਨ ਕਾ ਮਾਠਾ। ਮੋਨੀ ਹੋਇ ਬੈਠਾ ਏਕਾਂਤੀ ਹਿਰਦੈ ਕਲਪਨਗਾਂਠਾ। ਹੋਇ ਉਦਾਸੀ ਗ੍ਰਿਹੁ ਤਜਿ ਚਲਿਓ ਛੁਟਕੈ ਨਾਹੀ ਨਾਠਾ। ਜੀਅ ਕੀ ਕੈ ਪਹਿ ਬਾਤ ਕਹਾ।ਆਪਿ ਮੁਕਤੁ ਮੋ ਕਉ ਪ੍ਰਭੁ ਮੇਲੇ ਐਸੇ ਕਹਾ ਲਹਾ। ਤਪਸੀ ਕਰ ਕੈ ਦੇਹੀ ਸਾਧੀ ਮਨੂਆ ਦਹਿ ਦਿਸ ਧਾਨਾ। ਬ੍ਰਹਮਚਾਰਿ ਬ੍ਰਹਮਚਰਜੁ ਕੀਨਾ ਹਿਰਦੈ ਭਇਆ ਗੁਮਾਨਾ। ਸੰਨਿਆਸੀ ਹੋਇ ਕੈ ਤੀਰਥਿ ਭ੍ਰਮਿਓ ਉਸੁ ਮਹਿ ਕ੍ਰੋਧੁ ਬਿਗਾਨਾ। ਯੁੰਗਰੂ ਬਾਧਿ ਭਏ ਰਾਮਦਾਸਾ ਰੋਟੀਅਨ ਕੇ ਓਪਾਵਾ। ਬਰਤ ਨੇਮ ਕਰਮਖਟ ਕੀਨੇ ਬਾਹਰਿ ਭੇਖ ਦਿਖਾਵਾ। ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੇ ਮਨਿ ਨਹੀ ਹਰਿ ਹਰਿ ਗਾਵਾ।੩। ਹਰਖ ਸੋਗ ਲੋਭ ਮੋਹ ਰਹਤ ਹਹਿ ਨਿਰਮਲ ਹਰਿ ਕੇ ਸੰਤਾ। ਤਿਨ ਕੀ ਧੂੜਿ ਪਾਏ ਮਨੁ ਮੇਰਾ ਜਾ ਦਇਆ ਕਰੇ ਭਗਵੰਤਾ। ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਾਂ ਉਤਰੀ ਮਨ ਕੀ ਚਿੰਤਾ। i.e. With his mouth, the Pandit shouts aloud the Vedas, but he is slow to act thereon. The silent sage sits apart, but in his mind are the knots of desires. Becoming an anchorite, one abandons and walks out of his home, but he is not saved by such flight.1. To who shall I tell the state of my mind? Where can I find such a person, who himself is emancipated and unites me with the Lord. By becoming a penitent, one disciplines his body, but his mind runs in ten directions. The celibate practises celibacy but his heart is filled with pride. Becoming a renouncer, one wanders at holy places but within him is fool hardy wrath. People, in their effort to get bread, become temple dancers by tying ankle-bells to their feet. People fast, take vows, perform six rites and wear religious garbs for outward show. People, with their mouth, melodiously hymn songs and sermons but in their mind they do not sing the Lord God's praise.3. God's saints are pure and are free from weal, woe, avairice and worldly love. If the Auspicious Lord shows grace, then my mind obtains the dust of the feet of those saints. Nanak says, when I met the perfect Guru, then was my mind's anxiety removed (GGS, p.1003).

Commenting on the hypocrisy of the Khatri (Kashatriyas), who worked as chief ministers, ministers and officials on behalf of the Muslim rulers (Mughals and Pathans) Guru Nanak says:

- ਗੁਰੂ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ। ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਨ ਮਲੇਛਾ ਖਾਈ।ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮ ਤੁਰਕਾ ਭਾਈ। ਛੋਡੀਲੇ ਪਾਖੰਡਾ। ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ।You (The Khatri) tax the cows and the Brahmins but the cow dung will not save you. You wear a lion cloth, put a frontal mark, carry a rosary and eat, the provisions supplied by the persons whom you call *malechh* (unclean). You perform Hindu services inside your home but read the books of Muslims in public and adopt their ways. Lay aside hypocrisy. By taking god's name, thou shall swim across (GGS, p.471).
- The wearing of sacred thread by the Khatri, according to Guru Nanak, did not stop them from pandering to the rulers whom they regarded unclean and called malechhas. They

wore thread and wielded the butcher's knife. Brahmans blew conches in their homes and ate their food. False is their commerce and false the sustenance derived. The mark on their forehead and the dhoti with its stuck up end does not stop them from butchering the world. To become acceptable to the rulers they wore blue dress, they would perform worship according to the Purans but eat the malechha's food. Indeed they ate meat of goats slaughtered in the Muslim fashion. And yet in their chaunka told others not to come near so that their food was not polluted. They practiced sinful hypocrisy and rinsed their mouths with falsehood in their hearts. Guru Nanak says, meditate on the True Lord, if thou art pure of heart then alone shalt thou attain the True One –ਮਾਨਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ। ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ। ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ। ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ। ਕੂੜੀ ਰਾਸ ਕੂੜਾ ਵਾਪਾਰੁ ਕੂੜੁ ਬੋਲ ਕਰੇ ਆਹਾਰੁ। ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ। ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ। ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ। ਨੀਲ ਵਸਤੂ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ। ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ। ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ। ਚਉਕੇ ਉਪਰਿ ਕਿਸੇ ਨ ਜਾਣਾ। ਦੇ ਚਉਕਾ ਕਢੀ ਕਾਰ। ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ। ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ। ਇਹ ਅੰਨ ਅਸਾਡਾ ਫਿਟੈ। ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ। ਮਨਿ ਜੁਠੈ ਚੁਲੀ ਭਰੇਨਿ। ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ। ਸੁਚ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ। (GGS, p471-472).

- ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ। ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ। ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਇਹੁ ਵਿਡਾਣੁ। ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ। --He (the Brahman) takes remuneration for performing marriages. Pulling out the calender, he shows the way. Listen and see, ye people, to this strange thing. The Pandit mentally blind is called wise (GGS, p.471).

Commenting upon the hypocrisy of the Jogis, who dominated the religious scene in the Punjab at that period of time, Guru Nanak says:

- ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣਖੰਡਿ ਵਾਸਾ। ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ। ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀਆਸਾ। ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ। ਜਮ ਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ। ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੈ ਜਾਂ ਹੋਵੈ ਦਾਸਨਦਾਸਾ। ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ। ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ। i.e. Some pick and eat frites and roots and dwell in forest localities. Some roam about wearing ochre robes as yogis and renouncers. Within them is great desire and they long to get clothes and food from others. In vain they waist their lives. They are neither householders nor anchorites. Because their mind is dominated by the three qualities of desire, they do not find escape from yama, the agent of death. When by the wisdom granted by the Guru, man becomes slave of Lord's slaves, death draws not near him. When the True Word abides in one's true mind then in his very home, he remains detached. Those who serve their True Guru, Nanak says, they rise from desire to desirelessness (GGS, p.140).
- ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ। ਬਨਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ। ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ। ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮਰਾਮ। ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ। ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ। ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ। i.e. If union with God be obtained by going about naked then all deer of forest would be emancipated What matters it whether man goes naked or wears a deer skin, when he does not contemplate on the Pervading Lord in his mind. 1. Pause. If perfection be obtained by shaving the head, then, salvation for the sheep is not gone anywhere.. O brother, if one be saved by celibacy, then why should not an eunuch obtain the supreme dignity? (GGS, 324).
- ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ਤੇਤਾ ਕੜਿਆ। ਬਹੁ ਤੀਰਥ ਭਵਿਆ ਤੇਤੇ ਲਵਿਆ। ਬਹੁ ਭੋਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ। ਸਹੁ ਵੇ ਜੀਆ ਆਪਨਾ ਕੀਆ। ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ। ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ। ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ

ਅਹਿਨਿਸਿ ਕਹਰੈ॥ ਮੋਨ ਵਿਗੁਤਾ ਕਿਉ ਜਾਗੈ ਗੁਰੁ ਬਿਨੁ ਸੂਤਾ॥ ਪਗ ਉਪੇਤਾਣਾ ਆਪਣਾ ਕੀਆ ਕਮਾਣਾ॥ ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ॥ ਮੂਰਖ ਅੰਧੈ ਪਤਿ ਗਵਾਈ॥ ਵਿਣ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ॥ ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥ i.e. The more one writes and reads, the more is he overcome by anxiety. The more man wanders on pilgrimages, the more he prattles. The more he puts on sectarian guises, more discomfort he causes to his body. Endure, O myself, the results of thine acts. He, who does not eat food, his own pleasure he forfeits. By love of duality, man suffers great hardship. He who does not wear clothes, day and night, endures calamity. By stubborn silence man is lost. How can the sleeping one be awakened without the Guru? He, who goes bare footed, obtains the consequences of his actions. He, who eats filth throws ashes on his head, He the ignorant fool, loses his honour. Without God's Name, no place with Him is obtained. He, who lives in wild places, at burial and cremation grounds, that blind man does not know the Lord and regrets afterwards. He, who meets the True Guru attains peace. He, who implants God's Name in his mind, Nanak says, by Lord's grace, attains Name Divine. Such one becomes free from desire and anxiety and by the holy Word destroys his egoism (GGS, p.467).

- ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡ ਸੋ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ॥--*Kar bairaag toon chhod paakhand so sah sabh kichh jaan-ay.*-- Detach thyself from the world and shed thy hypocrisy. He, the Lord knows everything (Ibid, M3, p.440).
- ਭੇਖੀ ਅਗਨਿ ਨ ਬੁਝਈ ਚਿੰਤਾ ਹੈ ਮਨ ਮਾਹਿ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਖ ਨ ਮਰੈ॥ ਤਿਉ ਨਿਗੁਰੇ ਕਰਮ ਕਮਾਹਿ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਸੇਵੀਐ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ॥ ਸੁਖਾ ਸਿਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ਜਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ i.e. By wearing sectarian garbs, the flame of desire is not quenched and its anguish continues to abide in the mind. As the destruction of snakes's hole, does not kill the snake so it is useless, the doing of deeds without the Guru. By serving beneficent True Guru, the Name comes to abide in man's mind. The mind and body are comforted and pacified and the fire is extinguished. When man discards ego from within his self, he obtains the supreme comfort of all the comforts for ever (GGS, p.588)
- ਅੰਤਰਮਲ ਨਿਰਮਲ ਨਹੀ ਕੀਨਾ ਬਾਹਰ ਭੇਖ ਉਦਾਸੀ॥ ਹਿਰਦੈ ਕਮਲ ਘਟ ਬ੍ਰਹਮ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ॥ *Antar mal nirmal nahee keena baahar bhekh udasi.. Hrdai kamal ghat brahm na cheena kahay bha-i-aa saniasee* i.e; Thou hast not cleansed Thy heart from impurity. Though apparently thou wearest the dress of a hermit. In Thy body's heart lotus thou hast not realized the Lord so what for hast thou become a solitarian. (GGS,p.525)
- ਅਕਲ ਕਲਾ ਨਹਿ ਪਾਈਐ ਪ੍ਰਭੁ ਅਲਖ ਅਲੇਖੰ॥ ਖਟੁ ਦਰਸਨ ਭ੍ਰਮਤੇ ਫਿਰਹਿ ਨਹ ਮਿਲੀਐ ਭੇਖੰ॥ ਵਰਤ ਕਰਹਿ ਚੰਦ੍ਰਾਇਣਾ ਸੇ ਕਿਤੇ ਨ ਲਖਿੰ॥ ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ ਸਾਰ ਨ ਪੇਖੰ॥ ਤਿਲਕੁ ਕਢਹਿ ਇਸਨਾਨੁ ਕਰਿ ਅੰਤਰਿ ਕਾਲੇਖੰ॥ ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣੁ ਸਚੀ ਸਿਖੰ॥ i.e. Not by devices of intellect is attained the Lord unknowable. And limitless. By roaming in six Shastras and wearing ritual garbs, God is not obtained. They who keep fasts apropos the moon, are of no account, they, who read the Vedas in full, do not see its essence and vision. They who draw the paste mark on their foreheads after taking bath, have within them, the blackness of sins. He who wears ritual garb does not find the Lord without true teaching (GGS, p.1098).
- ਕਾਜੀ ਮੁਲਾ ਹੋਵਹਿ ਸੇਖ॥ ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ॥ ਕੋ ਗਿਰਹੀ ਕਰਮਾ ਕੀ ਸੰਧਿ॥ ਬਿਨੁ ਬੂਝੇ ਸਭ ਖੜੀਅਸਿ ਬੰਧਿ॥ *Kajee mula hovah sekh. Jogee jangam bhagvay bhekh. Ko girhee karma kee sandh. Bin*

boojhay sabh khareeas bandh i.e. Though he may be a Qazi, a Mulla or a Sheikh; though he may be a yogi, a wandering sage or a hermit of ochre-coloured dress and though some one be a house-holder and performer of ritual rites, yet without realizing the Lord, all are bound down and driven by Yama (GGS, p.1169).

- ਇਕਿ ਵਣਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ। ਇਕ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ। ਇਕਿ ਭਸਮ ਚੜ੍ਹਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ। ਇਕ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲ ਘਰ ਖੋਵਹੀ। ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨਰਾਤ ਨੀਦ ਨ ਸੋਵਹੀ। ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ। ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ। ਸੋਹਨਿ ਖਸਮ ਦੁਆਰ ਜਿ ਸਤਗੁਰ ਸੇਵਹੀ। i.e. Some go and sit in the forest regions and do not respond to a call. Some there are, who in winter season, shatter their body with ice and ice-cold water. Some smear their limbs with ashes and do not wash their filth. Some wear unshorn matted locks and look hideous. They thus dishonour their lineage and dynasty. Some day and night wander about naked and do not take sound sleep. Some there are who burn their body limbs with fire and like this ruin themselves. Without the Lord's Name, man's body is reduced to ashes. Of what avail is then, saying and wailing? They alone look beautiful at the Lord's Portal, who serve the True Guru (GGS, p.1284).
- ਬਰਤ ਨੇਮ ਤੀਰਥ ਸਹਿਤ ਗੰਗਾ। ਜਲ ਹੇਵਤ ਭੂਖ ਅਰੁ ਨੰਗਾ। ਪੂਜਾ ਚਾਰ ਕਰਤ ਮੇਲੰਗਾ। ਚਕ੍ਰ ਕਰਮ ਤਿਲਕ ਖਾਟੰਗਾ। ਦਰਸਨੁ ਭੇਟੇ ਬਿਨੁ ਸਤਸੰਗਾ।੧। ਹਠ ਨਿਗ੍ਰਹਿ ਅਤਿ ਰਹਿਤ ਬਿਟੰਗਾ। ਹਉ ਰੋਗੁ ਬਿਆਪੈ ਚੁਕੈ ਨ ਭੰਗਾ। ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ ਤ੍ਰਿਸਨ ਜਰੰਗਾ। ਸੋ ਮੁਕਤੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਚੰਗਾ। i.e. Men keep fasts, vows, go for baths at holies including Ganges. They endure hunger, poverty, nakedness and pain of hot and cold water. By sitting cross-legged, they perform worship and good deeds. They do the deeds of painting symbols and sacrificial marks on their six limbs. Without the the holy congregation, the Divine sight is not seen (GGS, p.1305).
- ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ ਮਹਿ ਸੰਨਿਆਸੀ। ਜੋਗੀ ਕਾਪੜੀਆ ਸਿਰ ਖੂਥੇ ਬਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ। ਸਬਦ ਰਤੇ ਪੂਰੇ ਬੈਰਾਗੀ। ਅਉਹਠਿ ਹਸਤ ਮਹਿ ਭੀਖਿਆ ਜਾਚੀ ਏਕਭਾਇ ਲਿਵ ਲਾਗੀ। ਬ੍ਰਹਮਣ ਵਾਦੁ ਪੜਹਿ ਕਰ ਕਿਰਿਆ। ਕਰਣੀ ਕਰਮ ਕਰਾਏ। ਬਿਨੁ ਬੁਝੈ ਕਿਛੁ ਸੁਝੈ ਨਾਹੀ। ਮਨਮੁਖ ਵਿਛੁੜ ਦੁਖ ਪਾਏ। ਸਬਦ ਮਿਲੇ ਸੇ ਸੁਚਾਰੀ ਸਾਚੀ ਦਰਗਹਿ ਮਾਨੇ। ਅਨੁਦਿਨ ਨਾਮਿ ਰਤਨਿ ਲਿਵ ਲਾਗੇ ਜੁਗਿ ਜੁਗਿ ਸਾਚ ਸਮਾਨੇ। ਸਗਲੇ ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮ ਜਪ ਤਪ ਤੀਰਥ ਸਬਦ ਵਸੇ। ਨਾਨਕ ਸਤਗੁਰ ਮਿਲੈ ਮਿਲਾਇਆ ਦੁਖ ਪਰਾਛਤ ਕਾਲ ਨਸੇ। The Yogis divided in twelve sects are ruined, so are the Sanyasis divided in ten sects. Similarly, the disciples of Gorakh, the mendicants in tatters and the plucked headed ones (Jains), without the Lord's Name, are loaded with the noose around their necks. Those absorbed in the holy word, are the perfect anchorites. They seek to obtain the alm of His Name in their mind's hand and are absorbed in the love of the Sole Lord. The Brahmans read strifes, do ritual deeds, their daily routine and make others perform rituals. Without realization, those egocentrics understand nothing and separated from God, they suffer pain. They who are united to the holy Word, are pure of deed and at the Divine Portal are honoured. Night and day, they remain absorbed in the jewel of the Name and age after age remain merged in truth. All the virtuous deeds, religious acts, purifications, self-mortifications, devotion, austerities and pilgrimages to the holies abide in the holy Word, the Lord's Name. Nanak says, if the True Guru is met he unites man with the Lord, then suffering, sin and death flee away (GGS, p.1332).
- ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾਂ ਅਹੰਕਾਰਾ। ਪੂਜਾ ਕਰਹਿ ਬਹੁਤੁ ਬਿਸਥਾਰਾ। ਕਰ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਨਾਏ। ਅੰਤਰ ਕੀ ਮਲੁ ਕਥ ਹੀ ਨ ਜਾਏ। ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨਹੀ ਨ ਪਾਇਆ। ਭਗਉਤੀ ਮੁਦ੍ਰਾ ਮਨੁ ਮੋਹਿਆ ਮਾਇਆ। i.e. "Within the man's mind is wrath and great pride, indulging in these, he performs worship with great ostentations. After taking bath, he makes ritual marks on his body but the dirt of his mind does

not ever depart.1.In this way, no one has ever found the Lord. He paints Vishnu's marks on his body but his mind is lured by wealth" (GGS, p.1347-48).

- ਫਰੀਦਾ ਕੰਨ ਮੁਸਲਾ ਸੂਫ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁੜੁ ਵਾਤਿ॥ ਬਾਹਰ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ॥ *Farida kan musla soof gal dil kaatee gur waat. Bahar disay chaanana dil andhiaree raat* i.e. 'Farid says, O man, on your shoulder is the prayer mat, on your body the devotee's garb and you speak sweetly but there is scalpel in your heart. From outside, you appear bright but in your heart is the dark night" (GGS, p. slok farid, p.1380).
- ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨ ਸਿਝੈ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ॥ਭੇਖ ਕਰੇ ਬਹੁ ਕਰਮ ਵਿਗੁਤੇ ਭਾਇ ਦੈਜੇ ਪਰਜ ਵਿਗੋਈ॥ *Sabad marai so-ee jan sijai bin sabdai mukat na hoeeBhekh karah bahu karam wigute naao na paaeeai je sao lochai ko-ee* —He, who dies in the remembrance of the word of Lord, is exonerated.Without the word of the Lord, one is not emancipated. They, who wear various garbs and perform many rituals, are ruined (GGS, p.1416).
- ਵਿਣ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ ਵੇਖਹੁ ਕੇ ਲਿਵ ਲਾਇ॥ ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ ਨਾ ਇਹ ਮਨੁ ਮਾਰਿਆ ਜਾਇ॥— *Win man mare koe na sijhaee wekhah ko liv laae. Bhekhdhaaree teerath bhav thake naa eh man maariaa jaae.*—Without subduing one's mind no body attains success. Let any body see it by deep concentration. The hypocrites grow fed up of roaming at holy places, yet their mind is not subdued (GGS, p650)
- ਭੇਖ ਦਿਖਾਵੈ ਸਚ ਨਾ ਕਮਾਵੈ॥ ਕਹਤੇ ਮਹਲੀ ਨਿਕਟਿ ਨ ਆਵੈ॥ ਅਤੀਤ ਸਦਾਏ ਮਾਇਆ ਕਾ ਮਾਤਾ॥ ਮਨ ਨਹੀ ਪ੍ਰੀਤਿ ਕਰੇ ਮੁਖਿ ਰਾਤਾ॥—*Bhekh dikhaavai sach na kamaavai. Kahto mahlee nikat na aavai.Ateet sadaae maa-i-aa kaa maataa. Man nahee preet kahai much raataa.*—He flutters in ritual garb but practices not truth. Claiming to be inmate of the mansion, he is no where near it. He is absorbed in materialism and calls himself a detached one (GGS, p.738).
- ਰਸ ਕਸ ਖਾਏ ਪਿੰਡ ਵਧਾਏ॥ਭੇਖ ਕਰੇ ਗੁਰ ਸਬਦੁ ਨ ਕਮਾਏ॥*Ras kas khaae pind wadhaa-ay. Bhekh karai gur sabad na kamaa-ay.*—By eating various kinds of dainties, the mortal flattens his body and wears ritual garbs but acts not on Guru's Word (GGS, p.1058)
- ਮਨਮਖ ਮੰਨੁ ਅਜਿਤ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥ ਤਿਸ ਨੋ ਸੁਖ ਸੁਪਨੇ ਨਹੀ ਦਖੇ ਦੁਖਿ ਵਿਹਾਇ॥ ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ॥ ਇਹ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ॥ ਭੇਖਧਾਰੀ ਭੇਖ ਕਰਿ ਥਕੇ ਅਠ ਸਠ ਤੀਰਥ ਨਾਇ॥ ਮਨ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ॥ ਗੁਰਪ੍ਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਭੈ ਪਾਈਐ ਮਨ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ ਸਚ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ ਨਉਨਕ ਸੁਖਿ ਸਮਾਇ॥—*Manmukh mann ajit hai doojai lagai jaa-ay. Tis no such punai nahee dukhe dukh wihaa-ay.Gha ghar par par pandit thakay sidh samaadh lagaa-ay. Ihu mann was na aavaae thakay karam kamaa-ay. Bhekhdhree bhekh kar thakay athsath teerath naa-ay. Mann kee saar na jaanane bharam bhulaa-ay. Gur parsaaadee bhao pa-i-aa wadbhaag wasiaa manna a-ay.Bhai paa-e-ai mann vas hoaa haumai sabad jalaa-ay.Sach ratay se nirmalay jotee jot milaa-ay Satgur miliai naao paa-i-aa Nanak such samaa-ay.* The mind of egocentric is adamant and is attached to another. He does not obtain peace even in dream and passes his life in great suffering. The Pandits grow weary of reading and reciting from door to door and adepts of going into trance. The mortals are tired of performing formal rites but their mind does not come under control. The pseudo-saints grow weary of wearing of false dresses and bathing at sixty eight places. Their mind's condition, they do not know and are misled by proud and doubt. By Guru's grace God's fear is obtained and by great good fortune God comes and abides in the mind. When the Lord's fear is obtained, the mind is restrained, and through the Word, ego is burnt. Pure are they, who are embued with the True Name and their light merges with the Supreme Light. By meeting the True Guru mortal

obtains the Name, Nanak says, then the self is absorbed in bliss (GGS, p. 644).

- ਅਕਲ ਕਲਾ ਨਹ ਪਾਈਐ ਪ੍ਰਭੁ ਅਲਖ ਅਲੇਖੰ। ਖਟੁ ਦਰਸਨ ਭ੍ਰਮਤੇ ਫਿਰਹਿ ਨਹ ਮਿਲੀਐ ਭੇਖੰ। ਵਰਤ ਕਰਹਿ ਚੰਦ੍ਰਇਣਾ ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ। ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ ਸਾਰ ਨ ਪੇਖੰ। ਤਿਲਕ ਕਢਹਿ ਇਸਨਾਨੁ ਕਰਿ ਅੰਤਰਿ ਕਾਲੇਖੰ। ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣ ਸਚੀ ਸਿਖੰ। ਭੂਲਾ ਮਾਰਗਿ ਸੇ ਪਵੈ ਜਿਸੁ ਧੁਰਿ ਮਸਤਿਕ ਲੇਖੰ। ਤਿਨਿ ਜਨਮੁ ਸਵਾਰਿਆ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਅਖੀ ਦੇਖੰ। *Akal kalaa nah paaeai prabhu alakh alekhang. Khat darsn bharmataay phirah nah mileeai bhekhang. Warat karah chandraa-i-naa se kitai na lekhang. Baid parah sampoorana tat saar na pekhang. Tilak kaah isnaan kar antar kaalekhang. Bhekhee prabhoo na labhaee win schee sikhang. Bhoola maarag so pavai jis dhur mastak lekhang Tin janam savaariaa aapna jin gur akhee dekhang*—Not by devices of intellect is attained the Lord unknowable and limitless. By roaminmg and rambling, in six shastras and weaing ritual garbs, God is not obtained. They who keep fasts apropos the moon are of no account. They who read the Vedas in full, donot see its essence and vision. They who draw paste mark on their foreheads after taking bath, have within them, the blackness of sins. He who wears ritual garb does not find the Lord without true teaching. The strayed one, on whose forehead good destiny is prerecorded, takes to the right path. He alone embellishes his human life, who sees the Guru with his eyes (GGS, p.1099).

According to Gurmat:

- ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਬਿਨ ਸਚੀ ਸਿਖੰ”-- “*Bhekhi prabhu na labhee bin sachi sikhang*—He who wears ritual garb does not find the Lord without true teaching (GGS, P.1099).
- ਸਤਿਗੁਰਿ ਮਿਲੀਐ ਭੁਖ ਗਈ। ਭੇਖੀ ਬੁਖ ਨ ਜਾਇ।—*Satgur miliay bhukh gae bhekhee bhukh na ja-ay* i.e. “By meeting the True Guru hunger departs but by wearing deceptive garbs the wordly hunger does not go” (GGS, p.586).
- ਇਕ ਭਸਮ ਲਗਾਇ ਫਿਰਹਿ ਭੇਖਧਾਰੀ। ਬਿਨ ਸਬਦੈ ਹਉਮੈ ਕਿਨ ਮਾਰੀ। ਅਨਦਿਨ ਜਲਤ ਰਹਿ ਦਿਨ ਰਾਤੀ ਭਰਮ ਭੇਖ ਭਰਮਾਈ ਹੇ। *Ik bhasam laga-ay phirah bhekhdharee. Bin sabday haomai kin maaree. An din jalat rahah din raatee bharam bekh bharmaaee hay* “i.e. Some smear their bodies with ashes go about as disguisers. Without the the holy Word who has ever subdued ego?” (GGS, p.1046)
- ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰੁਉਪਦੇਸ। ਕਹਾਂ ਭਇਓ ਜਉ ਮੁਡ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ। ਸਾਚ ਛਾਡਕੈ ਝੁਠਹਿ ਲਾਗਿਓ। ਜਨਮ ਅਕਾਰਥ ਖੋਇਓ। ਕਰ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ। *Man re gahio na gur updes. Kaha ha-io jao mood muda-io bhagvao keeno bhes. Saach chhaad kai jhooth laagio janam akaarath khoio. Kar parpanch udar nij pokhio pasu kee niaaee soio* i.e. “Myself, thou hast not attached thyself to the Guru’s teaching. What avaieth thee to shave thy head and put on an ochre-dyed garment?1. Pause. Abandoning truth, thou art clung to false hood and art wasting away thy life in vain. Practicing hypocrisy, thou fillest thy belly and thou sleepest like a beast” (GGS, p633).

Janeu-Tag (Yagyopavit) and Sikhism

The sacred thread worn across chest by male members of the Hindu religion is called Janeu or Yagyopavit or Tag. The Brahmin had made its wearing compulsory for the followers of the Varan Ashram Dharma (Brahmanism /Sanatan Dharma / Hinduism). According to Gurmat it cannot put any check on evil intentions of man. The praise of the Lord is the real check because that produces a change in character and not mere outer acts of show: Useless for life hereafter, to Guru Nanak, the sacred thread of the Brahman does not serve any moral purpose in life on this earth:

- ਤਗ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮੁਣ ਵਟੇ ਆਇ॥ ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੈ ਫਿਰਿ ਪਾਈਐ ਹੋਰ॥ ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ॥ *Tag kapah kateey baman watay a-ay. Koh bakra rinn khaia sabh ko aakhay pa-ay. Ho-ay purana suteey bhee phir pa-ee-ay hor. Nanak tag na tutaee je tag hovay jor* i.e; “The thread is spun from cotton, the Brahman twists it. A he goat is killed, cooked and eaten then every one says, “put on the thread”. When it wears off, it is thrown away, then another is put on again. Nanak says, the thread would not break, if it had any strength”.
- ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ॥ ਸਿਖਾ ਕੰਨ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ॥ ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ॥--*Chaokar mul anaa-iaa bah chaokay pa-i-a. Sikha kannn chraeea guru Brahman thia. Oh mooa oh jhar pa-i-a wetaga ga-i-a* i.e; Thou buyest and bringest a thread for four shells and seated inside the cooking space, putttest it on. The Brahman becomes the preceptor and wispers some instuctions into the ears of the wearer. When the wearer dies, the thread falls and he departs without the thread. (GGS, p 471).
- ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ॥ ਸੂਤ ਜਨੇਉ ਪੜਿ ਗਲਿ ਪਾਵੈ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ॥--*Hindu ke ghar Hindu aavai soot janeu par gal paavai. Soot pai karay buriaaee. Naataa dhota thaae na paaee.* --Hindu comes to the house of Hindu. By chanting a sermon, he puts on the sacred thread made of cotton around his neck. Putting on the thread, he still commits evil. His ablutions and washings are not approved by God. (GGS, p 951)

Gurbani says:

- ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥ ਏਹ ਜਨੇਉ ਜੀਅ ਕਾ ਹਈ ਤ ਪਡੇ ਘਤੁ॥ ਨਾ ਇਹ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਇਹ ਜਲੈ ਨ ਜਾਇ॥ ਪੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ॥--*Da-i-aa kapaah santokh soot jat gandhee sat wat. Eh janeoo jeeaa kaa haee ta paaday ghat. Naa eh tutai na mal lagai naa eh jalai na jaa-ay. Dhan su maanas Nanka jo gal chalay paa-ay.*-i.e- Guru Nanak tells the Brahman that the sacred thread he wears and puts on others has no spiritual or moral efficacy. The only sacred thread that does not get soiled and does not snap is the one prepared with mercy as cotton, contentment as the tread, self-control as the knot, and truthful living as the twist. ‘If you have such a janeu O Pande then put it on me’. . Such a *yagopavit* never breaks, never gets polluted, can never be burnt by fire, and once worn is an everlasting asset of the human mind. Sayeth Nanak such persons who wear this sacred thread are the worthiest of the worthy, and whole universe says all hail to them” (GGS, M1, p.471).
- ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਮਪਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨੁ॥ ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਿਤ ਚਉਕਾ ਤਿਲਕੁ ਕਰਨਣੀ ਹੋਇ॥ ਭੁਓ ਭੋਜਨ ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ॥--*Sach vart, santokh tirath, gian dhian isnaan, Daya devta, khima jampali, tay maanas pardhaan, Jugat dhoti, surat chauka, tilak karni ho-ay, Bhao bhojan Nanaka, virla taan koi ko-ay*—

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. They who make right way of living, their lion-cloth, absorption in God their sacred kitchen enclosure, good deeds their forehead paste mark and the Lord's love their food; few, very few are such men, says Nanak" (Ibid, M1, p1245).

- ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ॥—*Nanak sachay Naam bin kiasa tikaa kiasa tag.*—Nanak says, without the True Naam (God), of what avail is the frontal mark and the sacred thread? (GGS, p.467)॥

Tilak (Tikka/ Bindi), Dhoti, Mala and Gurmat

Tilak is a mark made with kesar etc, on the forehead and in some sects on other parts of the body in various sects of Brahmanism (Hinduism) as part of worship (Pooja). Supporting *Tilak* and other marks of Brahmanism are strictly forbidden in Sikhism, because these outward acts of mere show drive the mind away from God. Guru Nanak says if the Pandit had known about God, then he should have considered all the rituals as false:

- ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ਦੁਇ ਧੋਤੀ ਬਸਤੁ ਕਪਾਟੰ॥ ਜੇ ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥ ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥—*Gal mala, tilak lilatan, do-ay dhoti, bastar kapaatang, Je jaanas braham karmang, sabh fokat nischio karmang*—Around their neck is the rosary, on their forehead the sacred mark and on their head is a towel and they have two lion-clothes. If they know the real nature of the Lord, then they will find that all these beliefs and rites are in vain." (Ibid, M1, p.470).
- ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ॥ ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ॥—"*Mathay tilak hath maala baanaa, logan Ram khilauna jaana*—People put on the paste mark on their fore-head, carry rosary in hand and wear sectarian dresses. People look upon God as a play thing" (Ibid, p.1158).
- ਪਾਖੰਡ ਭਗਤਿ ਨ ਹੋਵਈ ਪਾਰਬ੍ਰਹਮ ਨ ਪਾਇਆ ਜਾਇ॥ Through hypocrisy Lord's devotion is performed not, nor is Transcendent Lord obtained (Ibid, p849).
- ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ॥—*Nanak sachay Naam bin kiasa tikaa kiasa tag.*—Nanak says, without the True Naam i.e remembrance of God, of what avail is the frontal mark and the sacred thread? (GGS, p.467)॥

Various sects of Brahmanism (Hinduism) have numerous differences among themselves and there is a lot of difference in their *tilaks*. For instance the Shaivas put *Tripunda* *tilak* and the Vaishnavs put *urdhpundar*. Also there are differences of thought among various sects of Brahmanism (Hinduism). In Padam Puran it is written that a Vaishnav should support twelve *tilak* marks on his various parts of the body after reciting the names of twelve deities. The rejection of Brahmanical (Hindu) thought is found written in the cannon of the Sikh faith:

- ਬਾਰਹਿ ਤਿਲਕ ਮਿਟਾਇਕੈ ਗੁਰਮੁਖ ਤਿਲਕ ਨੀਸਾਣ ਚੜਾਇਆ॥੧੨॥੨॥--Obliterating the consecration marks of twelve sects of Jogis (who dominated the religious scene at that time and formed a part of the *Khat Darsan* of Hinduism) the Guru-oriented Sikhs donned one mark (of piety of character and conduct in their lives)-- (Bhai Gurdas).
- ਚਰਣ ਰੇਣ ਮਸਤਕਿ ਤਿਲਕ, ਭਰਮ ਕਰਮ ਦਾ ਲੇਖੁ ਮਿਟਾਏ॥ ੧੯॥੧੬॥--Instead of the ritual mark on the forehead, the Sikhs make teachings of the Guru as their consecration mark, which destroy unfounded beliefs and ritualism (Bhai Gurdas).

Rosery (*Mala / Japni / Japmali*) and its rejection in Sikhism

Followers of Hinduism, Islam and Christianity believe in turning the beads for spiritual enlightenment but Gurbani says:

- ਕਬੀਰ ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ।। ਹਿਰਦੈ ਰਾਮੁ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ।।--
“*Kabir Japnee kaath kee kia dikhlaveh lo-ay, Hirday Ram na chetee, ih japnee kia ho-ay*—
Kabir, how the wooden rosary can bring you enlightenment? In your mind you do not remember the Lord, of what avail is this rosary to you?” (Ibid Salok Kabir ji, p.1368)
- ਹਿਰਦੈ ਜਪਨੀ ਜਪਉ ਗੁਣਤਾਸਾ।। ਹੁਰਿ ਅਗਮ ਅਗੋਚਰ ਅਪਰੰਪਾਰ ਸੁਆਮੀ ਜਨ ਪਗਿ ਲਗਿ ਧਿਆਵਹੁ ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ।।-- “*Hirday japni, japo gun taasa, Har agham agochar, aprampar soami, Jan pag lag dhiavo, ho-ay dasan dasaa*—Within heart I tell the beads of rosary of the Treasure of merits. God is inaccessible, unknowable and illimitable. By repairing to the saint’s feet and becoming the slave of the Lord’s slaves, I meditate on Him” (Ibid, p.841).
- ਸੁਕ੍ਰਿਤੁ ਕਰਣੀ ਸਾਰੁ ਜਪਮਾਲੀ।। ਹਿਰਦੈ ਫੇਰਿ ਚਲੈ ਤੁਧੁ ਨਾਲੀ ।।੧।। ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਲੀ।। ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਸਤਸੰਗਤਿ ਤੂਟਿ ਗਈ ਮਾਇਆ ਜਮਜਾਲੀ।।-- “*Sukrit karni, saar japmali, hirday pher, chaley tudh nali, 1, Har har naam, japo banwali, Kar kirpa meloh sat sangat, toot gai jam jali*—Doing good deeds, is the essence of telling the rosary. In thy heart turn the rosary, then it shall go with thee.1. Meditate on the Name of the Lord, forest-wanderer.. O Lord, take pity on me and unite me with the holy company so that my noose of the fatal mammon, be snapped” (Ibid M4, p1134).
- ਕੰਠ ਰਮਣੀਯ ਰਾਮ ਰਾਮ ਮਾਲਾਂ ਹਸਤ ਉਚ ਪ੍ਰੇਮ ਧਾਰਣੀ।। ਜੀਹ ਭਣਿਜੋ ਉਤਮ ਸਲੋਕ ਉਧਰਣੈ ਨੈਨ ਨੰਦਨੀ ।।--
“*Kanth ramneeya ram ram maala, hast ooch prem dharnee, Jeeh bhanijo utam slok, udharnang, nain nandnee*—i.e; To utter the Lord’s Name, is the rosary around my neck and to love the Lord is my secretly telling of it. By uttering with my tongue, the sublime word of the Guru, I have been saved and joy is in my eyes (Ibid, M5, p.1356).

It is very clearly stated in Guru Granth Sahib that hypocrisy has no place in *Gurmat* instead truthful living is only acceptable. Guru Nanak says:

- ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ।। ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ।। ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਿਤ ਚਉਕਾ ਤਿਲਕੁ ਕਰਨਣੀ ਹੋਇ।। ਭਾਉ ਭੋਜਨ ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ।।-- “*Sach vart, santokh tirath, gian dhian isnaan, Daya devta, khima japmali, tay maanas pardhaan, Jugat dhoti, surat chauka, tilak karni ho-ay, Bhao bhojan Nanaka, virla taan koi ko-ay*—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. They who make right way of living, their lion-cloth, absorption in God their sacred kitchen enclosure, good deeds their forehead paste mark and the Lord’s love their food; few, very few are such men, says Nanak” (Ibid, M1, p1245).
- While answering an anonymous Brahman who asked Guru Nanak that apparently he looked like a *Sadhu* but had neither the *Saligram* nor the rosary of Tulsi beads, the Guru replied and said, “ਸਾਗੁਰਾਮ ਬਿਪਿ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ।। ਰਾਮੁਨਾਮੁ ਜਪਿ ਬੋਝਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ।।੧।।ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ।। ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ

ਗਚੁਲਾਵਹੁ॥-*Saaligraam bip pooj manaavah sukrit tulsee maala. Raamnaam jap beraa baandah da-i-aa karah da-i-aala. Kaahe kalraa kalra sinchah janam gavaavah. Kaacchee dhahage divaal kaahe gach laavah:* meaning, "O Brahman you worship and propitiate the stone-god and wear the rosary of myrobalam beads (sweet basil) symbolizing as good actions. Better equip your ship of repetition of the Name Divine and pray to the gracious Lord for grace. Why water the alkaline soil and waste your life? The mud wall shall crumble, why plaster it with lime?" (GGS 1171)

- ਗੁਰੂ ਬਿਰਾਹਮਣ ਕਉ ਕਰ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ॥ ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾ ਖਾਈ॥ ਅੰਤਰ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥ ਛੋਡੀਲੇ ਪਾਖੰਡਾ॥ ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ॥--Thou (The Khatri) tax the cows and Brahmans but the cow-dung will not save thee. Thou wearest a loin cloth, putttest a frontal mark, carriest a rosary and eatest, the provisions supplied by the unclean. O, bother, within, thou performest worship, outside thou readest Muslim books, adoptest their way of life. Lay aside the hypocrisy. By taking God's Name, thou shalt swim across (GGS, p.471).
- ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ॥--Thou churns the rosary yet begs for wealth. O friend, in this way, none, has been saved (GGS, p.888).
- ਕਾਜੀ ਹੋਇਕੈ ਬਹੈ ਨਿਆਇ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ॥ ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਏ॥ ਜੇ ਕੋ ਪੁਛੈ ਤ ਪਤਿ ਸੁਣਾਏ॥--By becoming Qazi, a judge, he sts to administer justice. He tells the roary and mutters god's Name. Tking bribe he does injustice. If someone questions him, then he quotes and reads out some citation (GGS, p.951).
- ਕਬੀਰ ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ॥ ਹਿਰਦੈ ਰਾਮ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ॥ -- Kabir why do you display, the wooden rosary to people? In your mind you do not remember the Lord (GGS, p.1368).
- ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਕਰ ਉਜਲ ਤਿਲਕੁ ਕਪਾਲਾ॥ ਰਿਦੈ ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ॥ਰੇ ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ॥--Thou sttest on the deer skin and tallest the rosary of sweet basil. Thou putttest bright sacred mark on thy forehead. While within thy heart is falsehood, around thy neck thou wearest the rosary of eleocarpus. O evil one, thou uttrest not the Lord's Name (GGS, p.1351).
- ਕਬੀਰ ਬੈਸਨੋ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਮਾਲਾ ਮੇਲੀ ਚਾਰਿ॥ ਬਾਹਰਿ ਕੰਚਨੁ ਬਾਰਹਾ ਭੀਤਰਿ ਭਰੀ ਭੰਗਾਰ॥ -- Kabir says what does it avail a man to become the follower of Vishnu and wear four rosaries. Externally he is gold twelve times purified within he is stuffed with dust (GGS, p.1372).
- ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆਂ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ॥ ਗਲੀ ਜਿਨ੍ਹਾ ਜਪ ਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ॥--They, who wear loin-cloth three and a half yard long and three-fold sacred threads, they have rosaries around their necks and shinning jugs in their hands, they are not called the saints of God but cheats of Banaras (GGS, p.475-476॥

According to Gurmat, the real mala for salvation is:

- ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ॥ ਜਪਤ ਜਪਤ ਪਏ ਦੀਨ ਦਇਆਲਾ॥ ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੀ॥ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਸਰਣਾਈ ਮੋ ਕਉ ਦੇਹੁ ਹਰੇ ਹਰਿ ਜਪਨੀ॥ ਰਹਾਉ॥ ਹਰਿ ਮਾਲਾ ਉਰ ਅੰਤਰਿ

ਧਾਰੈ॥ ਜਨਮ ਮਰਣ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ॥ ਹਿਰਦੈ ਸਮਾਲੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ॥ ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ॥ ਹਰਿ ਮਾਲਾ ਤਾ ਕੈ ਸੰਗਿ ਜਾਇ॥--These two words God, God, I repeat on the rosary. While these I repeat, to me, the humble one, the Lord has shown grace. I make supplication unto my True Guru. Mercifully keep me under Thy protection and give me the rosary of God's Name. He who wears the rosary of God's Name in his heart, is freed from pain of birth and death. He who contemplates the Lord God in his mind and utters His Name with his mouth, never wavers here and hereafter. Nanak says, he, who is absorbed in the Name, with him goes the Lord's rosary into the next world (GGS,p.388).

- ਚੇਤਹੁ ਬਾਸਦਉ ਬਨਵਾਲੀ॥ ਰਾਮ ਰਿਦੈ ਜਪਮਾਲੀ॥--Meditate thou on the Omnipresent Lord, wearing the garland of forest vegetation. To enshrine the Lord within the mind is true telling the rosary (GGS, p.503).
- ਸਚ ਵਰਤ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥--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 (GGS, p.1245).
- ਐਸਾ ਜਾਪ ਜਪਉ ਜਪਮਾਲੀ॥ ਦੁਖ ਸੁਖ ਪਰਹਰਿ ਭਗਤਿ ਨਿਰਾਲੀ॥--May I repeat such a rosary of God, that rising above weal and woe, I practise, the wondrous service of the Lord (GGS,p.1342).
- ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਉਪਰਿ ਰਾਮ॥ ਆਦਿ ਜੁਗਾਦੀ ਸਗਲ ਭਗਤ ਤਾ ਕੇ ਸੁਖੁ ਬਿਸਰਾਮੁ...Kabir says my rosary is my tongue, on which is the Lord's Name. From the very beginning, all the devotees dwell in peace through it (GGS, p.1364).
- ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਉ ਗਵਾਲਾ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੇ ਵੰਸ ਵਜਾਇੰਦਾ॥--There was no purification or self restraint or rosary of sweet basil. There was no milk maid or Krishna or cow or herdsmen. There were no incantations and spells, no hypocrisy nor did anyone play on the flute (GGS, p.1035).

Chapter 5-----

Rejection of Renunciation and Asceticism in Sikhism

In religious life renunciation (ਤਿਆਗ) means dissociation from worldly life (*Grahisti jivan*). All ancient Indian religious systems (Hinduism, Buddhism and Jainism) regarded renunciation as a precondition for achieving salvation (*Mukti*). Sikhism denounces this concept in strong terms. It is a whole life religion and does not accept dichotomy in life, whether it is 'spiritual and material', 'faith and reason,' or any other such differentiation. It involves an integral combination between spiritual and empirical life of man. It accepts householder's life (*Grahisti jivan*) as the forum of spiritual activities and growth. It does not believe the version of earlier religions 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. 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). Also, "ਇਹ ਵਿਸ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ ਇਹ ਹਰਿ ਕਾ ਰੂਪ ਹੈ॥ ਹਰਿ ਰੂਪ ਨਦਰੀ ਆਇਆ॥--*Ih vis sanar tum dekhdai, ih har ka roop hai, har coop nadrin aiya*" i.e., "This world you see is his manifestation. It is the God that you see every where" (Ibid, Ram Kali, M3, Anand). Sikhism believes in

shouldering full social responsibility and rejects a life of escapeism. It denounces asceticism (*sanyasa /Bhikshuhood*) for achieving salvation as propagated by Hinduism, radical saints, Buddhism and Jainism. It propagates the life of a householder. Guru Nanak deprecates the Yogi who gives up the world and then is not ashamed of begging at the door of the householder. He says, “ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਇ॥ ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ॥ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ॥--*Makhattoo ho-ay kai kan paraa-ay. Fakar karay hor jaat gavaa-ay. Gur peer sadaa-ay mangan jaa-ay. Taa kai mool na lgee-ay paa-ay.*-i.e. The person incapable of earning his living gets his ears split (turns a Nath Yogi) and becomes a mendicant. He calls himself a guru or a saint. Do not look upto him nor touch his feet (GGS, p1245). He knows the way, who earns his living and shares his earnings with others, “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੇ ਦੇਇ ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੇ॥-*Ghaal kha-ay kichh hathon day Nanak rah pachhanay say*” (Ibid, p.1245). According to Sikh thought, salvation is not incompatible with laughing, playing, dressing well and eating i.e; “ਨਾਨਕ ਸਤਿਗੁਰਿ ਪੂਰਾ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥-*Nanak Satgur bhetyay poori hovay jugat, hasandian, khelandian, penandian, khavandian vichay hovay mukat* (Ibid, p.522). Sikhism believes that one can lead a thoroughly religious life, as a part of the household, “ਗ੍ਰਿਹੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ॥*Greh ban samsar sehj subhaa-ay* i.e. The house and the forest are alike for one who lives in poise (Ibid, p.351)”.

According to Gurbani, “ਇਸੁ ਭੇਖੇ ਥਾਵਹੁ ਗਿਰਹੋ ਭਲਾ ਜਿਥਹੁ ਕੋ ਵਰਸਾਇ॥ *Is bhekhay thaavah girho bhalaa jithah ko warsaa-ay* i.e. “Family life is superior to the ascetic life because it is from householders that ascetics meet their needs (i.e, by begging) (Ibid, p.587), God is there in the world that we see and we have to find Him there and yet remain detached, “ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੋ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸੁ॥-*Jion jal mein kamla alpato vartey, tion vichay girhey udas* i.e. As lotus remains unaffected in water, so he (householder) remains detached in his household. ” (Ibid, p949). Guru Nanak says, “ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ॥-*Nanak ghar he baithian sahu milay je neeat raas karay* i.e If you put your mind on the right path then, even while seated at home, you shall meet with your Groom (God)” (Ibid, p1383).

According to Sikh thought true renunciation is renunciation of evil / ego / lust, anger, greed, attachment, and pride. Only renunciation of worldly life (*Grahisti jivan*) cannot lead to bliss (realization of God / salvation). The evil thought remains in mind:

- “ਗ੍ਰਹਿ ਤਜਿ ਬਨਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ॥ ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ॥-*Greh taj ban khand jai-ay chun khai-ay kanda, ajhu bikaar na chhodaee paapi man manda* i.e; Abandoning home, one may go to the forest region and pick up tubers to eat, even then the sinful and evil mind forsakes not misdeeds” (Ibid, p.855).
- “ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਉ ਤਿਆਗੀ॥-*Bin haun tiag kaha ko-oo tiagi* ; without casting off egoism, how can one be a renouncer?-" (Ibid, p.1140)
- “ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਤਿਆਗਨਾ॥-*Tiagna tiagun neeka kam, karodh, lobh tiagna*-i.e; Of all the renunciations, the excellent renunciation is the renunciation of lust, wrath and avarice (Ibid, p.101 8).

Sikhism propagates living in equipoise (*Sehaj*), while leading a householder's life without falling prey to worldly temptations. “ਕਾਇ ਪਟੋਲਾ ਪਾੜਤੀ ਕੰਬਲੜੀ ਪਹਿਚੋਇ॥ ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੋਇ”॥ “*Ka-aye patola paartee kamblaree pehray, Nanak ghar hee baithian soh milai je neeat raas karay*” i.e., “Why do you tear your rich garment and wear a blanket. O Nanak! While leading a family life, you will find the Lord, if you keep your heart pure” (Ibid, p.1383).

Rejection of Yoga (Yogic philosophy) of Hinduism by Sikhism

Jogism (*Jog*) is the oldest spiritual / religious philosophy in the world, which took birth in Punjab in the Indus valley in the Indian subcontinent. It originated here much before the arrival of the Aryans in the Indus valley. The Aryans learnt *yoga* (*Jog*) from the Punjabi (Harappan) *jogis*. The Harappan *jogis* worshipped only “One Supreme Etenal Reality”, whom they called ‘Brahma’. *Jog* literally means to unite together--yoke (a pair of animals harnessed together—a yoke of oxen). Theosophically it means to unite with the Supreme Eternal Reality i.e; God. The Aryans who came to Punjab around 2000 BC, pronounced the Punjabi word ‘*Jog*’ as ‘*yoga*’. They developed six systems of thought (Philosophy) which came to be known as ‘*Khat Darshan*’ and *yoga* forms a part of *Khat Darshan*. The Punjabi *jog* was corrupted by the Aryans. They introduced tortuous physical practices, which had nothing to do with spirituality. The Aryans propagated the theory of ‘Trinity of God’ and started the worship of deities: Vishu and Shiva in addition to Brahma. At the time of the birth of Sikhism in the 15th century, the *Jogis* / *Naths* and *Siddhas* dominated the religious landscape in Punjab. They practiced asceticism, renunciation, celibacy and tortuous practices for seeking salvation. Guru Nanak preached Oneness of God and oneness of man, house-holder’s life and denounced the escapist life and other practices of the *jogis*, who had reduced the spiritual heights of yoga to mainly a healthy body building exercise. Guru Nanak visited all prominent centers of the *Jogis* and debated with them (GGS, p. 223, 420, 504,642, 662, 730, 886, 903). *Sidh Gosit* has been recited just to change the style of Nath, Yogis, Sidh sects and Hindus, who believed in ascetic way of life. Guru Nanak advised the *jogis* to accept the householder’s life and inspired them to accept the path of dwelling upon the name of God or *Naam Simran*. Sikhism strongly denounces the escapist life of *jogis* and their tortuous practices. It preaches householder’s life as the forum of all activities. Gurbani deprecates the jogi who gives up the world and then is not ashamed of begging at the door of the householder (GGS, p.886). It says:

- ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰਬਾਰੁ॥--“*Jati sadavay jugat na janay chhad bahay ghar baar*”—They call themselves celibates, leave their homes and hearth but know not the right way of life” (GGS, Var Asa M1, p.469)
- ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੋਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆ ਖੋਲੰਦਿਆ ਪੈਨੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥—Nanak satgur poora bhaiti-ay pooree hovay jugat. Hasandian, khelandian, penandian, khawandian vichay hovay mukat- “O Nanak, when one meets the true Guru one learns the proper discipline to breathe God / Truth. One is liberated while enjoying worldly pleasures and comforts (laughing, playing, eating good food and wearing good clothes) (GGS, p.522). The Yogis (ascetics) looked down upon the house-holders. Guru Nanak admonished them saying:
- “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ”॥ *Ghaal kha-ay kichh hathon dey Nanak rah pachhanay say*—“He knows the way who earns his living and shares his earnings with others” (Ibid, 1245).

- ਸੇ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਏਕੋ ਜਾਣੈ॥--*So jogi jo jugat pchhanay gurparsaadeee eko jaanay*. A jogi, ie one who recognizes the right way (Truth) and recognizes the right way (Truth) and understands the One / God through enlightenment (Ibid, p.662). According to Gurbani man should renounce evil and selfish motives and not the wordly life:
- ਤਿਆਗਣਾ ਤਿਆਗਣ ਨੀਕਾ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਤਿਆਗਣਾ... *Tiagna tiagan neeka kam karodh lobh tiagna*—Of all the renunciations, the excellent renunciation is the renunciation of lust, wrath and avarice (ibid, p.1018).
- ਬਿਨ ਹਉ ਤਿਆਗ ਕਹਾਂ ਕੋ ਤਿਆਗੈ॥--*Bin haun tiag kahan ko tiagi*—Without renunciation of ego, how can man be detached (Ibid, p.1140).

God is there in the world we see and we have to find Him there and yet remain detached:

- ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਵਿਆਪੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥--*Kahay ray ban khojan jae, sarb nivasee sadaa alepa tohee sang samaae*—“O man why thou goest in the forest, to search for God”? God though ever invisible, dwells everywhere and abides even with thee (Ibid, M9. p.684).
- ਜੈਸੇ ਜਲ ਨਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਗਾਈ ਨੈਸਾਨੇ॥ ਸੁਰਤਿ ਸਬਦ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ॥--*Jaisay jal mah kamal niralam murgae naisanay. Surt sabad bhav sagar taree-ay Nanak Naam vakhaanai* (Ibid, p.938).
- ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਏ... *Anjan mahe niranjan rahiay jog jugat tao pai-ay*—When one remains detached amongst wordly attachments then he attains the way of yoga {Ibid, p.730}.

The Sikh Gurus have clearly disapproved of and rejected yogic practices of *Kundlani yoga* and *Hath Yoga*:

- ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ, ਰੋਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ ਮਰੈ॥--He who practices the only-washings and makes a furnace of the spinal cord, He who achieves Poise through inhalation, exhaltation and holding of breath. He awakens not this consciousness without the Divine Guru's guidance. Strayed away by doubts, he drowns in the ocean's existence (GGS, p.1343).
- ਆਸਨ ਕੋਟ ਕਰੇ ਅਸ਼ਟਾਂਗ ਧਰੇ ਬਹੁ ਨਿਆਸ ਕਰੇ ਮੁਖ ਕਾਰੇ॥ ਦੀਨ ਦਿਆਲ ਭਜੇ ਬਿਨ ਅੰਤ ਕੋ ਅੰਤ ਕੇ ਧਾਮ ਸੁਧਾਰੇ॥--*Aasan kot karay ashtang dharay bahu nias karay much karay, deen dyal Akal bhajay bin ant ko ant kay dham sudharay*—Those who practice millions of postures according to *ashtaag yoga* and make offerings of limbs and blacken their faces. Without remembering the name of the compassionate and immortal God, all of them will have to proceed to the place of the God of death (Tawparsad Swayye Patshahi 10).
- ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰ॥੧॥ਰਹਾਉ॥ ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨ ਲੋਅ॥ ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ॥--*Akhee ta meeteh naak pakreh thagan kao sansaar.1. Rhao. Ant setee naak pakreh soojhtay tin alo. Magar paachhay kachh na soojhay ih padam aloa*.—A yogi closes his eyes and holds his nose to deceive the world. Holding his nose with thumb and two fingers, he proclaims, “I seing the three worlds”. But he does not see anything that is behind him. Strange is the lotus posture (Ibid, p.662-63).
- ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ, ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ॥ ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ, ਜਿਉ ਬਾਜੀਗਰ ਭਰਮਿ ਬੁਲੈ॥ The myopic washes his dark spots, again and over again. Defiled does he remain

forever from inside. Without the Lord's Name, as futile are all other deeds, As the tricks of a trickster who dupes with illusions (Ibid p.1343)

Sikhism does not approve of spiritual enlightenment and union with the Divine through the process of Kundlini activation:

- ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੈ, ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ॥ ਮਨ ਕੀ ਮੈਲੁ ਨਾ ਉਤਰੈ, ਹਉਮੈ ਮੈਲੁ ਨਾ ਜਾਇ॥

Even if one exercises control over one's senses, by learning the yogic practices from the Siddhas. Even then is man's mind not cleansed of dross, nor is rid of the taint of egoistic pride (GGS, p.642).

Gurbani has compared these yogic practices with actions of Bzigar (acrobat) in the absence of remembering of Naam (God):

- ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ॥-- Naam bina fokat sabh karma join bazigar bharam bhoalay—Without the Name, vain are all deeds like those of a juggler, who deceives audience through illusion)Ibid, p.1343).

According to Gurbani, the human body is the shrine of God, ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ॥--
--“*Mun mandir tan ves kalandar*” i.e; “The mind in the body is the temple and the soul is the priest therein” (Ibid, Rag Bilawal, M1, p.795). If it is so, it is sin against Him (God) to torture the body or to deny it its rightful place. The search of the Lord will necessitate the care of the body, which needs to be fed in order that it may live, function properly and serve its master, the soul, so that it was enabled to realize its goal, “ਨਾਨਕ ਸੋ ਪ੍ਰਭ ਸਿਮਰੀਐ ਤਿਸ ਦੇਹੀ ਕਉ ਪਾਲਿ॥--“*Nanak so prabh simree-ay tis dehi ko paal*”—The Lord should be meditated on by serving the body first” (Rag Bihagra, M5, p.554).

Gurbani defines the true yogi as follows:

- ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ॥--*Par ninda ustat nahi ja kay kanchan loh smano, harkh sog tay rahey ateeta jogi tahey bakhano*—He who slanders or praises not others and to whom gold and iron are alike and who is also free from joy and sorrow, call him, a true yogi” (Ibid Dhanasari, M9, p.685).

The Aryans entered into the Indus Valley about four thousand years ago. They were smart people. Some of them learnt *Jog* (spirituality) from the Punjabi *Jogis*. They wrote Vedas and developed six systems of spiritual thought (Philosophy), which is called ‘*Khat Darshan*’ and *Jog* (Yoga) is one of them, which was founded by *Rishi Patanjali*.

Although the philosophical terminology of the ancient systems like Samkhya, Vedanta and Yoga had been used by the Sikh Gurus, yet they completely rejected the *Yoga System* as enunciated by Patanjali and his commentator Vyasa. They deliberately used those terms and redefined them in the light of their own philosophy and Sikh mystical experience.

Rejection of Brahmacharya i.e Celibacy in Sikhism

Brahm-acharya literally means student of God, whereas in Hindu theosoy it means an un-married person under a vow not to marry as a means to achieve bliss. According to Gurbani, “ਬਿੰਦ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੇ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥--*Bind rakh jo tariay bhai Khusaray kion na parm gat pae*” i.e, “If one were to be saved by celibacy, then why didn't the eunuchs attain highest bliss? (GGS, p. 324)”. Guru Gobind Singh says, “ਬਿੰਦ ਕੇ ਸਧੱਯਾ ਤਾਹਿ ਹੀਜ ਕੀ ਬਡੱਯਾ ਦੇਤਾ॥ “*Bind ke sadhya taahе heej kee badayya det*” meaning “A celebrate can be surnamed as an Eunuch” (Dasam Granth). “ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰਬਾਰੁ॥--*jatee sadaavah jugat na jaanah chhad bahah gharbaar*.--Those who call themselves celibates do not know the way and so they leave their homes in search of God (GGS, p.469)”. Logically monasticism and celibacy go together and Guru Nanak

categorically rejected both of them. Celibacy before marriage is a part of Sikh but its ethics, is mandatory for a Sikh to get married.

Rejection of vegetarianism by Sikhism

Before the birth of Sikhism various sects of Hinduism and the radical saints prohibited eating meat. Bhagat Kabir's views in this regard have been included in the holy Sikh scripture Guru Granth Sahib. Guru Nanak told them saying:

- ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ॥ ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੈ-- "*Maas, maas kar moorakh jhagre giaan dhiaan nahee jaanay kaun maas kaun saag kahavay kis meh paap samaanay--*" i.e; "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).
- ਜੇਤੇ ਦਾਣੇ ਅਨ ਕੇ ਜੀਆਂ ਬਾਝ ਨਾ ਕੋਇ। ਪਹਿਲਾ ਪਾਣੀ ਜੀਵ ਹੈ ਜਿਤ ਹਰਿਆ ਸਬ ਕੋਇ-- "*Jetay daanay ann kay jeean baaj na koay, pehla panee jeev hai jit haria sab koay*" (Ibid, Asa M1, p 472)- Every food grain has life, water is the source of all life. It assists the growth of human beings, animals and vegetables. There is life in vegetables. Every thing is alive because of water. In nature living beings feed on living beings, "ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੋਇ॥- *Jeeaa ka aahaar khana eh karay*" (GGS, p 955). Hence there is nothing unnatural or ungodly in eating flesh. Gurbani tells us that the claim of vegetarians to be superior or holier than non vegetarians does not stand the test of logic:
- ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹੰਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ-- "*Masshu nimmay maashu jammay ham maas kay bhaanday* i.e, "We are conceived from meat and born from meat and we are vessels made up of meat (Ibid, 1290).
- ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆਂ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ। ਜੀਉ ਪਾਇ ਮਾਸ ਮੋਹੇ ਮਿਲਿਆ ਹਡ ਚਮ ਤਨ ਮਾਸ।- "*Pehlaan mason nimmian maasay under vaas, jeeo paa-ay tan sajia maas mohay miliaa hadd chamm tan maas* i.e, Man is first conceived in flesh and then abides in flesh. When life comes, he obtains the mouth of flesh, his bones, skin and body, all of flesh (1289)
- ਮਾਸਹੁ ਬਾਹਰ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ। *Maasah baahar kadhia mam-maa maas giraas-* i.e, Once out of mother's womb of flesh he again suckles meat through mother's nipples (GGS, p.1289).
- ਮੂਹੁ ਮਾਸਿ ਕਾ ਜੀਭ ਮਾਸਿ ਕੀ ਮਾਸਿ ਅੰਦਰਿ ਸਾਸੁ॥- *Muh maasai kaa jeebh maasai kee maasai andar saas.* i.e; The mouth is of flesh, tongue is of flesh and breath comes out of flesh.
- ਵਡਾ ਹੋਇਆ ਵੀਆਹਿਆ ਘਰ ਲੈ ਆਇਆ ਮਾਸੁ।- *Vadda hoaa veeahiaa ghar lai aya maas-*i.e; When he grows up , he is married and brings the wife of flesh into his home.
- ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ॥- *maashu hee maas oopjai maasahu sabo saak* i.e Flesh is produced from flesh and all the relatives of man are made of flesh (Ibid, p 1289)

According to Sikhism to deprive some one of his / her right or rob of his / her share or charging interest rates in excess than the prevailing rates or not paying for one's hard labour is just like drinking the human blood and that is an unpardonable sin-ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ

ਹੋਇ ਪਲੀਤੁ। ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਉ ਨਿਰਮਲੁ ਚੀਤੁ।। -- "*Je ratt laggay kapray jama hoay paleet jo ratt peevah mansaa tin ko nirmal cheet*" (Ibid, M1, p 140).

In Sikhism there is no prohibition on eating any kind of meat provided it comes from healthy animal and has been prepared by, '*Jhatka*' method. According to Sikh *Rehat Maryada* (Sikh religious code of conduct), published by SGPC, Amritsar, a Sikh is not allowed to eat '*Halaal*' (Kosher) meat (prepared according to Muslim rites). A Sikh should eat only, '*Jhatka*' meat. The food offered in Guru Ka Langar is always vegetarian as it is meant for the persons of all faiths.

Chapter6

Miscellaneous

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”.

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.

THE SIKH HOMELAND--PUNJAB

Punjab is the name of the land mass situated in the northwest of the Indian subcontinent. It has its natural boundries 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 boundries 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) under a written agreement with the Sikh government, "Sarkare Khalsa".

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 Vaiskhi 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 12th 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 origion 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 20th 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 boundry 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 donot 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 fullfil 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 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 1/5th 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 December and January. The most temperate weeks come in February-March and October-November.

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 output of food grains. Dairy 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
‘THEOPOLITICAL CAPITAL OF THE SIKHS AND 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 acquired by the 3rd 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 6th 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 Vaisakhi 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, Gurmatta 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 modern 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 marshal 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 Toshia 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 24th 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 10th 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. They offered stiff resistance to Alexander the great and his advance was halted on the banks of River Beas and forced to retreat. 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 accepted the teachings of Guru Nanak en-mass in large numbers. Again it was these people who formally embraced Sikhism en-mass in large numbers when it was formally consecrated by the 10th Sikh Guru, Guru Gobind Singh on the Vaisakhi day 1699 AD, at Anandpur Sahib in Punjab.

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 / Siddhmatrica. 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 local 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 Brahmi 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 / Siddhmatrica* 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 exit 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 Siddhmatrica script for writing their Sanskrit literature but named it '*Dev Naagri*' (देव नगरी). After sometime they shifted their center of activity in the easterly 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 11th century. Because of the shastras the language spoken in and around Kashi (Varanasi-Banaras) 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 principals 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 natives revered cow, the Aryans discarded animal sacrifices, prohibited meat eating, introduced vegetarianism and started worshipping 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 5th 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 acrophils / vowels and laid down the rules for its grammar. 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 court, but being the language of the rulers it flourished immensely during the Sikh rule in the Punjab, 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* i.e, the vernacular spoken in and around the cities of Delhi and Lucknow, as the official language of India and named it 'Hindi'. 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*' (देव नागरी) 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 major 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

So many other examples can be quoted to tell the richness of the Punjabi language and culture viz the human excreta is called *ghunh* (ਗੁੱਗ), in case of buffalo and cow it is called *Phos* (ਫੋਸ), in case of horse it is called *liddh* (ਲਿੱਦ), in case of camel it is called *laiday* or *laidnay* (ਲੇਡੇ / ਲੇਡਨੇ), in case of goat and sheep it is called *mainhknaan* (ਮੈਂਕਨਾ), in case birds it is called *vithaan* (ਵਿੱਠਾਂ). Another common example is: a buffalo / cow in heat is called *boli hoee*, a mare in heat is called *vegi hoee*, a bitch in heat is called *mushkee hoee*, a female camel in heat is called *Bahaar vich* or *uthaa vich* and so on. It seems difficult to excel Punjabi language in richness of its culture.

Today Punjabi is the world's tenth popular language and second popular language in the Indian capital, Delhi. It is second most popular spoken language in Pakistan and fourth popular spoken language in Canada. Punjabi with Gurmukhi script is used only by the Sikhs because it is connected with their religion and is the vehicle for its propagation. It is, and it will remain, the language of the Sikhs and Sikh religion. Its neglect cuts them off from their cultural and spiritual heritage in the form of worship in sangat and ability to understand the Guru Granth Sahib.

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* Mahabharata, viii, verses 2063-2068 (*Karna Parva*).

** After the Muslims occupied Delhi in the 11th century they used Persian script to record the local dialect in-order to communicate with the common people. The Hindustani dialect of the

Ganga Jamna divide around Delhi and Lukhnow called *Shastri* now Hindi recorded in Persian script came to be called Urdu. As Urdu in Persian language means camp and Urdugah means camping ground, the Muslim camp language in and around Delhi came to be called Urdu, which became the Muslim language in Hindustan (Indian subcontinent). Later Muslims added more words of Persian and the Hindus added more words of Sanskrit to Shastri now Hindi.

NB: Gokal Chand Narang in his book, ‘Transformation of Sikhism’ writes on page 48, “The postpartition Hindu-Sikh estrangement which has now gradually crystallized around the question of Gurmukhi script, which the Hindus in the Punjab repudiate with such vociferous passion, becomes more comprehensible in the light of this assessment of the implications of the use of Gurmukhi script by the Sikhs in the past. Gurmukhi script is the badge and guarantee of a distinct and separate Sikh entity and, thus, its prevalence and continuity is a hindrance to the much-desired final liquidation of Sikh identity / culture.

Punjabi versus Sanskrit

Punjabi with Gurmukhi script is the religious and national language of the Sikhs and Sanskrit with Devnagri script is the religious language of the Hindus, who describe themselves as Aryans and who entered Punjab from Asia Minor through the passes in the Hindu Kush Mountains more than four thousand years (around 2000 BC) ago as herd’s men and graziers of cattle and settled in the Kashmir region of the Punjab. They 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 interacted with the Punjabi Jogis here, who lived in mountains caves away from human habitations and practiced spirituality. 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--God*) 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’ and that became the religious language of the Aryans. ‘Sanskrit’ therefore, is a dialect of Punjabi language. 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. It is 10th popular spoken language in the world. It is sacred to the Sikhs, because their scriptures are in Punjabi. 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*, *Sehaskriti* 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.

. Around 1000 BC; the Aryans produced scriptures in *Brahm Bhasha* (Sanskrit). The Scriptures were named, ‘Vedas’ literally meaning books of knowledge. They remembered them orally and continued to transmit them from generation to generation verbally 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*. The Aryans recorded their Sanskrit scriptures in Brahmi / Siddhmarica script of the Punjabi Jogis as Sanskrit had no script of its own. 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 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.

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. 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. Later when the Aryans gained full control of the Gangetic plain and established their rule, they made Sanskrit as the court language. Sanskrit texts were given priority even where there were variants of the same narrative in other languages. In spite of all these efforts by the Aryans, the common mass of people continued to converse in their native language. The use of Sanskrit remained limited to court and the elite, mostly Brahmins. Sanskrit never became language of the common people any where in the world. The Aryan scholars enriched the Sanskrit language by creating and adding new terms and words as per needs.

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After the Aryans, foreign invasions of the Punjab started in the 5th 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.

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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 in its own script. Guru Nanak developed the script for Punjabi language by selecting appropriate letters from other scripts (Brahmi / Sidhhmatrica / Lande also called Mahajni 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 acrophils (Lagaan matraan /vowels) and laid down the rules for its grammer. The alphabet has thirty five letters. He composed a hymn enshrined in the holy Sikh scripture, 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 Punjab, copies of Guru Granth Sahib were produced and Sikh literature written in Punjabi.

The British annexed the Sikh Kingdom, Punjab in 1849 A.D. The Sikhs / 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, Udru 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. 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. A Gujrati Brahmin named Dyanand Saraswati, came to the Punjab in 1875 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. The Sikhs then established a branch of Singh Sabha at Lahore.

Development of the Punjabi language and Gurmukhi script started after the birth of Singh Sabha Lahore, which 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.

It is worth mentioning here that Sanskrit till today does not have any distinct script of its own. It 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 limited the use of Sanskrit for chanting Vedic Mantras by Hindu Priests (Brahmins) for worship purposes and religious ceremonies.

Origin of Sanskrit

It is a well known fact that the earliest spiritual traditions started in the east in the Indus Valley. Those practicing spirituality were called Jogis / Siddhas. They believed in 'One Supreme Eternal Reality, whom they called, 'Brahma' and they had a script called *Brahmi / Siddhmatrica*. The people of the Indus Valley had reached a very high level of civilization more than 4000 years ago, when people of a white tribe from Asia Minor who called themselves Aryans entered Punjab through the passes in the Hindu Kush mountains as herds-men and graziers of cattle and settled in the Kashmir region of the Punjab. They spoke an Indo-European language that had originated on the steppes of Eurasia. Thus first center of Aryan culture developed in the Kashmir hills of the Punjab. All Aryans did not come at once but kept on pouring gradually over a period of centuries. The Aryans were smart people and realized the importance of education. Some of them learnt spirituality / Jog from the Punjabi Jogis. It was in the hills of the Punjab that the Aryans evolved their Vedic culture. It was here that they developed a slang dialect of the Punjabi language for their worship purposes and to begin they called it *Brahm Basha*, literally meaning the language of God, but subsequently they named Sanskrit. Around 1000 BC, the Aryans produced scriptures in *Brahm Bhasha* and named them Vedas, literally meaning the books of knowledge, which were memorized verbally and passed on from generation to generation orally. Around 500 BC Rishi Panini wrote Sanskrit grammar, *Ashtadhiya* in Taxilla in the foothills of the Punjab (The Penguin History of Early India from origins to AD 1300, Romila Thapar, p,163). The Vedas gave birth to Vedic Culture, which gave birth to caste system in India.

Punjabi versus Urdu as language in India

After the Muslims occupied Delhi in the 11th 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 around Delhi and Lukhnow called *Shastri* now Hindi recorded in Persian script came to be called *Urdu*. As Urdu in Persian language means camp and *Urdugah* means camping ground, 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.

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 in Punjab, 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.

MUSIC IN SIKHISM

Music, one of the fine arts of the world, occupies prime position in Sikhism. Sikhs love music and would sit through all night performances. Sikh music is of two types:

1. Sikh religious music
2. Sikh folk music

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 worldly 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 of 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-raga section (pages 1 to 13) and the concluding post-raga 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 puttar raagin 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

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

Raga Devgandhari	527 to 536	Raga Tukhari	1107 to 1117
Raga Bihagra,	537 to 556	Raga Kedara	1118 to 1124
Raga Vadhas,	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 Jaitsri,	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 Parbhathi	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 most unique feature of the Sikh religious music.

Time Period	Raga
6 AM-9 AM:	Bairari, Devghandhari
9 AM-12 PM:	Saarang, Suhi, Bilaaval, Gujri, Gond, Todi
12-3PM:	Vadhas, 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, Jajaiwanti
12 AM-3AM:	No Ragas from Guru Granth Sahib
3 AM-6AM:	Asa, Ram Kali, Bhairav, Parbhathi

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 6th 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:

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 COMMON TERMS USED IN SIKHISM

Aad: First: Original

Ant: The end

Akal Purkh: The Being beyond time; God

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

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: (ਭਗਉਤੀ) . . . another name for God—Akal Purkh

Bhagauti (ਭਗਉਤੀ) means Kirpan / sword

Bhagauti (ਭਗਉਤੀ) means devotee (Bhagat)

Bhog: Concluding ceremony of Sikh service

Baoli: A well with stairs down to water level

Baba: Title given to a respected man (often elderly)

Brahm-Giani: God-illuminated human being, a perfect saint

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

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 Paij (ਬਿਰਦ ਕੀ ਪੈਜ): Follower's honour

Bungay: Places of residence

Buddh: Wisdom

Bip, Biper, Brahmin: Purist Hindu Varna entitled to become priest and teacher.

Bipran kee reet: Brahmanical culture

Bhugat-gian: Spiritual knowledge

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

Darbar Sahib: Sikh name for Golden Temple

Divan: Sikh act of congregational worship

Darsan: Literally, glimpse, whereas in Indian theosophy means Philosophy

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.

Gola: Slave

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

Jaat: Caste

Jatha: A band or group of the Sikhs

Jathedar: Leader of the Jatha

Joor: Top knot

Jog: One of the six systems of Hindu philosophy.

Kartar: God

Kirtan: Created beings

Kaal: Time, death, black, tomorrow

Khalis: Punjabi word meaning pure.

Khalsa: Arabic / Persian word meaning sovereign.

Kes: Unshorn hair on the head.

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

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 somenization of marriage in Sikhism.

Lala (ਲਾਲਾ): Slave (ਗੁਲਾਮ)

Madh: Middle

Malechh: Unclean

Man-mukh: Self-centered person

Mat (ਮਾਤਿ): Intellect / Wisdom

Man (ਮਾਨਿ): Mind / Soul

Masands: Order of the Sikh missionaries established by Guru Arjan and abolished by Guru Gobind Singh in Sikhism.

Math: a monastery

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

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

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

Pathi: Reciter of Sikh scriptures.

Panth: The entire Sikh community

Panj kakaar: Five symbols of Sikh faith, worn by initiated Sikhs.

Parchar: Preaching.

Parvarti: Ceremony / rite of others (ਅਨਯਰੀਤਿ)

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

Pujari: Priest of a temple

Qazi / Qadi: Muslim legal authority.

Raj: Sovereignty

Ridh (ਰਿਧਿ): Wealth.

Ridaa (ਰਿਦਾ) Heart.

Raagee: Sikh religious musician

Ramraiya: Sikh follower of Ram Rai , Rival claimants to Guru Gaddi

Sikhi: Sikhism

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

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

Sej: (ਸੇਜ) conjugal bed

Siddh: A hermit possessing mystic powers.

Sidh: (ਸਿਦਿਧਿ) Supernatural i.e, miraculous power.

Sidharan Path / Sehaj Path: Recitation of Guru Granth Sahib not over a specified period of time.

Surat: (ਸੁਰਤਿ) inner consciousness.

Tirath: Place of pilgrimage

Tikh: Thirst

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

Ved / Vedas: Literally mean knowledge / Books of knowledge, but religiously mean
Scriptures of Aryans / Brahminism / Hinduism

Var: Ode, ballad, a composition about the deeds of a hero.

Vidhya: Education

Vismad: wonder

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Bhai Kahan Singh Nabha: Encyclopaedia of Sikh Literature-Mahan Kosh (in Punjabi)

Bhai Gurdas: Varan

Dasam Granth

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Preface

Introduction

- “*Karam kand bahu karay achar, bin navin dhrig dhrig ahankar*” ie; “The ego created by performance of rituals and good actions is cursed and damned without the Name of Lord (God) (GGS, M3, p.162).
- “*Tant mant pakhand na jana Ram riday mann mania*” i.e; “I (Nanak) do not believe in magical formulae, magical hymns and religious hypocrisies, because my mind is imbued with Almighty (Ibid, M1, p.766).
- “*Karam Dharam pakhand jo deesay, tin jam jaagati lootay'*
Nirbaan keertan gawo kartay ka, nimakh simrat jit chhootay. 1. --
Khatri, Brahmin, Sood, Vais, updes chauh varna kao sanjha,
Gurmukh Naam japay, udhray so kal meh, ghat ghat Nanak majha”. 4. (Ibid, M5, p.747).
- *Karmi sehaj na upjai, vin sahjai sahsa na jaa-ay*, “Intuitive poise (Divine knowledge), without which the doubts and superstitions will not vanish, cannot be obtained through useless ceremonies and rituals (GGS, Anand Sahib)

Modern Hinduism is represented by its Vaishnava, Ganapatya, Shaurya, Shaiva and Shakta sects and their beliefs and practices. The Hindus believe that man is re-born after his death and this cycle continues indefinitely unless salvation (*Mukti*) is attained, for which the Hindu priest, Brahmin told methods in the form of rituals to be performed by the followers of Hinduism. These rituals are of three types: *Karam Kanda* (the rituals mentioned in the Vedas / Shastras dealing with sacrificial acts), *Upashna Kanda* (rituals dealing with the actions pertaining to worship) and *Gian Kanda* (rituals dealing with spiritual knowledge). The Brahmin laid stress on the *Karma Kanda*, and *upashna Kanda*, because they helped to maintain his importance and earnings also. He did not show much interest in *Gian Kanda*. He advocated for certain actions and methods of worship, according to Scriptures for the purification of mind, but in fact, his own mind was not pure. Guru Nanak says, “You expect others to call you wise, O Pundit! But you are devoid of (spiritual) knowledge and meditation” (Ibid, M1 p.1290). The Brahmin, who was without any knowledge in the field of spirituality, was well versed in the Pauranic legends. According to Guru Granth Sahib:

“*Pundits are busy studying Puranas,*
Yogis are busy in Yogic meditations,
Sanyasis are intoxicated with ego,
Tapsis are intoxicated with secrets of 'Tapas',
All are intoxicated, none is awake,
With them are thieves robbing them” (Ibid, p.1193).

Acknowledgement

I am grateful to the Almighty whose grace enabled me to comprehend and edit this book on Ritualism etc and its rejection in Sikhism

I will be more than gratified if the book is able if the book is able to remove doubts of readers, and help them in getting precise information about Sikhism. Suggestions for improvement will be most welcome

Jagraj Singh

Idol Worship (Moorti Pooja)

Guru Gobind Singh says:

- ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ਕਾਹੂ ਕੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ॥ (pg. 42)
- ਕੋਉ ਬੁਤਾਨ ਕੇ ਪੂਜਤ ਹੈ ਪਸ ਕੋਉ ਮ੍ਰਿਤਾਨ ਕੇ ਪੂਜਨ ਧਾਇਓ॥ (pg.42)
- ਪਾਇ ਪਰੇ ਪਰਮੇਸਰ ਕੇ ਜੜ ਪਾਹਨ ਮੈਂ ਪਰਮੇਸਰ ਨਾਹੀ॥ ੯੯॥ (111)
- ਤੇ ਭੀ ਬਸਿ ਮਮਤਾ ਹੁਇ ਗਏ॥ ਪਰਮੇਸਰ ਪਾਹਨ ਠਹਿਰਏ॥੧੩॥, (D G pg.134)
- ਪਾਹਨ ਪੁਜੈ ਹੈ ਏਕ ਨ ਧਿਐ ਹੈ ਮਤ ਅਧਕ ਅਧੇਰਾ॥ ਅੰਮ੍ਰਿਤ ਕਹੁ ਤਜਿ ਹੈ ਬਿਖ ਕਹੁ ਭਜਿ ਹੈ ਸਾਝਹਿ ਕਹਹਿ ਸਵੇਰਾ॥
- ਤਾਸ ਕਿਉ ਨ ਪਛਾਨਹੀ ਜੇ ਹੋਹਿ ਹੈ ਅਬ ਹੈ॥ ਨਿਹਫਲ ਕਾਹੇ ਭਜਤ ਪਾਹਨ ਤੋਹਿ ਕਛੁ ਫਲਿ ਦੈ॥ (DG, p1289).
- ਅੱਛਤ ਧੂਪ ਦੀਪ ਅਰਪਤ ਹੈ ਪਾਹਨ ਕਛੁ ਨ ਖੈ ਹੈ॥ (DG, pg1349)
- ਕਹਾ ਭਇਓ ਜੇ ਅਤ ਹਿਤ ਚਿਤ ਕਰ ਬਹੁ ਬਿਧ ਸਿਲਾ ਪੁਜਾਈ॥ ਪ੍ਰਾਨ ਥਕਿਓ ਪਾਹਨ ਕਹ ਪਰਸਤ ਕਛੁ ਕਰ ਸਿਧ ਨ ਆਈ॥ ਤਾ ਮੈਂ ਕਹਾਂ ਸਿਧ ਹੈ ਰੇ ਜੜ ਤੋਹਿ ਕਛੁ ਬਰ ਦੇਹੈ॥ (ਸਬਦ ਹਜਾਰੇ)
- ਕਾਹੇ ਕਉ ਪੂਜਤ ਪਾਹਨ ਕਉ ਕਛੁ ਪਾਹਨ ਮੈ ਪਰਮੇਸਰ ਨਾਹੀ॥ ਤਾਹੀ ਕੋ ਪੂਜ ਪ੍ਰਭੂ ਕਰਿ ਕੈ ਜਿਹ ਪੂਜਤ ਹੀ ਅਘ ਓਘ ਮਿਟਾਹੀ॥ (DG, pg. 1353)
- ਜੋ ਜੁਗ ਤੈ ਕਰਿ ਹੈ ਤਪਸਾ ਕਛੁ ਤੋਹਿ ਪ੍ਰਸੰਨ ਨ ਪਾਹਨ ਕੈ ਹੈ॥ ਹਾਥ ਉਠਾਇ ਭਲੀ ਬਿਧ ਸੇ ਤੋਹਿ ਕਛੁ ਬਰਦਾਨ ਨ ਦੈ ਹੈ॥ (DG, p.1353)
- ਫੋਕਟ ਧਰਮ ਭਯੋ ਫਲ ਹੀਨ ਜੁ ਪੂਜ ਸਿਲਾ ਜੁਗ ਕੋਟ ਗਵਾਈ॥ ਸਿੱਧ ਕਹਾ ਸਿਲ ਕੇ ਪਰਸੇ ਬਲ ਬ੍ਰਿੱਧ ਘਟੀ ਨਵਨਿੱਧ ਨ ਪਾਈ॥ (DG, pg1353).
- ਪਾਹਨ ਕੇ ਅਸਥਾਲਯ ਕੇ ਸਿਰ ਨਯਾਇ ਫਿਰਯੋ ਕਛੁ ਹਾਥ ਨ ਆਯੋ॥ ਰੇ ਮਨ ਮੂੜ ਅਘੂੜ ਪ੍ਰਭੂ ਤਜਿ ਆਪਨ ਹੁੜ ਕਹਾ ਉਰਝਾਯੋ॥੨੬॥ (DG,pg1354).
- ਕਹੂੰ ਲੈ ਠੋਕ ਬਧੇ ਉਰ ਠਾਕੁਰ ਕਾਹੂੰ ਮਹੇਸ਼ ਕੋ ਏਸ ਬਖਾਨਯੋ॥ ਕਾਹੂੰ ਕਹਯੋ ਹਰਿ ਮੰਦਰ ਮੈ ਹਰਿ ਕਾਹੂੰ ਮਸੀਤ ਕੈ ਬੀਚ ਪ੍ਰਮਾਨਯੋ॥ (1351).
- ਕਿ ਓ ਬੁਤ ਪਰਸਤੰਦੁ ਮਨ ਬੁਤ ਸਿਕਸਨ (ਜਫਰਨਾਮਾ)

Gurbani says:

- *“Eko jap eko salahay, ek simer ekay mann ahay
Ekas kay gun gao anant, mann tan jaap ek bhagwant
Eko ek ek har aap, pooran poor rehio prabh biap”*
(Ibid, p.289).
- *“Jaagat jot basay nis basar, ek bina mann naik na anay”*
(33,Swayie, Patshahi, 10).
- *“Har bin sabh kichh maila Santo, kia hao pooj charaie,
Har sachay bhavay sa pooja hovay, bhana mann vasaie*

Guru Gobind Singh says:

- ਕਿਤੇ ਕਿਸਨ ਸੇ ਕੀਟ ਕੋਟੇ ਉਪਾਏ, ਉਸਾਰੇ ਗੜੇ ਫਿਰ ਮੋਟੇ ਬਨਾਏ॥
- ਕਿਤੇ ਕ੍ਰਿਸਨ ਸੇ ਕੀਟ ਕੋਟੇ ਬਨਾਏ॥ ਕਿਤੇ ਰਾਮ ਸੇ ਮੋਟਿ ਡਾਰੇ ਉਪਾਏ॥ (DG.p 98)
- ਰਾਮ ਰਹੀਮ ਉਭਾਰ ਨ ਸਕਹੈ ਜਾਕਰ ਨਾਮ ਰਟੈ ਹੈ॥ ਬ੍ਰਹਮਾ ਬਿਸਨ ਰੁਦ੍ਰ ਸੂਰਹ ਸਸਿ ਤੇ ਬਸਿ ਕਾਲ ਸਭੈ ਹੈ॥ (Shabad Hazare)
- ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈ ਮਤ ਏਕ ਨ ਮਾਨਯੋ॥ ਸਿੰਮਿਤ੍ਰ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਯੋ॥ ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀ ਆਨਯੋ॥ (Ram Avtar)
- ਜਾਕਰ ਰੂਪ ਰੰਗ ਨਹਿ ਜਨਿਯਤ ਸੇ ਕਿਮ ਸਯਾਮ ਕਹੈ ਹੈ॥ (Shabad Hazare Patshahi 10).
- ਕਾਹੂ ਕਹਯੋ ਕ੍ਰਿਸਨਾ ਕਹੂ ਕਾਹੂ ਮਨੈ ਅਵਤਾਰਨ ਮਾਨਯੋ॥ ਫੋਕਟ ਧਰਮ ਬਿਸਾਰ ਸਭੈ ਕਰਤਾਰ ਹੀ ਕਉ ਕਰਤਾ ਜੀਅ ਜਾਨਯੋ॥--ਅੰਤ ਮਰੇ ਪਛਾਤਇ ਪ੍ਰਿਥੀ ਪਰ, ਜੇ ਜਗ ਮੈ ਅਤਾਰ ਕਹਾਏ॥ (33 sawayye).
- ਕਾਲ ਹੀ ਪਾਇ ਭਇਓ ਬ੍ਰਹਮਾ ਗਹਿ ਦੰਡ ਕਮੰਡਲ ਬ੍ਰਮ ਭ੍ਰਮਾਨਯੋ॥ ਕਾਲ ਹੀ ਪਾਇ ਸਦਾ ਸ਼ਿਵਜੂ ਸਭ ਦੇਸ ਬਿਦੇਸ ਭਇਆ ਹਮ ਜਾਨਯੋ॥
- ਕਿਸਨ ਔ ਬਿਸਨ ਜਪੇ ਤੁਹਿ ਕੋਟਿਕ ਰਾਮ ਰਹੀਮ ਭਲੀ ਬਿਧਿ ਧਿਆਯੋ॥ ਬ੍ਰਹਮ ਜਪਿਓ ਅਰੁ ਸੰਭੁ ਥਪਿਓ ਤਿਹ ਤੇ ਤੁਹਿ ਕੋ ਕਿਨਹੂੰ ਨ ਬਚਾਯੋ॥--ਤੋਹਿ ਬਚਾਇ ਸਕੈ ਕੈ ਆਪਨ ਘਾਵ ਬਚਾਇ ਨ ਐਹੇ॥ ਕੋਪ ਕਰਾਲ ਕੀ ਪਾਵਕ ਕੁੰਡ ਮੈ ਆਪ ਟੰਗਿਓ ਤਿਮ ਤੋਹਿ ਟੰਗੈ ਹੈ॥ (Dasam Granth, p 111)
- ਮੈ ਨ ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਉਂ॥ ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨਹ ਧਿਆਉਂ॥ ਕਾਨ ਸੁਨੇ ਪਹਿਚਾਨ ਨ ਤਿਨ ਸੋ॥ ਲਿਵ ਲਾਗੀ ਮੇਰੀ ਪਗ ਇਨ ਸੋਂ॥ ੪੩੪॥ (ਕ੍ਰਿ. ਅਵਤਾਰ)
- ਖੋਜ ਰਹੇ ਸਿਵ ਸੇ ਜਿਹ ਅੰਤ ਅਨੰਤ ਕਹਿਓ ਥਕ ਅੰਤ ਨ ਪਾਯੋ॥ ਤਾਹੀ ਕੀ ਬਾਤ ਸੁਨੇ ਤੁਮਰੇ ਮੁਖ ਤੇ ਸੁਕਦੇਵ ਇਹੈ ਠਹਰਾਯੋ॥ (੨੦੪੦੩).
- ਜੋ ਕਹੋ ਰਾਮ ਅਜੋਨਿ ਅਜੈ ਅਤਿ ਕਾਹੇ ਕੋ ਕੋਸਲ ਕੁਖ ਜਯੋ ਜੂ॥ ਕਾਲ ਹੂੰ ਕਾਲ ਕਹੈ ਜਿਹਿ ਕੋ ਕਿਹਿ ਕਾਰਣ ਕਾਲ ਤੇ ਦੀਨ ਭਯੋ ਜੂ॥
- ਸੱਤ ਸਰੂਪ ਬਿਬੈਹ ਕਹਾਇ ਸੁ ਕਯੋਂ ਪਥ ਕੋ ਰਥ ਹਾਂਕ ਧਯੋ ਜੂ॥ ਤਾਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭੂ ਕਰਿ ਕੈ ਜਿਹ ਕੋ ਕੋਊ ਭੇਦੁ ਨ ਲੇਨ ਲਯੋ ਜੂ॥੧੩॥
- ਕਯੋ ਕਹੂ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾਨਿਧ ਹੈ ਕਿਹ ਕਾਜ ਤੇ ਬੱਧਕ ਬਾਣ ਲਗਾਯੋ॥ ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ ਕਿਹ ਤੇ ਅਪਨੇ ਕੁਲ ਨਾਸੁ ਕਰਾਯੋ॥
- ਆਦਿ ਅਜੋਨਿ ਕਹਾਇ ਕਹੋ ਕਿਮ ਦੇਵਕਿ ਕੇ ਜਠਰੰਤਰ ਆਯੋ॥ ਤਾਤ ਨ ਮਾਤ ਕਹੈ ਜਿਹ ਕੋ ਤਿਹ ਕਯੋਂ ਬਸੁਦੇਵਹਿ ਬਾਪੁ ਕਹਾਯੋ॥੧੪॥
- ਖਾਹੇ ਕੋ ਏਸ ਮਹੇਸ਼ਹਿ ਭਾਖਤ ਕਾਹਿ ਦਿਜੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ॥ ਹੈ ਨ ਰਘਵੇਸ ਜਦਵੇਸ ਰਮਾਪਤਿ ਤੈ ਜਿਨ ਕੋ ਬਿਸਵਨਾਥ ਪਛਾਨਯੋ॥
- ਏਕ ਕੋ ਛਾਡਿ ਅਨੇਕ ਭਜੈ ਸੁਕਦੇਵ ਪਰਾਸਰ ਬਯਾਸ ਝੁਠਾਨਯੋ॥ ਫੋਕਟ ਧਰਮ ਸਜੇ ਸਭ ਹੀ ਏਕ ਹੀ ਕੋ ਬਿਧ ਨੈਕ ਪ੍ਰਮਾਨਯੋ॥੧੫॥
- ਕੋਊ ਦਿਜੇਸ. ਖੋ ਮਾਨਤ ਹੈ ਅਰੁ ਕੋਊ ਮਹੇਸ਼ ਕੋ ਏਸ ਬੈ ਹੈ॥ ਕੋਊ ਕਹੈ ਬਿਸਨੋ ਬਿਸਨਾਇਕ ਜਾਹਿ ਭਜੇ ਅਘ ਓਘ ਕਟੈ ਹੈ॥
- ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ ਅਰੇ ਜੜ ਅੰਤ ਸਮੈ ਸਭ ਹੀ ਤਜਿ ਜੈ ਹੈ॥ ਤਾਹੀ ਕੋ ਧਯਾਨ ਪ੍ਰਮਾਨਿ ਹੀਏ ਜੋਊ ਥੇ ਅਬ ਹੈ ਅਰੁ ਆਗੈ ਊ ਹਵੈ ਹੈ॥੧੬॥
- ਕੋਟਕ ਇੰਦੁ ਕਰੇ ਜਿਹ ਕੋ ਕਈ ਕਟਿ ਉਪਿੰਦੁ ਬਨਾਇ ਖਪਾਯੋ॥ ਦਾਨਵ ਦੇਵ ਫਨਿੰਦੁਪਰਾਧਰ ਪੱਛ ਪਸੂ ਨਹਿ ਜਾਤਿ ਗਨਾਯੋ॥
- ਆਜ ਲਗੇ ਤਪੁ ਸਾਧਤ ਹੈ ਸਿਵ ਊ ਬ੍ਰਹਮਾ ਕਛੁ ਪਾਰ ਨ ਪਾਯੋ॥ ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਖਯੋ ਜਿਹ ਸੋਊ ਗੁਰੁ ਗੁਰ ਮੋਹਿ ਬਤਾਯੋ॥੧੭॥
- ਭੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਹਯੋ ਤਿਹਿ ਸਿਧ ਸਮਾਧਿ ਸਭੈ ਕਰਿ ਹਾਰੇ॥ ਸਿੰਮਿਤ੍ਰ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭਾਂਤਿ ਪੁਰਾਨ ਬਿਚਾਰ ਬੀਚਾਰੇ॥

Rejection of Brahmanical Practices of Hinduism (*Bipran kee reet*) by Sikhism/Gurmat

- ਸੋ ਕਿਮ ਮਾਨਸ ਰੂਪ ਕਹਾਏ।। ਸਿਧ ਸਮਾਧਿ ਸਾਧ ਕਰ ਹਾਰੇ ਕਯੋ ਨ ਦੇਖਨ ਪਾਏ।।੧।। ਰਹਾਉ।। (ਸਬਦ ਹਜਾਰੇ)
- ਸ਼ੇਸ਼ ਸੁਰੇਸ਼ ਗਨੇਸ਼ ਮਹੇਸੁਰ ਗਾਹਿ ਫਿਰੈ ਸੁਤਿ ਥਾਹ ਨ ਆਯੋ।। ਰੇ ਮਨ ਮੂੜ ਅਗੂੜ ਇਸੇ ਪ੍ਰਭ ਤੈ ਕਿਹ ਕਾਜਿ ਕਹੋ ਬਿਸਰਾਯੋ।।੪।। ੧੩੫੦, ੩੩ ਸਵੱਯੈ

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.

Malwai Sikhs

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 Dev in 1604 AD; thereby establishing the 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 the Muslims. The erosion of their faiths surprised the religious leaders of both, Hinduism (Brahmins / Pandits) and those of Islam (Mullas / Qazis). Therefore they regarded it as a threat to their respective faiths. The Muslim administration, in addition, perceived it as a threat to its political power. They all joined hands and decided to destroy it root and branch. The tensions that followed resulted in the martyrdom of Guru Arjan Dev in Lahore. Guru Arjan Dev's son Hargobind succeeded him as sixth Guru of the Sikhs. Four armed attempts were made in order to kill or capture Guru Hargobind by the provincial forces of Lahore, but each time the invading force was defeated by the Sikhs. After the fourth battle at Kartarpur in Bist Doab, Guru Hargobind shifted the Sikh headquarter at Amritsar to Kiratpur in the Shivalik foothills out of the jurisdiction of the Suba Lahore. The Sikh headquarter in Amritsar was occupied by the dissident Sanatan Khatri headed by Pirthi Chand hostile to *Guru Ghar* (Guru's institution). After the occupation of the Sikh headquarter (Gurdwara Darbar Sahib and Akal Takhat) in Amritsar the Khatri under the leadership of Pirthi Chand and his progeny in collaboration with the learned Brahmins played havoc with the Sikh literature and introduced into it a lot of Puranic tales and tried to assimilate it within the pantheism of Hinduism through their writings and introducing various rituals of Hinduism in Gurdwara Darbar Sahib (Golden Temple) Amritsar. Guru Hargobind was succeeded by four more Gurus.

Sikhism developed and 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 initiated by Guru Gobind Singh at Anandpur Sahib on the Vaisakhi day 1699 AD, through the Amritpaan ceremony. On this day he gave finishing touch to Sikhism. He laid down distinct Sikh religious code of conduct (*Sikh Rehat Maryada*) and gave the Sikhs a distinct corporate identity. Amritpaan broke caste that forms the bedrock of the Brahmanical religion, Varn Ashram Dharma / Sanatan Dharma, presently called Hinduism. Majority of the Khatri, the community to which all Sikh Gurus belonged, refused to get formally initiated into Sikhism by accepting *Pahul / Amrit* from the same *Baata* (Communion Bowl) along with the shudras as it broke caste. They asked for *Pahul (Amrit)* prepared in a separate communion bowl for them, but the Guru turned down their request. The Hindu Khatri Rajput Rajas around Anandpur Sahib walked out of the Amritpaan ceremony and vowed to destroy the Guru Gobind Singh and his newly created 'Khalsa'—'The Sikh Nation'. They became thirsty for Guru Gobind Singh's blood. The Guru accepted the challenge and defeated them in all the battles they fought with him. The Brahmins, the Hindu Khatri Rajput Rajas around Anandpur and the Moghul Muslim government of Hindustan all joined hands and attacked the Sikh citadel at Anandpur Sahib. The Sikhs fought valiantly. Guru Gobind Singh, all his four sons and innumerable Sikhs embraced martyrdom. Before leaving this mortal world on the night intervening Oct 7-8; 1708, Guru Gobind Singh institutionalized the Guruship and invested it into the holy Sikh Scripture Aad Granth and Khalsa Panth and granted them the status of *Guru Granth* and *Guru Khalsa Panth* respectively, which could neither be killed nor eliminated. The Khalsa ultimately destroyed the Muslim rule and religious domination by Hindus in their motherland, Punjab, and established their own rule (Khalsa Raj) in the middle

of the 18th century. The Sikhs remained busy in securing and expanding the boundaries of their newly established rule. They did not pay attention to socially separate themselves from Hinduism on the basis of the identity provided to them by the founders of the faith.

The Sikhs lost their rule in 1849 AD; to the British after many bloody wars not because of lack of bravery on their part, but due to the treachery of the officials of the civil government dominated by the Hindus. The Kingdom of the Sikhs was annexed by the British under an agreement with the Sikh nation by the British.

After the loss of Sikh power in the Punjab, the Brahmins from Benaras invaded the Punjab in Sikh garb. They crossed river Jamna (Yamuna) in the garb of Nirmala and Udasi sadhus / saints, in Sikh appearance and settled in the Malwa region of the Punjab. They were patronized by the Phoolkia Malwaee rulers in this region at the behest of the British, with whom they had entered into a treaty for protection against the Sikh State (Khalsa Raj) of the Punjab during the rule of Maharaja Ranjit Singh in 1809. These Nirmala and Udasi Brahmins were in Sikh garb but Hindu at heart and antagonistic to Sikh thought and doctrines. They produced Sikh literature in order to Hinduize it and made several interpolations in the Sikh theology, philosophy and history and are presently using them to misguide the Sikhs and others in India and internationally.

The final phase for the independence of India started in the beginning of the 20th century. It is worth mentioning here that the Sikhs were on the top in the struggle for the movement of Indian independence, followed by the Bengalis. It is for any body to verify the number of persons hanged, exiled, or fined during the struggle for the Indian independence against the British rule in India. At the time of decolonization of the Indian subcontinent in 1947 the British refused to hand over the country of the Sikhs back to them, disregarding the treaty of annexation with them, because of their annoyance with the Sikhs for their bitter opposition to the British rule in India and abroad. They divided the country of the Sikhs, Punjab into two parts, the western part 62% was made over to the newly created Islamic state of Pakistan and the eastern 38% was handed over to the Hindu India. The Sikhs who were rulers of the Punjab before the arrival of the British were thus made homeless and politically dead.

It is a well known fact that the Hindus are highly intolerant of the non-confirming faiths, there have been persistent attempts on their part to overturn the Sikh history, theology and philosophy particularly after the Sikhs lost their rule. With the decolonization of the Indian subcontinent (Hindustan) in 1947 and the division, destruction and denial of their state back to the Sikhs by the British, they (Sikhs) for the first time in history came under the tutelage of a reviving Hinduism. Immediately after gaining independence the Government of India dominated by radical Hindus undertook the task of distorting the Sikh history, theology and undermining of Sikhism and even declaring Sikhism a sect of Hinduism.

Guru Arjan Dev very clearly and emphatically declared and wrote it in the holy Sikh Scripture, Guru Granth Sahib in Rag Bhairo on page 1136 that we, 'the Sikhs' are neither Hindus nor Muslims. But the Hindus are antagonistic to the idea of considering Sikhism separate from Hinduism. They try to Hinduize Sikhism by infiltrating into the Sikh places of worship, introducing ritualism there and other practices of Hinduism including the caste system and influencing the Sikh way of life in many other ways, which is strongly resented by the Sikhs sometimes resulting in violent clashes.

Sikhism has no aversion for anyone and not the least for Hindus. This book only expounds the differences in various thought currents in both the religions. 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. Suggestions for improvement will be most welcome.

Jagraj Singh
Tampa, Florida.
September, 2012

Yoga

Patanjali, the author of Yoga Sutras does not believe in the ‘Absolute and Supreme God’; the worship and achievement of which forms the prime foundations of Sikh faith and practices. Patanjali speaks of the deity as Isvara, an eternally emancipated Purusa, Omniscient and teacher of the past teachers. By meditating on him, many of the obstacles, such as illness which stand in the way of Yoga practices are removed. He is regarded as an interesting object of concentration. ---The God of Patanjali is not easy to describe. He is said to be a special kind of ‘Self’, untouched by the taint of imperfections and above the law of *Karma*. He is omniscient teacher of the ancient Rishis. So he is not the Creator and Preserver of the Universe, but only an inward teacher of Truth. Patanjali, the author of Yoga Sutras does not believe in the ‘Absolute and Supreme God’; the worship and achievement of which forms the prime foundations of Sikh faith and practices. According to Patanjali, “the goal of human aspiration is not union with God but the absolute separation of *Purusa* from *Prakrti*”. Patanjali, the author of Yoga Sutras does not believe in the ‘Absolute and Supreme God’; the worship and achievement of which forms the prime foundations of Sikh faith and practices. Patanjali speaks of the deity as Isvara, an eternally emancipated *Purusa*, Omniscient and teacher of the past teachers. By meditating on him, many of the obstacles, such as illness which stand in the way of Yoga practices are removed. He is regarded as an interesting object of concentration. Patanjali’s God is “only a particular Self (*purusavisesa*) and not the Creator and Preserver of the Universe”. On the contrary Sikhism believes in a God who is the Creator, Preserver, Destroyer, the Light Eternal, the Saviour and Father of humanity. The concept of Ishvara in which Patanjali and some other Hindu Systems believe is absent in Hinduism. Although the Immanent spirit of God is accepted as the indwelling spirit of the Infinite in everyone, it is not Isvara of Patanjali. This difference in the theism of Patanjali and Guru Nanak leads to all the metaphysical, theological and mystical difference in Yoga and Sikhism. As mentioned earlier, according to Patanjali, “the goal of human aspiration is not union with God but the absolute separation of *Purusa* from *Prakrti*”. There is no where mention of union of the human spirit with the ‘Supreme Eternal Reality’ i.e God, in his teachings, but his teachings are still called *jog* (Union) or *Yoga*.

**Practices of Brahmanism / Varan Ashram Dharma /Hinduism
called**

Bipran kee Reet

Bipar means Brahman and Bipran means Brahmans. ****Bipran kee Reet** means Brahmanical culture, which in Brahmanism (Hinduism) is practiced through:

1. Belief in many Gods ie; Polytheism--(Devatas), Goddesses (Devis). Belief in incarnations of God-- (*Avtaars*), Belief in Hindu scriptures: Vedas, Shastras, Purans and Simritis etc. Belief in renunciation, asceticism, celibacy. Belief in the sacredness of cow. Belief in caste system. Belief in ritual practices-- like: worship of fire (*Havan/ Havan-Yajna (jag)*). Belief in horoscopes, astrology, Jantra, mantra and tantras, *Sutak /Patak* (Birth death impurity and ritual purification), good and bad omens, auspicious and inauspicious days, dates and months. Belief in Hindu scriptures, celibacy, asceticism and renunciation.
2. Worship (Pooja) of idols (*Moortis*), pictures, tombs (*Samadhis*), cremation grounds, by way of performing rituals like *Aarti*, clapping of hands, dancing, ringing of bells, blowing of conches, burning incense (*Dhoop*), offering food for the deity (*naibed*), lighting lamp (*Jot jagaoni*) with clarified butter (*desi ghio*), with a view of holiness of lamps, keeping kumbh (new earthen pitcher full of water with its mouth covered with red cloth), a coconut wrapped in red cloth, breaking of coconut on ceremonial occasions and reciting Mantras in 'Brahmanical language'-'Sanskrit'on ceremonial occasions.
3. Caste observance and acceptance of Brahmanical supremacy and
4. Appearance-- through *Mundan* (Bhaddan /Hajamat / --shave), *bodi* (sikasut-keeping a tuft of hair on the head) and dress--*dhoti*, *topi* (cap), and *langoti*, supporting-- *tilak-Tikka* (frontal mark) by men, *Bindi* and *Sandhoor* by women and wearing of *Janeu (Tug)* by men,
5. Observance of superstitious acts, performing Devi's jagratas, wearing of *maoli* (multi-coloured thread) on the wrist, wearing of *Rakhri* (Rakhi), celebration of Holi and Dusehra festivals etc.

Most obvious characteristics of an ordinary Hindu are:

He worships or at least believes in plurality of gods and believes in Scriptures of Hinduism, Caste system, idolatry, asceticism, celibacy and accepts Brahmanical supremacy. He looks upon the cow as a sacred and not merely as an economically useful or indispensable animal.

NB: In Hinduism Jot (lamp made of wheat flour or / lamp made of clay and lit with clarified butter or vegetable oil) represents worship of Agni Devta, Coconut represents worship of Ganesh Devta, Kumbh or water represents Jal Devta and red cloth represents Devi / Mangal greh, round bindi or tilak represents moon (soma greh), which have no place in Gurmat, in which only worship of Akal Purkh is sanctioned.

A glance upon the Intrusion of un-Sikh and anti-Sikh practices into Sikhism

Sikhism gave its followers a legacy of equality, but in due course, when the Sikhs came into confrontation with the Moghul Muslim government their shrines came under the control of the Hindu Khattris and Brahmins, who tried their maximum to Hinduise their religion by introducing Brahmanical ritualism into it. After the martyrdom of Guru Arjan Dev, his only son Hargobind succeeded him as sixth Guru of the Sikhs. All the enemies of Guru Ghar (Guru's institution) i.e, the dissident Khattris under the leadership of *meenas*, the Brahmins and provincial Moghul Muslim government at Lahore joined hands and made four attempts at different places in order to kill or capture Guru Hargobind but they were always defeated by the Sikhs. After the fourth battle at Kartarpur Guru Hargobind left Amritsar and moved the Sikh headquarter to Kiratpur in the Shivalik foot hills outside the jurisdiction of the province of Lahore. Thus Gurdwara Darbar Sahib (Golden Temple) and Akal Takhat at Amritsar came under the occupation of the enemies of *Guru Ghar* led by *meenas* and it remained so for about six decades till 1699. During this period of occupation the *meenas* in collaboration with the learned Brahmins played havoc with Sikh ideology. The *meenas* (Pirthi Chand and his progeny) in collaboration with the Brahmins brought in a lot of Puranic mythology in various compositions on Sikhism including Guru Nanak's *Janam Sakhi* (biography), in the process reducing him to an *avatar* within the framework of Hindu pantheonism.

After the demise of Guru Gobind Singh in 1708, the Sikhs declared the war of their independence in 1709. The Sikhs destroyed the Muslim rule and domination and established their own rule under Banda Singh Bahadur in 1710 AD; between Lahore and Delhi with Lohgarh as their capital, but this was short lived. Banda Singh was captured alive on 17th December 1715 AD; and executed in Delhi along with his captured companions, after inflicting horrible tortures. The Sikhs were declared outlaws and were hunted like wild beasts and killing of the Sikhs and plunder of their houses was made legal by the government. The Sikhs left their homes and hearths and escaped into the safety of the jungles, mountains, caves and deserts, but refused to submit and continued their struggle for independence. The situation prevailed for about half a century. During this period of absence of the Sikhs from the scene the clean shaven Hindu Sadhus took care of their shrines (Gurdwaras). Because of their Hindu background they not only introduced un-Sikh, but even anti-Sikh practices in Sikhism.

After a hard, but determined struggle the Sikhs overcame all oppression and destroyed both, the rule and domination of the Muslims in the middle of the 18th century; and established their rule in the form of small confederacies called Misals in their homeland, Punjab. In 1801 all the Misals on the western side of the river Satlej consolidated themselves under the leadership of Ranjit Singh and established the Sikh Empire and named their government '*Sarkare Khalsa*'.

During the persecution of the Sikhs in the 18th century the management of Gurdwara Harmander Sahib passed into the hands of the Hindu Udasi Sadhus. These Udasi Sadhus successively served as head-priests of Akal Takhat and Harmander Sahib Amritsar, till they were forcibly ejected by the Khalsa Sikhs under Singh Sabha in early 1920's and with the constitution of Sharomani Gurdwara Parbandhak Committee in 1925; their control over the Sikh shrines and institutions officially came to an end. During their control over the Sikh shrines the Udasis tried their best to Hinduise Sikhism. They not only introduced un-Sikh, but even anti-Sikh, ritualistic Brahmanical practices in the Sikh shrines and made several interpolations in the Sikh literature. . In this way Sikhism came under the influence of Brahmanical ritualism.

During the Sikh rule in the Punjab, Punjabis irrespective of their caste or creed were given employment on merit on an egalitarian base. The Hindus (both Brahmins and Khattris)

because of their literacy and hereditary skills in civil administration got employment in various departments and rose to high positions. The Army was almost Sikh and the Sikhs themselves remained busy with defending, increasing and securing the boundaries of their nascent empire. The Brahmins and the Khatrias very discreetly followed their Chanakya policy, rose to the top posts in the administration of the Sikh empire, conspired and colluded with the British and brought down the Sikh rule in the Punjab in 1849 AD. The Sikhs lost the war not because of the lack of bravery of the Khalsa army, but due to the treachery of the civil government dominated by the Hindu Khatrias and Brahmins. The Sikhs in Punjab were ruthlessly suppressed by the British with the help of the *Poorbias* (Punjabi word literally meaning people belonging to the eastern side of the Punjab i.e UP and Bihar), both Hindus and Muslims, who were deployed as occupation force on behalf of the British against the Sikhs in the Punjab.

In 1857 the *Poorbias* (both Hindus and Muslims) revolted against the British rule in India under the leadership of the deposed Mughul Emperor Bahadur Shah and killed a large number of the *feringis*. Now the British had no body to fall back upon except the Sikhs whom they had treacherously defeated were presently humiliating them through the *Poorbiah* Hindus and Muslims. The British desperately appealed to the Sikhs for help. The Sikhs, decided to avenge the Mughul and *Purbiah* tyrannies committed against them both in the recent and distant past by helping the British. The disbanded Khalsa army of the Sikh empire immediately gathered itself and Sikh soldiers led the assault on Delhi and they captured the city on September 20, 1857. They captured Emperor 'Bahaur Shah Zafar', Begum Zeenat Mahal, three sons and a grand son of the Emperor and re-established the rule of the East India Company.

After the suppression of the mutiny the Sikhs became most sought after soldiers for the British. During this period a large number of Hindus in Punjab, who mostly lived in the urban areas embraced Sikhism in order to enjoy the benefits available to the Sikhs under the British rule. Having come from the Hindu fold a sizeable number of them have not discarded the Hindu traditions and instead are trying to Hinduize Sikhism by introducing Hindu traditions into it.