



SIKH FAITH OF THE KHALSA

INTRODUCTION

“I have studied the scriptures of the great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes (English - Version of the Sikh - Scripture: **Guru Granth Sahib**). They are compact in spite of their length and are a revelation of the vast reach of the human heart, varying from the most noble, concept of God to the recognition and indeed the insistence upon the practical needs of human body.

There is something strangely modern about these Scriptures and this puzzled me until I learned that they are, in fact, comparatively modern, compiled as late as the 16th century when explorers were beginning to discover that the globe, upon which we all live, is a single entity divided only by arbitrary lines of our own making. Perhaps this sense of unity is the source of power I find in these volumes. They speak to person of any religion or of none. They speak for the human heart and the searching mind”, wrote:

Nobel Laureate Mrs. Pearl S. Buck.

Prof. H. L. Bradshaw opines, “Sikhism is a Universal World Faith, a message for all men. This is amply illustrated in the writings of the Gurus. Sikhs must cease to think of their Faith as just another good religion and must begin to think in terms of ‘Sikhism’ being the religion for this New Age... The religion preached by Guru Nanak is the Faith of the New Age. It completely supplants and fulfils all the former dispensations of older religions. Books must be written proving this. The other religions contain the truth but ‘Sikhism’ contains the fullness of truth...”

FOUNDATION

The Sikh Faith was founded by **Guru Nanak** (1469-1539), who was born in 1469 AD, in the village Talwandi, now called “**Nankana Sahib**” near Lahore (Pakistan). Right from his childhood, he was critical of the formalism and rituals of both the Hindu and Muslim priestly classes. Most especially, he believed that there is one Truth and only One and that all persons should have direct access to remember and attain the One Supreme Almighty Entity - The Creator. The Supreme Entity revealed to Guru Nanak is the Indwelling Spirit, which continually creates and sustains the universe, each moment of its existence. God transcends the universe but is present in every part of it. Sikhs believe that since God is present in every person, each person stands as an equal before God, regardless of caste, colour, creed, gender, nationality, profession, race or region. (Appendix – A)

Another important tenet of the Sikhism is that a person can improve his/her own destiny. Guru Nanak taught that God rules the universe by the Divine Will. Yet, each person by his/her deeds on this earth can influence his/her fate. What we sow, that alone we reap. Guru Nanak explained: “God is The Perfect One, and that man or woman is not perfect but has the capability of becoming perfect by developing love for God and His Creation”.

The chief doctrines of new religious Order established by Guru Nanak, were the Unity of God, the Brotherhood of all human beings, rejection of caste distinction and the futility of idol worship. He traveled widely and spread the message of universal love, truthful living and honest earning. Thus, he won a large number of adherents to his teachings and Congregational Halls were established. He advised all persons to live and let live in harmony without malice towards anyone.

DEVELOPMENT

After **Guru Nanak** breathed his last in 1539, the succeeding Gurus carried out his Mission and elaborated upon democratic, economic, social and religious structures. [**“Guru”** in Sikhism means ‘Spiritual and Temporal Enlightener - the Preceptor’ and the term **“Gurugaddi”** means ‘Guruship - Guru’s Throne’]. According to the Sikh religion, the Gurus are not considered as incarnations of God, or God in human form. Sikhism does not believe in the theory of incarnation. The Sikh Gurus were ordinary human mortals, but being blessed by the Divine Grace, they became perfect and capable of guiding mortals on the spiritual path. The Sikh Gurus were (are) not worshipped; they were (are) treated with great reverence and the Sikhs turned to them for instructions because of their in-depth wisdom, high moral and spiritual purity. Guru Nanak’s **Gurbaani** (Shabd - Divine Word, the sacred hymns) are incorporated in the Guru Granth Sahib. Guru Nanak’s successors (years in brackets indicate period of “Guruship” while in worldly life), who carried further his message, are briefly mentioned as follows:

GURU ANGAD (1539-1552): Guru Nanak selected Bhai Lehna as his worthy successor and appointed him as Guru Angad, the second Guru by considering his dedication and selfless services for the humanity. He rationalized the Punjabi language by rearranging **Gurumukhi** script in which Sikhs’ sacred Scripture - **Guru Granth Sahib** is written (Appendix – B). He encouraged people to learn Punjabi and recorded his own hymns. Most of his *Shabds – Sloakes*, are included in an Ode Hymn known as *“Asaa Di Vaar”* sung every morning in the Gurduaras.

GURU AMARDAS (1552-1574): He taught his followers the importance of the spirit of selfless service, simple living, hardworking and equal status of all - men or women, rich or

poor. He also criticized the caste system as well as burning of widows along with their dead husbands known as ‘**satti**’ ritual system amongst the Hindus. The “Anand Sahib”, a hymn which is recited at the end of every Sikh Congregation was authored by him.

GURU RAMDAS (1574-1581): He established the sacred city of **Amritsar** and wrote the most famous hymns of “Lavan” - the ceremony of bliss, which are read at the time of the Sikh marriage known as “**Anand Karej**”.

GURU ARJUN (1581-1606): He constructed the most sacred shrine of the Sikhs - “**The Darbaar Sahib, Amritsar**”, the foundation of which was laid by a Muslim Pir Sain Mian Mir, (subsequently known as Golden Temple due to its gold plating by a Sikh Ruler Maharaja Ranjit Singh during 1799-1839). Guru compiled the “**Granth**” - a sacred Scripture by incorporating the writings of his predecessors, along with his own, which also includes writings of the Hindu and Muslim saints. His most famous hymn is “**Sukhmani Sahib**” - the Psalms of Peace, daily recited by a large number of Sikhs along with Guru Nanak’s “**Japji Sahib**” - the opening hymn of the **Guru Granth Sahib**. In view of Guru Arjun’s popularity and Spirituality, Mughal Emperor Jehangir became jealous of him and found an excuse to have him executed by severe torture on 30th May 1606.

GURU HARGOBIND (1606-1644): He introduced the concept of “**PIRI and MIRI**” by wearing two swords, which symbolizes the “Spiritual and Temporal Authority”. More and more persons were drawn to Sikhism to defend themselves against Mughal hostilities. He also constructed “**Akaal Takht Sahib**” - (the Throne of Timeless Entity), very close to the “Darbaar Sahib”, Amritsar. To protect the Sikh Faith, Guru was forced to fight four battles against the Mughal regime, which were won by him successfully.

GURU HAR RAI (1644-1661): He toured various places of Punjab and spread the message of Guru Nanak and established a unique medical store at Kiratpur Sahib, Punjab.

GURU HARKISHAN (1661-1664): He too spread the message of sacrifice, love and humility. He is known as a child Guru because of his very tender life - span.

GURU TEGH BAHADUR (1664-1675): He also being in favour of the protection of freedom of all religions, and raised his voice against injustice and tyranny of the Mughal Rulers, he was arrested and beheaded in Delhi under the orders of Aurangzeb on 11th November, 1675. Despite this, the Sikh Faith further strengthened and flourished. His most famous Hymns are 'Sloakes', which were subsequently incorporated at the end of 'Guru Granth Sahib' by Guru Gobind Singh.

GURU GOBIND SINGH (1675-1708): He was the last Guru of the Sikhs in human form, who established "**Guru Khalsa Panth**" by initiating "**AMRIT**" on 30th March, 1699. He prescribed a strict "**Code of Conduct**" for the Sikhs, thus giving them a distinctive identity. He resisted all the pressures and fought several battles against the Muslim and Hindu armies for the sake of human dignity and equal status for all without any distinction of caste or colour, gender, race or religion. His two elder sons were killed while fighting with the Mughal and Hindu forces whereas other two younger sons at the age of seven and nine were bricked alive to death on 27th December 1704. Before leaving his worldly abode in 1708, Guru Gobind Singh ended human - personal Guruship and commanded that for all time to come, the Treasure of Spirituality (Guru Granth Sahib) would be the perpetual Guru of the Sikhs.

Though it may appear that the Sikhs have ten Gurus, it is the innermost belief of the Sikhs that all the Gurus had the same

spiritual light, same message and same mission for the uplift and welfare of the whole humanity. Hence Sikhs have only one Guru: “Guru Granth Sahib” and they believe in the Super Authority of Almighty God.

GURU GRANTH SAHIB (the topmost Sacred Scripture of the Sikhs): Gurbaani - Shabd (Hymns - the Revealed Divine Word) of the Gurus and other like-minded Muslim and Hindu saints from 12th to 17th centuries, are included in the Guru Granth Sahib. Guru Gobind Singh instructed the Sikhs, “As Ordained by the Immortal Lord, Guru Khalsa Panth has been established. O’ all the Dear Sikhs, accept henceforth the Sacred Granth as the Guru. Obey the command of Granth as the Guru, which is the spiritual embodiment of all the Gurus. Those who wish to meet the Almighty Supreme Entity, can find their true way in the ‘Shabd’ - sacred Hymns”. Thus at the end of every Congregation and Prayer, the above-mentioned command is recited by adding that “The Khalsa shall rule and then there will be no rebel left; all crest-fallen rebels shall return, and those who shall seek Refuge, would remain protected - in the Kingdom of God - Begumpura”.

Guru Granth Sahib is written in Gurumukhi script (Punjabi language) but its English translation is also available in different Volumes including Computer CD. As mentioned at the beginning, after studying the Guru Granth Sahib, several scholars of international repute have expressed their sincere appreciation. Their views are also reproduced for the general information of all but it should not be misunderstood as if Sikhs need any commendation certificate from them:

Arnold Toynbee says, “Mankind’s religious future may be obscure; yet one thing can be foreseen that in this coming religious debate, the Sikh religion, and its Scripture - Guru Granth, will have something of special value to say to the rest of the world. Of all the known religious scriptures, this

Book is the most highly venerated. It means more to the Sikhs than Bible to the Christians, Qur'an to the Muslims, Bhagwad Gita to the Hindus or Torah to the Jews”.

Archer states, “The religion of the Guru Granth is a universal and practical religion... Due to ancient prejudices of the Sikhs it could not spread in the world. The world today needs its message of peace and love”.

Prof. H. L. Bradshaw further opines, “Guru Granth Sahib of all the world religious scriptures, alone states that there are innumerable worlds and universes other than our own. The Sikh religion is truly the answer to the problems of modern man”.

Dorothy Field expresses, “Pure Sikhism (as enshrined in Guru Granth) is far above dependence on Hindu rituals and is capable of distinct position so long as Sikhs maintain their distinctiveness. The religion is also one, which could appeal to the occidental mind. It is essentially a practical religion. If judged from the pragmatic standpoint, which is a favourite viewpoint, can it be said that it has made a nation in so short a time? The religion of the Sikhs is one of the most interesting at present existing in India, possibly indeed in the whole world”.

Duncan Greenlees, Theosophist from USA writes, “The more I dug into the pages of Guru Granth, the more I fell in love with them... It is enough for us to take as it comes to us, to hear the lovely music in the truths he sang, to try to live the life of inspired service and practical devotion, which he taught. For these things the world will always be in debt to Guru Nanak and to those through whom he spoke in the succeeding generations”.

Max Arthur Macauliffe, British Author of “**The Sikh Religion**” (1909) records, “The Sikh religion differs as

regards the authenticity of its dogmas from other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we only know what they taught through tradition or second-hand information. We know the teachings of Socrates only through the writings of Plato. Buddha has left no written memorials of his teachings. Kung-fu-Zu, known to Europeans as Confucius left no documents in which he detailed the principles of his moral and social system. The Founder of Christianity did not reduce his doctrines to writing and for them we are obliged to trust to the Gospels according to Matthew, Mark, Luke and John. The Arabian Prophet Muhammad did not himself reduce to writing the chapters of the Qur'an. They were written or compiled by his adherents and followers.

But the compositions of the Sikh Gurus are preserved, and we know at first hand what they taught. They employed the vehicle of verse, which is generally unalterable by copyists, and we even become in time familiar with their different styles. No spurious compositions or extraneous dogmas can, therefore, be represented as theirs... As we shall see hereafter, it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system”.

Frederic Pincot, British Scholar also says, “For Nanak there was no such thing as a God for the Hindus, a God for the Muhammadans, and a god or gods for the outer heathen. For him there was but one God, not in the likeness of man, like Rama or Krishna, not a creature of attributes and passions, like the Allah of Muhammad; but one sole, indivisible, self-existent, incomprehensible, timeless, all pervading – to be named, but otherwise indescribable and altogether lovely. Such was Nanak’s idea of the Creator and Sustainer of the phenomenal world, and it was a conception, which at once abrogated all petty distinctions of creed, and

sect, and dogma, and ceremony. The realization of such God shatters the sophistries of the theologian and the quibbling of the dialecticians. It clears the brow from the gloom of abstruse pondering over trifles and leaves the heart free for the exercise of human sympathies”.

Prof. Anil Chandra Banerjee, Yadavpur University, West Bengal says, “In Brahmanical Hinduism, Buddhism and Jainism generations of teachers and commentators gave new shapes of religions and philosophical doctrines and sometimes changed them beyond recognition. The six schools of Hindu philosophy branched of into different groups of thinkers. The same process divided Jains and Buddhists into different and sometimes warring sects. The history of Islam as also of Christianity presents the same phenomenon of doctrinal disintegration. But Sikhism never succumbed to warring commentators; it preserved intact the heritage, which Guru Nanak had left for it. None but a great and far-sighted founder can formulate doctrines capable of surviving the shocks of political and social revolutions for centuries... His humanity is transparent in his verses...

Prof. Banerjee further opined that the story of Guru Nanak’s life and achievements has no parallel in the annals of this ancient land. It is not enough to call him the greatest of the sons of Punjab. He must be counted among the greatest of the sons of India. He was the founder of the last of the greatest religions of the world. He planted a poetical sapling, which has blossomed into one of the great literature of India. He laid the foundations of Brotherhood, which has enriched our national heritage by struggle against religious intolerance, social injustice and denial of political freedom. History must pay homage to one who – in serving God – served his country so well”.

This unique Scripture could thus easily be called a Constitution of different religions. It does not contain any

rituals or stories but only truth. And, Truth is ever lasting. Thus it will serve as a “Torch of Truth” for all the human beings and for all times to come.

DARBAAR SAHIB: Darbaar Sahib Complex, including Akaal Takht Sahib, Amritsar is the most sacred centre of the Sikhs (though all other Sikh Gurduaras in Punjab, India and other countries are also equally important and sacred). But at the same time, Sikhs never speak ill of any Church, Mosque or Temple. Darbaar Sahib has four doors opening out in four different directions (North, East, West and South - NEWS) offering welcome to all persons without any discrimination of caste, class or creed. It is not dedicated to any particular deity or idol. It inspires and unites the Sikhs all over the world. Guru Granth Sahib is always kept open and hymns sung round the clock. Here a word of caution that we should not call it either ‘Sri Harminder Sahib or Golden Temple’ because its right name is “Darbaar Sahib”. {During your next visit to Punjab, Delhi or any other part of India, you are most welcome to attend congregation not only at the Darbaar Sahib but also other historical Gurduaras and Sikh Institutions. It will definitely enlighten your soul by providing peace and solace. For the purpose of Tourists visit, Darbaar Sahib is listed at 6th place whereas Taj Mahal at 10th place. But for the Sikhs “Darbaar Sahib” inspires life and truthful living whereas ‘Taj Mahal’ represents graveyard.}

GURDUARA SAHIB - (Sikhs’ Congregational Hall): All over the world, Gurduara Sahib is the sacred place for the Sikhs. In all the Gurduaras, the Sikhs’ sacred Scripture - Guru Granth Sahib is kept open daily in the main Congregation Hall. The Gurduara is used for daily congregation and prayer - (recitation of Gurbaani, kirtan, katha and preaching of the Sikh tenets). The Sikh Gurduaras are ever open to all the persons without any distinction provided person entering the Gurduara Complex, should

neither possess nor be under the influence of alcohol, tobacco or any other intoxicants; must keep his/her head cover with turban or scarf (but should not wear cap, hat or helmet); take off footwear. On entering the Congregation Hall, person should kneel down and bow with humility before the Guru Granth Sahib - [if you wish, present voluntary contribution with humility], and then sit down on the carpet without any disturbance and attentively listen to **kirtan and katha** - (singing and recitation of sacred hymns - sermons). Such assembly of the Sikhs is called "**Sangat**" - Congregation.

OTHER PROMINENT SIKH SHRINES: Names of these Gurduaras are:

"Nankana Sahib, Panja Sahib and Shaheed Ganj in Pakistan; Nanak-Jheera Bidar, Khadur Sahib, Goindwal Sahib, Tarn Taran Sahib, Kiratpur Sahib; (Bangla Sahib, Bala Sahib, Sis Ganj, Rakab Ganj in Delhi); Patna Sahib, Anandpur Sahib, Poanta Sahib, Chamkaur Sahib, Fatehgarh Sahib, Mukatsar Sahib, Damm Damma Sahib, Hazur Sahib". Most of the historical Gurduaras are managed by the Sikhs' supreme body known as "Shiromani Gurdwara Parbandhak Committee" Amritsar, whereas other Gurduaras in the villages and cities are looked after by the Sikh Sangats on the basis of voluntary contributions.

CONCEPT OF "AKAAL PURKH" - (GOD): Guru Nanak proclaimed a new two letter Word "ੴ" [Ekk - Oenkaar] in which the first letter is the numerical figure of "One". It not only speaks of the Creator's "one-ness" but also "only-ness", "Eternity", "Supremacy", "Infiniteness", "Endless", "Indivisibility", etc. Guru Nanak's attribution of the Divine Supreme Authority is a simple, which describes:

"The Creator of all is one, the only One Supreme Entity;
Everlasting Truth is the Creator's **Naam**;

The Creator is doer of everything;
The Creator is devoid of fear and enmity;
The Creator is Immortal and Formless;
The Creator is unborn and self-illuminated;
The Creator, Almighty Immortal could be realized by the
Grace of the True Divine Guru – Revealed Word”.

The True Almighty Supreme Entity - (God) does not belong to any particular region, religion, nation or race. The Creator being the “God of Grace”, creates human beings not to punish them for their sins, but for the realization of their true purpose in the cosmos. However, any human being can not be called as “God”. Hence, Sikhs do not believe in any idol or god in human form. (In the layman’s language we can say – “GOD means: ‘Generator – Operator – Developer’).

REALITY OF WORLD: In Sikhism, this world is neither unreal or a place of any sufferings and nor human life is a punishment. Guru Nanak very clearly says, “Real are Thy regions, countries, universes and other created objects. Real are Thy works, Thy purposes, Thy rule...” Furthermore, this world is “Creator’s Mansion” and a “**Dharamsaal**” or a place for righteous deeds. This human life, in fact, is a rare opportunity for spiritual fulfillment. Brotherhood of entire Mankind is a basic belief in Sikhism. The Sikhs not only help the needy but also ever wish to live in harmony and pray for the wellbeing of the whole universe.

GOAL OF LIFE: The fifth Guru, Guru Arjun says in simple words, “Bhae Prapat Manukh Dehuria - Gobind Milan Ki Eh Teri Baria” - “The human life that has been blessed to us, provides us this golden opportunity to meet the Creator”. In Sikhism, the goal is not personal salvation after death. A Sikh seeks salvation for everyone. A Sikh yearns to become a ‘**Gurmukh**’ - a person who is attuned to the “Will of the Guru and Divine Immortal.”

Guru Nanak did not accept the dichotomy between the Spiritual and Empirical lives. He advocated a family life, with emphasis on hard work, honest means for a livelihood and sharing of earnings with others in need. The Creator loves all and takes pleasure in looking after all. So the “Gurmukh” also loves his fellow-beings and carries out the Divine Will, through altruistic deeds. Only then one can find the Way of Truthful living. Full social participation and struggle against oppression, injustice and tyranny in the cause of the poor and weak, are an essential part of the Guru’s system. While the need for materialistic pursuits is recognized; greed, acquisitiveness, accumulation of wealth and indulgence are condemned. Instead, the emphasis is on attainment of “**Naam**” - i.e. remembering Akaal Purkh. “Truth is higher but still higher is truthful living”, says Guru Nanak. It is the noble deeds in one’s life that determines whether one is close to or away from the Creator. When Guru Nanak had gone to Mecca, Mullahs asked him, “Nanak, according to you, who is great: A Muslim or A Hindu?” Guru Nanak replied, “Without noble deeds, both will have to repent”.

METHODOLOGY: How can a mortal be one with Truth and remove the veil of ignorance - i.e. selfishness, worship of flesh or idols, etc.? The Guru answers, “In-tune thyself with the Eternal Law - which is embedded in the very depth of human soul”. He also clarifies that, “Ego is a long lasting and deadly disease but it is not uncontrollable. In fact, the remedy lies in the disease itself”. “I-ness” or “ego” gets a boost when we forget the Creator. Thus, remembering and meditating on the Creator’s Naam with humility and devotion is preventive and curative of Ego. Recitation of Gurbaani (Gurus’ Hymns - spiritual Word - incorporated in the sacred Guru Granth Sahib) and daily Prayer in the early morning hours before sunrise have been specifically recommended to the Sikhs by the Gurus. [Remember God,

Earn livelihood with the honest means and Share with the needy.]

WHO IS A SIKH? Any person who faithfully believes in:

- (i) One Immortal Supreme Entity – (Sikhs call God as “Akaal Purkh or Waheguru),
- (ii) Ten Sikh Gurus, from Guru Nanak to Guru Gobind Singh – (1469 – 1708),
- (iii) The Guru Granth Sahib containing Gurbaani – (Sikhs’ Sacred Hymns– the Revealed Divine Word),
- (iv) The Sikh Gurus’ teachings and utterances,
- (v) The Baptism – (Initiation by Amrit ceremony) bequeathed by the Tenth Guru,
- (vi) Keeping up the uncut long hair, beards, moustaches and eyebrows, with Turban on head for males and scarf for the females,
- (vii) Equality of all Sikhs without any caste, class, colour, creed, gender, profession, race or region, and

Who does not owe allegiance to any other religion, is a “**Sikh**”.

Hence, every Sikh is called upon to follow the Sikh Code of Conduct with humility and sincerity. In view of their distinctive identity having intact hair, and Turban on their heads, male Sikhs can easily be recognized not only in any part of Australia but also all over the world. It is thus evident that like the Buddhists, Christians or Jews, **SIKHS** profess an independent sovereign religion - (The Sikh Faith), having no creed link with the Hindus or Muslims. (Appendix – C)

With a view to clarify some misunderstanding amongst the Sikhs, definition of a “**Sahajdhari Sikh**” as incorporated in the Delhi Sikh Gurdwaras Act, 1971 passed by the Parliament of India on 30th December 1971 is given below:

- (i) Who professes Sikh Religion, believes in one God, follows the teachings of Guru Granth Sahib and the Ten Gurus only;
- (ii) Who performs all ceremonies according to Sikh rites;
- (iii) Who does not smoke, use tobacco, kutha (Halal Meat) in any forms;
- (iv) Who does not take alcoholic in any forms drinks;
- (v) Who is born in not Sikh family, **but not a Patit – (apostate)**.

[Also see The Gazette of India No. 936 dated 9 Oct. 2003] **“PATIT” means a Sikh who trims or shaves his beard or hair (keshas) or who after taking Amrit commits any one or more of the four Kurahits.**

THE SIKH EMBLEM: (☪) The **Khanda** is a special type of double-edged dagger, which confirms the Sikhs’ belief in the Creator’s creation and Almighty Supreme Entity’s Universal Authority. The circle is a symbol of continuity. The two swords on the outside are symbols of the **“Piri and Miri”**- Spiritual and Temporal Authority. It needs to be remembered that there must always be a balance between the two to avoid any domination or exploitation by any one concept under extreme circumstances.

ESTABLISHMENT OF THE KHALSA PANTH: All the Sikhs are well aware that every year the celebration of **“ADVENT OF KHALSA”** is considered one of the most important days of remembrance. Its supreme significance is due to the fact that on this day, the 30th March 1699, Guru Gobind Singh established the **“Order of the Khalsa”**. This historical event took place at a specially convened gathering at **Anandpur Sahib** (the City of Bliss) in Punjab State. This step was taken not only to challenge the oppression by the Muslim rulers but also to stop the exploitation of the masses by the Hindu and Muslim clergies. Few instances are: -

On 30th May 1606 at Lahore, Guru Arjun - An Apostle of Peace and Spiritual Enlightener was tortured to death by the tyrant Mughal Emperor Jehangir. Thereafter, Guru Hargobind was first imprisoned in the Gwalior Fort and attacked four times after his release because Guru Sahib had also started resisting tyrannical rule of the Mughal kings then rulers of India. Guru Har Rai was constantly harassed and summoned to Delhi by the Emperor Aurangzeb though Guru Sahib refused to attend his court in person. Guru Harkishan was also invited to Delhi under false pretences. Thus, suppression of the Sikh religion continued. Three noble Sikhs: Bhai Mattidas, Bhai Dayala and Bhai Sattidas were also tortured to death in front of Guru Tegh Bahadur, who too was imprisoned with a clear warning that if he did not voluntarily submit to the wishes of the ruler, he too would meet the same fate. After various challenges and threats, on **11th November 1675**, Guru Tegh Bahadur was beheaded at the place where Gurduara Sis Ganj now exists in Delhi, but ironically, not a single Hindu raised any concern!

Guru Gobind Singh was in his tender age when Guru Tegh Bahadur was martyred in Delhi. The Sikhs braved the situation and succeeded in taking control of the Guru's severed head and body despite the Ruler's Security guards posted around the clock. Two devout Sikhs - Bhai Jaita and Bhai Uday managed to take possession of the Guru's head and proceeded towards Anandpur Sahib. After undergoing several hurdles on the long way from Delhi, they managed to present the Guru's head to Guru Gobind Sahib. At the same time, with great courage and tact, another Sikh Bhai Lakhi Shah, with the help of his work mates stole a chance and took away the Guru's body and managed to cremate it by setting fire to his own house. This site is where now stands Gurduara Rakab Ganj, situated very close to the Indian Parliament House, the President's Palace and the Central Government Offices. This would always continue to

remind the Indian peoples that the Sikhs' Guru had sacrificed his life in the best interest of all Indians then suffering at the hands of the Muslim rulers who were bent upon converting them by force to the fold of Islam.

It is interesting to note that the Hindus had meekly accepted the authority of Muslim rulers whereas Sikhs continued practicing their independent Faith and kept on challenging them until they established their own Khalsa Raj in the subsequent years. While commending the courage of these brave Sikhs, Guru Gobind Sahib asked whether such unwarranted killings had caused a great uproar amongst the residents of Delhi. With all humility, Bhai Jaita and Bhai Uday replied that no such act of bravery or courage had taken place. On the other hand, the well-known persons had locked themselves - let they too may face the ruler's wrath! On hearing this, Guru Sahib revealed that he would create the most pious, courageous and high-spirited nation, which would be of distinctive appearance and character, who would not tolerate any sort of injustice. He would transform his followers into lion-hearted saint-soldiers who would protect all the weak people at the cost of their own lives.

During the next 24 years (1675-1699), Guru Sahib applied his mind to raising the morale of all Indians so that they could withstand the test of time in defending their Faith of free worship. He also exercised the practical ways to cure the malady of cowardice through spiritual injection of boldness and strength with Prayer before the Almighty God. In fact, before establishing the Order of Khalsa, Sikhs had defeated the Hindu Rajas at Bhangani in 1687 and were also exercising mock battles during the celebrations of Holla-Mohalla every year. He knew that the desired objective could be achieved through the blessings and initiation of "Amrit". Here it may not be out of place to mention that this sacred Word - "**Amrit**" is repeated about 725 times in the sacred Guru Granth Sahib i.e. starting with **Japji** Sahib and

ending with **Mundavani**. It was planned with a deliberate and purposeful intention. The Sikhs were to abide by strict discipline through daily recitation of Gurbaani, seeking God's Grace, Guidance and Mercy for leading an honest and a pious life in the interest of the Universal Brotherhood and welfare of the entire humanity. It would then be feasible for them to stand on their own feet and dedicate their lives for the noble cause of equality, freedom, human-dignity, justice and truthful living without any fear or favour.

HISTORICAL EVENT: A well-established practice had already developed for the Sikhs to assemble twice a year (during March and October) at the main Sikh Centres. But in the year of 1699, special arrangements were made for such gathering. Accordingly, there was a great enthusiasm and an overwhelming response. The Sikhs came in a large numbers from all over India to attend the special Congregation on **30th March 1699** at Anandpur Sahib. All participants were eagerly anxious to have a glance of their Guru as well as to hear the holy edict before going back to harvest their wheat crop. On mounting the dais, Guru Gobind Sahib unsheathing the sword gave a clarion call by addressing the Congregation (Sangat) – “My dear Sikhs, this sword of mine is in dire need of your sacrifice. Is there any one amongst you who is prepared to lay down his life?” On hearing the demand of self-sacrifice, though for a moment some participants were slightly bewildered, five Sikhs who hailed from different regions, and were sitting at different places, without having any second thought or any prior consultation with one another, stood up spontaneously and offered their heads. In all humility they said, “True Master, our heads are at your service. There can be no greater gain and glory than to sacrifice life under the auspices of your Holy Command”. It may be mentioned that such a happening was absolutely in conformity with the teachings of the Founder Guru, Guru Nanak, who had already commanded the Sikhs to be ever

prepared to lay down their lives if they wished to follow the path of Sikhism:

ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮਹਲਾ ੧ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੧੪੧੨ ॥
ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨॥

If you wish to play the game of love, Then tread upon my Path by keeping your head upon your palm with full devotion. But once you start following my Way, Then hesitate not to sacrifice your life.

ਮਾਰੂ ਵਾਰ ਸਲੋਕ ਮਹਲਾ ੫ ॥ ਪੰਨਾ ੧੧੦੨ ॥ ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ
ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥ ੧ ॥

Be ready to sacrifice your life by abandoning all worldly comforts. Be humble and then seek God's Refuge.

ਰਾਗੁ ਮਾਰੂ ਸਲੋਕ ਕਬੀਰ ਜੀਓ ॥ ਪੰਨਾ - ੧੧੦੫ ॥ ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ
ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥

Truly brave is that person who fights for the cause of righteousness. Such a person who is prepared to die by being cut to pieces but abandons not the battle field.

Thus Guru Sahib led them to an adjoining tent, where they were dressed in a saffron uniforms. {Here, it may be mentioned that in a tent, Guru Sahib had neither killed goats nor cut off the heads of five Sikhs as generally narrated by some preachers because the Sikh Gurus never believed in any magic or miracle. Moreover, Sikhs were never afraid of sacrificing their lives and they were ever ready to obey any command of the Guru without any hesitation. Such devotion and self-sacrifice was already in practice since the teachings of Guru Nanak Sahib}.

Guru Gobind Sahib explained the tenets of the Sikh Faith in greater detail and their active role in a classless society. They were then brought back to the open assembly where they were initiated by the Guru through the sacred ceremony of “Amrit – Khandey di Pahul”, which was specially prepared by putting water and sugar cubes in an iron bowl, stirred by a Dagger, and by continuous recitation of Gurbaani. Thus, Guru Sahib proclaimed the establishment of the Khalsa Panth, the Saint - Soldiers as originally initiated by Guru Nanak and subsequently developed by Guru Hargobind by declaring the concept of “Piri and Miri” - (Not Miri and Piri as generally spoken or printed.)

They were also ordained that henceforth their centuries’ old manmade caste divisions stood removed because all of them had taken “Amrit” from the same bowl. He further commanded that all Sikhs would have the surname “**SINGH**” for males and “**KAUR**” for females. (Here it may be pointed out that suffixing any other surname is contrary to the teachings of Gurus, – Appendix D). Immediately thereafter, at his own request, Guru Sahib was also blessed with the “Khandey di Pahul – Initiation by Amrit ceremony” by the “Five Dear Ones” (ਪੰਜ ਪਿਆਰੇ), thereby setting an unusual example of equality without any status difference between the Preceptor and his followers. Guru Gobind’s name was accordingly changed to Guru Gobind Singh. Similarly, thousands of Sikhs were also blessed with “Amrit” on the same day. They thus returned to their homes with enlightened souls and high spirits of Khalsa Brotherhood. Unity and sincere whole - hearted determination to defend their Faith by getting rid of false brahminical rituals and foreign rulers were to be their main concerns. Sikhs were also advised to adhere to the “Code of Conduct”. (Appendix – E)

RECITATION OF FIVE BAANIS DAILY: Always be conscious of the presence of True Immortal Supreme Entity

by getting up early in the morning, taking bath and meditating on the Divine Naam. Recite Gurbaani daily i.e. Japji Sahib, Jaap Sahib and Dus Swayyas and prayer in the morning well before sunrise; Rehras Sahib and prayer in the evening at sunset and Sohila Sahib at night while going to bed. Sikh families are also required to attend Congregation at the nearest Gurduara Sahib and to do voluntary community service in a befitting manner in close co-operation with the Sikh Sangat.

TO KEEP UP FIVE KAKKAARS (5 K's) - The Articles of Faith:

- (1) The **Kesh** - long uncut hair as provided by the Almighty Creator, including untrimmed beards, moustaches and eyebrows;
- (2) The **Kangha** - a small comb made of wood which must be kept tucked in the hair-tress;
- (3) The **Kaschehra** - specially designed breeches;
- (4) The **Karrha** - a steel loose ring worn on the right-hand wrist - (not jewellery made of gold or silver) and
- (5) The **Kirpan** - a small sheathed sword in a baldric.

FOUR DONT'S [Kurahits] FOR THE SIKHS: These four transgressions (tabooed practices) must always be avoided:

- (1) Dishonouring the hair {i.e. never to cut / trim or dye hair, beards, moustaches or eyebrows; (Appendix – F)}
- (2) Never to consume tobacco in any form; {Sikhs are further advised not to drink beer or any other alcoholic - spirits and also, they have neither to use any narcotics nor to indulge in any sort of gambling}; (Appendix – G)}
- (3) Never to cohabit with any other person except one's own married spouse; and
- (4) Never to eat meat of an animal or bird slaughtered by way of any rituals.

PANJ PIARAS - (FIVE DEAR ONES): The names of the five Sikhs, who offered their heads, and who were initiated through the sacred ceremony of “Amrit” by Guru Gobind Singh at Anandpur Sahib on 30th March 1699 are:

- (1) Bhai Sahib Singh (Bidar - South),
- (2) Bhai Himmat Singh (Jagannathpuri - East),
- (3) Bhai Daya Singh (Lahore - North),
- (4) Bhai Dharam Singh (Hastinapur-Delhi - Centre) and
- (5) Bhai Mohkam Singh (Dwarka - West).

It is however, interesting to mention here that these five Sikhs were belonging to those very Sikh families who had been practicing the Sikh tenets since the days of Guru Nanak’s visits at those places during 1499-1521. Thereafter, whosoever joined the Sikh Faith by undergoing the “Amrit” ceremony, Surname “Singh or Kaur” was suffixed to their Names i. e. Mata Guzar Kaur, Mata Sunder Kaur, Mata Sahib Kaur, Mai Bhag Kaur, Bhai Ghaniya Singh, Goeya Nand Singh, Bahadur Banda Singh, Bhai Mani Singh, Bhai Taru Singh, Baba Deep Singh, Nawab Kapur Singh, Akali Phoola Singh and so on.

FOUR SAHIBZADEYS’ (“Princes”) SACRIFICE: When Guru Gobind Singh was attacked at Chamkaur, his two elder Sahibzadey - Ajit Singh and Jujhar Singh (at the age of 17 and 15) got martyrdom on **22nd December 1704**, while fighting with the Mughal and Hindu forces. The other two younger Sahibzadey - Zoravar Singh and Fateh Singh (at the age of nine and seven respectively) and their grandmother Mata Guzar Kaur were betrayed by a Gangu Brahmin, who handed over them to Nawab Wazir Khan. Even though the youngest sons had not committed any offence, they were bricked alive and killed on **27th December 1704** at Sirhind (now known as Fatehgarh Sahib), because they refused to embrace Islam. [Kindly read a book “**Blood of Martyrs**” by Sikh Missionary College, Ludhiana, Punjab State].

WORLD SIKH POPULATION: The majority of the Sikhs live in the northern Indian State of Punjab. According to the “2003 - Encyclopaedia Britannica Book of the Year”, “Sikhism” is the 6th major religion of the world, with a population of “**23.821**” millions (Mid - 2002). Regionwise, “Sikh” population is reported to be as follows:

ASIA (Punjab, India, Malaysia, Singapore, etc.)	22,961,000
NORTHERN AMERICA (Canada, USA)	543,000
EUROPE – (UK, Germany, Belgium, etc.)	242,000
AFRICA – (Kenya, Malawi, Uganda, etc.)	55,800
OCEANIA (Australia, New Zealand, Fiji, PNG,)	18,900

TOTAL GLOBAL SIKH POPULATION 23,821,000

Sikhs have been playing a prominent role in the progress of the countries where they are located in large numbers viz. UK, Canada, America, Kenya, Singapore, Malaysia, Thailand. They have been enjoying a very healthy and friendly environment all over the world except “India” where minority communities including “Sikhs” are being suppressed by the majority Hindus!

However, Sikhs’ unique heroism is well known to all the Veterans. For instance, under the British rule, on **12th Sept. 1897** all the 21 Sikh soldiers of 36th Sikh Regiment sacrificed their lives while defending “**Saragarhi**” in Afghanistan. During First World War, valour of a Sikh battalion against an overwhelming Turkish force at **Gallipoli** is well known. Again during the Second World War, Sikh soldiers fought on all fronts in Europe, Turkey, Africa, Asia and South Pacific. **Rabaul War Cemetery in Papua New Guinea** testifies their bravery where young Sikh soldiers were laid to rest together with the Christian, Hindu and Muslim soldiers. [Kindly have a look at a Book “**A Tribute to the Brave: 1941 - 1945**, Papua New Guinea by Dianne McInnes].

World Population of seven major religions is also given below:

1. Christians	2,038,905,000
2. Muslims	1,226,403,000
3. Hindus	828,130,000
4. Chinese folk religionists	389,543,000
5. Buddhists	364,014,000
6. Sikhs	23,821,000
7. Jews	14,535,000

[Despite UN Charter, Sikhs don't have their own independent country though Punjab State is their original Homeland since 1469]. Here it may however be mentioned that amongst the Principal Languages of the World, Punjabi is at 13th place (about 72 millions Punjabi speaking persons in 18 countries though belonging to different religions.

SIKHS IN AUSTRALIA: On the basis of the Census held on 7th August 2001, there are “17,401” Sikhs in Australia. State-wise population is reported to be (name of the capital city is shown in brackets for ease of reference only):

(1) N S W - New South Wales (Sydney)	= 8,600
(2) Victoria (Melbourne)	= 4,614
(3) Queensland (Brisbane)	= 1,938
(4) Western Australia (Perth)	= 1,083
(5) South Australia (Adelaide)	= 806
(6) A C T - Australian Capital Territory (Canberra)	= 259
(7) Tasmania (Hobart)	= 68
(8) Northern Territory (Darwin)	= 33

Although, population of the Sikhs in Australia makes them an insignificant minority and scattered, they have established Gurduaras – (Sikh Congregation Halls) in most of the major cities from Cairns to Perth depending upon the

community's needs (Appendix – H). The Sikhs not only work as highly skilled professionals in the Research Institutes, Universities, Hospitals, Railways, Government Offices, but they are also well established as Sugarcane farmers in Cairns, Banana and Fruit Plantations in Woolgoolga and Griffith in NSW, & Shepparton in Victoria and Riverland in South Australia, etc. They are also engaged in various small-scale businesses, including Taxis, Hotel and Catering industry, etc. The Sikhs, like, a bunch of different fresh flowers, have adjusted well and living as most law abiding citizens of Australia as well as of other adopted countries. The recent strong willingness of Sikhs to migrate is to escape what they have perceived as injustice in their Punjab homeland due to continuous oppression by the Hindu majority Government. But Sikhs daily pray to Almighty God for the wellbeing of the entire universe. Perhaps 21st Century may bring some healthy change where there is no victor or victim.

SOCIAL EQUALITY: Despite various efforts, the world continues to be divided by racism, caste, colour and creed, etc. But Sikhs, irrespective of their social status, sit together as equals with devotion and humility - (attend Congregation - **Sangat** in a Gurduara), eat at a common place (community kitchen, **Langar and Pangat** - sitting in a row on the floor-carpet). Akbar, the great Mughal Emperor of India, ate food in the "**Guru Ka Langar**" like any other commoner before seeking a meeting with Guru Amardas at Goindwal Sahib in Punjab. The Sikh Gurus preached and practiced dignity of labour and selfless service to the humanity. Guru says, "It is better to die with honour rather than live in disgrace". Sikhs truly believe in equality, freedom and justice. In this respect, Guru's advice is, "Recognize all human beings as one Race".

EQUALITY OF WOMEN: Modern "Women's Lib" is late by 500 years. Guru Nanak had the rare courage to equate

women with men. Guru says, “**Why call them inferior when they give birth to the Kings and all?**” The ladies were not only missionaries but they also chose to fight along with men in the battlefield of injustice and suppression. Sikhs practice married family life and do not share the Western concept of “lesbian, gay or to carry on illicit relation in the guise of boy - girl friendship for a number of years”. In Sikhism, there are hardly any broken marriages and divorce is very rare, but there is no objection for the re-marriage of widowed or divorced spouses. Woman is regarded as a significant part of the Sikh community and she receives the utmost reverence for her role in the family and society. Gurbaani tells us, “Only they are truly wedded, when two bodies have one soul”. The Sikh women have an equal right to grow spiritually as well as to attend religious congregations and recite Divine Hymns in the Gurduaras. She is also eligible to participate and perform all ceremonies including “Initiation of Amrit” at par with men. However, wearing of clothes, which expose the body and breed lustful thoughts are considered dishonourable.

CONGREGATIONAL APPROACH: The principle of Congregation is a part of the Sikh religion. **KIRTAN** (singing of Gurbaani - sacred hymns); **SEVA** (voluntary self - less service); **LANGAR** (free kitchen for all) are well known to those who regularly visit Sikh Gurduaras. In **ARDAS** (formal Prayer), Sikhs invoke the memory of the roles played by the Sikh Gurus, Sikh Martyrs, historical sacred shrines and the Sikh institutions spread all over the world, and also pray for the glory of each of these. Thereby, one merges with the corporate body of the Sikhs, wiping out the personal interests and binds oneself to the discipline, collective philosophy and psyche of the Sikh nation as a whole - now well known as “**Guru Khalsa Panth**”.

SIKHS’ SLOGAN AND SALUTATION: Slogan at the end of daily congregation as well as at the time of all Sikhs’

gatherings or historical events is: “**JO BOLEY, SO NIHAL - SATT SIRI AKAAL**” - Hail the True Supreme Immortal (the Creator). Whereas on meeting each other, Sikhs greet with folded hands by addressing: “**WAHEGURU JI KA KHALSA - WAHEGURU JI KI FATEH**” - The Khalsa belongs to the Wondrous Creator, Victory (Glory) too is attributed to the Almighty Creator - (God). Generally, “**SATT SIRI AKAAL**” is used as a common greeting, which means that the Immortal Creator is the sole True Supreme Reality.

CELEBRATIONS: The Sikhs do not treat any particular day or month as auspicious or otherwise. All the days are considered alike. However, for the purpose of paying tribute to the Sikh Gurus and the Sikh Martyrs, certain historical events are specifically celebrated by the Sikhs all over the world. These relate to the Gurugaddi days of the Sikh Gurus; Martyrdom days of Guru Arjun, Guru Tegh Bahadur and four Sahibzadey - (sons of Guru Gobind Singh); the Khalsa Advent Day and other days of Sikh Martyrs. Although Sikhs respect other religions, they do not celebrate their festivals. In fact, such a practice is generally followed by all other Faiths as well. (Appendix – I)

CEREMONIES: The important ceremonies among the Sikhs are those associated with the birth and naming of child; Initiation by “**Amrit**” - administered by Five Dear Ones – ਪੰਜ ਧਿਆਰੇ, as ordained by Guru Gobind Singh; **Anand-Karij** (marriage); **Antim Ardas** - (Prayer in the memory of the deceased person). No special rituals are attached to the ceremonies. The only important aspect is recitation of Gurbaani and Shabd Kirtan (singing of sacred hymns) in the presence of Guru Granth Sahib, with a view to seek Akaal Purkh’s blessings as well as to be grateful to the Wondrous Creator – **WAHEGURU – (God)**.

A PRACTICAL WAY OF LIFE: The Sikh Gurus practiced in real life what they taught through scriptures. So, it is not an idealistic intellectualism or Puritanism, but a simple way of harmonious life with the Creator's creation. It is an optimistic way of life - "**CHARHDI KALAA**" - (positive thinking even in the worst of conditions) i.e. to accept the "Divine Will".

Thus Sikhs have accomplished numerous Laurels both in spiritual and mundane matters. Furthermore, combining of two diametrically opposed forces - Spiritual and Temporal concept is also a rare feature of the Sikh way of life. A Sikh is first a saint and then a soldier, combined in one human frame. In other words, a Sikh cannot sacrifice saintliness for the sake of material gains, but on the other hand a true Sikh is ever ready to confront tyranny in any form.

HEAVEN AND HELL: The idea of Heaven in the skies and Hell deep under the seas is not shared by the Sikh religion. The Sikhs do not believe in any hell where persons after death are tortured and burnt in fire or they enjoy all luxuries in heaven. Sikhs believe that peace of mind and a state of equipoise attained by controlling the mind and leading a pious life are considered as heaven. Whereas forgetting the Creator and too much indulging in the materialistic pursuit lead to problems, that becomes a hell for us.

EUTHANASIA OR MERCY - KILLING: The Sikh religion regards suffering as a result of persons' misdeeds. One must have the moral courage to bear ones suffering without lament. Not only when we lead comfortable life but also while suffering from chronic disease, we should pray for the Creator's Grace to enable us to muster courage and strength to bear pain in a spirit of resignation and surrender. Birth and death being the prerogatives of the Almighty Creator, the Sikhs are always called upon to accept the

Divine Will, with humility and devotion. It is the responsibility of the State and society to alleviate the sufferings through medicines, surgery or psychological treatment. If any specialist is unable to heal a patient, he has no right to destroy life. The Sikhs generally live a natural life as they don't like to imitate others.

THE SIKH LIBERATORS: During the life span of the Sikh Gurus from 1469 to 1708, they preached the message of alertness, bravery, compassionate, dignity, equality, faithfulness, humility, justice, love, righteous deeds, truthful living, welfare of all. They further advised the humanity to enjoy spiritual and temporal freedom while remembering the existence of True Almighty Wondrous Lord. Between 1710 and 1716, the Sikh General, Bahadur Banda Singh established the Sikh State after conquering several districts of Punjab. From 1716 to 1764, although Sikhs suffered a great loss of life and property, they strongly resisted the domination of the Muslim rulers and invaders, and bravely fought for their survival. During 1764 and 1799, the Sikh leaders of **12 Misls** remained the rulers of different parts of Punjab, and in 1783-84, Sirdar Baghel Singh and other commanders had also entered and occupied the Delhi Red Fort of the Mughal Empire and constructed several historical Gurduaras in Delhi Capital. **From 1799 to 1849**, Ranjit Singh established the **Khalsa Raj** all over the united Punjab, Kashmir and Afghanistan at the time when the mighty British was ruling over the Hindu and Muslim subjects in other parts of India. You are encouraged to go through the **Friendship Treaty of Lahore** signed on 25th April 1809 between the Raja of Lahore - Ranjit Singh and then British Government in India.

Surprisingly, during his last years, Ranjit Singh and his heirs did not adhere to the Sikh tenets and accordingly, there was sudden decline in the administration after his demise in 1839. Moreover, with the treachery of his trusted Hindu

advisers, and despite Friendship Treaty of 1809, British rulers grabbed the independent Sikh State by deceit and treachery in March 1849. Since then the Sikhs ever aspire to regain their kingdom, and sacrificed their lives and properties. Before acquiring independence on 15th August 1947, Hindu Leaders i. e. **Gandhi** and **Nehru** were continuously assuring the Sikhs to accord them autonomous region but as soon as they became the rulers of the country, all the given pledges were forgotten. Like Muslim and British rulers, the Hindu leaders also started suppressing the Sikhs under one pretext or the other and it has been going on in the name of Brahminical - Hindutava Doctrine! (Appendix – J)

BETRAYAL BY HINDU LEADERS: As soon as The Sikh Gurdwaras Act 1925 was passed by the British Rulers, Hindu leaders started to woo the Sikh leaders through their oily tongue as it can be seen by the following pledges -

In 1929, at the annual session held at Lahore, the Indian National Congress presided by Jawahar Lal Nehru passed the resolution: “The Congress assures the Sikhs that no solution in any future Constitution will be acceptable to the Congress that does not give them (the Sikhs) full satisfaction.”

Again in 1931, while attending the congregation of Sikhs in the Sis Ganj Gurduara in Delhi, (so called Mahatma) M. K. Gandhi shared his views: “I ask you to accept my word and the resolution of the Congress that it will not betray a single individual much less a community. If it ever thinks of doing so, it would only hasten to its own doom...I pray you to unbosom yourself of all doubts and apprehensions. Let God be the witness to the bond that binds me and Congress to you. I venture to suggest that the non-violence creed of the Congress is the surest guarantee of good faith, and our Sikh

friends have no reason to fear that it would betray them. For the moment it does so, the Congress would not only thereby seal its own doom but that of the country too. Moreover, the Sikhs are a brave people. They know how to safeguard their rights by the exercise of arms, if it should ever come to that."

In 1946 at Calcutta, Nehru opined: "The brave Sikhs of Punjab are entitled to special consideration. I see nothing wrong in an area and a set-up in the North, wherein the Sikhs can also experience the glow of freedom. Redistribution of provisional boundaries is essential and inevitable. I stand for semi-autonomous units as well. If the Sikhs desire to function in such a unit, I would like them to have a semi-autonomous unit within the province so that they may have a sense of freedom."

Once again when moving a resolution in the Constituent Assembly on 9th December 1946, Nehru expressed: "Adequate safeguards would be provided for minorities in India. It is a declaration, pledge and an undertaking before the world, a contract with millions of Indians, and therefore, in the nature of an oath, which we must keep." In another resolution passed by the Congress Committee on 5th January 1947, it was incorporated - "The rights of the Sikhs in Panjab should not be jeopardised."

In view of such pledges, Sikh leaders were so mesmerized that when in May 1947, joint meeting comprising the representatives of Muslims, Hindus and Sikhs with the British Cabinet in London did not achieve any fruitful results, Sikh representative Baldev Singh was absolutely playing in Nehru's cradle. Thus he too flew back to India by saying: "The Sikhs have no claims to make on the British except the demand that they should quit India. Whatever political rights and aspirations the Sikhs have, they shall have them satisfied through the goodwill of the Congress

and the Hindus." Similarly, when division of India was being decided into two parts between Hindus and Muslims, on 3rd June 1947, Sikh leaders including Master Tara Singh had accepted the Hindus' slavery! It was then of no use to shed crocodile tears by the Sikh leaders during subsequent years. The same situation is now prevailing because at the cost of the Sikh Nation, Sikh Leaders and Jathedars are again rejoicing the slavery of Hindus' BJP/RSS and Congress i. e. "Bippar Doctrine!" But Sikhs will again arise and march forward to achieve their goal. It may be pointed out that when the Constitution of India was adopted, both the Sikh Members viz. S. Hukam Singh and S. Bhupinder Singh did not affix their signatures because Sikhs were not given their pledged dues. Since 1947, the majority of Hindus have been treating the Sikhs as their 'vassals'.

STRUGGLE FOR SURVIVAL: Since the development of the Sikh religion, Mughals, Afghans, British and Hindu governments have been oppressing this young nation. In 1947, at the time of partition of united Punjab between Pakistan and India, a large Sikh population was uprooted without any assistance from India, Britain or UNO. Despite peaceful demonstration for 37 years from 1947 to 1984, the Hindu Governments at the Centre continued to suppress the voice of the Sikhs. No regard has been shown to the past services and sacrifices for achieving independence. In stead of fulfilling the given promises, like other cruel dictators Alexander, Changez Khan, Aurangzeb, Stalin, Mussolini, Hitler, etc., the Hindu Prime Minister Indira Gandhi attacked the Sikhs' Holiest Shrine: Darbaar Sahib - Akaal Takht Sahib Complex as well as other historical Gurduaras in Punjab on 3rd June 1984. She used the full force of modern military and airforce as if fighting against any foreign country. During the last 18 years, thousands and thousands Sikhs have been killed. The Indian government had not even permitted the International Red Cross or Amnesty International or any other unbiased foreign media to visit

Punjab for the purpose of recording of its atrocities. Perhaps in view of their trade interests, India being a largest market, no foreign country condemned the attitude of the Indian Government towards its minorities.

It was further evident when on **6th December 1992**, Hindu fundamentalists had demolished the Muslim's historical Mosque - "**Babri Masjid**" at Ayodhya. During 1997-98, Hindus had **demolished several Churches**. On 23rd January 1999, Australian Christian Missionary Graham Staines and his two sons Philip and Timothy aged 10 & 6 were **burnt alive when the jeep in which they were sleeping at Manoharpur village in Orissa State of India was set on fire by the Hindus! During February-March 2002, Hindus have killed hundreds Muslims in Gujarat**. How can we call it a Democratic country without adhering to the Fundamental rights of all citizens? Where is Secularism when Indian Government has been openly promoting Hinduism only? Who does not know the dubious role being played by the RSS, Shiv Sena, Bajrang Dal, Vishav Hindu Parishad and other Hindu extremists? (Appendix – K)

It is really amazing that the followers of other world religions, could raise voice through their respective countries in the UN but it is only the Sikhs, having population of 23.538 millions equal to the population of Australia and New Zealand, remain non-represented in the UN thereby depriving them the right of freedom even though the Sikh Nation fully complies with all the requirements laid down under the U. N. Charter as well as in the "Declaration of the Human Rights".

However, there is no doubt in our minds that if all the Sikhs irrespective of their country of residence, start following the true path as shown by our Gurus, and enshrined in the sacred Guru Granth Sahib, the **Guru Khalsa Panth** will ever be victorious. Furthermore, it is our firm belief that if all the

Sikhs unite and accept the Divine Will of God, evil designs of adverse forces to victimise the Sikhs, will definitely disappear. But let us not blame others because such a despairing situation has arisen due to the faults and failures of our self-seeking leaders. Let us continue to share our pains and happiness and be ever optimistic (ਚੜ੍ਹਦੀ ਕਲਾ). It is well said that, “Hope sustains life; and that, if winter comes, spring is not too far”. We should always remember that all the true Sikhs are the essential part of the Guru Khalsa Panth. Hence they must always maintain their distinctive identity as ordained by Guru Sahib.

TERCENTENARY OF THE KHALSA ADVENT: From the 30th March 1999, the Sikh nation spread all over the world had celebrated 300th Year of ਖਾਲਸਾ ਸਾਜਨਾ ਦਿਵਸ - “Tercentenary of the Khalsa Advent Day”. Accordingly, all the Sikh families are humbly requested to become the true Sikhs not only through the “Initiation by Amrit” but also start practicing the Sikh Code of Conduct (ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ) in its true perspective by shedding the evil of caste system, self-ego, past prejudices and family lineage, etc. Let us follow the true example of the “Five Dear Ones” – ਪੰਜ ਪਿਆਰੇ, who voluntarily offered their heads to Guru Gobind Singh on 30th March 1699. At the same time, we should never lost sight of “**Gurbaani** - Gurus’ hymns and **Qurbaani** - true spirit of sacrifice”. Guru Sahib continues to remind us:

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫ ॥ ਪਉੜੀ ॥ ਪੰਨਾ ੩੧੮ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ
ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ ॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥
ਕਰਿ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭੁਖ ਰਹੈ ਨ ਕਾਈ ॥ ਸਗਲ ਮਨੋਰਥ ਪੁੰਨਿਆ
ਅਮਰਾ ਪਦੁ ਪਾਈ ॥ ਤੁਧੁ ਜੇਵਡੁ ਤੂ ਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ ॥੩॥

The God’s Naam (Akaal Purkh - Waheguru) is a treasure of sweet Elixir - (Amrit); attend holy Congregation and sing

the Creator's praises. Obtain peace of mind by meditating on the True Supreme Entity, and then all your desires are slaked. Live according to the teachings of God-given Gurbaani; and then, hunger for worldly attachments would disappear. All your desires are fulfilled and thus state of immortality is attained. Says Nanak "only You, O' God, are as great as Yourself, we seek Thy Refuge".

The Sikhs and other nations once again need to remember that Sikhism has neither originated from Hinduism nor Islam, rather it has come directly from the Ultimate True Supreme Entity. Let it be made clear again that "Sikhs" neither fall within the category of the Hindus or Muslims, nor associated with the Afghani Taliban or Osama Bin Laden. Among the major religions of the World, "Sikhism" is the one whose followers are known as "Singhs" all over the world. In one of the hymns - (Bhairon Measure, Mahala 5, incorporated at page 1136 – Guru Granth Sahib – 1604 CE), Guru Arjun sums up the Sikh Philosophy that:

"I neither observe the Hindu fast, nor the Muslim Ramadan.
I serve Him alone, who is my Refuge.
I serve the One Master only. To me Hindus' Lord and Muslims' Allah are same.
I being independent, I neither worship, with the Hindus, or like the Muslims go to the Mecca.
I serve Him (God) and no other.
I neither pray to the Hindu idols, nor say the Muslim Prayer.
I bow before the One True Supreme Entity alone.
Because we are neither Hindus, nor Mussalmans."

In regard to the concept of "**Khalsa**", Gurbaani - (Raag Sorath – at page 654 of the Guru Granth Sahib) says:

"Death hath fallen on the whole world, the Deluded man of knowledge would also go the same way. But they, who

understand the God's love, and Devotion to God, are the true **Khalsey – (Emancipated persons) - ਖਾਲਸੇ**"

O' dear Sikhs! Said Guru Gobind Singh, "If you obey, you should always obey all instructions, and not that you obey one and ignore the other". Thus Guru says:

"Khalsa is my own unique form, as I myself dwell in the Khalsa;

Khalsa is my own family and honour;

Khalsa is my dearest friend and constant companion;

As long as the Khalsa maintains his distinct entity (i. e. continue to follow the Sikh Code of Conduct); and the moment he/she deviates from this, and adopts the Brahminic rituals, then I shall forsake them."

In his first out of Thirty-three Sawaiyas, Guru Gobind Singh also defines the "Khalsa" of the Wondrous Lord as follows:

"He, who night and day enshrined in his heart the Light of the Ever-Awake Lord, and never swerves from the thought of one God.

Who hath full love and confidence in God, and putteth not faith even by

Over-sight in fasting, or worshipping cemeteries, places of cremation or sepulture.

Who only recognizeth the one God, and relies not upon pilgrimages, alms,

Non - destruction of life and Hindu penance or austerities;

And in whose heart the Perfect Ones' Light shineth, he is recognized as a Pure

Member of the Khalsa - Yes, the True Khalsa - **ਖਾਲਸਾ** "

(Appendix - L)

LET US ALSO REMEMBER:

Truth is the highest, but higher still is the truthful living.

In Humility (having no ulterior motive) lies the Essence of sweetness, merit and virtue.

Recognize all Human beings as belonging to one Race.

Do not at all do such an act, which ultimately makes you Regret.

Neither frighten any one, Nor be afraid of others.

In the eyes of True Immortal Supreme Entity, all are alike - None high or low.

The World is on fire; O' God, Save it by Thy Mercy and Grace.

Those who eat the Bread of their labour, and share with the needy; Saith Nanak, Truly recognize the right way of life.

To overcome the worldly attachments, control your mind - (desires).

Egoism and Devotion are opposed to each other; Both do not abide together.

Almighty Wondrous Lord assesses everyone according to ones deeds and not by any castes or labels.

Accordingly, all the Sikh-families and other well-wishers, are humbly requested to listen, pause, think and follow the Gurus' Teachings with devotion, humility and sincerity. Let us also continue to Pray for the Welfare of the entire humanity as well as to maintain our distinctive identity as ordained by Guru Sahib.

(If any part of this "Brief" appeals to you, kindly share with your family-members, friends, relatives and colleagues by distributing more photocopies, but free of charge).

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਿਹ

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GURU NANAK - THE FOUNDER OF SIKH RELIGION

Guru Nanak (1469 – 1539 CE) was the Founder of “The Sikh Religion”. He was followed by nine successors namely, Guru Angad, Guru Amardas, Guru Ramdas, Guru Arjun, Guru Hargobind, Guru Har Rai, Guru Harkishan, Guru Tegh Bahadur and Guru Gobind Singh, who breathed his last in 1708. There was thus a continuous and unbroken period of 239 years in which the teachings of Guru Nanak were assimilated and practiced. The followers of Sikh religion are known as “Singhs”. Although the great majority of the Sikhs live in the northern State of Punjab, others reside in U. P., Haryana and Delhi or scattered in other parts of India. Since 1947, a large number of Sikhs have also settled in Malaysia, Singapore, Thailand, East Africa, Canada, UK, USA, Australia Fiji, New Zealand and other countries.

The Sikhs revere their Gurus (Spiritual and Temporal Enlighteners) like the followers of other religions do - Gautam Buddha for Buddhists, Moses for Jews, Jesus Christ for Christians, Prophet Muhammad for Muslims, and Brahma-Vishnu-Shiva-Rama-Krishna & other numerous gods for Hindus.

The Medieval India was vitiated by various conflicts of cults and creeds. Moreover, the rigidity of caste and concept of ‘Ahimsa’ were responsible for the consequent raids of foreign adventurers. In the eleventh century, when Muslim raiders became the rulers of India, entire Hindu population was subject to slavery. There was neither any one to challenge the cruel rulers nor to enlighten and ameliorate the suffering masses. From his early childhood, Guru Nanak showed a meditative and contemplative nature. Both the Hindus and Muslims loved him. In spite of the difficult means of transport and communications during the 15th and

16th centuries, Guru Nanak traveled as far as Assam in the East, Sri Lanka in the South, Tibet in the North and Mecca in the West. He met a lot of people including rulers and priests of other religions and had fruitful discussions with the main object to share the message of Almighty God who equally loves all. His teachings (Divine Words) are included in the “Guru Granth Sahib” - the most sacred Scripture of the Sikhs. While sharing his message of love, peace and equality, he was very lucid, polite, humble, but logical, clear, convincing, firm and fearless.

GURU NANAK’S BELIEF IN GOD: Guru Nanak firmly believed that God is One and only One Absolutely True Supreme Reality. The concept of God is reflected in the Prologue to the Guru Granth Sahib, which in English could be described as follows:

“Only One Immortal Supreme Entity - the Sole Creator;
The Creator is Eternal Reality - the Everlasting Truth;
The Creator of the entire Universe and the whole Cosmos;
The Creator, Almighty Authority is not afraid of anyone;
The Creator is without any enmity - Malice towards none;
The Creator, Invisible Entity is Timeless and Formless;
The Creator is beyond birth and death, but Ever Self-
Existent; and
The Creator’s Grace is attainable by practicing the Revealed
Divine Word”.

Guru Nanak further opined that God is universal and He does not belong to any one race or nation. He is the God of all human beings. Guru Nanak also explained that God does not reside high in sky or on any other planet, and taught: “Why search for God outside, When He is here within us all!”

HIS REVOLT AGAINST CASTE: Guru Nanak considered all human beings as children of God. He

proclaimed, how can mere accident of birth prejudice ordain an individual's career and destiny? He further emphasized that how can any one be high or low when the Divine Potter made all persons of the same basic material? - "All human beings are made out of the same clay. But the Potter fashioned them into vessels of many sorts. The body is composed of the five elements. Oh Consider, if any one has more or less in ones composition". In place of caste - "**jaat**", Guru Nanak emphasized - "**jote**", the inner-light possessed by the individual. So, a person's status depends on his/her evolution, behaviour and good or bad deeds.

According to Guru Nanak, birth or profession of any person does not make anyone as 'untouchable' low or of high caste. Thus concept of social equality was the lynchpin of the Guru's faith and he categorically declared: "Religion does not consist in theories and mantras. The person who looks on all as equals is religious." In fact, when asked by the Maulvi of Mecca - "Who is superior: Hindu or Muslim"? Guru Nanak replied without any fear or favour: "God cares not for labels. The Creator searches the hearts of all persons and judges them according to their actions. A person's worth depends on ones deeds and not on creed. Those who perform good deeds are alone accepted in God's True Court". Guru Nanak also stressed that God's Grace is not restricted to any one religion or nation, and accordingly all were encouraged to live the life with love, dignity, equality, mutual trust, understanding and welfare of the whole Universe.

Guru opined that God is universal and does not belong to any one race or nation. Thus Nanak strived to bring Hindus and Muslims together. His life and teachings are a symbol of harmony. A popular couplet describes him as a Guru for the Hindus and a Pir for the Muslims. Furthermore, Guru Nanak not only verbally pleaded the cause of lowly and socially backward and downtrodden people, but also felt honoured to be as one of them. He says: "Nanak is the lowliest among

the lowly, he resides with them and has nothing to do with those who are egoist because of their so called worldly status based on caste or wealth. It is there and there, O' God, that you look upon so mercifully, where the lowly are looked after and honoured”.

REVOLT AGAINST SOCIAL PARASITES: Well before the Advent of Guru Nanak, Indian society was surrounded by social parasites. At the one end the cruel rulers, landlords and greedy traders were exploiting the masses for their personal benefits and at the other end were the religious priests - Brahmins, Mullahs, Yogis and various fakirs. Guru Nanak raised his voice and condemned them: “Without knowing the True Lord, one sings His praises. A starving Mullah turns his home into a mosque. To earn a living, one has his ears split; He becomes a mendicant and loses his self-respect. Do not fall at the feet of such a person who calls himself a Yogi or Pir, but lives on begging”. Guru Nanak also exposed the hypocrisy of the promoters of religion and the pious pretenders: “Those who murder men, recite ‘Namaz’. Those who use the fatal knife wear the sacred thread”. He preached that to live on the labour of others was irreligious. Guru Nanak considered that any income derived through exploitation was amounting to misappropriation, and wrote, “To misappropriate the share of others is like beef for a Hindu and pork for a Muslim”. He also admonished the rulers for their misdeeds.

PROTECTOR OF WOMEN’S CAUSE: In medieval India, women were equated as untouchables and treated as household slaves. They were sold in child marriages, condemned to a miserable widowhood if they escaped ‘suttee immolation’, and were regarded unfit for religious instructions or temporal assignments. But Guru Nanak had the rare courage to equate women with men. Guru says, “Why call them inferior when they give birth to all human beings including the Kings and Prophets”?

Thus Sikh gents and ladies practice married family life and they do not share West's concept of "gay, lesbian and single parents tradition or continue to live for number of years as boy-girl friends". This system has been creating a lot of frustration amongst their children and burden on social welfare activities whereas Sikhs enjoy wholesome of family life with great devotion and satisfaction. It is interesting to mention that recently, a Sikh woman - Bibi Jagir Kaur was the President of the Sikhs' Supreme elected body which looks after the administration of "Darbaar Sahib, Amritsar" and other various historical Gurduaras - (Sikhs' Religious Places: Congregational Halls).

THE CHAMPION OF NATIONHOOD: Guru Nanak gave a new concept to his contemporaries – the entity of nationhood. India up to his times was regarded as a conglomeration of various communities and tribes, differing from one another in their social, ethnic and cultural features. Guru Nanak did his best to unify all classes of people under the banner of a single nation. He used the word "Hindustan" to express the entity and identity of the country and her people. Guru Nanak also optimistically noted that the people would certainly rise when they get a competent and suitable leader - "Another, a disciple of the hero will rise in the land".

TOWARDS AN OPEN SOCIETY: Guru Nanak replaced inertia by action, 'Ahimsa', by heroic resistance and asceticism by a grapple with life. All the essentials of the open society were carried into daily practice; the joy of the living world, the superiority of the householder to the recluse, the sharing of bread, the sovereignty of the people and equality of all faiths - in short the secularism of human brotherhood. Guru Nanak was the liberator of the mind and the pioneer of the modern renaissance.

SALVATION THEORY: Guru Nanak rejected another popular concept that salvation could be acquired only through this ‘avatar or that messiah’. According to him, there are no saviours except the Creator’s Order. The so-called saviours only pointed to themselves and thus blasphemed against Almighty God. The Guru absolutely rejected personality -cult, hero-worship, idolatry and all the ritual bathing, penance, mantras, miracles and oracles. Guru Nanak practiced the love of God. The love of man and love the world as an Entity resident within the Creator. In this world, both Good and Evil have each a role. Light acquires importance on account of darkness. Devil and evil disappear when we fully abide by the Creator’s Will and perform the right deeds based on nothing but “Truthful living” in this world. Guru says: “Truth is a higher virtue, but still higher is truthful living.”

HEAVEN AND HELL: The concept of a “Heaven” in high sky, and the “Hell” deep under the seas, is not shared by Guru Nanak. The Sikhs do not believe in any hell where persons after death are tortured and burnt or they enjoy all luxuries in heaven. Sikhs believe that peace of mind and a state of equipoise attained by performing noble deeds and controlling worldly desires lead us to heavenly life here on this very earth. Whereas forgetting the Creator and excessive indulging in lust, anger, attachment, ego and greed bring misery and despair, which amount to living in a hell.

FUTILITY OF RITUALS: Guru Nanak’s approach or way of preaching, sometimes, was very dramatic, just to invite the attention of the people with whom he wanted to have discussion. For instant, the purpose of his throwing water from river Ganges at Hardwar to the West and not towards the rising Sun (East) as the Hindu pilgrims were doing, was only to show the futility of the whimsical belief and wrong worship being practiced by the Hindus. Similarly, his act of lying at Mecca, with his feet towards ‘Kaaba’, did not mean

disrespect to the sacred place of the Muslims but was meant to demonstrate quite unassumingly, that God is everywhere, and not confined to any particular place of direction, whatsoever. On another occasion when the Brahmins at Kurukshetra insisted on fasting and abstaining from cooking food during the solar eclipse, Guru Nanak's reply was that there was no merit in such unfounded practices but his message was one of virtuous living and noble deeds. Thus wherever Guru Nanak went, he preached the need of purity of thought and right actions while always realising the presence of 'Akaal Purkh' - because he was a staunch believer in the existence, oneness, omnipotence, omnipresence and omniscience of Almighty God.

THE UNIQUE APPROACH: The unique and universal religion established by Guru Nanak can also be the religion of the modern space age. The Guru, five centuries ago, talked of millions of worlds, universes, suns and moons, as the science does reveal today and still in the process of sighting different planets. His teachings were based on true logic and spiritual wisdom. There is no place for blind faith, religious bigotry or fanaticism in the fundamental principles or actual day to day working of the Sikh religion. What Guru Nanak earnestly wished is that a Hindu, Muslim, Christian or a Yogi, etc. should become a pious Hindu, a true Muslim, a faithful Christian because true religion does not teach to hate or persecute persons of other faiths.

CONCLUSION: Guru Nanak ordained a threefold injunction to the Sikhs: (1) '**Naam Japna**' – Ever remember God, which does not mean sitting cross-legged in abstract contemplation. It means reading, understanding and practicing the Revealed Divine Word to enable us to get a sense of perspective on life, to distinguish between that which is important and the many trivial things that so easily dominate our lives. (2) '**Kirt Karna**' - means to earn livelihood with honesty and hard work without any

exploitation or cheating. (3) ‘**Vand Schakna**’ perhaps the most important of all, is sharing our earnings with other needy persons; not only wealth but also our time, energy and skills. It is a practical approach embodied in the Sikh teaching of ‘**Seva**’ - Service to others, which leads us to strive for the welfare of entire mankind irrespective of any distinction. I must say that no one can describe the greatness of Guru Nanak as he lived for the welfare of the whole world.

(Appendix –B)

SIKHS’ SACRED SCRIPTURE: “GURU GRANTH SAHIB”

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ॥
{ਨਟ ਮਹਲਾ ੪ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੯੮੨}

The Divine Word is the Embodiment of the Guru and The Guru is in the Divine Word. Yea, in the Divine Word are contained all the elixirs.

Nobel-laureate Pearl Buck had observed: “I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes of **Guru Granth Sahib** (English Version). They are compact in spite of their length and are a revelation of the vast reach of the human heart-varying from the most noble conception of God, to the recognition and indeed the insistence upon the practical need of human body”.

Guru Granth is “certainly one of the world’s masterpieces of poetry. The Granth Sahib has been rightly called the cream of Indian thought – the essence of Hindu Philosophy. Yet it is not ‘Hindu’ in any sectarian sense but purely Sikh”. The more I dug into the pages of Granth Sahib the more I fell in love with them. Few, if any, among the world

scriptures attain so high a literary level or so constant height of inspiration as Granth Sahib. [**Duncan Greenlees**]

“The Guru Granth Sahib is remarkable for several reasons. Of all the known religious scriptures, this book is the most highly venerated. It means more to Sikhs than even the Qur’an means to Muslims, the Bible to Christians and the Torah to Jews. The Guru Granth is the Sikh’s personal Guru (Spiritual guide)”. “In this coming religious debate, the Sikh religion and its Scripture, Guru Granth will have something of special value to say to rest of the world.” [**Prof. Arnold Toynbee**]

“We find in the Guru Granth, a wide range of mystical emotions, intimate expressions of the personal realization of God and rapturous hymns of Divine love. The borders of seas and mountains will give way before the call of eternal truth which is set forth with freshness of feeling and fervour of devotion in Guru Granth.” [**Dr. S. Radhakrishnan**]

“It is the scripture of all nations, for it is the lyric of Divine Love and all the people of the earth submit on such growing lyrical prayer that Guru Granth is one song, one idea and one life. Immensity is the substance of the sublime.” [**Prof. Puran Singh**]

“**GURU GRANTH SAHIB**” does not narrate the life story of the Founder Preceptor, Guru Nanak, nor does it sing the glory of Guru Nanak but it is dedicated entirely to the Glory of Almighty God. The Subject of the sacred Guru Granth Sahib is “Truth” and how to achieve it? The contents (Revealed Divine Word - Hymns) of Guru Granth Sahib are termed as “**Gurbaani**”: {According to the Sikh Faith, “**Guru**” means ‘Spiritual and Temporal Enlightener’, and this Prefix is used only for the ten Sikh Prophet-Preceptors: Guru Nanak to Guru Gobind Singh. But after the demise of last living Guru in person in 1708, this status of Guru was

assigned to the Guru Granth Sahib; “**Granth**” denotes ‘Sacred Scripture’ and “**Sahib**” represent ‘an honorific signifying true Master or Lord’ }. There is thus no living person, however holy or revered, can have the title or status of Guru. Since then, the Guru Granth Sahib has commanded the same honour and reverence as would be due to then living Gurus themselves in person from 1469 to 1708. Guru Granth Sahib begins with *Prologue*: “There is but Only One Supreme Entity – Almighty God Whose Name is the eternal Truth. Who is the Creator of all and all–pervading Spirit. Who is devoid of fear and enmity; timeless and formless Immortal; beyond birth and death; self-enlightened; can be realized by the grace of Divine Word”. Then it is followed by “**JAPP**” (Recite): “The True One Supreme Entity was in the beginning; was also in the primal age. The Creator is now also, O’ Nanak! The Creator also shall be ever.” As it is not possible to give gist of the entire “Gurbaani – the Revealed Divine Word” incorporated in the Guru Granth Sahib only few Gems from Gurbaani are provided for general information:

- *Thou art the Creator, from Thee all doing flows.
- *Truth is higher, but still higher is truthful living.
- *How shall we become true before the Creator, and demolish the veil of falsehood or illusion? Nanak says, “Through obedience to God’s Ordinance and Will.”
- *There are hundreds of thousands of nether and upper regions. [Scientists are now exploring]
- *The conquest of one’s Mind (i.e. to subdue ego and control worldly desires) equals to the conquest of the world.
- *Why revile women who give birth to the Kings and all human beings?
- *Neither life nor death depends on person’s effort. Nanak says, “God alone who has the Authority, exercises it”.
- *Neither frighten any one, Nor be afraid of others.
- *Sweetness and humility are the essence of all virtues.

*Let us never do any such deed that we will have to repent at the end.

*Austerity, alms - giving, fasting and penance are inferior to Truth; righteous action is the most superior to these all.

*Thou art our only Father; we are only Thy children; O' Lord! Thou art our only True Master.

*Selfless service of humanity is true worship of God.

*Nanak says, "A person, who earns livelihood by honest means and shares some of his/her earning with the needy, has truly recognized the right way of life."

*All are children of God. So whom shall we call good, whom bad?

*Miracles delude only fools, who have no God in their hearts.

*The world is on fire; O' God! Save it Thou in Thy Mercy.

*He who forgets God and indulges in sensuous pleasures, suffers from pain within him.

*As is the staff in the hand of a blind person, So is to us the Name (Naam) of God.

*We are estranged with no one; nor is any one a stranger unto us.

*Do all your work with hands and feet but always keep your mind attuned to God.

*God will not ask a person of what caste, colour, race or religion he/she belongs but He will ask what good deeds have you done?

Guru Granth Sahib closes with *Epilogue* - "**Mundavani**": In the Platter (Salver, implies the sacred Guru Granth Sahib), are placed three substances – Truth, Contentment and Contemplation the Spiritual Enlightenment. Also placed in it is the Lord's ambrosial Nectar – the substance of all existence. Whoever partakes of it, consumes it and relishes it, Saved shall be. This substance no way can be discarded – Ever in heart cherish it. Ever remember that World's dark and fathomless ocean could only be crossed by accepting the Divine Will. Nanak says, "All that is visible, is seen as

manifestation (expanse) of the True Supreme Entity, the Almighty God”.

{The Guru Granth Sahib is written/printed in Gurmukhi script – Punjabi language but its English Version is also available. For detailed studies of Guru Granth Sahib and Sikh Religion please contact SGPC: Shiromani Gurdwara Parbandhic Committee, Darbaar Sahib Complex, Amritsar, Punjab State, and Delhi Sikh Gurdwara Management Committee, Gurdwara Sis Ganj Sahib, Chandni Chowk, Delhi or visit any Gurdwara close to your place of residence}. [Should you require any assistance in this regard, please do contact the “Sikh Khalsa Mission Inc.” without any hesitation}.

The followers of the Sikh Faith though prominently concentrated in the Punjab State and other parts of India, they are now spread all over the world especially Thailand, Malaysia, Singapore, East Africa, Canada, UK, USA, Australia, N. Z. As explained above, the sacred Scripture, Guru Granth Sahib of the Sikhs is unique in several aspects. It does not prescribe any rituals, which required to be observed to reach heaven. On the other hand, it urges the elimination of rituals. It teaches mankind to approach God through ‘**bhakti and shakti**’ i.e. combination of ‘spiritual and temporal’. For this purpose, no human intermediary in the form of a priest is necessary. The only guidance, which the true devotee requires is the message of the Guru, who is essentially not a human personality but a principle reflecting God’s Divine Will.

The ‘Gurbaani’ contained in the Guru Granth Sahib has an appeal which is Universal, for it has nothing sectarian in its form and spirit. No doubt sun emits light during daytime only whereas ‘Gurbaani’ puts Truth in a light, which removes darkness from all corners both during day and night. It describes the cosmic principles which pervade the

Universe and in it are enshrined the teachings and essentials of Sikh Faith. Tolerance of other faiths is a principle of the Sikhism and there are injunctions to the effect that only that person is a true Sikh who accords full respect to a stranger i.e. a person of another religion or nationality. Thus Sikh Faith recognizes the whole human race as one without any distinction of caste, colour, gender, race or region.

“**GURDUARA**” is the name given to a Sikh place of worship. The essential feature of a Gurduara is the presiding presence in it of the Sikhs’ sacred scripture, the Guru Granth Sahib. Since 1708 it has been the “Guru” for the Sikhs and it must reign over all Sikh places of worship where religious ceremony focuses around it. A second characteristic of a Gurduara is its being a public place open to all devotees to pray individually or to assemble in congregation. Its external distinguishing mark is the “**Nishan Sahib**” the Sikh Flag in saffron colour, that flies day and night atop the building, or more often, separately installed close to the entrance. The main function of the Gurduara is to provide Sikhs with a meeting-place for worship. This mainly consists of listening to the Divine Words of the Guru Granth Sahib, singing them to musical accompaniment and hearing them expounded in sermons. The Gurduara also serves as a community centre, a school, a free guesthouse for pilgrims, occasionally a clinic, and a base for local charitable activities. Apart from morning and evening services, the Gurduaras hold special congregations to mark important anniversaries on the Sikh Calendar. Another aspect of Sikhism most closely associated with the Gurduara, other than worship, is the institution of “**Guru ka Langar**” well known as free community kitchen, which encourages voluntary service without any distinction.

The Gurduara and its hospitality are open to non-Sikhs as well as to members of the Faith. The Sikh Code of Conduct, however, contains certain rules pertaining to them. For example, no one should enter the Gurduara premises with

one's shoes on or with head uncovered, nor should possess cigarettes or alcohol etc. Other rules concern the conduct of religious service and reverence due to the Guru Granth Sahib. Rules also prohibit discrimination in the '**sangat & pangat**' – assembly on the basis of caste, religion, sex or social position, and the observation of idolatrous and superstitious practices. The sacred scripture is opened ceremonially in the early hours of the morning after **ardas** or supplication. It must be enthroned, draped in clean linen, on a high seat on a pedestal, under a canopy.

The congregation takes place in the presence of Guru Granth Sahib, with the officiant, who abides by the "**Sikh Code of Conduct**", with a **chaur** or whisk in his/her hand which he/she keeps swinging over it in veneration. The reading of Guru Granth Sahib or singing of hymns by a group of musicians will go on. All the time devotees have been coming and bowing low before the sacred scripture to pay homage and taking their seats on the ground in front. At the end of the service, the audience will stand up in front of Guru Granth Sahib, with hands folded in reverence and one of them leading the **ardas** or prayer. Unlike the places of worship in some other religious systems, Gurduara buildings do not necessarily conform to any set architectural design. The only established requirement is the installation of the Guru Granth Sahib under a canopy or in a canopied seat, usually on a platform higher than the floor on which the devotees sit and a Sikh Flag.

Any person interested to know more about other aspects are encouraged to have a look at the "**Sikh Code of Conduct**" available free of cost from any Gurduara. Brief articles, Sikh magazines and books are also available with most of the Sikhs. Let us live like a bunch of different flowers but at the same time by keeping our unique identity, and always pray for the betterment of entire humanity and world peace.

(Appendix – C)

WHO IS A SIKH?

In the “SIKH REHT MARYADA” - (The Code of Sikh Conduct & Conventions) published by “Dharam Parchar Committee” (Shiromani Gurdwara Parbandhak Committee), AMRITSAR (Jan. 2000 print). The Definition of Sikh is mentioned: -

Any human being, who faithfully believes in:

- (i) One Immortal Being (Entity),
- (ii) Ten Gurus, from Guru Nanak to Guru Gobind Singh,
- (iii) The Guru Granth Sahib,
- (iv) The utterances and teachings of the ten Gurus and
- (v) The baptism bequeathed by the tenth Guru, and who does not owe allegiance to any other religion, is a Sikh.

Furthermore, DELHI SIKH GURDWARAS ACT, 1971 passed by the Parliament of India on 30th December 1971 defines: -

“SIKH” means a person who professes the Sikh religion, believes and follows the teachings of Guru Granth Sahib and the Ten Gurus only, and keeps *unshorn hair*”.

For the purposes of this Act, if any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh according as he makes or refuses to make in the manner prescribed by rules the following declaration:

“I solemnly affirm that I am a Keshadhari Sikh, that I believe in and follow the teachings of Guru Granth Sahib and the Ten Gurus only, and that I have no other religion.”

‘SAHAJDHARI SIKH’ means a person: –

- (i) Who professes Sikh Religion, believes in one God, follows the teachings of Guru Granth Sahib and the Ten Gurus only;**
- (ii) Who performs all ceremonies according to Sikh rites;**
- (iii) Who does not smoke, use tobacco, kutha (Halal Meat) in any forms;**
- (iv) Who does not take alcoholic in any forms drinks;**
- (v) Who is born in not Sikh family, but not a Patit – (apostate).**

[Also see The Notification dt. 9 October 2003]

“PATIT” means a Sikh who trims or shaves his beard or hair (keshas) or who after taking Amrit commits any one or more of the four Kurahits.

“FOUR KURAHITS” - The under mentioned four transgressions (tabooed practices) must be avoided:

- (1) Dishonouring the hair;**
- (2) Eating the meat of an animal slaughtered the Muslim way;**
- (3) Cohabiting with a person other than one’s spouse;**
- (4) Using tobacco.**

{All Sikh families are requested to take care of their Sikhi image and follow “Gurbaani Vichaar.”}

(Appendix – D)

SIKHS AND SURNAMES

Guru Nanak Sahib established the Sikh religion based on equality, justice and noble deeds. During the span of 239 years from 1469 to 1708, all the aspects of Sikh life, including “Spiritual and Temporal” requirements, were fully developed. Whosoever accepted the Sikh Way of Life, had in fact, voluntarily abandoned his/her label of earlier caste and creed. Thus all became equal without any distinction - None high or low. Furthermore, we are well aware that Gurbani (ਸ਼ਬਦ - Divine Word) incorporated in the Guru Granth Sahib is authored under one name, “NANAK”. The Sikh establishments, namely, Darbaar Sahib, Sacred Tanks (ਸਰੋਵਰ), Gurduaras, Sangat and Pangat, indicate that all Sikhs follow one creed as brothers and sisters. Guru Gobind Singh ordained, “Recognize all human beings as one race”. Accordingly, neither Guru Sahiban nor their Sikhs attached any ‘surname’ representing their family name, profession, clan, tribe or village. On 30th March 1699 when Order of the Khalsa Panth was established through “Initiation by **Amrit**”, Guru Gobind Singh proclaimed that “You are now re-born as Khalsa, having renounced your previous lineage, beliefs, caste, clan, country, profession, tribe or village. Henceforth, your ‘surname’ would be “**Singh**”, for males and “**Kaur**”, for females.” Thus we all are Sikhs of Guru Sahib.

History tells us that, during the eighteenth century, all Sikhs were known as “Singhs” e.g. Bhai Mani Singh, Shaheed Taru Singh, Baba Deep Singh, and so on. In the nineteenth century, the same practice was followed, though, for reasons unknown, slight variation was made in respect of Jassa Singh Ahluwalia, Jassa Singh Ramgarhia, Hari Singh Nalwa and Sham Singh Attariwala. During British rule, no one encouraged any such practice as is evident from the names of Sikh Martyrs {Roll of Honour} in respect of “Saga of

Saragarhi, Saka Nankana Sahib and Two World Wars”. However, after the Indian independence in 1947, this trend was reversed when some of the Sikh - leaders, with slavish mentality, began aping their Hindu masters, and started attaching the sub-caste appellation to their names:, such as Ahluwalia, Arora, Bains, Bedi, Bhalla, Brar, Cheema, Dhillon, Dhindsa, Ghuman, Gill, Kapoor, Kohli, Maan, Narula, Neki, Nijjar, Puri, Randhawa, Sandhu, Sethi, Sidhu, Sodhi. Instead of adhering to the Guru’s command, this malady has been on the increase.

Although several persons have been raising their voice against this un-Sikh tradition in the columns of Sikh magazines, there is hardly any improvement. On 28th April 1985, when the Sikh nation was encircled by the Indian armed forces, then Jathedar of the Akal Takht Sahib had directed the Sikhs, not to use or mention their caste or sub-caste with their names. But this decision of the five Singh Sahibaan remains unheeded. In this regard, views expressed by the late Dr. Ganda Singh, and Dr. Alam Kaur, appeared in the Abstracts of Sikh Studies [Oct - Dec 1997] are worth noting. It will be highly appreciated if S.G.P.C. again considers this issue on a top priority basis and advise Singh Sahib of Akaal Takht Sahib for the issue of another “Hukamnama.” Sikhs should again be prevailed upon to attach only “Singh or Kaur” as a surname and also to write their full name, and avoid any sort of abbreviation.

Where, in any school or organisation, several persons may have the same name, distinction could be made by mentioning in brackets his/her address {village Palahi or Paldi}. They should be addressed as Sirdar, Khalsa, Bhai, Bibi, Jathedar, Sewadaar, Master, Doctor, Editor, Principal, Lecturer, Professor, Gyani, Ragi, Kathakar, Sarpanch, Panch, Vakil, etc. Besides such appropriate prefix, nothing else should be suffixed after “Singh or Kaur”.

EXTRACTS FROM THE “SIKH CODE OF SIKH CONDUCT”

LIVING IN CONSONANCE WITH GURU’S TENETS:

A Sikh’s living, earning livelihood, thinking and conduct should accord with the Guru’s tenets. The Guru’s tenets are:

(a) Worship should be rendered only to the One Timeless Being (Entity) and to no god or goddess.

(b) Regarding the Ten Gurus, the Guru Granth and the Ten Gurus’ Word alone as saviours and holy objects of veneration.

© Regarding Ten Gurus as the effulgence of one light and one single entity.

(d) Not believing in caste or descent, untouchability, magic, spells, incantation, omens, auspicious times, days and occasions, influence of stars, horoscopic dispositions, shradh (ritual serving of food to priests for the salvation of ancestors on appointed days as per the lunar calendar), ancestor worship, khiah (ritual serving of food to priest Brahmins, on the lunar anniversaries of the death of an ancestor), pind (offering of funeral barley cakes to the deceased’s relatives), patal (ritual donating of food in the belief that would satisfy the hunger of a departed soul), diva (the ceremony of keeping an oil lamp lit for 360 days after the death, in the belief that lights the path of the deceased), ritual funeral acts, hom (lighting of ritual fire and pouring intermittently clarified butter, food-grains, etc. into it for propitiating gods for the fulfilment of a purpose), jag (religious ceremony involving presentation of oblations), tarpan (libation), sikha-sut (keeping a tuft of hair on the head and wearing thread), bhadan (shaving of head on the death of a parent), fasting on new or full moon or other days, wearing of frontal marks on the forehead, wearing of thread,

wearing of a necklace of the pieces of tulsi stalk, veneration of any graves, of monuments erected to honour the memory of a deceased person or of cremation sites, idolatory and such like superstitious observances.

Not owning up or regarding as hallowed any place other than the Guru's place – such, for instance, as sacred spots or places of pilgrimage of other faiths. Not believing in or according any authority to Muslim seers, Brahmins' holiness, soothsayers, clairvoyants, oracles, promise of an offering on the fulfilment of a wish, offering of sweet loaves or rice pudding at graves on fulfilment of wishes, the Vedas, the Shastras, the Gayatri (Hindu scriptural prayer unto the sun), the Gita, the Qur'an, the Bible, etc. However, the study of the books of other faiths for general self-education is admissible.

(e) The Khalsa should maintain its distinctiveness among the professors of different religions of the world, but should not hurt the sentiments of any person professing another religion.

(f) A Sikh should pray to God before launching off any task.

(g) Learning Gurmukhi (Punjabi in Gurmukhi script) is essential for a Sikh. He should pursue other studies also.

(h) It is a Sikh's duty to get his children educated in Sikhism.

(i) A Sikh should in no way, harbour any antipathy to the hair of the head with which his child is born nor he/she should temper with any hair. He should add the suffix "Singh" to the name of his son and "Kaur" to the name of his daughter. A Sikh should keep the hair of his sons and daughters intact.

(j) A Sikh must not take hemp (cannabis), opium, liquor, tobacco, in short, any intoxicant. His only routine intake should be food.

(k) Piercing of nose or ears for wearing ornaments is forbidden for Sikh men and women.

(l) A Sikh should not kill his daughter; nor should he maintain any relationship with such a killer.

(m) The true Sikh of the Guru shall make an honest living by lawful work.

(n) A Sikh shall regard a poor person's mouth as the Guru's cash box (goluk) for voluntary offerings.

(o) A Sikh shall not steal, form dubious associations or engage in gambling.

(p) He who regards another man's daughter as his own daughter, regards another man's wife as his mother, has coition with his own wife alone, he alone is a truly disciplined Sikh of the Guru. A Sikh woman shall likewise keep within the confines of conjugal rectitude.

(q) A Sikh shall observe the Sikh rules of conduct and conventions from his birth to death.

® A Sikh, when he meets another Sikh, should greet him with "Waheguru ji ka Khalsa, Waheguru ji ki Fateh". This is ordained for Sikh men and women both.

(s) It is not proper for a Sikh woman to wear veil or keep her face hidden by veil or cover.

(t) For a Sikh, there is no restriction or requirement as to dress except that he must wear Kachhehra and turban. A Sikh woman may or may not tie turban - (but must cover her head with a scarf).

{The Sikh Code of Conduct could be obtained from Shiromani Gurdwara Parbandhak Committee, Amritsar or from Sikh Missionary College, 1051 / 14 - Field Ganj, Ludhiana - 141 008, Punjab State. On request, "Sikh Reht Maryada" copies are also available from Sikh Khalsa Mission Inc. without any cost. }

UPKEEP OF “HAIR AND TURBAN”

According to the Sikh Code of Conduct (Sikh Reht Maryada), as soon after the birth of a child as the mother becomes capable of moving about and taking bath, the family and relatives visit the Gurduara and attend congregation. After the prayer, Hukam (Guru’s command) from the Guru Granth Sahib is read and then name of the child starting with the first alphabet of the Hymn is proposed and accepted. For instance, the boy’s name is given as “Gurmukh **Singh**” and the girl’s name as “Ranjit **Kaur**”. **Apart from the first name, Singh or Kaur is suffixed as ordained by Guru Gobind Singh on 30th March 1699.**

From the very beginning, besides health care, Sikh families specifically take care for the upkeep of hair as well as to keep them covered with a piece of cloth. As soon as child is admitted to a school, tying of small turban is also practiced. Children are also taught how to read “Japji Sahib” and recite daily prayer. They are further encouraged to perform selfless service in a Gurduara and to attend congregations regularly. At home, episodes from the Sikh history are also narrated. In this way, children are groomed to become the promising Sikhs. By this process they start learning “Gurbaani and Gurmatt.” Japji Sahib preaches us:

“In the mind are gems, jewels and rubies, provided a person hearkens to and act upon the teachings of the Guru.” (Pauri - 6)

“The obeyer of the Lord’s fiat (command) saves himself and saves the Sikhs of the Guru.” (Pauri - 15).

When they grow and regularly attend congregations at a Gurdwara, various features of Sikhism are learnt by them. Few hymns are given below for general guidance:

(English translation by Advocate Manmohan Singh, SGPC)

“He alone is the True Sikh, friend, kinsman and brother, who obeys the Guru’s edict. He who disobeys and acts according to his own mind, such a person remains aloof from the Lord and experiences numerous sufferings”. (Sorath Mahala 3, GGS – 601)

“He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God’s Name. He should make efforts, take bath early in the morning, and have ablution in the tank of Nectar (recite Gurbaani). By repeating God’s Name under Guru’s instructions, all his sins, misdeeds and accusations are wiped off. Afterwards, at sunrise, he sings Gurbaani and whilst sitting or standing he meditates on God’s Name. Thus Guru’s true Sikh, who with every breath and morsel contemplates over Thy Lord, he becomes pleasing to Guru’s mind. He, unto whom God blesses, to that Sikh, the Guru imparts his teachings.” (Mahala 4, GGS - Pages 305-306).

“The True Guru cherishes his Sikh. Unto his attendance the Guru is ever merciful. The Guru washes off the filth of the evil intellect of his Sikh. Under Guru’s instructions, he repeats the Name of God. The True Guru cuts off the fetters of his Sikh. The Guru’s Sikh recoils from evil deeds. To his Sikh the True Guru gives the wealth of God’s Name. Very fortunate is the Sikh of the Guru. Of his Sikh the True Guru, adjusts this world and the next one. Nanak, with

the fulness of his heart, the True Guru, mends his Sikh.” (Mahala 5, Sukhmani 18.1, GGS – Page 286)

With such obedience, Sikh children and families are bound by the teachings of their Gurus. When Bhai Mardana started accompanying Guru Nanak, he too was advised by the Guru: “Never to dishonour his hair and always have turban on the head.” This was subsequently, reiterated by Guru Arjun Sahib, when we find a hymn recorded in the Guru Granth Sahib: [Maru Mahala 5, GGS –1084], which in part reads as follows:

“We could purify the mind which should be considered as the guidance of the saints to attain the True Lord, and making oneself perfect in appearance should be like tying a turban on head”.

Thereafter, at the Advent of Khalsa on 30th March 1699, Guru Gobind Singh had specifically prescribed the Code of Conduct for the Sikhs. Since then Sikhs had acquired their unique identity reflected through the long hair, beards, moustaches and turban on their heads. Despite serious difficulties and restrictions imposed by the Mughal Rulers, Sikhs maintained their distinctive identity from 1699 to 1849. It was only during the British Rule, few instances of dishonouring the hair came to light. But remedial steps were taken promptly by the Guru Khalsa Panth. Sikhs believe that hair on the body is a priceless gift given by the Creator and as such we must take care of them. Moreover, this is a Guru’s command to maintain the hair intact. During our daily prayer, we recollect: “Meditating on the achievement of the male and female members of the Khalsa who laid down their lives in the cause of dharma (religion and righteousness deeds), got their bodies dismembered bit by bit, got their skulls sawn

off, got mounted on spiked wheels, got their bodies sawn, made sacrifices in the service of the shrines (Gurduaras), but the Sikhs did not betray their Faith. They sustained their adherence to the Sikh Faith **with sacred unshorn hair until their last breath. At the same time we further seek: “ the gift of the untrimmed hair and the gift of meditation on the Divine Word.”**

At the end, it is requested that those persons and families, who declare themselves as “Sikhs” when filling the “**Census**” forms, must ensure that their Sikhi image is intact as ordained by Guru Sahib. Similarly, registered members of the Gurduaras and Sikh Institutes should never dishonour their hair, though these are open to all without any distinction. It must always be kept in mind that like a ‘coin’, as it must contain right percentage of the prescribed precious metal as well as the proper ‘seal’ of the Government, so is the position of a Sikh. A Sikh must live in accordance with the teachings of Guru Sahibaan as incorporated in the Guru Granth Sahib and the Sikh Code of Conduct. Those who have deviated from the basic Sikhi tenets, let them admit their past mistakes, if any, and seek Guru’s forgiveness. Gurbaani reminds us:

“The Guru instructs the erring Sikhs, and if they go astray, he puts them on the right path.”

(Maru Mahala 1, GGS – 1032)

“O Guru’s Sikhs and friends, tread on the Guru’s path. Whatever the Guru says, accept that as good because unique is the God’s discourse.”

(Dhanasri Mahla 4, GGS – 667)

“O dear Sikhs, contemplate thou the Lord’s Name. It is the mortal’s mainstay in life and death. Meditating on the One God, O Nanak, thy face shall sparkle and thou shalt ever be happy.”

(Ramkali Mahala 5 Sloake, GGS – 916)

Guru Gobind Singh proclaimed: “One who follows ‘Reht’ and keeps up ‘Sikhi saroop’ is my Sikh.”

Then question arises as to why any Sikh should disobey the Guru’s edicts and teachings? Why have we forgotten the sacrifices made by our Guru Sahibaan, four Sahibzadey, Bahadur Banda Singh, Bhai Mani Singh, Bhai Taru Singh and other brave Sikhs? Let us pledge that we will always abide by the Guru’s command even at the cost of our job and life.

(Appendix – G)

“SIKHISM SHUNS DRINKING”

In most of the foreign countries it is customary to offer drinks during the official and social gatherings. In 1981 when I first came to Australia, I was confronted with the question of ‘drinking’. When explained that Sikhs neither drink nor smoke, Australians accepted my explanation. During the official functions or private parties I was offered only juice or soft drinks. But I am surprised when this question is raised by the Sikhs that there is no harm to have a small drink occasionally. Despite giving them convincing reasons and extracts from the books, they generally remain unsatisfied and require further authentic proof from the “Guru Granth Sahib”. With this in view, following Divine Words (***Gurbaani Shabds***) are reproduced for their information and guidance:

Guru Nanak Sahib preaches us:

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੧੬ ॥ ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ
ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

*ਅਰਥ: ਹੇ ਭਾਈ ! ਜਿੰਨ੍ਹਾਂ ਪਦਾਰਥਾਂ ਦੇ ਖਾਣ (ਪੀਣ) ਨਾਲ ਸਰੀਰ ਰੋਗੀ ਹੋ
ਜਾਂਦਾ ਹੈ ਅਤੇ ਮਨ ਵਿੱਚ ਭੀ ਕਈ ਮੰਦੇ ਖਿਆਲ ਤੁਰ ਪੈਂਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਪਦਾਰਥਾਂ
ਨੂੰ ਖਾਣ (ਪੀਣ) ਨਾਲ ਖੁਆਰ ਹੋਈਦਾ ਹੈ। (ਟੀਕਾਕਾਰ, ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ)*

**Friend, all other foods (including drinks), (and) all
other pleasures, are vain. For, they fill the mind
with Evil and make the body writhe in Pain.
(English Version by Dr. Gopal Singh jee)**

ਆਸਾ ਮਹਲਾ ੧ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੩੬● ॥ ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ
ਸਗੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ
ਕਿਆ ਮਦਿ ਛੁਛੈ ਭਾਉ ਧਰੇ ॥ ੨ ॥ ੪ ॥ ੩੮ ॥

*ਅਰਥ: (ਹੇ ਜੋਗੀ !) ਇਹ ਹੈ ਉਹ ਪਿਆਲਾ ਜਿਸ ਦੀ ਮਸਤੀ ਸਦਾ ਟਿਕੀ
ਰਹਿੰਦੀ ਹੈ, ਸੱਭ ਗੁਣਾਂ ਦਾ ਮਾਲਕ ਪ੍ਰਭੂ ਅਭੋਲਤਾ ਵਿੱਚ ਰੱਖ ਕੇ ਉਸ ਮਨੁੱਖ ਨੂੰ
(ਇਹ ਪਿਆਲਾ) ਪਿਲਾਂਦਾ ਹੈ ਜਿਸ ਉੱਤੇ ਉਹ ਆਪ ਮੇਹਰ ਦੀ ਨਜ਼ਰ ਕਰਦਾ ਹੈ
। ਜੇਹੜਾ ਮਨੁੱਖ ਅਟੱਲ ਆਤਮਿਕ ਜੀਵਨ ਦੇਣ ਵਾਲੇ ਇਸ ਰਸ ਦਾ ਵਪਾਰੀ
ਬਣ ਜਾਏ, ਉਹ (ਤੁਹਾਡੇ ਵਾਲੇ ਇਸ) ਹੋਛੇ ਸ਼ਰਾਬ ਨਾਲ ਪਿਆਰ ਨਹੀਂ ਕਰਦਾ ।
(ਟੀਕਾਕਾਰ, ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਜੀ)*

**The Lord, perfection incarnate offers this cup of
Truth spontaneously, To whomsoever He shows
grace. One that deals in *Amrita* (Nectar Word), by
hollow intoxicants (wines) shall not be attracted.
(English translation by Professor Gurbachan Singh
jee Talib – Punjabi University, Patiala)**

ਸਲੋਕੁ ਮਰਦਾਨਾ ੧ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੫੫੩॥ ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ
ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥ ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥
ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥ ਕਰਣੀ ਲਾਹਣਿ ਸਤੁ ਗੁੜੁ ਸਚੁ
ਸਰਾ ਕਰਿ ਸਾਰੁ ॥ ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ॥੧॥

*ਅਰਥ: ਕਲਜੁਗੀ ਸੁਭਾਉ (ਮਾਨੋ) (ਸ਼ਰਾਬ ਕੱਢਣ ਵਾਲੀ) ਮੱਟੀ ਹੈ; ਕਾਮ
(ਮਾਨੋ) ਸ਼ਰਾਬ ਹੈ ਤੇ ਇਸ ਨੂੰ ਪੀਣ ਵਾਲਾ (ਮਨੁੱਖ ਦਾ) ਮਨ ਹੈ । ਮੋਹ ਨਾਲ
ਭਰੀ ਹੋਈ ਕ੍ਰੋਧ ਦੀ (ਮਾਨੋ) ਕਟੋਰੀ ਹੈ ਤੇ ਅਹੰਕਾਰ (ਮਾਨੋ) ਪਿਲਾਉਣ ਵਾਲਾ ਹੈ
। ਕੂੜੇ ਲੱਥ ਦੀ (ਮਾਨੋ) ਮਜਲਸ ਹੈ (ਜਿਸ ਵਿੱਚ ਬਹਿ ਕੇ) ਮਨ (ਕਾਮ ਦੀ
ਸ਼ਰਾਬ ਨੂੰ) ਪੀ ਪੀ ਕੇ ਖੁਆਰ ਹੁੰਦਾ ਹੈ । ਚੰਗੀ ਕਰਣੀ ਨੂੰ (ਸ਼ਰਾਬ ਕੱਢਣ
ਵਾਲੀ) ਲਾਹਣ, ਸੱਚ ਬੋਲਣ ਨੂੰ ਗੁਣ ਬਣਾ ਤੇ ਸੱਚੇ ਨਾਮ ਨੂੰ ਸ਼੍ਰੇਸ਼ਟ ਸ਼ਰਾਬ ਬਣਾ
। ਗੁਣਾਂ ਨੂੰ ਮੰਡੇ, ਸੀਤਲ ਸੁਭਾਉ ਨੂੰ ਘਿਉ ਤੇ ਸ਼ਰਮ ਨੂੰ ਮਾਸ - (ਇਹ ਸਾਰੀ)
ਖੁਰਾਕ ਬਣਾ । ਹੇ ਨਾਨਕ ! ਇਹ ਖੁਰਾਕ ਸ
ਤਿਗੁਰੂ ਦੇ ਸਨਮੁੱਖ ਹੋਇਆਂ ਮਿਲਦੀ ਹੈ ਤੇ ਇਸ ਦੇ ਖਾਧਿਆ ਸਾਰੇ ਵਿਕਾਰ ਦੂਰ
ਹੋ ਜਾਂਦੇ ਹਨ ।*

[Guru Nanak attributed the composition to Bhai
Mardana]

**Kaliyuga is the vat, lust the wine; the mind the
boozier. With wrath is the cup by attachment filled;
Pride the cup-bearer. In circle of false avarice,
those thus boozing forfeit all honour. Make good
deeds and truth the molasses, Thus the wine of
Truth thou distil. Make good qualities the
pancakes, good conduct the *ghee* (clarified butter),
Modesty the dish of flesh. These dishes, Saith
Nanak, by the Master's guidance is obtained, By
whose consumption evil thinking vanishes.
(English version by Prof. Gurbachan Singh ji Talib)**

ਮਰਦਾਨਾ ੧ ॥ ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ ॥ ਮਨਸਾ
ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮ ਕਾਲੁ ॥ ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ
ਖਟੀਅਹਿ ਬਿਕਾਰ ॥ ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥ ਨਾਨਕ
ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ੨ ॥

*ਅਰਥ: ਸਰੀਰ (ਮਾਨੋਂ) (ਸ਼ਰਾਬ ਕੱਢਣ ਵਾਲੀ ਸਮਗਰੀ ਸਮੇਤ) ਮੱਟੀ ਹੈ,
ਅਹੰਕਾਰ ਸ਼ਰਾਬ, ਤੇ ਤ੍ਰਿਸ਼ਨਾ ਵਿੱਚ ਭਟਕਣਾ (ਮਾਨੋਂ) ਮਹਫਲ ਹੈ। ਕੂੜ ਨਾਲ
ਭਰੀ ਹੋਈ ਵਾਸ਼ਨਾ (ਮਾਨੋਂ) ਕਟੋਰੀ ਹੈ ਤੇ ਜਮ ਕਾਲ (ਮਾਨੋਂ) ਪਿਲਾਉਂਦਾ ਹੈ। ਹੇ
ਨਾਨਕਾ ! ਇਸ ਸ਼ਰਾਬ ਦੇ ਪੀਤਿਆਂ ਬਹੁਤੇ ਵਿਕਾਰ ਖੱਟੇ ਜਾਂਦੇ ਹਨ (ਭਾਵ,
ਅਹੰਕਾਰ ਤ੍ਰਿਸ਼ਨਾ ਕੂੜ ਆਦਿਕ ਦੇ ਕਾਰਨ ਵਿਕਾਰ ਹੀ ਵਿਕਾਰ ਪੈਦਾ ਹੋ ਰਹੇ
ਹਨ)। ਪ੍ਰਭੂ ਦਾ ਗਿਆਨ (ਮਾਨੋਂ) ਗੁੜ ਹੋਵੇ, ਸਿਫਤਿ ਸਾਲਾਹ ਰੋਟੀਆਂ ਤੇ (ਪ੍ਰਭੂ
ਦਾ) ਡਰ ਮਾਸ-ਇਹ ਖੁਰਾਕ ਹੋਵੇ। ਹੇ ਨਾਨਕ ! ਇਹ ਭੋਜਨ ਸੱਚਾ ਹੈ ਕਿਉਂਕਿ
ਸੱਚਾ ਨਾਮ ਹੀ (ਜ਼ਿੰਦਗੀ ਦਾ) ਆਸਰਾ ਹੋ ਸਕਦਾ ਹੈ।*

**The body is the vat, ego the wine; Restless desire
the boozers' circle. Passion the cup falsehood-
filled, that Yama, agent of death is doling out. Saith
Nanak: By drinking such wine are numerous sins
earned. Make enlightenment the molasses, Divine
laudation the pancakes and Fear of God the dish of
flesh. Saith Nanak: Seeking prop of the holy Name,
Is this the feast of Truth. (Professor Gurbachan
Singh jee Talib)**

ਮਰਦਾਨਾ ੧ ॥ ਕਾਂਯਾਂ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਅੰਮ੍ਰਿਤ ਤਿਸ ਕੀ ਧਾਰ ॥ ਸਤਸੰਗਤਿ
ਸਿਉ ਮੇਲਾਪੁ ਹੋਇ ਲਿਵ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ਪੀ ਪੀ ਕਟਹਿ ਬਿਕਾਰ ॥ ੩ ॥

*ਅਰਥ: (ਜੇ) ਸਰੀਰ ਮੱਟੀ ਹੋਵੇ, ਆਪੇ ਦੀ ਪਛਾਣ ਸ਼ਰਾਬ ਤੇ ਉਸ ਦੀ ਧਾਰ
(ਭਾਵ, ਜਿਸ ਦੀ ਧਾਰ) ਅਮਰ ਕਰਨ ਵਾਲੀ ਹੋਵੇ। ਸਤਸੰਗਤਿ ਨਾਲ ਮੇਲ ਹੋਵੇ
(ਭਾਵ, ਮਜਲਸ ਸਤਸੰਗਤਿ ਹੋਵੇ) ਤੇ ਅੰਮ੍ਰਿਤ (ਨਾਮ) ਦੀ ਭਰੀ ਹੋਈ ਲਿਵ
(ਰੂਪ) ਕਟੋਰੀ ਹੋਵੇ, (ਤਾਂ ਹੀ ਮਨੁੱਖ) (ਇਸ ਸ਼ਰਾਬ ਨੂੰ) ਪੀ ਪੀ ਕੇ ਸਾਰੇ
ਵਿਕਾਰ ਪਾਪ ਦੂਰ ਕਰਦੇ ਹਨ।*

**Make the body the vat; of the ego make wine,
Which in stream of *Amrita* pours. In unison with
holy company, with cup of devotion, Quaff cupfuls
of *Amrita* – By such quaffing is annulled evil-
thinking. (Professor Gurbachan Singh ji Talib)**

**Guru Amardas Sahib expounds the effects of
drinking liquor:**

ਸਲੋਕ ਮ: ੩ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੫੫੪ ॥ ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ
ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ
॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ
ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ
ਵਸਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥
ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥ ੧ ॥

*ਅਰਥ: ਜੇ ਮਨੁੱਖ (ਵਿਕਾਰਾਂ ਨਾਲ) ਲਿਬੜਿਆ ਹੋਇਆ (ਏਥੇ ਜਗਤ ਵਿੱਚ)
ਲਿਆਂਦਾ ਗਿਆ, ਉਹ ਏਥੇ ਆ ਕੇ (ਹੋਰ ਵਿਕਾਰਾਂ ਵਿੱਚ ਹੀ) ਲਿੱਬੜਦਾ ਹੈ (ਤੇ
ਸ਼ਰਾਬ ਆਦਿਕ ਕੁਕਰਮ ਵਿੱਚ ਪੈਂਦਾ ਹੈ) । ਪਰ ਜਿਸ ਦੇ ਪੀਤਿਆਂ ਅਕਲ ਦੂਰ
ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਬਕਣ ਦਾ ਜੋਸ਼ ਆ ਚੜ੍ਹਦਾ ਹੈ । ਆਪਣੇ ਪਰਾਏ ਦੀ ਪਛਾਣ ਨਹੀਂ
ਰਹਿੰਦੀ ਤੇ ਮਾਲਕ ਵਲੋਂ ਧੱਕੇ ਪੈਂਦੇ ਹਨ । ਜਿਸ ਦੇ ਪੀਤਿਆਂ ਖਸਮ ਵਿਸਰਦਾ
ਹੈ ਤੇ ਦਰਗਾਹ ਵਿੱਚ ਸਜ਼ਾ ਮਿਲਦੀ ਹੈ, ਐਸੀ ਚੰਦਰੀ ਸ਼ਰਾਬ ਜਿਥੋਂ ਤੱਕ ਵੱਸ
ਚੱਲੇ ਕਦੇ ਨਹੀਂ ਪੀਣੀ ਚਾਹੀਦੀ। ਹੇ ਨਾਨਕ ! ਪ੍ਰਭੂ ਦੀ ਮੋਹਰ ਦੀ ਨਜ਼ਰ ਨਾਲ
'ਨਾਮ'-ਰੂਪ ਨਸ਼ਾ (ਉਸ ਮਨੁੱਖ ਨੂੰ) ਮਿਲਦਾ ਹੈ, ਜਿਸ ਨੂੰ ਗੁਰੂ ਆ ਕੇ ਮਿਲ ਪਏ
। ਉਹ ਮਨੁੱਖ ਸਦਾ ਮਾਲਕ ਦੇ (ਨਾਮ ਦੇ) ਰੰਗ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ ਤੇ ਦਰਗਾਹ
ਵਿੱਚ ਉਸ ਨੂੰ ਥਾਂ (ਭਾਵ, ਇੱਜ਼ਤ) ਮਿਲਦੀ ਹੈ ।*

**One man offers and another pours himself (the
drink). And it makes him crazy and senseless and
devoid of all reason. Then one can distinguish not
between one's own and another's and is cursed by
God. Drinking it, one forsakes one's Master, and is
punished at the Lord's Court. Nay, one should**

drink not this vicious wine, as far as one can help. If the Lord's Grace be upon one, one is Blest with the True Wine. And one is imbued with one's God and is ushered into the Lord's Presence. (English version by Dr. Gopal Singh jee)

Guru Ramdas Sahib describes the condition of a drunkard as follows:

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥ ਪੰਨਾ ੩੧੧ ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ
ਮਨਮੁਖੁ ਮੁੜ ਬੇਤਾਲੇ ॥ ਓਹਿ ਆਲ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੈ ਮਦਿ
ਮਤਵਾਲੇ ॥ ੧੯ ॥

ਅਰਥ: ਗੁਰੂ ਸਾਹਿਬ ਉਪਦੇਸ਼ ਕਰਦੇ ਹਨ ਕਿ ਹੇ ਭਾਈ ! ਜਿਨ੍ਹਾਂ ਨੇ ਸੱਚੇ ਹਰੀ ਨੂੰ ਨਹੀਂ ਸਿਮਰਿਆ, ਉਹ ਮਨਮੁੱਖ ਮੂਰਖ ਤੇ ਭੁਤਨੇ ਮੂੰਹੋਂ ਅਜਿਹਾ ਬਕਵਾਸ ਕਰਦੇ ਹਨ ਜਿਵੇਂ ਸ਼ਰਾਬ ਪੀਤਿਆਂ ਸ਼ਰਾਬੀ ਬਕਵਾਸ ਕਰਦੇ ਹਨ ।

They, who served not the Lord of Truth, are turned away from God; in ignorance they reel. They bark out insensible prattle, as do the drunkards. (Dr. Gopal Singh jee)

Guru Arjun Sahib also teaches us:

ਆਸਾ ਮਹਲਾ ੫ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੩੯੯ ॥ ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ
ਬਿਖਲੀਪਤਿ ਕਮਲੀ ॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥ ੪ ॥
੧੨ ॥ ੧੧੪ ॥

ਅਰਥ: (ਹੇ ਸੰਤ ਜਨੋ !) ਖੋਟੀ ਮਤਿ (ਮਾਨੋ) ਸ਼ਰਾਬ ਹੈ ਜੇਹੜੇ ਮਨੁੱਖ ਇਹ ਸ਼ਰਾਬ ਪੀਣ ਲੱਗ ਪੈਂਦੇ ਹਨ (ਜੋ ਗੁਰੂ ਦਾ ਆਸਰਾ ਛੱਡ ਕੇ ਖੋਟੀ ਮਤਿ ਦੇ ਪਿੱਛੇ ਤੁਰਨ ਲੱਗ ਪੈਂਦੇ ਹਨ) ਉਹ ਦੁਰਾਚਾਰੀ ਹੋ ਜਾਂਦੇ ਹਨ ਅਤੇ ਉਹ (ਵਿਕਾਰਾਂ ਵਿੱਚ) ਝਲੇ ਹੋ ਜਾਂਦੇ ਹਨ । ਪਰ, ਹੇ ਨਾਨਕ ! ਜੇਹੜੇ ਮਨੁੱਖ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ

ਦੇ ਸ਼੍ਰੇਸ਼ਟ ਰਸ ਵਿੱਚ ਮਸਤ ਰਹਿੰਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲੇ
ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ ਅਮਲ ਲੱਗ ਜਾਂਦਾ ਹੈ ।

**They who drink the wine of Vice, their mind is
turned. But they who drink the Elixir of the Lord
are in the Ecstasy of Truth. (Dr. Gopal Singh jee)**

ਮਾਰੂ ਮਹਲਾ ੫ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੧੦੦੧ ॥ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤਾ ਜੀਅ
ਸੁਖ ਦਾਤਾ ਤੁਮ ਕਾਹੇ ਬਿਸਾਰਿਓ ਅਗਿਆਨਬ ॥ ਹੋਛਾ ਮਦੁ ਚਾਖਿ ਹੋਏ ਤੁਮ
ਬਾਵਰ ਦੁਲਭ ਜਨਮੁ ਅਕਾਰਬ ॥੧॥

*ਅਰਥ: ਹੇ ਅਗਿਆਨੀ ! ਤੂੰ ਕਿਉਂ ਉਸ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਭੁਲਾ ਦਿੱਤਾ ਹੈ ਜੋ ਜਿੰਦ
ਦੇਣ ਵਾਲਾ ਹੈ, ਸਾਰੇ ਸੁਖ ਦੇਣ ਵਾਲਾ ਹੈ ਅਤੇ ਸਾਰੇ ਜੀਵਾਂ ਨੂੰ ਸੁਖ ਦੇਣ ਵਾਲਾ ਹੈ
। ਛੇਤੀਂ ਮੁੱਕ ਜਾਣ ਵਾਲੇ ਸ਼ਰਾਬ ਦੇ ਬੁਠੇ ਮੋਹ ਦਾ ਨਸ਼ਾ ਚੱਖ ਕੇ ਤੂੰ ਝੱਲਾ ਹੋ
ਰਿਹਾ ਹੈਂ ਅਤੇ ਤੇਰਾ ਕੀਮਤੀ ਜਨਮ ਵਿਅਰਥ ਜਾ ਰਿਹਾ ਹੈ ।*

**Ignorant man! Why be forgetful of the Provider of
joy to life, Provider of joy to the Self? Tasting of
the world's insipid liquor are you turned mad,
Making waste of your life hard to attain. (Professor
Gurbachan Singh jee Talib)**

Saint Ravidas Jee warns us:

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੧੨੯੩ ॥
ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਚੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ ॥ ਸੁਰਾ ਅਪਵਿਤ੍ਰੁ
ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥ ੧ ॥

*ਅਰਥ: ਹੇ ਭਾਈ ! ਗੰਗਾ ਦੇ ਪਾਣੀ ਤੋਂ ਭੀ ਬਣਾਈ ਹੋਈ ਸ਼ਰਾਬ, ਗੁਰਮੁੱਖ ਲੋਕ
ਨਹੀਂ ਪੀਂਦੇ (ਭਾਵ, ਉਹ ਸ਼ਰਾਬ ਗ੍ਰਹਿਣ-ਕਰਨ-ਯੋਗ ਨਹੀਂ, ਇਸੇ ਤਰ੍ਹਾਂ
ਅਹੰਕਾਰ ਭੀ ਅਉਗਣ ਹੀ ਹੈ, ਚਾਹੇ ਉਹ ਉੱਚੀ ਪਵਿਤ੍ਰ ਜਾਤ ਦਾ ਕੀਤਾ ਜਾਏ) ।
ਪਰ ਹੇ ਭਾਈ ! ਅਪਵਿਤ੍ਰ ਸ਼ਰਾਬ ਅਤੇ ਭਾਵੇਂ ਹੋਰ ਗੰਦੇ ਪਾਣੀ ਭੀ ਹੋਣ, ਉਹ
ਗੰਗਾ ਦੇ ਪਾਣੀ ਵਿੱਚ ਮਿਲ ਕੇ, ਉਸ ਤੋਂ ਵੱਖਰੇ ਨਹੀਂ ਰਹਿ ਜਾਂਦੇ (ਇਸੇ ਤਰ੍ਹਾਂ*

ਨੀਵੀਂ ਕੁਲ ਦਾ ਬੰਦਾ ਭੀ ਪਰਮ ਪਵਿਤ੍ਰ ਪ੍ਰਭੂ ਵਿੱਚ ਜੁੜ ਕੇ, ਉਸ ਤੋਂ ਵੱਖਰਾ ਨਹੀਂ ਰਹਿ ਜਾਂਦਾ) ।

O' holy men! Drink not wine, even though it be made with the *Ganga's* water (Hindus' holy river). The impure wine, -- nay rather some other dirty water as well, meeting (mixing) with the *Ganges*, remains not different from it. (Advocate Manmohan Singh jee)

Saint Kabir Jee further tells us:

ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੧੩੭੭ ॥ ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਂਹਿ ॥ ੨੩੩ ॥

ਅਰਥ: ਹੇ ਕਬੀਰ ! ਜੋ ਲੋਕ “ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ” ਕਰ ਕੇ ਤੀਰਥ-ਯਾਤ੍ਰਾ, ਵਰਤ-ਨੇਮ ਆਦਿਕ ਭੀ ਕਰਦੇ ਹਨ ਤੇ ਉਹ ਸੁਰਾਬੀ ਲੋਕ ਭੰਗ-ਮੱਛੀ ਭੀ ਖਾਂਦੇ ਹਨ (ਭਾਵ, ਸਤਸੰਗ ਵਿੱਚ ਭੀ ਜਾਂਦੇ ਹਨ, ਸੁਰਾਬ-ਕਬਾਬ ਭੀ ਖਾਂਦੇ ਪੀਂਦੇ ਹਨ ਅਤੇ ਵਿਕਾਰ ਭੀ ਕਰਦੇ ਹਨ), ਉਨ੍ਹਾਂ ਦੇ ਉਹ ਤੀਰਥ, ਵਰਤ ਆਦਿਕ ਵਾਲੇ ਸਾਰੇ ਕਰਮ ਬਿਲਕੁਲ ਵਿਅਰਥ ਜਾਂਦੇ ਹਨ।

Kabir, the mortals who eat (consume) *bhanga* (hemp) and fish and drink wine. Shall all go to hell, whatever pilgrimages, fastings, and daily devotion they may perform. (English Translation by Mr. Max Arthur Macauliffe)

Conclusion:

There is no doubt that alcoholic drinks affect the body and mind by way of serious diseases. We also know that drinking and driving is also an offence that is why breath testing on the highways is a common feature. During the Good Friday, Christmas and New Year

holidays there is always increase in deaths due to drink - driving. Apart from the non-violation of traffic rules, in view of religious injunction, Sikhs generally remain away from such happenings. Whatever may be the Doctors or Scientists' views, Sikhs being followers of the **Sikh Faith** should neither drink beer nor any other alcoholic spirits.

Request:

We shall be grateful if this article, after undertaking appropriate changes, is distributed amongst your family members, friends, relatives and work mates.

(Appendix – H)

GURDUARAS IN SOUTHERN HEMISPHERE (OCEANIA)

[SIKHS' CONGREGATIONAL HALLS IN AUSTRALIA]

(NEW SOUTH WALES STATE)

Gurduara Sikh Centre, 8/10 - Meurants Lane,
Glenwood (PARKLEA), NSW -2768; Tel. 02 - 9622
6994

Sikh Missison Centre, 170 - Ninth Avenue, AUSTRAL,
NSW - 2171, 02 - 9606 0270

Northshore Sikh Association, 81-Kissing Point Rd,
Turrumurra (South), NSW-2074: 02 9449 8253

Sri Guru Singh Sabha, 14-18, The River Road,
REVESBY, NSW - 2212, (02 - 9792 3501)

Gurduara Sahib, 27 - Marton St., Shortland (New Castle), NSW 2307

Guru Nanak Sikh Gurduara, 13 - River St., Woolgoolga, NSW-2456 (02 - 6654 0069)

First Guru Nanak Sikh Gurduara, Hasting St., Woolgoolga, NSW - 2456

Guru Nanak Sikh Gurduara, 29 - Nullum St., Murwillumbah, NSW-2484, 02 - 6672 1104

Gurduara Singh Sabha, 11-Edon St., Yoogali, [PO 231] Griffith, NSW-2680; (02 - 6964 6080)

(VICTORIA STATE)

Sri Guru Singh Sabha, 344-Hume Highway, Craigieburn (Mel.), Vic-3064: 03 9305 6511

Sri Guru Nanak Satsang Sabha, 127-White Horse Road, Blackburn, (Mel.), Victoria-3130

Gurduara Sahib, 196-200, Perry Rd., Keysborough, Vic – 3173, Tel No. 03 – 9796 1313

(QUEENSLAND STATE)

Sikh Gurduara, 2679-Logan Road, Eight Mile Plains, Brisbane, Qld.-4113 (07 3841 1987)

Guru Nanak Sikh Mission, Bruce Highway, P. O. Box 161, Gordonvale, N. Qld. - 4865

Qld. Sikh Assn. Gurduara, Bruce Highway, P. O. Box 316, Edmonton, N. Qld. - 4869

Sikh Welfare of Australia, P. O. Box 1065, Tully, Qld. 4854 (07 - 4066 5565)

(SOUTH AUSTRALIA STATE)

Sikh Society of SA Gurduara, 285-Hampstead Rd.,
Enfield, (Adelaide) S.A. 5085

Riverland Singh Society Gurduara, Stuart Highway,
Glossop, S.A. 5344 (08 8583 2149)

Guru Tegh Bahadur Sikh Gurduara, 83 - 15th St.,
Renmark, SA 5341 (08 - 8586 4474)

(WESTERN AUSTRALIA STATE)

Perth Sikh Gurduara, 13 - Murray St., Bayswater, WA -
6062 (08 - 9371 5850)

Gurudwara Sahib, 123 – Saddleback Grove, Canning
Vale, W. A. 6155 (08 - 9256 1314)

(Punjabi Periodicals)

Indo - Times (M), Unit 4, No. 14 - Caroline St.,
Thomastown (Mel.), Victoria 3074, Australia;

Sikh Link (Q), P. O. Box 228, Blackburn South
(Melbourne), Victoria 3130, Fax No. 03 - 9886 8196;

Punjab Times (M), PO Box 8055, Sydney, NSW 2754,

Navyug (M), 1-Norwest Marketown, B Hills, NSW 2153

[Sikh-families residing in other cities are also trying to set
up Gurduaras]

[NEW ZEALAND]

Sikh Society Gurduara, 120 - Princes St., P. O. Box 22579,
Otahuhu, Auckland, N. Z.

N. Z. Sikh Society Gurduara, State Highway 1, Terapa Rd.,
P. O. Box 9464, Hamilton North, N. Z.

{ F I J I }

{Gurduara Sahib, G. P. O. Box 244, SUVA, FIJI as well as in other cities also }

[All Sikh families are encouraged to visit the nearest Gurduara and participate in the Sikh-Faith Congregations]

(Appendix – I)

SIKH CALENDAR: GURUSHIP (ਗੁਰਸ਼ੀਪੀ) AND MARTYRDOM (ਸ਼ਹੀਦੀ) DAYS

20 October (1469) Sikh Religion's Foundation Day by the Advent of Guru Nanak Sahib; {If Vaisakh, then 27th March 1469, but Nanakshahi Calendar should not be from Chet }

31 October (1984) Shahidi Day: Khalsa Beant Singh jee who chastised PM Indira Gandhi;

1-5 Nov. (1984) Massacre of the Sikhs in Delhi Capital and other States ruled by the Indian Congress Party/Govt. under the influence of the brahminical doctrine;

11 Nov. (1675) Shahidi Day: Guru Tegh Bahadur Sahib, Bhai Matidas jee, Bhai Dayala jee, Bhai Satidas jee & Baba Deep Singh jee (1757) and Gurgaddi Divas: Guru Gobind Singh Sahib;

16 Nov. (1915) Shahidi Day: Sirdar Kartar Singh jee with his associates hanged by the British rulers;

22 Dec. (1704) Shahidi Day: Sahibzada Ajit Singh jee & Sahibzada Jujhar Singh jee

27 Dec. (1704) Shahidi Day: Sahibzada Zoravar Singh jee & Sahibzada Fateh Singh jee

6 January (1989) Shahidi Day: Sirdar Satwant Singh jee and Sirdar Kehar Singh jee

11 January (1915) Shahidi Day: Bhai Mewa Singh Jee (Vancouver, Canada)

10 February (1846) Shahidi Day: Commander Sham Singh jee while defending Khalsa Raaj

20 February (1921) Shahidi Day: Saka Nankana Sahib (Bhai Laschman Singh Jee and others)

21 February (1923) Shahidi Day: Saka Gungsar Jaito

27 February (1926) Shahidi Day: Babber Akalis Kishan Singh Jee, Karam Singh Jee, Dalip Singh Jee, Santa Singh Jee, Dharam Singh Jee and Chand Singh Jee were hanged in Lahore

3 March (1644) Gurgaddi Divas: Guru Har Rai Sahib

29 March (1552) Gurgaddi Divas: Guru Amardas Sahib

30 March (1664) Gurgaddi Divas: Guru Tegh Bahadur Sahib and (1699) Khalsa Advent Day: Selection of Five Dear Ones at Anandpur Sahib, Punjab

13 April (1919/78) Jalianwala massacre in 1919 and killings of 13 Sikhs in 1978 in Amritsar

25 April (1809) Friendship Treaty between the Sikh Ruler Maharaja Ranjit Singh and then the British Rulers of other Indian States excluding Khalsa Kingdom in Punjab

8 May (1705) Commemoration Day of 40 Muktas at Mukatsar who sacrificed their lives

30 May (1606) Shahidi Day: Guru Arjun Sahib and Gurgaddi Divas: Guru Hargobind Sahib

3 - 7 June (1984) Attack on “Darbaar Sahib-Akaal Sahib Complex”, Amritsar and other Gurduaras by the Hindu Prime Minister Indira Gandhi; and Shahidi Divas: Khalsa Jarnail Singh Jee, Bhai Amrik Singh Jee, General Shahbeg Singh Jee and other thousands Sikhs in Punjab, the homeland of the Sikhs

9 June (1716) Shahidi Day: Bahadur Banda Singh Jee

24 June (1738) Shahidi Day: Bhai Mani Singh Jee

1 July (1745) Shahidi Day: Bhai Taru Singh Jee

31 July (1940) Shahidi Day: Sirdar Udham Singh Jee who shot Sir O’ Dwyer, was hanged

1 Sept. (1574/81) Gurgaddi Divas: Guru Ramdas Sahib and Guru Arjun Sahib

22 Sept. (1539) Gurgaddi Divas: Guru Angad Sahib

6 October (1661) Gurgaddi Divas: Guru Har Kishan Sahib

7 October (1708) Gurgaddi Divas: Guru Granth Sahib and Guru Khalsa Panth

9 October (1992) Shahidi Day: Bhai Harjinder Singh Jee and Bhai Sukhjinder Singh Jee who shot General Vaidya

[Please note that every day is a historical day for the Sikhs. Especially, those who recite Nit-Nem and attend Gurduara Congregation daily do, in fact, celebrate Gurpurbs round the year. Hence above-mentioned important events are few instances only. I am of the view that we should neither celebrate birthdays of Gurus: (ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ ॥ ਸੁਖਮਨੀ ਸਾਹਿਬ ੧੬-੩ ॥)

nor any Hindu connected festivals like Sangrand, Pooranmashi, Massya, Rakhi, Karva - chauth fast, Lohri, Diwali, Barsis, etc.] Let us follow CE calendar and celebrate Gurpurbs and other historical days on the fixed dates rather than based on subsequent changes. For instance, if Guru Arjun Sahib was martyred on 30th May 1606, or if Khalsa Order was established on 30th March 1699 then there is no need to change the dates every year. Hence 30th March and 30th May should be the fixed dates. Similarly, if Guru Nanak Sahib's Advent Day happened to be on first or third Vaisakh of 1469 then fix that date of March 27th, which could then be celebrated as Foundation Day of the Sikh religion and not as birthday of Guru Nanak Sahib. Gurus' spiritual enlightenment is ever alive through Gurbaani incorporated in the Guru Granth Sahib. As Christmas is fixed on 25th Dec., let us also accept 20th October or 27th March as Foundation Day of the Sikh Religion and 30th March for Khalsa Order Day rather than go on dragging to the Vaisakh Sangrand or Kartik Pooranmashi! Also why to follow "Almanac" based on the Hindu months and fix 'sangrands' relevant in India only whereas Sikhs are now spread all over the world? Let us first achieve freedom from Hindus and when having our own

currency, government and place in UN, then definitely Nanakshahi Calendar will have significance. Otherwise by accepting Hindu months and Sangrands we would again be falling in the bronze trap of Bippar.

(Appendix – J)

HOMAGE TO THE GREAT MARTYRS

We all are well aware that Guru Nanak Sahib had established the Sikh religion during 1469 – 1539. Although from the very beginning of his childhood he had shown spiritual enlightenment, at the tender age, he had openly thrown the rituals and shackles of Hinduism. For the purpose of spreading the message of One Supreme Lord, world brotherhood, self-diginty, truthful living, justice and equality amongst the Creator’s all creatures, Guru Nanak Sahib had sacrificed his youth, family, employment, relatives and all other worldly attachments, having sole aim of love and humility without any hatred.

During the subsequent years from 1539 to 1606, his successors: Guru Angad Sahib, Guru Amardas Sahib, Guru Ramdas Sahib and Guru Arjun Sahib had carried forward his Mission. By their own free-will, thousands and thousands Hindus and Muslims embraced the Sikh Faith. During this period, the Spiritual Preceptors of the Sikh religion had established its own Sacred Centre: “DARBAAR SAHIB” at Amritsar (Punjab), compiled the Sacred Sikh Scripture” “GURU GRANTH SAHIB”, written in Gurumukhi script well understood by the masses. Such a rapid development was neither tolerated by the Mughal Rulers nor appreciated by the Hindu brahamins. In view of their self-interest and hatred against the growth of the Sikh religion all over India, intolerable circumstances were created to suppress the modern religion so that there is no one to challenge the

exploitation and treachery being committed against the poor masses.

On 30th May 1606 at Lahore then capital of Punjab, **Guru Arjun Sahib** had to sacrifice his life under the orders of Mughal Emperor Jehangir. Since then during the span of (395) years from 30th May 1606 to 2002, several hundred thousands Sikhs had laid down their lives in defending their faith. From the under-mentioned sacrifices made by the Sikhs, it is evident that all the Rulers whether belonging to Islam, Christianity or Hindu religion, had never tolerated the Sikhs' Way of Life.

MUGHAL AND OTHER MUSLIM RULERS (1469 to 1708):

Guru Arjun Sahib, the first pioneer Martyr, followed by Guru Tegh Bahadur Sahib, Bhai Matidas, Bhai Dyala, Bhai Satidas, Sahibzadeys Ajit Singh, Jujhar Singh, Zorawar Singh, Fateh Singh, Mata Guzar Kaur, Mai Bhag Kaur, Bhai Ghanaiya Singh and thousands other Sikhs had to sacrifice their lives for the sake of upholding the freedom of worship, and human dignity as equals.

SIKHS' SURVIVAL STRUGGLE [1708 to 1764]:

After the demise of Tenth Master - Guru Gobind Singh Sahib; Bahadur Banda Singh, Bhai Mani Singh, Bhai Tara Singh, Bhai Sukha Singh, Bhai Mehtab Singh, Bhai Taru Singh, Sirdar Subeg Singh, Sirdar Shahbaz Singh, Bhai Bota Singh, Bhai Garja Singh, Bhai Gurbakhsh Singh, Baba Deep Singh, Nawab Kapur Singh and thousands other devoted Sikhs were also put to death by the Muslim rulers though in fact, such a dark and horrible period proved to be a testing time for the brave Sikhs. Despite several set - backs, Sikhs continue to maintain the high-spirit.

KHALSA RAAJ {1764 to 1849}:

During these eighty five years, different Sikh Generals of twelve Misl and Maharaja Ranjit Singh had ruled the Punjab State and other adjoining areas in a most befitting manner when Hindus, Muslims and Sikhs enjoyed comfortable living. The Khalsa Raaj was defended by sacrificing their lives: Jathedar Akali Phoola Singh, General Jassa Singh, Commander Jassa Singh, General Hari Singh, Bibi Sharan Kaur, Sirdar Shaam Singh and other dedicated soldiers. It may be interesting to point out that when the Sikh Generals were fully successful in sealing the way of Muslim invaders from the North through **Khyber Pass** for ever, the majority Hindus had miserably failed in blocking the entry of the western colonial powers through the backdoor via seaports namely, Calcutta, Madras, Pondichery, Calicut, Cochin, Goa and Bombay. Can history be obliterated? The Sikhs were independent when the Hindus were still slaves! Ironically, after India's independence in 1947, freedom-fighter Sikhs are now being ruled by the slave Hindus!

BRITISH EMPIRE - (1849 to 1947):

During the 97 years of British Rule in Punjab, Bhai Maharaj Singh, Baba Ram Singh, Jathedar Kartar Singh, Bhai Mewa Singh (Vancouver-Canada), Sirdar Lachhman Singh, Sirdar Daleep Singh, Babaraz Santa Singh, Kishan Singh, Dhanna Singh, Karam Singh, Waryaam Singh, Shahid Bhagat Singh, Shahid Udham Singh and several hundreds Sikh volunteers including women and children had sacrificed their lives with a view to uphold the banner of freedom.

HINDU RULE [1947 to 2002]:

Even though, a large number of Sikhs had sacrificed their lives, homes and properties for the achievement of

independence from the British Rule, the entire Sikh community is being treated as third class residents like slaves in a free India. Since 1947, Hindu rulers including Gandhi and Nehru did not adhere to their promises given to the Sikh nation. During the first thirty years of independence, the Hindu Governments continued to suppress the Sikhs in a hidden manner like a carpet snake but for the last twenty four years (1978 - 2002) the Hindu rulers have been openly killing the Sikhs and destroying them in every field of life. Thousands and thousands have been killed, tortured, eliminated and made to suffer in jails without any fair trial simply because the Sikhs have refused to become their stooges except few who are only interested in ill-gotten wealth or high positions at the cost of their own religion and self-dignity.

For the last two decades, sacrifices made by Khalsa Fauja Singh, Bhai Thara Singh, Khalsa Jarnail Singh, Bhai Amrik Singh, General Shahbeg Singh, Khalsa Beant Singh, Sirdar Satwant Singh, Sirdar Kehar Singh, Bhai Sukhdev Singh, Bhai Harjinder Singh, Jathedar Gurdev Singh, Khalsa Jaswant Singh and thousands others in different parts of so called democratic free India, are still fresh in the hearts of true Sikhs (Baptized). Every day their departed souls have been reminding us that they had sacrificed their lives so that Guru Khalsa Panth may continue to survive forever. In fact, it is neither possible to count or write down their names, nor to describe their untold sufferings which they had undergone or continue to pay price for their distinctive identity as blessed by the God and the Gurus.

The Hindu army's attack on Darbaar Sahib - Akaal Takht Sahib and other Gurduaras in June 1984, genocide of innocent Sikhs during November 1984 and elimination of the Sikh youth for the last 18 years is well-known to the whole world. But let us never forget that for the killings of Khalsa Fauja Singh and twelve other Sikhs on 13th April

1978 by a criminal Gurbachan Singh, Bhai Ranjit Singh killed him on 24th April 1980. Similarly, evil-headed, Indira Gandhi was chastised on 31st October 1984 by Khalsa Beant Singh, who was duly supported by Sirdar Satwant Singh. But alas! The selfish leaders like Jathedar Gurcharan Singh Tohra, former Chief Minister Parkash Singh Badal, Governor Surjeet Singh Barnala, Cabinet Minister Sukhdev Singh Dhindsa, etc. dancing on the tune of Hindu rulers in Delhi since 1978 have been advising the Sikhs to forget the past and adjust to live as slaves under the brahminical doctrine. During five years, Akali Government had neither punished any guilty official - civil or police nor released the Sikh youth suffering in the Hindu jails! All Commissions proved to be merely 'eye-wash' because Hindu Governments would never punish the Hindu killers!

Unfortunately, since 1930 most of the prominent Sikh Leaders and Jathedaars could achieve nothing for the Sikh nation except enjoying the slavery of Hindu leaders/parties!

Despite the Guru Khalsa Panth's severe sufferings, the whole world may wish to recollect that the Mughal Empire and the British Raaj had disappeared. Recently, Russia - the backer of Hindu rulers had also disintegrated into several independent states whereas the Guru Khalsa Panth has been spreading all over the world. Ultimately, TRUTH will prevail. Therefore, with a view to stop further killings of Sikhs, let us sacrifice our comforts and ego, and again take pledge to attain the blessings of our Guru Sahibaan, through the "Initiation by AMRIT". This will enable us to set an ideal example of truthful living based on the Sikh Code of Conduct (ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ) and join together under the auspices of the "DARBAAR SAHIB - AKAAL TAKHT SAHIB, AMRITSAR" as one nation rather than seeking personal gains. At the end, let us pray to the Almighty God - WAHEGURU for the CHARHDI KALAA of the Guru Khalsa Panth, which means to establish the Kingdom of God

(**ਬੇਗਮਪੁਰਾ**) where no one is victor or victim but live in harmony as equals with dignity and freedom.

Although, we as the citizens of Australia are enjoying the freedom of speech and freedom of worship, we should ever remember that the Sikh families living in Punjab and other parts of Hindu India do need our assistance and encouragement so that in the near future they could also enjoy the glow of freedom as well as to have their voice heard in the United Nations and other International World Forums.

LEST WE FORGET: LET US PRAY FOR WORLD PEACE AND WELFARE OF THE ENTIRE HUMANITY.

(Appendix – K)

WHO ARE FUNDAMENTALISTS OR TERRORISTS?

It is amazing to observe that despite signatory to the UN's 1948 Universal Declaration of Human Rights, Indian Government continues to suppress the minorities for the last 55 years. Although, some Governments have been raising their concern against the violation of Human Rights by China, Indonesia, Iraq, etc., there is hardly any strong condemnation of India because trade interest is more important to the Western countries than Human Dignity!

I wish to highlight that in June 1984, Indian Army not only attacked and demolished the Sikhs' Holiest Shrine "Darbaar Sahib - Akaal Takht Sahib, Amritsar" and other Gurduaras in Punjab but also killed thousands innocent Sikhs including women and children. For the last 18 years, thousands Sikh youth continue to be killed, and tortured in the jails without any trial. The Sikh retired Judges and Human Rights Activists are not even spared. Examples of Jathedar Gurdev

Singh and Khalsa Jaswant Singh (of Khalra village) are well before our eyes. It could thus be imagined what could be the fate of an ordinary Sikh youth in Punjab and other parts of Hindu India when Akali - BJP Coalition Government has done nothing to redress grievances of the Sikhs?

On 6th December 1992, Hindus had also demolished the Muslim's historical Mosque (Babri Masjid at Ayodhya), though every year hundreds Muslims are also killed due to communal riots all over India. It is also within the knowledge of all as to how Fundamentalist - Hindus had spoiled the Delhi cricket ground and ransacked the office of the Cricket Board in Bombay because they were deadly against the Pakistan's Muslim Cricket Team to play in India. Indian team also doesn't wish to play in Pakistan because India lacks team - spirit! During February-March 2002, Hindus have killed Muslims in Gujarat, that too with the assistance of Hindu State Police as they did with Sikhs in 1984. Result: Hindu supermacy in India – Not Secularism !

Since 1997, Hindus have vigorously started to demolish the Christians' Churches and Schools. It is distressing to write that on 23rd January 1999, a Hindu mob had burnt alive an Australian Christian missionary and his two small sons, as they did with the Sikhs in 1984. It is thus evident that the Hindus in India wish to eliminate all the minorities viz. Muslims, Christians and Sikhs either by way of killing them or to convert them into a Hindu - fold (Hindutava - Brahminic Doctrine) by force as previously they did with the Buddhists. It may be interesting to point out that these serious inhumane incidents have taken place under the regimes of Brahmin - born Prime Ministers Indira Gandhi, P. V. Narasimha Rao and Atal Bihari Vajpayee.

Ironically, Hindus can make use of "Taaj Mahal, Red Fort, Kutab Minar" constructed by the Muslim Rulers, and British made President's Palace, buildings, bridges, roads, railways,

ports but they can not tolerate Human-beings belonging to other religions.

O' Dear True Mate listen: Sikhs are not terrorists. They wish to live and let live peacefully like Australia and New Zealand. Sikhs are protectors of Human Rights as equals. But the million dollars Question remains unanswered? "If after the lapse of 2000 years, Jews can get a sovereign state of ISRAEL, and East Timorese, Palestinians, etc. can seek independence, why after 153 years (March 1849 - September 2002) within the meaning of the UN Charter, Sikh nation can not regain its freedom in Punjab like Kazakhstan / Tajikistan?"

Let us see some other instances. On 30th January 1948, a Hindu Nathu Ram Godse killed Mahatma M. K. Gandhi and then on 21st May 1991, Hindu Tamils killed Rajiv Gandhi the son of Indira Gandhi. Moreover, for the last 55 years Hindus have been killing Muslims, Sikhs, Christians, Dalits but no one calls them as "Fundamentalists or Terrorists." Why? Because they are in majority and rulers! The youth of other communities are described as 'extremists and terrorists' whereas Hitler's Nazi like Hindu parties RSS, Shiv Sena, Bajrang Dal, Vishav Hindu Parishad, etc. are treated as more holier than holy cow! No doubt, there are good and bad persons amongst every religion or community and as such religion should not be used as label. In fact, internal or international terrorism whether committed by any individual, group or government should be eliminated by civil and legal means especially under the umbrella of U. N. and not dictated by one or two powerful countries!

But it is regretted to point out that since the set up of UNO in 1945, all the evil designs, nefarious and terrorist activities are in fact, being engineered by the various Governments whether ruled by the Dictators or Democratically elected. At the top, main trouble shooters are: "America, England,

Israel, India, Russia and followed by other minor regional operators.” I reckon that with a view to minimise evil and terrorism, no country should keep its armed forces in another country until requested and paid by the host country that too if approved by the UN. At the same time, UN Headquarters should not only be shifted from New York to either “Hong Kong or Middle East” but permanent members of the Security Council should also be expanded so that all the regions and religions are represented as equals. Why there has been no peace in the world because few powerful countries are controlling and dictating the destiny of (160) poor and small countries? Though most of the countries have become their lackeys and UN is nothing but merely an old & tired toothless white elephant! Let all regions and territories, which have been encountering atrocities in the hands of respective governments during the last (55) years, should be accorded independence and protected by the U. N.

Perhaps, it may not be out of place to mention here that since 11th September 2001, Sikhs are again being targetted as if they are associated with Afghani Taliban or Osama Bin Laden. Western countries have forgotten that we are living in the civilized 21st Century and there are laws to deal with criminals and other offenders. Irrespective of ones appearance or religion if any person commits any offence, local police has every right to investigate and then initiate court proceedings. If found guilty, Courts pronounce judgements by according suitable punishment. Hence, no hooligan should harass any person. All the citizens should be treated with courtesy and respect. Remember, as Allied Forces, Sikhs fought bravely during World War I & II and since then they have also been serving as UN Peace Keeping Forces by maintaining their unique Sikh identity. In October 1997, Queen Elizabeth had also visited the Sikhs’ Holiest Shrine “Darbaar Sahib, Amritsar”. Let us not go back to the old dark stoneage when Might was Right! Sikhs are

absolutely against any conflict or likely World War III as is being contemplated by USA-UK-Israel ?

[Kindly note that Sikhs daily Pray to the Almighty God for the wellbeing of the entire humanity. Furthermore, Sikhs believe in the world peace where there is no victim or victor but all live in harmony as equals.]

(Appendix – L)

IDENTIFYING THE SIKHS

Among the major religions of the world, “Sikhism” is the one whose followers are known as “Singhs” all over the world. However, for the past 50 years, many Sikh families have gone astray on account of having forgotten the basic principles of “Sikhism”. Hence, serious misunderstandings and misconceptions have cropped up, and it has now become very difficult to rightly identify a true “Sikh”.

Guru Nanak was born in a Punjabi Bedi family at “Talwandi” village reverently known as Nankana Sahib (now in Pakistan) in the year 1469 CE. Right from his childhood, he started preaching Oneness of the Almighty Supreme Eternal Entity (God - Akaal Purkh) and Brotherhood of the whole mankind without any distinction. While still in childhood, he was asked to wear ‘janeu’ - (sacred thread worn by Hindus) as per the family tradition. But to the surprise of all family members and other relatives, he refused to do so because such a ritual neither uplifts the spiritual flight of a person nor helps in performing the righteous deeds. He did not adopt any Muslim religious practice either. He gave similar advice to the people of all faiths. He considered all person alike as true friends.

Guru Nanak did not use the suffix “Bedi or Talwandi” after his name. In 1539, before he merged with the Eternal Light, instead of bestowing the spiritual throne of Sikhism - (Guru

Gaddi) to either of his sons – Siri Chand or Lakhmi Dass, he gave it to his most devoted follower, Bhai Lehna and thus made him Guru Angad so that he might preach the message of Sikhism. Guru Nanak Sahib's body was neither cremated according to Hindu rites, nor buried as per the Muslim practice. Rather, it was immersed into the waters of the Ravi River. Similarly, Guru Angad Sahib also did not confer Guruship on his two sons, either Dasu or Dattu. But he too chose his devoted and selfless disciple, Guru Amar Dass as his worthy successor in 1552. In 1574, Guru Amar Dass also did not consider any member of his 'Bhalla' family fit for Guruship. He bestowed the Guruship on Bhai Jetha and made him Guru Ram Dass. To strengthen Sikhism further, Guru Ram Dass bestowed Guruship on his younger deserving son Arjun in the year 1581.

Guru Arjun Sahib first completed the "Sarovar" (pool of water) and "Darbaar Sahib", Amritsar. Then he compiled the Baani – 'Revealed Divine Word' of the first four Guru Sahibaan as well as Hindu Saints and Muslim holymen into a "Granth". Thus Sacred Granth Sahib was installed in "Darbaar Sahib" in the year 1604 for the propagation and preaching of Sikhism. As per Guru Nanak Sahib's Sikh Doctrine, he too treated all castes, sects and tribes alike. He gave the same message to all – that only One Akaal Purkh (God) is the Supreme and Eternal Entity. Preaching (Parchaar) Centres were set up at Kartarpur Sahib, Khadur Sahib, Goindwal Sahib, Amritsar Sahib and Tarn Taran Sahib. People came there from far and near to learn the message of Sikhism. They partook of the bliss of "Sangat" - (meditating on God in congregation) and "Pangat" - (taking food together from the community kitchen while sitting in a row on carpet). The followers aligned themselves with the "Shabd Guru" - (Revealed Divine Word), learnt the way of Truthful Living and urged others also to do so. The Guru's edict is:

"Truth is higher, but still higher is truthful living" (GGs-62).

“They, who are imbued with devotion are the exalted ones and only they the high castes. Without devotion to God, everyone is of low caste and becomes the worm of ordure”. (GGS. Page 426)

“The great True Guru is my caste and my honour, I have surrendered myself to the Guru. Nanak says, O’ my True Guru, preserve Thou the honour of Thy disciple.” (GGS, P. 731)

“The One True Lord is the Father of all and we are His children. Hear, Thou O’ God, my friend, my soul would be sacrifice, a sacrifice unto Thee, if Thou revealeth me Thy Vision.” (GGS, Page 611);

“First, God created Spiritual Light and then, by His Omnipotence made all the mortals. From the One Light has welled up the entire universe. Then who is good and who is bad?” (GGS, Page - 1349).

Thereafter, from the year 1606, the Guruship passed on to Guru Hargobind Sahib, Guru Har Rai Sahib, Guru Harkishan Sahib, Guru Tegh Bahadur Sahib and Guru Gobind Singh Sahib. But no Guru used the surname “Sodhi” with their names. Nor was anyone given any special position or importance for having family relationship with the Gurus, because the Gurus’ message was for the good of all human beings. On 30th March 1699, Guru Gobind Singh Sahib, while selecting the “Panj Piaras” – (Five Dear Ones), gave no importance to any caste, profession or region. The Panj Piaras surrendered to the Guru and imbibed the Guru’s teachings without any reservations. By partaking of the boon of Guru’s “Amrit” - (elixir/nectar), they were transformed into **“Bhai Sahib Singh, Bhai Himmat Singh, Bhai Daya Singh, Bhai Dharam Singh and Bhai Mohkam Singh”**. **Let us follow their footsteps as Guru’s True Khalsa.**

Guru Sahib declared that by giving up the past family connections, caste and religion, they had become Guru's Khalsa. Henceforth they were to worship only One Akaal Purkh (God) and not any other god or goddess. He also warned them against four wrongdoings – (violations of the Sikh Code of Conduct). He further advised the Sikhs not to have any relationship with the: “Minaas - (heretics, a schismatic sect of Sikhs, now almost extinct), Masands – (preacher-cum-collectors of voluntary offerings from the Sikh followers), Dheermaliyas – (followers of Dheermal, a pseudo Guru), Ram Raias or enemies of the Sikh Panth, smokers and those who killed their daughters, etc.” (For details, you may wish to read the Sikh Reht Maryada – the Sikh Code of Conduct, readily available in all Gurduaras). The Sikh families where ever they may be stationed are encouraged to follow the Sikh Code of Conduct and urge others also to do likewise. (If anyone has any doubt, please write to “Akaal Takht Sahib or the SGPC”, Amritsar, Punjab State). Sikh Khalsa Mission can also assist, if desired.

Guru Gobind Singh Sahib's other edicts are often sung during the Sikh Congregations in the Gurduaras:

“Reht - (the Sikh discipline or Sikh way of life) is more dear to me, and, not the Sikh”;

“One who follows ‘Reht’ is my Sikh”; “He is my master, and I, his disciple”;

“With the Khalsa's grace am I occupying the spiritual throne, otherwise there are millions like me in the world for whom none cares”;

“Many talk of Ram and Rahim, Puraan and Qur'an, but I know of only One Lord. Many are the claims made in Smritis, Shastras and Vedas, but are of no value to me. O' True Lord, whatever I have said, is with Thy Grace”;

“I worship neither Ganesha or Lord Krishna, nor Lord Vishnu” and

“Consider all mankind of one race alone”.

From these edicts of the Guru, we learn that a Sikh has no connection with any Hindu gods, or Muslim tribes. Just as rivulets and rivers lose their existence when they fall into the sea, similarly, when a person embraces Sikhism voluntarily and becomes the Guru's Sikh after learning Sikh history and assuming the Sikh form with unshaven hair and beard and with turban on his head, all that he was in the past is forgotten and obliterated. He/she becomes a member of the Guru Khalsa Panth, whatever his/her earlier caste or family may be. Therefore, calling such Sikhs by different appellations, surnames, and names of village or city or Jatt, Bhapa, Ramgarhia, Rajput, Kabir-Panthi, Ravidasia, Rangretta, Banjara, Lobana, white Sikh, American Sikh, etc. is not only waywardness, but an utter folly too. Late Bhai Sahib Bhai Harbhajan Singh, former Principal of Shahid Sikh Missionary College used to say:

“You are Sahni, you are Sodhi, you are Sidhu. You are everything, but are you a Gursikh also?”

In order to check this wrong tradition, the SGPC also has made several efforts and passed Resolutions since 1927 for discouraging any such discrimination amongst the Sikhs. Again on 28th April 1985, Singh Sahibaan from Akaal Takht Sahib appealed to the Sikhs not to mention surnames against their names. But it is regretted to mention that many Sikh Authors, Editors, Historians, Intellectuals, Leaders, Preachers and the Gurduaras' Managers and even Jathedaars are not acting on these agreed Resolutions. We are liable to commit mistakes. But if we give up our waywardness and imbibe the Guru's teachings, the Guru will definitely pardon us. Therefore, it is requested that all Sikhs – (males and females) should write only “Singh or Kaur” and not any other ‘surname’. But if a person is already using his/her surname, he/she should try to drop their surname by approaching The Registrar of Births, Marriages and Deaths of the respective area. In this way, there will be no

difference left between one Sikh and another because we all are Sikhs of the Guru, irrespective of any distinction.

Perhaps, it may be pertinent to mention here that Professor Gurmukh Singh, Giani Ditt Singh, Bhai Kahn Singh, Baba Kharak Singh, Principal Teja Singh, Professor Puran Singh, Bhai Randhir Singh, Bhai Vir Singh, Master Tara Singh, Professor Sahib Singh, Sirdar Kapur Singh, Bhagat Puran Singh, Principal Satbir Singh, Sardar Inderjit Singh, Bhai Sahib Bhai Harbhajan Singh, etc. attained name and fame by virtue of their services to the Sikh Panth. They did not use their surname or the name of their village or city with their names. They remained true Sikhs in accordance with the teachings of “Gurbaani and Gurmatt”. Therefore, let us get rid of this serious malady and march forward by using only “Singh for males and Kaur for females” with our first full name. Sikhism is the Faith open to all persons, and he/she alone is a true Sikh who lives in accordance with the teachings of Guru Sahibaan, and sincerely follows the Sikh Code of Conduct – (SGPC).

At the end, it may again be stated that the Sikhs now spread all over the world is an independent nation having no creed link either with the Hindus or Muslims. It is, therefore, evident that Sikhs are neither progenies of any “Luv or Kush”, nor belonging to Bedi, Chahal, Uppal, Trehan, Bhalla, Sodhi or any other caste/clan/sect/tribe. The Sikh nation is without any caste and class. Sikh is a Sikh and nothing else. Although Sikhs have nothing to do with the Hindus, we daily pray to the Almighty Supreme Entity - (God) for the well being of the entire humanity irrespective of any distinction. We wish to live, like, a bunch of fresh flowers of different colours and varieties but still maintaining our unique identity.

Although there is no ‘DNA’ test for determining any person’s caste or religion, all religions do prescribe certain

basic principles so dear to the Founders of their respective Faiths. Hence, there are no exemptions or options for the followers of “Sikh Faith”. However, Litmus test to identify a “Sikh” could be applied if a person meets the following requirement:

Any person who faithfully believes in –

1. One Immortal Supreme and Eternal Entity – (Akaal Purkh / WaheGuru – God);
2. Ten Sikh Gurus, from Guru Nanak Sahib to Guru Gobind Singh Sahib;
3. The Guru Granth Sahib containing Gurbaani, the Revealed Divine Word;
4. The teachings and utterances of the Ten Guru Sahibaan;
5. The Baptism – (Khandey di Pahul, Initiation by Amrit Ceremony) bequeathed by the Tenth Guru Gobind Singh Sahib;
6. Keeping up the uncut long hair, beards, moustaches and eyebrows, with turban on head for males and scarf for females;
7. Equality of all Sikhs without any caste, class, colour, creed, gender, profession, race or region, and

Who does not owe allegiance to any other religion, is a “SIKH”.

**ALL SIKHS ARE REQUESTED TO
FOLLOW “GURBAANI AND GURMATT” WITH
DEVOTION, HUMILITY AND SINCERITY**

**WAHEGURU JI KA KHALSA
WAHEGURU JI KI FATEH**