

# SIKHISM

An Introduction



Dr. S. S. Kapoor

# **SIKHISM**

---

## **An Introduction**



# **SIKHISM**

---

## **An Introduction**

By

**Dr. Sukhbir Singh Kapoor**

Vice Chancellor

World Sikh University, London



**B. Chattar Singh Jiwan Singh**

Amritsar

© S.S. Kapoor

ISBN : 81-7601-795-7

First Edition 1999    Second Revised Edition 2002 (Hemkunt Press)  
Third Edition 2007

Price : 300/-

Published by :    **B. Chattar Singh Jiwan Singh**  
Bazar Mai Sewan, Amritsar (India)  
Ph./Fax : 91-183-2542346, 2547974, 2557973  
E-Mail : csjs@vsnl.com    csjsexports@vsnl.com  
Visit our Website : [www.csjs.com](http://www.csjs.com)

Unauthorised duplication in any form without prior permission from the publisher prohibited.

Printed & Bound in India by :  
Jeewan Printers, 312, East Mohan Nagar, Amritsar.

*To my Grand Children:  
Bikramraj, Mahek, Arjan and Anisha*



# CONTENTS

	Page
Introduction	9

## PART I

Module 1	Sikhism	13
Module 2	The Prophets: The founder	29
Module 3	The Prophets: 2nd Guru to 10th Guru	33
Module 4	The Scriptures I : Guru Granth Sahib	43
Module 5	The Scriptures II : Other Scriptures/ holy books/sources	54
Module 6	Other Sources of Sikh Religion	61
Module 7	The Sikh Worship	65
Module 8	The Sikh Place of Worship	77
Module 9	The Golden Temple	81
Module 10	The Sikh Takhats (Thrones)	85
Module 11	Teachings of the Sikh Gurus	88
Module 12	The Sikh Concepts I : The Law of Karma	109
Module 13	The Sikh Concepts II : Heaven and Hell	111
Module 14	The Sikh Ceremonies I : Birth of a Child	113
Module 15	The Sikh Ceremonies II : Marriage	117
Module 16	The Sikh Ceremonies III : Death	126
Module 17	The Sikh Ceremonies IV : Baptism	132
Module 18	The Sikh Festivals	155
Module 19	A Short History of the Sikhs	158

## PART II

Test Paper 1 Multiple Choice Questions	167
Suggested Answers	169
Tutorial 1	171
Suggested Solution	172



Test Paper 2 Multiple Choice Questions	174
Suggested Answers	177
Tutorial 2	180
Suggested Solution	181
Test Paper 3 Multiple Choice Questions	184
Suggested Answers	187
Tutorial 3	190
Suggested Solution	191
Test Paper 4 Multiple Choice Questions	193
Suggested Answers	196
Tutorial 4	199
Suggested Solution	200
Test Paper 5 Multiple Choice Questions	203
Suggested Answers	206
Tutorial 5	209
Suggested Solution	210
Test Paper 6 Multiple Choice Questions	214
Suggested Answers	217
Tutorial 6	219
Suggested Solution	220

## INTRODUCTION

This book has been produced to introduce the basic concepts of Sikhism to a non-Sikh reader and to all others who have very little academic knowledge of Sikhism.

In Europe there is an awakening amongst the masses regarding religious education. The media has splashed all over the globe the necessity for religious tolerance and harmony. A number of institutions have been established to hold interfaith dialogues, meetings and seminars. British schools have introduced the teachings of different religions. The scene is all set for religious education but there is a dearth of religious literature, authentic text books, CDROMs or IT support material to impart this education on Sikhism.

I sincerely hope that this book fulfils that gap. The subject has been divided into 19 modules, followed by Multiple Choice Questions (MCQ) and Tutorial questions. Suggested answers for MCQs and Tutorials have also been included. A number of photographs have also been given to acquaint the readers with the subject characters. The material of this book has been tested in a classroom situation and has proved to be a great success. I hope the readers will like this dynamic approach to introduce Sikh religion to the youth in general and to the European and American non-Sikh readers in particular.

I am grateful to my erstwhile secretary Poonam for helping me to produce and write this book.

I will be anxiously waiting for your comments on this new project.

With regards

**Dr. Sukhbir Singh Kapoor**

April 1999

## **INTRODUCTION TO SECOND EDITION**

I am feeling great pride in presenting this revised and enlarged edition of the book to the readers. The book has been widely read by both Sikh and non Sikh communities. I am very grateful to my readers who have greatly appreciated my work.

I always pray to Waheguru to give me health and strength that I keep on writing until my last breath.

23rd January, 2002

**Dr. Sukhbir Singh Kapoor**  
London

## **INTRODUCTION TO THE THIRD EDITION**

I am glad to present to my ready the latest edition of my book. This is the third edition of the book. The first edition was published and released in 1999. It is the appreciation of my readers which has brought out this new edition. A few words of appreciation, that is what is wanted by an author and with the grace of Waheguru, I have received lots of such words from my readers.

I pray to Waheguru to give me strength and health that I should go on writing for the Sikh cause until my last breath.

I am thankful to my Secretary Poonam Kapoor for her help and good wishes all through my endeavours.

**Dr. Sukhbir Singh Kapoor**

London

23<sup>rd</sup> January, 2007

## BY THE SAME AUTHOR

*All books are in English; Guru-baani text is both in Panjabi and English.*

### Year of publication/book list

- |         |   |
|---------|---|
| 2006    | 1. The Birds and Sri Guru Granth Sahib  |
| 2005    | 1. Sikhism — Guru Granth Sahib and the Sikh History<br>2. Janam Saakhi Prampara<br>3. The Sikh Ideology   |
| 2004    | 1. The Sikh Law Book - the Law personally handed by God to Guru Nanak<br>2. Guru Granth Sahib — An insight into its Format and Design<br>3. Islam — An introduction<br>4. Sui Generis Martyrdom — Martyrdom of Mata Gujri and Sahibzadas<br>5. Sikhism — Guru Granth Sahib and The Sikh History   |
| 2003    | 1. Guru Granth Sahib — An Advance Study Volume 2<br>2. Dasam Granth — An Introduction Study<br>3. Comparative Studies of World Religions. (Second Edition)<br>4. Asa di Var — an Epic the listening of which fulfils all worldly desires.   |
| 2002    | 1. Guru Granth Sahib — An Advance Study Volume One<br>2. Sikh Religion and the Sikh People (Third revised edition)<br>3. Sikhism — An Introduction (Second revised and enlarged edition)<br>4. Japji — A way of God realisation (Third edition)   |
| 2001    | 1. Sikhism — 1000 questions answered.<br>2. Guru Granth Sahib, An introductory Study (enlarged edition).<br>3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (2 <sup>nd</sup> edition)<br>4. Japjee — The Sikh morning prayer (Illustrated deluxe edition)   |
| 2000    | 1. Bhagat Bani<br>2. Sikh Religion and the Sikh People (2nd edition) <i>'Adjudged best book of the year'</i>  |
| 1999    | 1. Sikhism — An Introduction (Now in CSJS)<br>2. Saint Soldier (The Khalsa Brotherhood)<br>3. Comparative Studies of World Religions (Now in CSJS)<br>4. The Creation of Khalsa (Edited)<br>5. Japji, "A way of God realisation" (2nd edition)<br><i>'Adjudged one of the best available translations in English'</i>                                 |
| 1998/97 | 1. Guru Angad Dev, Life, History and Teachings<br>2. Nitnem (The daily Sikh Prayers) (Translation in both easy Panjabi and English)<br>3. Khushi de Hanju — (ਖੁਸ਼ੀ ਦੇ ਹੰਤੂ) Panjabi poetry  |
| 1996    | 1. The Sikh Marriage Ceremony (Anand Marriage)<br>2. Baramah (The twelve months)  |
| 1995    | 1. Kirtan Sohila and Ardas<br>2. Gurbani — God's word<br>3. Jap Sahib, Swayas and Ardas. Master compositions of Guru Gobind Singh Ji<br>(Translation followed by relevant Sakhis (life stories))<br>4. Janoon — (ਜਨੂਨ) Panjabi Poetry   |
| 1994/93 | 1. Rehras & Kirtan Sohila — "The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation."<br>(Translation followed by relevant Sakhis (life stories))<br>2. Sikh Philosophy, Facts and Fundamentals of Sikhism (I <sup>st</sup> edition)<br>3. Puniya da Chand — (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi poetry |
| 1992/91 | 1. Japji (I <sup>st</sup> edition)<br>2. Sikh Religion and the Sikh people (I <sup>st</sup> edition)  |
| 1990    | Being a Sikh  |
| 1989/88 | Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier.  |
| 1984    | Invasion of Golden Temple   |
| 1983    | Sikh Festivals  |
| 1982    | Sikh & Sikhism  |

---

---

# PART I

---

---

## MODULE 1 SIKHISM

### Who is a Sikh

1.

A Sikh is any person whose faith consists of belief in One God, the ten Sikh Gurus, the Guru Granth Sahib and other scriptures and teachings of the Sikh Gurus. Additionally, he or she must believe in the necessity and importance of '*Amrit*', the Sikh baptism.

### God and the Sikhs:

2.

According to the Sikh belief, God is all omnipotent, omnipresent and omniscient. The sun, moon's, wind, fire, water, vegetation and all other things which exist are His witnesses. A Sikh must worship only the abstract form of God. The worship of images or any other object is strictly forbidden.

3.

God is both the creator and the destroyer. He is beyond birth and death. He is both merciful and compassionate. He is beyond fear and enmity. He is self-illuminated. He is the Master of all the treasures. All our possessions are a result of His grace.

4.

The Sikhs call God as *Waheguru*, meaning the most wonderful Master.

5.

The belief of the Sikhs in *Waheguru* is similar to that of Judaism, Christianity and Islam i.e., God is the greatest power, He is supreme. He is the king of kings, He pervades everywhere, He knows the inner thoughts of everyone, He is the giver, He existed before the start of the time. He existed when the time was started, He exists now and He will exist forever.

## Relationship with God:

6.

The Sikh Gurus called *Waheguru* as Master and themselves as his servants. In some hymns they called Him as Father, Mother, Friend and Brother as well<sup>1</sup>. Like Jesus Christ, Guru Gobind Singh, the tenth Guru of the Sikhs, in one of his hymns, called himself as God's son.<sup>2</sup>

---

<sup>1</sup> Guru Granth Sahib-Guru Arjan Dev: "Tu mera pita tu hai mera mata, tu mera bandhap tu mera bhrata".

<sup>2</sup> Dasam Granth - Bachitar Natak: "Mai apna sut tohe nawaja..."

## **Universality:**

7.

Sikhism does not believe in asceticism, celibacy or living alone at mountains or in caves or in forests in the search of Truth and God. It also rejects the orders of monasteries. For a Sikh the true life is the life of a householder. Living in a family environment and by serving the community both Truth and God can be realised. Thus it rejects the order of monks (Buddhism and Jainism) and nuns (Christianity).

8.

The Sikh teachings are based on the principles of Fatherhood of God and brotherhood of humankind.

Sikhism rejects the concept of chosen people (as in Judaism) and caste system (as in Hinduism); it also rejects the concept of entering 'Nirvana' without the blessings of God (as in Buddhism and Jainism).

9.

In a Sikh temple people of all the faiths are welcome. The Sikh holy book, Guru Granth Sahib also has in it the hymns composed by both Hindu and Muslim saints of various denominations.

10.

The first five baptised Sikhs, called the beloved ones, were also from both lower and upper Hindu castes. They were the first *Khalsa*, the pure ones:

- i. Bhai Daya Singh, aged 30, a Khatri from Lahore (Punjab)
- ii. Bhai Dharam Singh, aged 33, a Jat from Delhi
- iii. Bhai Mohkam Singh, aged 36, a washerman from Dwarka (Gujarat).
- iv. Bhai Sahib Singh, aged 37, a barber from Bidar (Karnatak)
- v. Bhai Himmat Singh, aged 39, a water carrier from Puri (Orrisa)

11.

Guru Gobind Singh, the tenth prophet of the Sikhs, urged his followers to drop caste symbols after their names and instead write a common surname: Singh, Meaning lion, for men and Kaur, meaning princess for women.



## DEFINITION OF A SIKH

(From an article by Dr. Hakam Singh)

One who is embarked upon the search for truth, is a Sikh. The fifth Master, Guru Arjan, says:

"Mai badhi sach Dharamsas hai, Gursikhan lainda bhaal ke".  
SGGS; P.74.

"I have established the temple of truth. I search and assemble therein God's devotees." In this hymn (shabad) Guru Arjan Dev has defined the term 'Sikh' as the seeker of truth. Those who consider the term 'Sikh' to be based on the Sanskrit term 'Shishya', meaning student or disciple, seem to have altogether missed the real point. To be a disciple one needs a teacher. Thus begins the race to of every disciple to adopt a teacher or a guru.

Only he/she is a Sikh who believes in and is committed to one Supreme Being (Akal Purakh), ten Divine Masters (Guru Nanak through Guru Gobind Singh), Guru Granth Sahib (the Shabad Guru) and their collective teachings and does not believe in any other religion or doctrine.

According to Mahan Kosh (Bh. Kahan Singh) a Sikh is one who follows the path delineated by Guru Nanak; who accepts Guru Granth Sahib as his/her scripture and considers the ten Gurus as one. The third Master, Guru Amar Das says:

"Aap chhod sada rahe parnay, Gur bin avar na janay koi, kahay Nanak sunoh santoh, so Sikh sanmukh hoi". SGGS; p.919.

"Listen God's devotees! Only that seeker abides in the Master's presence, who discards ego, leans on the preceptor and puts his trust in none else."

Thus Sikh is not one who claims to have adopted someone as

his/her guru. Rather a Sikh is one who has accepted truth and truthful living as the foremost principle of life (as taught by our great Gurus).

**COINING A DEFINITION** (From an article by Dr. D. S. Chahal)  
Before coining a definition one must understand the meanings of 'term' and 'definition.'

**Term:**

1. A word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject.
2. Any word or phrase used in a definite or precise sense.
3. [pl.] words that express ideas in a specified form.

**Define:**

1. To determine or identify the essential qualities or meanings of something.
2. To make distinct, clear, or detailed in outline.
3. To make a definition.

**Definition:**

1. a statement expressing the essential nature of something.

The word 'SIKH' is a term, which should be defined according to the explanation given for a 'term', 'define,' and 'definition' as above. The definitions of a SIKH given so far in various literary sources on Sikhism do not meet these criteria. Let us now discuss some definitions of a Sikh already accepted by the Sikh clergy and Sikh authorities and deficiencies and redundancies therein:

1.

**A Sikh In The Sikh Gurdwara Act 1925 [6]**

(Part I, Chapter 1, Section 1)

9.

**Sikh**

"Sikh" means a person who professes the Sikh religion or, in the case of a deceased person, who professed the Sikh religion or was known to be Sikh during his lifetime.

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 such manner as to the [State]<sup>1</sup> government may prescribe the following declaration:

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

10.

### **Amritdhari Sikh**

“Amritdhari Sikh means and includes every person who has taken Khande-ka-amrit or Khandā pahul prepared and administered according to the tenets of Sikh religion and rites at the hands of five *pyaras* or beloved ones.”

10-A

**Sehjdhari Sikh** means a person-

- (i) Who performs ceremonies according to Sikh rites;
- (ii) Who does not use tobacco or *kutha* (Halal meat) in any form;
- (iii) Who is not a *Patit*, and
- (iv) Who can recite *Mul Mantar*.

11

### **Patit**

Patit means a person who being a *Keshadhari* Sikh trims or shaves his beard or *keshas* or who after taking *amrit* commits any or more of the four *kurahits*.

1. Substituted for the word “Provincial” by the Adaptation of Laws Order 1950.
2. Inserted by Punjab Act XI of 1944 section 2(b).
3. Inserted by Punjab Act No. 1 of 1959 section 3(4).
4. Inserted by Punjab Act No XI of 1944, section 2(b).

### **COMMENTS**

The above definitions lack consistency and precision. For example,

- “*Sikh religion*” has not been defined/explained. It raises a question. What is a Sikh religion?
- “*Believes in Guru Granth Sahib*” means idol worship. It should have been “follows the philosophy of the Sikh Gurus incorporated in the Aad Guru Granth Sahib.”
- In the definition of “*Amritdhari*” a word “person” is used for whom that has taken Khande da Amrit. There is no mention whether that “person” is a Sikh or non-Sikh.

- “*Sahjdhari Sikh*” has been defined as a person who only performs ceremonies according to Sikh rites and can only recite *Mul Manter*. It means he does not have to follow the Gurus’ philosophy incorporated into the *Aad Guru Granth Sahib*. Recitation of *Mul Mantar* only, means believing in mantra-system that is contrary to the Guru’s philosophy. In fact, there is no indication of definition of a *Sehjdhari Sikh* in the *Aad Guru Granth Sahib*. However, the word “*sehj*” has been used extensively and that means “tranquillity” and also as “slowly”. It is recommended to everybody (Sikh) in the *Gurbani* to attain this stage of “*sehj*” by understanding and practising the teachings imparted in the *Gurbani*.
- The word “*Patit*” used in clauses 10-A (iii) and in 11 indicates that *Sahjdhari* is that person who was never *Keshadhari*, thus, cannot be called as *patit*. Its analogy is that children born in the Sikh families, who were never *Keshadhari*, cannot be called as *Patit*. Any Sikh who trims beard or Keshas has been declared as *Patit*. It means he has no right to be a Sikh whereas a *Sahjdhari*, who is clean-shaven, is a Sikh.
- The terms “*Amritdhari Sikh*” and “*Patit*” were added in 1944.
- “*Sahjdhari*” is the latest addition, i.e. in 1959.

The above discussion indicates that there are three types of Sikhs in the present Gurdwara Act:

**Sikh, Amritdhari Sikh, Sehjdhari Sikh, and Patit.** This division of Sikhs not only violates the basic principle of Gurus’ philosophy of equality for the human beings but also for the Sikhs.

2.

**A Sikh In the Mahan Kosh [5]** (originally written in 1927 and published in 1930) A *Sikh* is (p 192):

One who is the follower of Sri Guru Nanak Dev,  
 One who adopts the Sikh religion of Satguru Nanak Dev,  
 And one who considers Sri Guru Granth Sahib as his religious Granth and ten Satgurus as same body and spirit.

A ***Sehjdhari*** is (p 137):

A branch of the Sikhs whose members do not adopt *khande da Amrit*, *kachh* and *kirpan*, but do not believe in any religion except that of Sri Guru Granth Sahib.

And an **Amritdhari** is (p 78):  
That **Singh** who had adopted Amrit.

### COMMENTS:

Here Bhai Kahn Singh also accepts three types of Sikhs. Here again all the three definitions lack consistency and precision:

- It is to be noted that Bhai Kahn Singh [5] used a word '**Singh**' instead of a 'person' to define an *Amritdhari*. Who is a Singh? Then he used another word '*Kharagdhari*' in the '*Amritsanskari*' description (p 77). According to him a '*Khargadhari*' is the one who keeps sword, i.e., *Kirpandhari* (p 370). In other words an *Amritdhari* is also called '*Kharagdhari*' and '*Kirpandhari*'.

### Contradictory statements:

- "Sikh" is one who adopts the Sikh religion of Satguru Nanak Dev.
- "*Sahjdhari*" is one who does not believe in any religion except that of Sri Guru Granth Sahib.

The above two statements indicate that there are two kinds of religions: one of Satguru Nanak for a Sikh and the other of Sri Guru Granth Sahib for a *Sahjdhari*.

3.

### **A Sikh in Rehit Maryada, Published by the SGPC in 1945 [7]**

ਜੇ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਾਹਿਬ ਤਕ), ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖਿਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉਤੇ ਨਿਸਚਾ ਰਖਦਾ ਅਤੇ ਹੋਰ ਕਿਸੇ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ ਉਹ ਸਿੱਖ ਹੈ।

The literal translation is as follows:

*"A woman or a man, who believes in one Almighty, ten Guru Sahibans (from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and Bani and advice of ten Guru Sahibans and the Amrit of Dashmesh Ji and does not accept any other religion, is a Sikh."*

### Note:

- '*Believes in one Almighty*' does not make this definition distinctive than others because Jews, Christians, Muslims, and

others also believe in one Almighty. Thus, this is not specific characteristic of a Sikh according to the rules of defining a term.

- '*Believes in Ten Gurus Sahibans*' is not correct according to the Gurbani because in Gurbani it says believe in the Shabad not in Gurus.
- '*Believes in advice of ten Guru Sahibans*' is also not correct because only the advice of Guru Nanak and other five Gurus was declared authentic by Guru Arjan and Guru Gobind Singh and that has been incorporated in the AGGS.
- The word '*nischa*' that means 'belief' or 'faith' is usually interpreted by many *Amritdharis* as 'obligatory to be a Sikh. The word 'belief' or 'faith' cannot be interpreted as 'obligatory' or 'imperative' under any circumstances. It may be necessary to add here that 'belief' and 'faith' are often used interchangeably but 'belief' may or may not imply certitude in the believer whereas 'faith' always does even when there is no evidence or proof, consequently, the 'faith becomes 'blind faith'. Nevertheless, Guru Nanak rejects 'blind faith' and advises to research, analyse, and evaluate before accepting any statement or philosophy.

4.

**A Sikh In The Delhi Gurdwara Parbandhak Committee (DGPC) Constitution:**

*"A 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 and have no other religion."*

**Inconsistency:**

Is "*Sikh religion*" different than that of "*believing and following the teaching of Guru Granth Sahib and the ten Gurus only*"? One of these two phrases is redundant.

In this definition 'who professes the Sikh religion' is most accurate wording but it should qualify the religion. Therefore, it should have been as: "*A Sikh means a person who professes the Sikh religion based on the Gurbani incorporated into the Aad Guru Granth Sahib. Consequently he/she does not practice any other religion.*"

In this definition there is no mention of *Amrit* as mentioned in the SGPC's *Rehit Maryada*. Consequently, a Sikh, who wears a *Kirpan*

(dagger) can be charged for carrying a weapon and he/she cannot defend himself/herself for wearing it as a religious symbol because this definition will not support his/her case in the court.

Under these circumstances the Institute for Understanding Sikhism suggests that since many Sikh scholars and theologians acclaim Sikhism as a universal religion, in fact it is, then it is necessary that the definition of a Sikh should have universal adaptability/acceptability and is based on the *Gurbani*, incorporated into the Aad Guru Granth Sahib. The Aad Guru Granth Sahib is the only authentic and original source of *Gurbani* that has been reiterated as the only "Guru" of the Sikh by Guru Gobind Singh since Guru Arjan in 1604 had already declared it as Guru:

### **GRANTH AS GURU**

Since the Shabad is the Guru, therefore, the Granth, in which the Shabad of Gurus was incorporated, was equated to Guru (Enlightener) by Guru Arjan some time before the compilation of Granth in 1604 CE as is indicated in his following stanza:

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ  
ਗਿਆਨੁ ॥ ਰਹਾਉ ॥ AGGS, M 5, P 1226[1].

*"The Granth (Gurbani) is equivalent to the Enlightener. (From which) the noble people discuss (sing) the attributes of the Almighty and deliberate on the wisdom (philosophy) of the Almighty in the congregation."*

According to Bhai Kahn Singh [5] "*Parmesar* means Param + Ishwar. *Parm* means great and *Ishwar* has many meanings: Shiv, Swami, God, and also a particular teacher (Guru) of Jogis who teaches the philosophy of Gorakh. In Jap # 5 Guru has also been equated to Ishwar, Gorkh, Brahma, Parbati.

Therefore, it is very clear that the word *Parmesar* used here is equivalent to the Guru (Enlightener).

*It means, the day in 1604 the Granth was compiled it was given the status of Guru because of the fact that Shabad is Guru as described above, which has been incorporated into the Granth. Since then preaching of Gurbani was carried on from this Granth by Guru Arjan himself and by all other Gurus who succeeded to the*

*House of Nanak. Therefore, the Granth is Guru since 1604 because of the fact that the Shabad Guru is incorporated in it. Guru Gobind Singh reiterated this fact in 1708 when he declared that there would be no Guru in person and the lineage of Guru in person was discontinued in Sikhism permanently.*

Therefore, definition of a Sikh should be coined keeping in view the teachings of the Gurus (Gurbani) that has been incorporated in the Aad Guru Granth Sahib, the only Guru for the Sikhs as explained above.

### **Suggested Definition of A Sikh**

*A person, who follows Sikhi (Gurmat/Sikhism) that is based on Gurbani, incorporated in the Aad Guru Granth Sahib by Guru Arjan, and Guru Gobind Singh, the Fifth and Tenth Guru in succession to the House of Nanak (Mehla), respectively, is a Sikh. Consequently, that person is the solely follower of Sikhism and does not practice any other religion simultaneously.*

1

On Vaisakhi of 1699 Guru Gobind Singh initiated (baptized) some Sikhs and prescribed 5 Ks {Kesh (turban to cover them), Kanga (comb), Kachha (shorts), Kirpan (small dagger), and Kara (steel bracelet)} for them and to follow the code of conduct now published by the SGPC [7]. This is based on the information found in the old literature that was not written by any Sikh Guru. They are called as *Amritdhari Sikhs*. Now there are many Sikhs, who are wearing only a few Ks.

### **BASES OF DEFINITION**

The above-suggested definition is entirely based on Gurbani incorporated into the Aad Guru Granth Sahib. However, the superscript (1) on 'Sikh' covers characteristics of *Amritdhari Sikh* found in the old Sikh literature outside of the Aad Guru Granth Sahib. The words '*Sikh*', '*Sikhī*', and '*Gurbani*', used in the above definition (taken from the Aad Guru Granth Sahib) are explained as follows to show that how concise and precise is the definition of a Sikh as coined above.

### **Sikhi (Sikhism)**

A Punjabi word *Sikhi* has been anglicised to Sikhism in modern writings on the Sikhs and their religion. Let us examine what is a *Sikhī*?



Sikhi (*Sikhism*) is the Guru's philosophy:

ਸਿੱਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥ AGGS, M 1, P. 465.

*"Sikhi (Sikhism) is the teaching of Guru's philosophy."*

Now a question arises **who is the 'Guru'** in the above stanza? Guru Nanak has made it clear in the following stanza that the Shabad is the Guru:

ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥ AGGS, M 1, P. 943.

*"Shabad is Guru, consciousness and intention toward it make one its disciple (Sikh)."*

Now there is another question **what is a Shabad?** The words Shabad and Bani are interchangeable in Gurbani. The word revealed through the Guru is a Shabad or Bani. Therefore, Bani is Guru, Guru is Bani, and only Guru Says Bani:

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥

AGGS, M 3, P 515.

*"Wondrous is the Bani of the Formless and is worth laudation as nothing equals it."*

**Gurubani = Guru + Bani**

ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥

ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਾਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ॥5॥

AGGS, M 4, P. 982.

{2 & 3 ਗੁਰੁ, ਗੁਰੁ, ਗੁਰੁ and ਗੁਰਿ means ਗੁਰੁ according to Bhai Kahn Singh's Mahan Kosh [5]}

**Who is the Guru here?**

*Bani (Shabad) is Guru and Guru is Bani and it contains all the elixirs of life.*

**What is the Bani?**

*"Guru says Bani and the servant (Sikh) accepts and practices it. Obviously, this is the Guru who helps to get salvation."*

**Who is the Guru that says Bani?**

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਗੁਣ ਬਾਣੀ ਗੁਰ ਬਾਣੀ ਹਰਿ ਨਾਮ ਸਮਾਇਆ॥

AGGS, M 4, P. 494.

"Nanak person (jann) speaks the wise words (Gunn Bani), that is Gur Bani (Guru's words) in which the Almighty is imbibed."

### **Sikh**

A Sikh is who, accepts and follows the teachings and modus vivendi (manner of living) taught by the Guru. And also ponders upon the teachings and contemplates on the Almighty:

ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥

AGGS; M 1, P. 1328.

*"The teachings of Guru are the gems and jewels; one, who desires, finds it after doing research, is a Sikh."*

ਸੇ ਸਿਖੁ ਸਖਾ ਸੰਧੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

AGGS, M. 4, P. 601.

*"The Sikh, who accepts the teachings of the Guru, is a friend and a relative of the Guru (becomes very close to the Guru)."*

ਗੁਰ ਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

ਜੇ ਗੁਰ ਕਹੈ ਸੇਈ ਭਲ ਮਾਨਹੁ ਜਨ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 4, P. 667.

*"Hey Sikh of the Guru and his friend! Follow modus vivendi (way of living) taught by the Guru. Accept whatever is said by the Guru as truth since the teachings of the Guru are unique."*

ਗੁਰ ਸਤਿ ਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੇ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰ ਹਰਿ ਹਰਿ ਜਾਪੈ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥

AGGS, M 4, P. 305.

*"The one, who calls oneself as the Sikh of the Guru, gets up early in the morning and contemplates on the Name (the Almighty)... (That Sikh) when ponders upon the teachings (Jap) of the Guru and contemplates on the Almighty, can get rid of his sins and evil deeds."*

### **CONCLUSIONS**

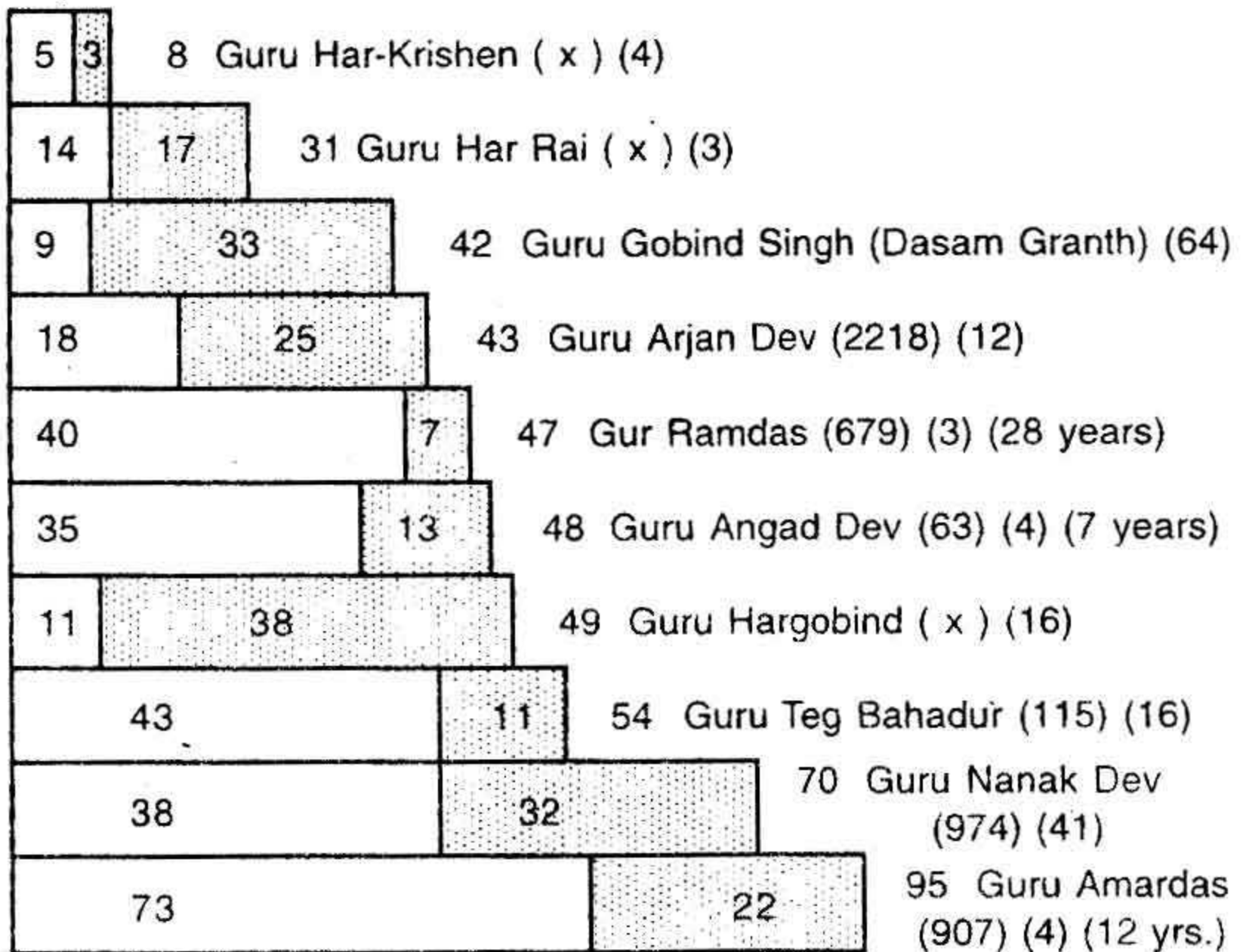
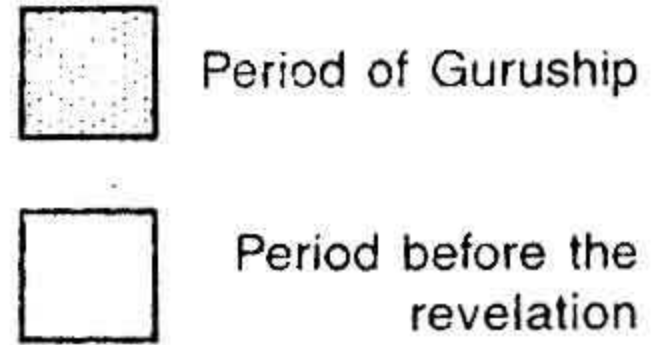
There are many different types of categories of Sikhs, e.g. Sikhs, Amritdhari Sikhs, Sehjdhari Sikhs, and Patit Sikhs as found in the

accepted sources of Sikh literature. Besides, there are *Namdhari* Sikhs, *Nirankari* Sikhs, and followers of some *Sants* or their *Muths*.

In fact in real terms, there is only one type of a Sikh, who accepts and practices the Sikhi (Gurmat/Gurbani) incorporated in the Aad Guru Granth Sahib. Such a Sikh is altruistic in his/her nature.

## HISTORICAL TABLE

**The Sikhs Gurus their ages, period of Guruship, total composition in Guru Granth Sahib, related Gurdwaras and years of service before anointment as a Guru.**



YEARS

First Bracket: Number of Hymns in GGS  
 Second Bracket: Number of related Gurdwaras  
 Third Bracket: Sewa Before Anointment as a Guru

MODULE 2  
**THE PROPHETS**  
**The Founder (1469-1539)**

1.

The Sikhs had ten prophets called the Gurus. The time-period of the history of the Gurus ranged from 1469 A.D., when Guru Nanak, the founder of the Sikhism was born, to 1708 A.D., when the last prophet, Guru Gobind Singh left this mortal world for his heavenly abode (239 years).

2.

Guru Nanak, the founder of the Sikh religion was born in a Hindu family of Kshatriya caste. He revolted against that order when he was only 13 years old. God spoke to him when he was 38. He was taken to God's abode where God gave him Two Commandments known as 'Moolmantar' and 'Sloak'. They read:

**MOOLMANTAR:**

1. There is only one God
2. He is the Truth (permanent being)
3. He is the Creator,
4. He is devoid of fear
5. He is devoid of enmity
6. He is beyond death
7. He is not born
8. He is self-illuminated
9. He is the master of all the gifts.

**SLOAK:**

1. God existed before the start of the time
2. God existed when the time started.
3. God exists now and,
4. God will always exist.

3.

Guru Nanak was appointed as God's latest prophet and was asked to spread the name of God and the rules of both divinity and morality.

4.

Guru Nanak travelled as far as Tibet in the north, Sri Lanka in the



south, Mecca in the west and Dhaka in the east to deliver God's message. He was welcomed wherever he went. He met both kings and robbers, gave them the message of God and reformed them. He is the only prophet in the world who did not meet any violent opposition and was not harmed by the enemies. In fact he had no enemies. (compare him with: Moses and the Pharos; Jesus and the Jewish clergy and the Romans; Ram and Ravan; Krishen and Kans; Mohammed and the Meccan pagans).

5.

Guru Nanak was revered by both the Hindus and the Muslims. He was received with respect and folded hands by Babar, the Muslim Emperor of India and Shivnabh, the Hindu King of Sri Lanka; he was honoured by the clergy of both the Hindus and the Muslims.

6.

Guru Nanak was a family man, was married and had two sons. While living with his father he looked after the family fields and the cattle; staying with his sister, Babe Nanki, he worked as a store keeper with the local ruler; and for the last 17 years of his life, he tilled his own fields at Kartarpur, a town founded by him. There are 41 Sikh shrines founded in his memory.

7.

For 14 years, from 1507-1510 he travelled around the then known world and spread the message of God. In history, he is the most travelled of all the known prophets. (Jesus travelled in the central plains of Palestine; Mohammed travelled from Mecca to Medina and back to Mecca; Moses travelled from Egypt to outskirts of Palestine; Ram travelled from Ayodhya to Sri Lanka; Krishna travelled from Mathura to Dwarka).

8.

Guru Nanak died at the age of 70. His 974 hymns are recorded in the Sikh holy book.





MODULE 3  
**THE PROPHETS**  
2<sup>nd</sup> Guru to 10<sup>th</sup> Guru

1.

Guru Angad (1504-1552) was the second Guru of the Sikhs. He was a disciple of Guru Nanak and was chosen as his successor after being put to a great many tests. He became Guru at the age of 35 and his pontificate lasted for 13 years. He rationalised the Panjabi language and gave to it a new grammar. He also encouraged his followers to look after their health. He gave them instructions to have a balanced diet and regular exercises. He built many wrestling arenas and encouraged his followers to participate in wrestling competitions. Like Guru Nanak, he founded a new town and named it Khadur. There are 2 Gurdwaras built in his memory, and there are in Guru Granth Sahib, 65 hymns composed by him. He died at the age of 48.

2.

Guru Amardas (1479 - 1574) became the third Guru at the age of 73. For twelve years he had personally served Guru Angad. He had walked daily for 5 miles to fetch water for the Guru's bath. He was chosen from amongst many by Guru Angad as his successor. His pontificate lasted for 17 years. He inculcated amongst his followers, the spirit of Service to humankind and to God. Like both Guru Nanak and Guru Angad he was a very simple man. There are 4 Gurdwaras related to his memory and there are, in Guru Granth Sahib, 907 hymns composed by him. He died at the age of 90.

3.

Guru Ramdas (1534-1581) became Guru when he was 40. His pontificate lasted for only 7 years. He was a son-in-law of Guru Amardas. He re-organised the Sikh Church and founded the city of Amritsar.

He died at the age of 47. There are 3 Gurdwaras built in his memory and there are 679 of his hymns recorded in Guru Granth Sahib.

4.

Guru Arjan (1563-1606) became Guru at the young age of 18. He

was the youngest son of Guru Ramdas. He built the Golden Temple and compiled the Sikh holy book. He also founded the city of Taran Taran. He is the first martyr of the Sikh history. He died at the age of 43. There are 12 Gurdwaras built in his memory and there are 2,218 of his hymns recorded in Guru Granth Sahib.

5.

Guru Hargobind (1595-1644) became Guru at the age of 11. He was the only son of Guru Arjan. His pontificate was the longest amongst all the Gurus; it lasted for 38 years. He was the first Guru to fight with the Mughals against their injustice and tyranny. He wore two swords, symbolising *Miri* and *Piri*, royalty and saintliness. He organised early morning Sikh choirs. He founded the city of Kiratpur.<sup>3</sup> There are 16 Gurdwaras built in his memory. He travelled upto Kashmir in the north to spread the message of the house of Nanak. He died at the age of 49. He did not write any hymns.

6.

Guru Harrai (1630-1661) was a grandson of Guru Hargobind. He became Guru at the age of 14 and remained Guru for 17 years. He built many clinics for both sick human beings and animals/birds. He was expert in Aryurvedic medicine. Most of the time he lived in Nahan and preached the divine message over there. There are 3 Gurdwaras dedicated to his memory. He died at the age of 31. He did not write any hymns.

7.

Guru Harkrishen (1656 - 1664) was the youngest son of Guru Harrai. He became Guru at the tender age of 5 and died at the age of 8. Thus his pontificate lasted for only 3 years. He took over the sufferings of the people of Delhi over himself and saved them from effects of smallpox epidemic (compare this sacrifice with the Christian saying, "Jesus died for our sins"). He instructed his followers to build schools for religious education. There are 4 Gurdwaras related to him. He did not write any hymns. Most of the modern Sikh Schools are named after him.

---

<sup>3</sup> It is at this place that the Sikhs immerse the ashes of their dead. The Gurdwara is called 'Patal Puri'.

---

8.

Guru Tegh Bahadur (1621-1675) was a grand-uncle of Guru Harkrishan. He became Guru at the age of 43 and remained Guru until the age of 54. He travelled towards east of India up to Dhaka to spread the message of the house of Nanak. He offered himself for martyrdom for saving the Hindu religion. He gave his life but saved the annihilation of Hindu religion by the then Mughal Emperor, Aurangzeb. He was beheaded in Delhi at a place known as 'Chandni Chowk'. He founded the city of Anandpur. There are 16 Gurdwaras built in his memory and there are 115 hymns recorded under his name in Guru Granth Sahib.

9.

Guru Gobind Singh (1666-1708) became Guru at the age of 9. He was the only son of Guru Tegh Bahadur. Like his grand-father Guru Hargobind, he also had to resort to sword to protect the young Sikh nation from an onslaught of the Mughals. He initiated a new baptism and called it 'Amrit'. He created the order of Khalsa (Saint-soldiers) and prescribed the compulsion of wearing the 5 Ks. He wrote hymns which were later collected by one of his followers, Bhai Mani Singh, at the orders of his widow Mata Sundri. He declared the mission of Guru Nanak completed. He passed on the spiritual authority of the Sikhs to the Sikh holy book, and called it Guru Granth Sahib. He passed on the temporal authority of the Sikhs to the Khalsa. He died at the age of 42. His hymns are preserved in the Granth called Dasam Granth. He was the last prophet (Guru) of the Sikhs.

## **THE THEORY OF ONE SPIRIT**

The Sikhs believe that all the ten Gurus had the same spirit. This is one of the fundamental beliefs of the Sikhs. Guru Gobind Singh had recorded in one of his hymns that though after Nanak came Angad and then Amardas and then Ramdas, Arjan, Hargobind, Harrai, Harkrishan and Tegh Bahadur, but they all had the same spirit. They looked different for they had different bodies but their spirit, the inner self, was the same. (Compare it with Christian belief of Holy Spirit).

## GURU GOBIND SINGH FROM BACHITAR NATAK

### CHAPTER V (4-16)

Dohirā

(4)

In the house of the Bedis<sup>1</sup> was born Nanak, the king of kings,  
Who brought joy to his followers and became their refuge  
Both here and in the hereafter.

Chaupai

(5)

He established religion in this dark age,  
And showed the path to all men of faith.  
He who accepted his way,  
Was afflicted not by sin.

(6)

He who followed in his footsteps,  
Him affected neither sin nor sorrow.  
He was delivered of pain and hunger,  
And was trapped not thereafter by death.

(7)

Then, Nanak assumed Angad's form,  
And spread this Religion far and wide.  
Then, he was known as Amar Das,  
As one light lights another.

(8)

And when came time for the fulfilment of his blessing,  
He was called Ram Das, the Guru,  
It was in fulfilment of the age-old decree (of God).

And, then, Amar Das repaired to the heavens.

(9)

It was Nanak, the venerable, who was known as Angad.  
Thereafter, it was Amar Das who assumed the form of Ram Das.  
All this is known to men of Faith; but the fools know not the mystery.

(10)

They distinguish and separate one from the other.  
And rare is the one who knows that they, indeed, were one.  
They who realised this in their hearts, attained  
realisation (of God).  
But they who understood it not, were fulfilled not.

(11)

Ram Das, then, merged in God,  
Appointing Arjun as the Guru.  
And when Arjun ascended to the heavens,  
He established Hari Govind in his place.

(12)

When Hari Govind proceeded to the Abode of God,  
It was Hari Rai who was seated in his place.  
After him came Hari Krishna, his son,  
And then it was Tegh Bahadur who succeeded him.

(13)

It was for the sake of the sacred thread and the frontal-mark (of the  
Hindus),  
That he performed a great act of chivalry.  
To protect the holy, he offered all he had,  
And, lo, he offered his head, but uttered not a sigh of regret.

(14)

He suffered martyrdom for the sake of Religion.  
His head he gave, but not his honour<sup>1</sup>.  
God's men are, indeed, ashamed to act  
Like showmen and perform tricks!<sup>2</sup>

---

1. Also translated as (i) God's secret, (ii) determination.

2. The reference is to the reputed demand of emperor Aurangzeb to perform a miracle which the Guru refused to do saying it was the work of mountebanks, not men of God.

*Dohirä*

(15)

Having broken the (body's) earthen pitcher  
On the head of the king of Delhi,  
He departed to the world of God.  
Nay, not one has performed the deed  
That Tegh Bahadur had.

(16)

The whole world mourned his loss:  
And cried, 'Alas, alas', but the domain of gods  
Resounded with the shouts of "Victory, Victory,  
Victory be to the Man of God."

In the fifth canto, he describes how Guru Nanak came with a Divine message and the Divine light was passed on to his successors, one by one in different bodies. The Guru said,

"Nanak assumed the body of Angad,  
And made his religion current in the world,  
Afterwards Nanak was called Amardas,  
As one lamp is lit from another.....  
And Amardas became Ramdas.  
The pious saw this, but not the ignorant,  
Who thought them all different;  
But some rare persons recognised that they were all one.  
They who understood this obtained perfection-  
Without understanding, perfection cannot be obtained.  
When Ramdas was blended with God,  
He gave the Guruship to Arjan.  
When Arjan was going to God's city,  
He appointed Hargobind in his place.  
When Hargobind was going to God's abode,  
He seated Har Rai in his place  
Har Krishan, his son, afterwards became the Guru,  
After him came Tegh Bahadur  
Who protected the frontal marks and sacred threads of the Hindus."<sup>1</sup>

## GURU GOBIND SINGH

### ਬਚਿੱਤ੍ਰ ਨਾਟਕ

ਚੌਪਈ॥

ਤਿਨ ਇਹ ਕਲ ਮੇ ਧਰਮੁ ਚਲਾਯੋ॥ ਸਭ ਸਾਧਨ ਕੇ ਰਾਹੁ ਬਤਾਯੋ॥  
ਜੇ ਤਾਕੇ ਮਾਰਗ ਮਹਿ ਆਏ॥ ਤੇ ਕਬਹੂੰ ਨਹੀ ਪਾਪ ਸੰਤਾਏ॥5॥

ਉਸ ਗੁਰੂ ਨਾਨਕ ਨੇ ਜਗਤ ਅੰਦਰ ਇਹ ਚੰਗਾ ਪੰਥ ਚਲਾਇਆ ਹੈ। ਸਾਰਿਆਂ ਸਾਧਾਂ ਨੂੰ ਸਿੱਧਾ ਰਸਤਾ ਦਸਿਆ ਹੈ। ਜੇ ਕੋਈ ਇਸ ਰਸਤੇ ਵਿਚ ਤੁਰੇਗਾ ਉਸ ਨੂੰ ਕਦੀ ਵੀ ਪਾਪ ਨਹੀਂ ਸੰਤਾਪੇਗਾ।

ਜੇ ਜੇ ਪੰਥ ਤਵਨ ਕੇ ਪਰੇ॥ ਪਾਪ ਤਾਪ ਤਿਨਕੇ ਪ੍ਰਭ ਹਰੇ॥  
ਦੁਖ ਭੁਖ ਕਬਹੂੰ ਨ ਸੰਤਾਏ॥ ਜਾਲ ਕਾਲ ਕੇ ਬੀਚ ਨ ਆਏ॥6॥

ਜਿਹੜਾ ਜਿਹੜਾ ਗੁਰੂ ਨਾਨਕ ਦੇ ਰਸਤੇ ਤੁਰ ਪਏਗਾ, ਉਸ ਦੇ ਪਾਪ ਦੁਖ ਪ੍ਰਮੇਸ਼ਰ ਦੂਰ ਕਰ ਦੇਵੇਗਾ। ਦੁਖ ਭੁਖ ਉਨ੍ਹਾਂ ਨੂੰ ਕਦੀ ਵੀ ਦੁਖੀ ਨਹੀਂ ਕਰੇਗੀ। ਉਹ ਮੌਤ ਦੀ ਫਾਹੀ ਵਿਚ ਨਹੀਂ ਫਸਣਗੇ।

ਨਾਨਕ ਅੰਗਦ ਕੇ ਬਪੁ ਧਰਾ। ਧਰਮ ਪ੍ਰਚੁਰ ਇਹ ਜਗ ਮੇ ਕਰਾ॥  
ਅਮਰਦਾਸ ਪੁਨਿ ਨਾਮੁ ਕਹਾਯੋ॥ ਜਨ ਦੀਪਕ ਤੇ ਦੀਪ ਜਗਾਯੋ॥7॥

ਗੁਰੂ ਨਾਨਕ ਨੇ ਅੰਗਦ ਦਾ ਸਰੀਰ ਬਣਾ ਲਿਆ। ਇਸ ਜਗਤ ਅੰਦਰ ਧਰਮ ਦਾ ਵਾਧਾ ਕੀਤਾ। ਫੇਰ ਅਮਰਦਾਸ ਨਾਮ ਸਦਾਇਆ। ਇਹ ਦੀਵੇ ਤੋਂ ਦੀਵਾ ਜਗਾ ਦਿਤਾ।

ਜਬ ਬਰ ਦਾਨ ਸਮੈ ਵਹੁ ਆਵਾ॥ ਰਾਮਦਾਸ ਤਬ ਗੁਰੂ ਕਹਾਵਾ॥  
ਤਿਹ ਬਰ ਦਾਨ ਪੁਰਾਤਨ ਦੀਆ॥ ਅਮਰਦਾਸ ਸੁਰ ਪੁਰਿ ਮਗੁ ਲੀਆ॥8॥

ਜਦੋਂ ਉਹ ਸਮਾਂ ਵਰ ਦੇਣ ਵਾਲਾ ਆ ਗਿਆ, ਤਦੋਂ ਗੁਰੂ ਅਮਰਦਾਸ ਨੇ ਰਾਮਦਾਸ ਕਹਾਇਆ। ਉਸ ਗੁਰੂ ਰਾਮਦਾਸ ਨੂੰ ਪੁਰਾਣਾ ਵਰ ਦਾਨ ਦੇਣ ਵਾਸਤੇ ਗੁਰੂ ਅਮਰਦਾਸ ਨੇ ਸਵਰਗਵਾਸ ਲਿਆ।

1. Bachitar Natak, Chapter V, verses 7-13.

ਸ੍ਰੀ ਨਾਨਕ ਅੰਗਦਿ ਕਰਿ ਮਾਨਾ॥ ਅਮਰਦਾਸ ਅੰਗਦ ਪਹਿਚਾਨਾ॥  
ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਕਹਾਯੋ॥ ਸਾਧਨਿ ਲਖਾ ਮੂੜ ਨਹਿ ਪਾਯੋ॥9॥

ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਹੀ ਅੰਗਦ ਕਰ ਮੰਨਿਆ ਹੈ। ਗੁਰੂ ਅਮਰਦਾਸ ਨੂੰ ਅੰਗਦ ਕਰਕੇ ਜਾਣਿਆਂ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਗੁਰੂ ਰਾਮਦਾਸ ਕਹਾਏ। ਗੁਰਮੁਖ ਪਿਆਰਿਆਂ ਤਾਂ ਇਸ ਭਾਵ ਨੂੰ ਸਮਝ ਲਿਆ ਪਰ ਮੁਰਖਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਲੱਗਾ।

ਭਿੰਨ ਭਿੰਨ ਸਭਹੂੰ ਕਰ ਜਾਨਾ॥ ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ॥  
ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧ ਪਾਈ॥ ਬਿਨ ਸਮਝੇ ਸਿਧ ਹਾਥ ਨ ਆਈ॥10॥

ਬੇਮੁਖਾਂ ਨੇ ਸਾਰਿਆਂ ਗੁਰੂਆਂ ਨੂੰ ਅੱਡ ਅੱਡ ਸਮਝਿਆ। ਸਾਰਿਆਂ ਗੁਰੂਆਂ ਨੂੰ ਇਕ ਰੂਪ ਕਿਸੇ ਸੰਤ ਨੇ ਹੀ ਜਾਣਿਆਂ। ਜਿਨ੍ਹਾਂ ਨੇ ਜਾਣਿਆਂ ਉਨ੍ਹਾਂ ਨੇ ਸੁਖ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰ ਲਈ। ਗੁਰੂਆਂ ਨੂੰ ਇਕ ਰੂਪ ਸਮਝਿਆਂ ਬਿਨਾਂ ਮੁਕਤੀ ਕਿਸੇ ਦੇ ਹਥ ਨਾ ਆਈ।

ਰਾਮਦਾਸ ਹਰਿ ਸੇ ਮਿਲ ਗਏ॥ ਗੁਰਤਾ ਦੇਤ ਅਰਜਨਹਿ ਭਏ॥  
ਜਬ ਅਰਜਨ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਏ॥ ਹਰਿਗੋਬਿੰਦ ਤਿਹਠਾ ਠਹਿਰਾਏ॥11॥

ਜਦੋਂ ਚਾਰ ਗੁਰੂ ਵਾਹਿਗੁਰੂ ਨਾਲ ਇਕ ਮਿਕ ਹੋ ਗਏ। ਉਹ ਗੁਰ ਗੱਦੀ ਅਰਜਨ ਨੂੰ ਦੇ ਗਏ। ਜਦੋਂ ਅਰਜਨ ਪ੍ਰਭੁ ਲੋਕ ਨੂੰ ਤੁਰ ਗਏ ਤਾਂ ਹਰਿ ਗੋਬਿੰਦ ਓਸ ਥਾਂ ਬੈਠ ਗਏ।

ਹਰਿ ਗੋਬਿੰਦ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਰੇ॥ ਹਰੀ ਰਾਇ ਤਿਹ ਠਾ ਬੈਠਾਰੇ॥  
ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਤਿਨ ਕੇ ਸੁਤ ਵਏ॥ ਤਿਨ ਕੇ ਤੇਗ ਬਹਾਦਰ ਭਏ॥12॥

ਜਦੋਂ ਹਰਿ ਗੋਬਿੰਦ ਵਾਹਿਗੁਰੂ ਦੇ ਲੋਕ ਨੂੰ ਤੁਰ ਗਏ ਤਾਂ ਹਰਿ ਰਾਇ ਜੀ ਉਸ ਥਾਂ ਬਹਿ ਗਏ। ਉਨ੍ਹਾਂ ਦੇ ਪੁਤਰ ਹਰਿ ਕ੍ਰਿਸ਼ਨਜੀ ਹੋਏ। ਉਨ੍ਹਾਂ ਦੇ ਪਿਛੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਹੋਏ।

ਤਿਲ ਜੰਵੁ ਰਾਖਾ ਪ੍ਰਭੁ ਤਾਕਾ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ॥  
ਸਾਧਨ ਹੇਤਿ ਇਤਿ ਜਿਨਿ ਕਰੀ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ॥13॥

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੀ ਕਠਨ ਕਰਨੀ ਨਾਲ ਸੁਆਮੀ ਪ੍ਰਮੇਸ਼ਰ ਨੇ ਹਿੰਦੂਆਂ ਦਾ ਤਿਲਕ ਜੰਵੁ ਬਚਾ ਲਿਆ। ਕਲਜੁਗ ਅੰਦਰ ਇਹ ਬੜਾ ਭਾਰਾ ਸਾਕਾ ਕੀਤਾ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਨੇ ਸਿਰ ਦੇ ਕੇ ਹਿੰਦੂ ਧਰਮ ਨੂੰ ਬਚਾ ਲਿਆ। ਜਿਨ੍ਹਾਂ ਗੁਰੂਆਂ ਨੇ ਸੰਤਾਂ ਭਗਤਾਂ ਵਾਸਤੇ ਏਡੀ ਵਡੀ ਕਮਾਈ ਕੀਤੀ ਕਿ ਜੁਲਮਾਂ ਦੀ ਸਮਾਪਤੀ ਕਰ ਦਿਤੀ। ਸਿਰ ਦਿਤਾ ਪਰ ਸੀ ਨਾ ਆਖੀ, ਦੁਖ ਪਾਇਆ ਪਰ ਜਤਾਇਆ ਨਹੀਂ।

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰੁ ਨ ਦੀਆ॥  
ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ॥ ਪ੍ਰਭੁ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ॥14॥

ਗੁਰੂ ਨੇ ਇਹ ਸਾਕਾ ਕੇਵਲ ਧਰਮ ਲਈ ਕੀਤਾ ਹੈ। ਸੀਸ ਦੇ ਦਿਤਾ ਪਰ ਹਠ ਨਾ ਹਾਰਿਆ ਭਾਵ ਬੜੇ ਭਾਰੇ ਜਤਨ ਨਾਲ ਧਰਮ ਰਖਿਆ। ਤਮਾਸ਼ੇ ਵਿਖਾਣੇ, ਇਹ ਬੜਾ



ਮਾੜਾ ਕੰਮ ਹੈ। ਪ੍ਰਭੂ ਦੇ ਪਿਆਰਿਆਂ ਨੂੰ ਇਹ ਲੱਜਾ ਆਉਂਦੀ ਹੈ।

ਦੇਹਰਾ॥ ਠੀਕਰਿ ਫੇਰਿ ਦਿਲੀਸਿ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ॥

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਯਾ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ॥15॥

ਬਾਦਸ਼ਾਹ ਦੇ ਸਿਰ ਉਤੇ ਸਰੀਰ ਠੀਕਰ ਤੇੜ ਕੇ ਵਾਹਿਗੁਰੂ ਦੇ ਲੋਕ ਨੂੰ ਤੁਰ ਗਏ।

ਤੇਗ ਬਹਾਦਰ ਵਰਗੀ ਔਖੀ ਕਰਣੀ ਕਿਸੇ ਹੋਰ ਨੇ ਨਹੀਂ ਕੀਤੀ।

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸ਼ੋਕ॥

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ॥16॥

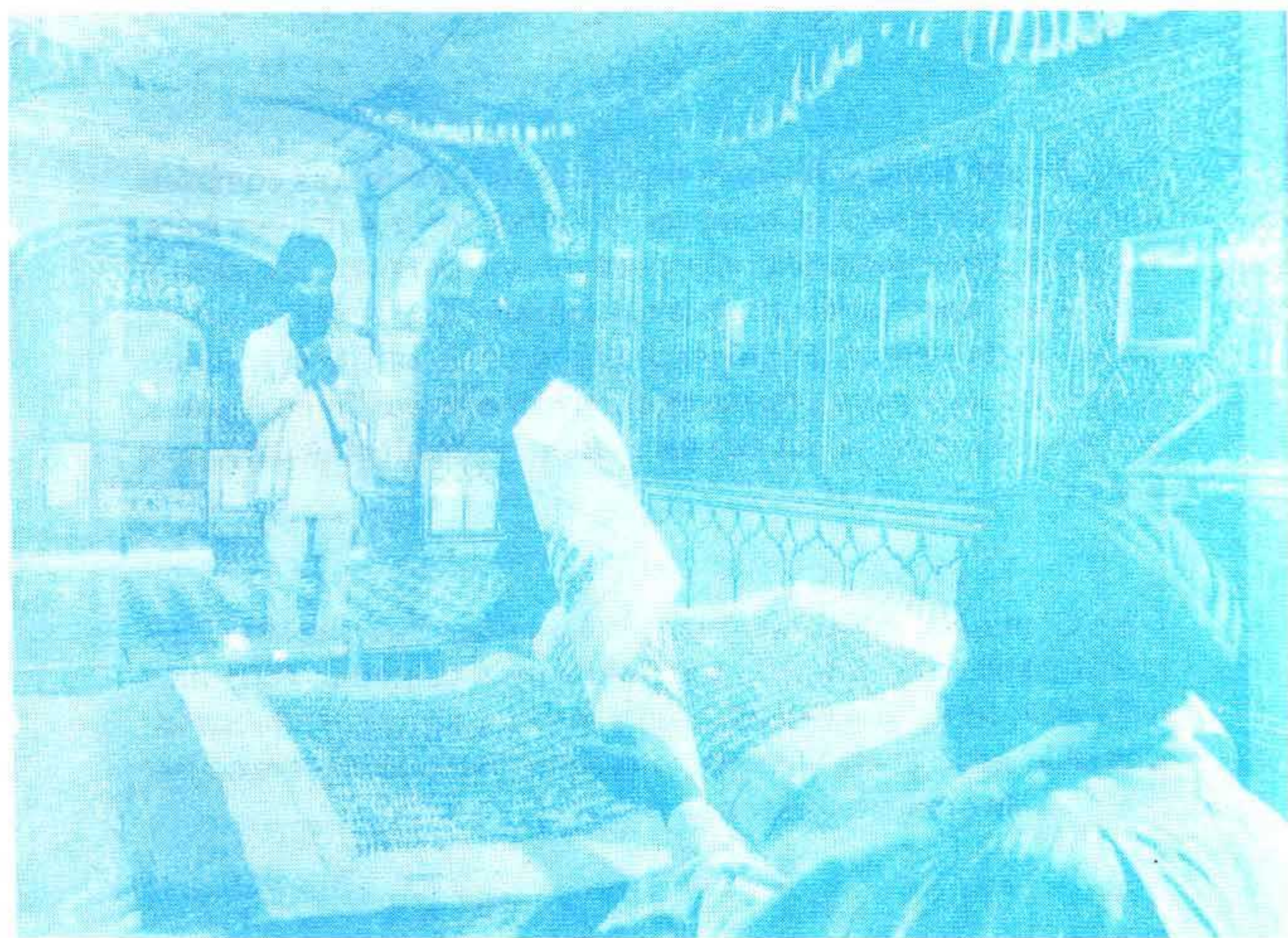
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੇ ਸੁਰਗ ਜਾਣ ਸਮੇਂ ਜਗ ਵਿਚ ਬੜਾ ਸ਼ੋਕ ਹੋਇਆ।

### BHAI GURDAS VAR 3(12)

ਜਿਸ ਤਰ੍ਹਾਂ ਹੀਰੋ ਦੀ ਕਣੀ (ਨਾਲ) ਹੀਰੋ ਨੂੰ ਬੇਧ ਕੇ ਪਰੇਈਦਾ ਹੈ, (ਇਸੇ ਤਰ੍ਹਾਂ) ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਉਪਦੇਸ਼ ਰੂਪ ਹੀਰੋ ਦੀ ਕਣੀ ਨਾਲ ਸਿਖ ਦਾ ਹਿਰਦੇ ਰੂਪ ਹੀਰਾ ਬੇਧਿਆ ਗਿਆ ਤਾਂ ਏਕਤਾ ਰੂਪ ਧਾਰੀ ਵਿਚ ਪਰੇਇਆ ਗਿਆ। (5) ਅਧਵਾ ਜਲ ਤੋਂ ਤਰੰਗ (ਵਖਰੇ) ਦਿਸਦੇ ਹਨ ਪਰ ਵਾਸਤਵ ਵਿਚ ਜਲ ਦੇ ਵਿਚ ਹੀ ਸਮਾਏ ਹੋਏ ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਭਾਵੇਂ ਸਿਖ ਦੀ ਦੇਹ ਵਖਰੀ ਤਰੰਗਾਂ ਵਾਂਗੂੰ ਭਾਸਦੀ ਹੈ ਪਰ ਅਸਲੀ ਗੁਰੂ ਦੇ ਹੁਕਮ ਦੇ ਅੰਦਰ ਹੀ ਸਮਾਈ ਹੋਈ ਹੈ। (6) (ਪੁਨਾ) ਦੀਵੇ ਤੋਂ ਦੀਵਾ ਜਗਾਇਆ ਤਾਂ (ਪਹਿਲੇ) ਦੀਵੇ ਦੀ ਲਾਟ (ਦੂਜੇ ਦੀਵੇ ਵਿਚ) ਸਮਾਉਂਦੀ ਹੈ। (ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਰੂਪ ਜਗਦੇ ਦੀਵੇ) ਰੂਪ ਜੇਤੀ ਦੀ ਜੇਤ ਗੁਰੂ ਅੰਗਦ ਜੀ ਰੂਪ ਪੂਰੇ ਦੀਵੇ ਰੂਪ ਵਿਚ ਸਮਾ ਗਈ ਹੈ। (7) ਇਸ ਅਸਚਰਜ ਮਿਲਾਪ ਕਰਕੇ ਅਸਚਰਜ ਹੀ ਚਲਿਤਰ ਬਣਿਆ ਹੈ। (8) (ਮਾਨੇ) ਦੁੱਧ ਤੋਂ ਦਹੀਂ (ਤੇ ਦਹੀਂ ਨੂੰ) ਰਿੜਕ ਕੇ ਘਿਉ ਕੱਢ ਲਿਆ ਹੈ। (9) (ਇਸੇ ਤਰ੍ਹਾਂ) ਇਕ ਗੁਰੂ ਨਾਨਕ ਦੇਵ (ਜੀ ਅਥਵਾ ਵਾਹਿਗੁਰੂ ਦਾ) ਪ੍ਰਕਾਸ਼ (ਗਿਆਨ) ਤਿੰਨਾ ਲੋਕਾਂ ਵਿਚ ਪ੍ਰਗਟ ਹੋ ਗਿਆ ਹੈ॥11॥

### BHAT SWAYAS

ਜੇ ਅਸੂਲ ਭਾਈ ਸਾਹਿਬ ਜੀ ਨੇ ਉਚਾਰਿਆ ਹੈ ਇਹ ਪੂਰਨ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਤਕ ਵਰਤਦਾ ਆਇਆ ਹੈ ਤੇ ਭੱਟਾਂ ਨੇ ਭੀ ਸਵੱਯਾਂ ਵਿਚ ਉਚਾਰਿਆ ਹੈ ਕਿ:- ਗੁਰੂ ਨਾਨਕ ਨਿਕਟਿ ਬਸੈ ਬਨਵਾਰੀ॥ ਤਿਨਿ ਲਹਣਾ ਬਾਪਿ ਜੇਤਿ ਜਗਿ ਧਾਰੀ॥ ਲਹਣੈ ਪੰਥ ਧਰਮ ਕਾ ਕੀਆ॥ ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ॥ ਤਿਨਿ ਸ੍ਰੀ ਰਾਮਦਾਸ ਸੇਢੀ ਥਿਰੁ ਬਪਉ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਅਪਉ॥



MODULE 4  
**THE SCRIPTURES I**  
**Guru Granth Sahib**

**Guru Granth Sahib:**

1.

The holiest of the Sikh scriptures is Guru Granth Sahib. It was called Adi Granth (first scripture) until Guru Gobind Singh conferred on it the title of the Guru in 1708, after which it was called Guru Granth Sahib.

2.

Guru Granth Sahib is the only world scripture which was compiled during the life time of its compiler. All other world scriptures were compiled many years after the death of the prophet. (compare it with Vedas, written at least thousand years after their pronouncement; Bible, written about 60 years after the death of Christ; Koran, written about 25 years after the death of Mohammed; Three Baskets and Angas written about 40 years after the death of Buddha and Mahavir).

3.

Guru Granth Sahib was compiled by Guru Arjan Dev, the fifth Guru of the Sikhs. The work of compilation was started in 1601 and finished in 1604. The Granth, called by Guru Arjan as *Pothi Sahib*, was installed at Golden Temple (then called 'Harimandir' - the house of God) with great celebrations.

4.

Guru Arjan included the hymns of the following in the Granth:

- a. Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas and himself (Guru Arjan),
- b. 15 renowned saints of both Guru period and pre - Guru period. Farid and Bhikhen were Muslims and others were Hindus. Hindu saints were from both higher and lower castes, e.g., Ravidas, Sain, Sadhna and Namdev were from lower castes, whereas Parmanand, Surdas, Jaidev and Ramanad were Brahmins. The Bhagats also represented different parts of India, e.g., Farid was a Punjabi, Dhanna was a Rajasthani, Jaidev was a Bengali,

Namdev, Parmanand, Trilochan and Pipa were Maharashtrians, Sadhna was a Sindhi, Sain was from Madhya Pradesh, and Kabir, Bhikhen, Beni, Ramanand, Ravaidas and Surdas were from Uttar Pradesh.

- c. 17 bhatts (court poets) most of whom were Brahmins.
- d. 4 other disciples Bhai Mardana, a Muslim, Sunder a nephew of Guru Amardas, and Satta and Balwand, Muslims.

5.

Guru Gobind Singh, later (1706), added the hymns of Guru Tegh Bahadur in it and declared it to be the Guru of the Sikhs.

6.

The scribe of the first version (Guru Arjan's compilation) was Bhai Gurdas and of the second version (Guru Gobind Singh's compilation) was Bhai Mani Singh.

7.

Like most of the world scriptures, the text of the Granth is:

- a. Praises of God
- b. Search of God
- c. Means of communication with God
- d. Methods to realise God.
- e. Religious commandments
- f. Rules of morality
- g. The Sikh theology

8.

All copies of the Granth have 1430 pages. It is divided into 39 chapters.

9.

The languages used in the Granth are:

- a. Panjabi - Sikh Gurus, Bhagat (saint) Sheikh Farid and others
- b. Sindhi - Guru Arjan
- c. Sanskrit - Guru Nanak, Guru Arjan and others
- d. Influence of Arabic and Persian - Bhagat Namdev
- e. Western Panjabi/Lehndi - Guru Arjan
- f. Gujrati and Marathi - Bhagat Namdev and Trilochan

- g. Western Hindi - Bhagat Kabir
- h. Eastern Hindi - Court poets
- i. Eastern Apabhramas - Bhagat Jaidev

10.

The text of Guru Granth Sahib is composed in poetry and is arranged in Musical measures. Thirty-one out of the 39 Chapters have a musical measure as a heading. Musical measures refer to the timing, rhythm, and mood of singing a particular hymn. There are 31 musical measures (ragas) used in the Granth.

11.

The structure of the compositions differ from hymn to hymn. The popular formations are as follows:

- a. Couplets (sloaks), varying from 2 line to 6 lines
- b. Hymns (shabads) of 2-16 verses
- c. Ballads (vars) (made of pauris (hymns) of different sizes and sloaks)
- d. Stanza (Swayas) of different length and measures.
- e. Verses of praise (Chhants) of different lengths.

12.

Each composition composed by the Sikh Gurus ends with the name Nanak as the composer. The heading of the hymns, however, indicates the name (number) of the Guru who had actually composed it. For example a hymn composed by Guru Arjan, the fifth Guru, will be headed 'Mehla 5', where the word 'Mehla' means 'Refer to' and number 5 means the fifth Guru.

13.

Guru Arjan has used a numeral system to number the hymns included in Guru Granth Sahib to avoid later interpolations by others. For example a number 4/1/34 at the end of a hymn would mean:

First number 4 - means the number of verses in the hymn

Second number 1 - means the number of compositions of the present writer,

Third number 34 - means the cumulative total of all the compositions in the chapter.

14.

The Sikhs regard Guru Granth Sahib as the living Guru and give it utmost respect. The Granth is always wrapped in clean sheets. It is ceremoniously opened every morning and closed at night time. It is placed on a small cot with cushions under and on its sides. Sheets are used to cover the Granth when it is open. The open copy of the Granth must be placed under a canopy. Every devotee must bow to it when he/she comes in its presence. (The only other religion which shows similar type of respect to its holy book is Judaism)

## **GURU GRANTH SAHIB - A JURISTIC PERSON AN HISTORIC JUDGEMENT**

(For an article by Bachitar Singh Giani)

The Judgement of the Supreme Court of India, passed in a case titled S.G.P.C. Amritsar versus Shri Som Nath and others, holding "Guru Granth Sahib a Juristic Person" is of great significance and of far reaching consequences. The question whether Guru Granth Sahib could be a "Juristic Person" or not or whether it could be placed on the same pedestal as an idol has been examined by the Hon'ble Judges with an insight of the Sikh religion held:

"To comprehend any religion fully may indeed be beyond the comprehension of anyone and also beyond any judicial scrutiny for it has its own limitations. But its silver lining could be picked up. In the Sikh religion, Guru is revered as the highest reverential person. The first of such most revered Gurus was Guru Nanak Dev, followed by succeeding Gurus, the Tenth being the last living viz. Guru Gobind Singh Ji. It is said that Adi Granth or Guru Granth Sahib was compiled by the Fifth Guru Arjun Dev and it is this book that is worshipped in all the gurudwaras. While it is being read, people go down on their knees to make reverential obeisance and place their offerings of cash and kind on it, *as it is treated and equated to a living Guru.*"

Hon'ble Mr. Justice A.P. Misra and Hon'ble Mr. Justice Jagannadha Rao, while delivering the Judgement, further held:

"That the question raised in this appeal is of far reaching consequences, and is of great significance to one of the major religious followers of this country. The question is: whether "the Guru Granth Sahib" could be treated as a Juristic person or not? If it is, then it can hold and use the gifted properties given to it by its followers out of their love, in charity. This is by creation of an endowment like others for public good, for enhancing the religious fervour, including

feeding the poor, etc. Sikhism grew because of the vibrating divinity of Guru Nanakji and the nine succeeding Gurus, and the wealth of all their teachings is contained in 'Guru Granth Sahib'. The last of the living Gurus was Guru Gobind Singh Ji who recorded the sancity of "Guru Granth Sahib" and gave it the recognition of a living Guru. Thereafter, it remained not only a sacred book but is reckoned as a living Guru. The deep faith of every earnest follower, when his pure conscience meets the divine under-current emanating from their Guru, produces a feeling of sacrifice and surrender and impels him to part with or gift out his wealth to any charity may be for gurdwaras, dharamshalas, etc. Such parting spiritualises such follower for his spiritual upliftment, peace, tranquillity and enlightens him with resultant love and universalism.

Such parting spiritualises such follower for his spiritual upliftment, peace, tranquillity and enlightens him with resultant love and universalism. Such donors in the past raised number of Gurdwaras. They gave their wealth *in trust* for its management to the trustees to subserve their desire. They expected trustees to faithfully implement the objectives for which the wealth was entrusted. When selfishness invades any trustee, the core of trust starts leaking out. To stop such leakage, legislature and courts step in. This is what was happening in the absence of any organized management of Gurdwaras when trustees were either mismanaging or attempting to usurp such trusts. The Sikh Gurdwaras and Shrines Act 1922 (VI of 1922) was enacted to meet the situation. It seems, even this failed to satisfy the aspirations of the Sikhs. The main reason being that it did not establish any permanent committee of management for Sikh Gurdwaras and did not provide for the speedy confirmation by judicial sanction of changes already introduced by the reforming party in the management of places of worship. This was replaced by the Sikh Gurdwaras Act, 1925 (Punjab Act No. 8 of 1925) under which the present case arises. This Act provided a legal Procedure through which gurdwaras and shrines regarded by Sikhs as essential places of Sikh worship to be effectively and permanently brought under Sikh control and management, so as to make it consistent with the religious following of this community."

Tracing the history of the case, Hon'ble Judges stated that about 56 persons of Villages Bilaspur, Ghodani, Dhamot, Lapran and Buani, situated in District Patiala, moved petition under Section 7(1) of the said Act for declaration that the disputed property is a Sikh



Gurdwara. The State Government through Notification No. 1702 - G.P. dated 14th September, 1962 published the aforesaid petition in the Gazette, including the boundaries of the said gurdwaras which were to be declared as Sikh Gurdwaras. Thereafter, a composite petition under Section 8 and 10 of the said Act was filed by Som Dass, son of Bhagat Ram, Sant Ram, son of Sham Dass, of Village Billaspur, District Patiala, challenging the same. They claimed it to be a *dharamshala* and *Dera* of Udasain being owned and managed by the petitioners and their predecessors since the time of their forefathers and that they being the holders of the same, received the said *Dera* in succession, in accordance with their ancestral share. They also claimed to be in possession of the land attached to the said *Dera*. They denied it to be a Sikh Gurdwara. This petition was forwarded by the Government to the Sikh Gurdwara Tribunal. In reply to the notice, the Shiromani Gurdwara Parbandhak Committee, (appellant), claimed it to be a Sikh Gurdwara, having being established by the Sikhs for their worship, wherein "**Guru Granth Sahib**" was the only object of worship and it was the sole owner of the gurdwara property. It denied this institution to be an Udasi Dera. The appellant's case was under section 8 and objection could only be filed by any hereditary office holders or by 20 more worshippers of the gurdwara, which they were not. The Tribunal held that the petitioners before it (respondents here) admitted in their cross-examination that the disputed premises was being used by them as their residential house that there was no object of worship in the premises, neither they were performing any public worship nor they were managing it. So it was held they were not hereditary office holders, as they neither managed it nor performed any public worship. Thus, their petition under Section 8 was rejected on 9th February, 1965 by holding that they have no *locus standi*. Aggrieved by this they filed first appeal, which was also dismissed by the High Court on 24th March, 1976, which became final. Thereafter, the Tribunal took the petition under Section 10, in which the stand of SGPC was that the land and the buildings were the properties of 'Gurdwara Sahib *Dharamshala* Guru Granth Sahib' at Bilaspur. The respondents and their Predecessors alongwith their family members had all along been its managers and they had no personal rights in it. The Tribunal decided it in favour of S.G.P.C.

Aggrieved by this, respondents filed first appeal. During its pendency, the SGPC on the basis of final order passed by the High Court in FAO No. 40 of 1965 against the order of the Tribunal rejecting

Section 8 application, filed suit No. 94 of 1979 against the respondents under Section 25-A of the Act for the possession of the building and the land. The respondents lost the suit.

The matter went upto the High Court. It was for the first time that objection was raised by respondents before the High Court, contending that the entry in the revenue records in the name of Guru Granth Sahib was void as Guru Granth Sahib was not a juristic person. The case of the respondents was that the Guru Granth Sahib was only a sacred book of the Sikhs and it would not fall within the scope of the word, 'juristic person'. On the other hand, with vehemence and force learned Counsel for the appellant. SGPC submitted that Guru Granth Sahib is a juristic person and hence it can hold property, can sue and be sued. On this question, whether Guru Granth Sahib is a juristic person, a difference arose between the two learned judges of the Bench of the High Court, Mr. Justice Tiwana held it to be a juristic person and dismissed both the appeals upholding the Judgement of the Tribunal. On the other hand, Mr. Justice Punchhi, (as he then was) recorded dissent and held, the Guru Granth Sahib not to be a juristic person, but did not decide the issue on merits. The case was then referred to a third Judge, namely, Mr. Justice Tiwatia who agreed with the view of Mr. Justice Punchhi and held the Guru Granth Sahib not to be a juristic person. After recording this finding the learned judge directed that the appeal may be placed before the Division Bench for final disposal on merits.

The main question whether Guru Granth Sahib is a juristic person was to be adjudicated. It is relevant to mention here that after adjudication of the question whether the Guru Granth Sahib is a juristic person, the matter again went back to the same bench which again gave rise to another conflict between Justice Tiwana and Mr. Justice Punchhi. Justice Tiwana held on merits taht mutations were valid and respondents had no right to this property. But Mr. Justice Punchhi held to the contrary that the mutation was invalid and this property was the private property of the respondents. Thereafter the said FAO No. 449 of 1978 and FAO No. 2 of 1980 were placed before the third Judge, namely Justice J.B. Gupta, who concurred with the view taken by Mr. Justice Punchhi, as he then was.

That the Hon'ble Judges, by discussing the history of Jurisprudence, and citing judgements passed by different High Court and the Supreme Court of India, held that the High Court committed a

serious mistake of law in holding that Guru Granth Sahib was not a juristic person and allowed the claim over the property in favour of respondents (SGPC) and the judgement and decree passed by the High Court dated 13.4.1985 was set aside. The orders passed by the Tribunal were upheld.

The observations made by the Supreme Court in this judgement about Guru Granth Sahib as a living Guru of the Sikhs are worth mentioning, which are given below:-

1. "The submission of the respondent that 'Guru Granth Sahib' is like any other sacred book, like Bible for Christians, Bhagwat Geeta and Ramayana for Hindus and Quran for Islamic followers and cannot be a "Juristic Person", also has no merit. Though it is true Guru Granth Sahib is sacred book like others, but it cannot be equated with these other sacred books in that sense. As we have said above. Guru Granth Sahib is revered in Gurdwara, like a 'Guru' which projects a different perception. It is the very heart and spirit of Gurdwara. The reverence of Guru Granth on the other hand is based on different conceptual faith, belief and application."
2. "On overall considerations we have no hesitation to hold that 'Guru Granth Sahib' is a "Juristic Person". It cannot be equated with an 'Idol' as idol worship is contrary to Sikhism. As a concept or a visionary for obeisance, the two religions are different, Yet, for its legal recognition as a Juristic Person, the followers of both the religions give them respectively the same reverential value. Thus the Guru Granth Sahib has all the qualities to be recognised as such. Holding otherwise would mean giving too restrictive a meaning of a "juristic person", and that would erase the very jurisprudence which gave birth to it."
3. "Guru Gobind Singh expressed in no uncertain terms that henceforth there would not be any living Guru. The Guru Granth Sahib would be the vibrating Guru. He declared that *"henceforth it would be your Guru from which you will get all your guidance and answer"*. It is with this faith that it is worshipped like a living Guru. It is with this faith and conviction, when it is installed in any Gurdwara it becomes a sacred place of worship. Sacredness of Gurdwara is only because of placement of Guru Granth Sahib in it. In this background, 'Guru Granth Sahib' is a "Juristic Person".
4. The Granth Sahib is the central object of worship in all Gurdwaras.

"It is usually draped in silk and placed on a cot. It has an awning over it and while it is being read, one of the congregations stands behind and waves a flywhisk made of Yak's hair. Worshippers go down on their knees to make obeisance and place offerings of cash or kind before it as they would before a king, for the Granth is to them what the Gurus were to their ancestors - the *Saca Padshah* (the true Emperor)."

"The very first verse of the Guru Granth Sahib reveals the infinite wisdom and wealth that it contains as to its legitimacy for being revered as Guru:-

"The First verse states:

"The Creator of all is one, the only one. Truth is his Name. He is doer of every thing. He is without fear and without enmity. His form is immortal. He is unborn and self-illuminated. He is realized by Guru's grace".

5. "When Guru Gobind Singh felt that his worldly sojourn was near, he made the fact known to his disciples. The disciples asked him as to who would be their Guru in future. The Guru immediately placed five pies and a coconut before the holy Granth, bowed his head before it and said:

"The Eternal Father Willed, and I raised the Panth. All my Sikhs are ordained to believe the Granth as their preceptor.

"Have faith in the holy Granth as your Master and consider it.

"The visible manifestation of the Gurus.

"He who hath a pure heart will seek guidance from its holy words.

The Guru repeated these words and told the disciples not to grieve at his departure.

"It was true that they would not see his body in its physical manifestation but he would be ever present among the Khalsas. Whenever the Sikhs needed guidance or counsel, they should assemble before the Granth in all sincerity and decide their future line of action in the light of teachings of the Master, as embodied

in the Granth. The noble ideas embodied in the Granth would live for ever and show people the path to bliss and happiness."

**Post-Script:** This judgement shall have far reaching effects on properties of Gurdwaras in Ganganagar District of Rajasthan where the Maharaja of Bikaner Ganga Singh by taking out Bikaner Canal in the year 1927 rehabilitated 1200 villages of District Ganganagar and donated 5 kilas of land to Gurdwaras, in every village. Later on the Gurdwaras land was transferred in the name of *Sewadars* in many villages and the State Government refused to renew the land allotted to Gurdwaras under the terms and conditions of temporary allotment Act, 1955 on the ground that land can be allotted only to landless persons. Gurdwaras deprived of land could take the advantage of the Supreme Court Judgement. Proceedings can be initiated for the renewal of the land allotted to Gurdwaras.

Another effect of this Judgement could be on the Radha Soami Satsang Dera Beas. The land of Dera Baba Jaimal Singh Headquarters of Radha Soami Satsang Beas was given in charity for construction of Dharamsala in the name of Guru Granth Sahib in the year 1897. Some independent enquiries made by some Journalists, and checking with the Sikh Historians, reveals that a land measuring 11 kanals and 15 marlas which was jointly owned by Sikh residents of Balsaran Village was given in charity to Baba Jaimal Singh for the construction of Dharamsala in the name of Guru Granth Sahib. Even departmental land records show that the land was transferred in the name of Guru Granth Sahib under Land Registry No. 254 dated June 14, 1897.

MODULE 5  
**THE SCRIPTURES II**  
Other scriptures/holy books/ sources

**Dasam Granth:**

1.

The second holy book of the Sikhs is called Dasam Granth, the book of the tenth Guru.

2.

This Granth was compiled three years after the Guru's death.

3.

Mata Sundri, the widow of the Guru, asked Bhai Mani Singh, a contemporary of the Guru, to collect all the hymns composed by the Guru and prepare a Granth of the Guru. It was completed in 1711.

4.

In its present form it contains 1428 pages.

5.

The languages used in the Granth are:

- a. Braj
- b. Hindi
- c. Panjabi
- d. Persian

6.

The Granth contains sixteen compositions versified in different forms of poetry in the following order:

- i. Jap (meditation)
- ii. Bachitar Natak ( autobiography of the Guru)
- iii. Akal Ustat (praises of God)
- iv. Chandi Charitar I & II (the character of goddess Chandi)
- v. Chandi di Var (a ballad to describe goddess Durga)
- vi. Gian Prabodh (the awakening of knowledge)
- vii. Chaubis Avtar (24 incarnations of Vishnu)
- viii. Brahm Avtar (incarnation of Brahma)
- ix. Rudar Avtar (incarnation of Shiv)

- x. Shabad Hazare (ten shabads)
- xi. Swayyae (33 stanzas)
- xii. Khalsa Mehma (the praises of the Khalsa)
- xiii. Shaster Nam Mala ( a list of weapons)
- xiv. Triya Charitar (the character of women)
- xv. Zafarnama (epistle of victory, a letter written to Emperor Aurangzeb)
- xvi. Hikayats. (stories)

7.

In addition to the praises of God, the Granth gives a description of the contemporary life as it existed at that period of time. For example, Bachitar Natak gives some life details of earlier Gurus and Guru Gobind Singh's own mission. The Zafarnama describes the political corruption of the time and also explains the exploitation of the masses by the bureaucracy.

### **Sarab Loh Granth:**

8.

The authorship of this Granth is not known. Many writers, however, suggest that some parts of the Granth were written by Guru Gobind Singh. The Granth was found in Punjab in the late eighteenth century.

## DABISTAN-I-MAZAHIB - A 17TH CENTURY CHRONICLE IN PERSIAN

(From an article by Dr. J. S. Sarna)

The Farsi Magnum Opus of seventeenth century, *Dabistan-i-Mazahib* has been ascribed by many writers to Mulla Mohsin Fani Kashmiri. But when examined in depth this authorship is assailed by doubt. Many biographers have mentioned Mohsin Fani, but not a single historiographer has ascribed the *Dabistan* to him.

The *Dabistan-i-Mazahib* has nothing to do with Mohsin Fani Kashmiri. There are many reasons for this argument. The prose style of Mohsin Fani is quite different from that of *Dabistan-i-Mazahib*.

There are 395 pages of the *Dabistan*, out of which 134 pages deal with the various Iranian religious sects, particularly the *Parsi* and *Sapasi* faiths.

For Islam and its various sects, only 38 pages (6th Chapter) are reserved wherein the information is at best from secondary sources, mostly based on hearsay and what other school had told him.

Mulla Mohsin Fani Kashmiri was doubtless a great scholar of his time. His *Masduarul Athar Mathnavi* reveals his profound knowledge of Islam. In dealing with contemporary Sufis the author has not mentioned Muhibullah Allahabadi, of whom he was a devout disciple, and whom he could never ignore.

The author of the *Dabistan-i-Mazahib*, had probably lived in Kashmir for several years, but he never claimed Kashmir as his native home, while Mulla Mohsin Fani was unquestionably a native of the valley of Kashmir.

Recent researches tend to show that Maubad Zulfiqar Ardistani (c. 1615-1670), a Zoroastrian priest was the author of the *Dabistan-i-*



Mazahib. Zulfiqar had spent a lot of time in Kashmir, Punjab, Maharashtra, Gujarat and Patna in Bihar where he spent his childhood.

The main reason that has crept in historiography about *Dabistan's* author as Mohsin Fani, because some of the Manuscripts of *Dabistan*, in the beginning, read "Mohsin Fani Says," and then follow two couplets of Muhsin Fani. In this regard, the judgement of Mulla Firuz is crystal clear, "That a careless or ignorant reader may have considered the words, "Mohsin Fani says," as forming the commencement of the volume, and containing the name of the author of the whole hook; whereas they merely indicate the author of the couplets that follow" (*The Dabistan-i-Mazhib*, Vol.I, P.XI).

Dr. S.A.H. Abidi in his *Mathnawiyyat-I-Fani* Kashmiri says, "Sir Willian Jones thought that the book was composed by Mohsini Fani and his judgment gave weight to the idea of somehow or other linking the book with the name of Fani Kashmiri.

On the other hand William Erskin discovered and an account of Mohsin Fani in the Gul-i-Raina, but says, "it is to be observed that Lachhmi does not mention the *Dabistan* as a production of Mohsin Fani." (*The Dabistan-I-Mazahib*, Vol-I, P-XI).

Similarly Shay and Troyer Say, "Erskine..... concludes that it seems improbable that Mohsin Fani and the author of the *Dabistan* were the same person.... he coincides with..... Vans Kennedy." (Op. Cit; Paris).

Nevertheless, Mulla Mohsin Fani (Fani was penname) was a Kashmiri. He was the pupil of Mulla Yakub Safri (death: 1605 A.D.) and Muhibullah Allahabadi (death: 1648-49 A.D.). Muhsin Fani was the teacher of Ghani Kashmiri (death: 1668-69 A.D.) Mohsin Fani Kashmiri also remained courtier of Prince Dara Shukoh for several years. He was in the service of Nazr Mohd Khan (death: 1650 A.D.), the ruler of Balkh. He also remained in the service of Shah Jahan for some-time and became Chief Judge. When Murad Bakhsh defeated Nazr Mohd, there was found in the library of the latter a copy of Fani's *Diwan* which contained *quasidas* in praise of Nazr Mohd. Fani was dismissed from the post of Chief Judge but was permitted to receive a small pension. After his certain dismissal from the service, Mohsin Fani began to lead a retired life in his

native home Kashmir. In Kashmir, Fani spend most of time in teaching well known persons, writers, scholars, teachers used to visit him regularly. The name of Mohsin Fani's house was 'Hauz Khas.'

According to the *Masnawiyat-i-Fani Kashmiri*, when Zafar Khan became the Governor of Kashmir, Fani was very jubilant and wrote a number of lines in the praise of Zafar Khan. Later on, they had a disagreement. Mohsin Fani was in deep love with a dancing Kashmiri girl known as *Niji*, who was loved by Zafar Khan also. When the girl did not respond to Zafar Khan he satirized both *Niji* and Mohsin Fani. Fani in his return lampooned Zafar Khan. In these prevailing circumstances, Mohsin Fani had to leave his birth place, Kashmir and take refuge in Delhi. Some of his couplets show that Fani had a great love for his motherland Kashmir. One of the contemporary of Mohsin Fani, Mulla Mufid Balakhi has written that Fani was addicted to opium and wine during the last years of his life and died in 1670-71 A.D.

The remarkable work of Mohsin Fani Kashmiri was his "The kulliyat-e-Fani" (Manuscript N. 3565, Rampur). The Diwan of Fani contains 5000-7000 Verses.

<i>Masnawis</i>	4	Couplets	7366
<i>Ghazals</i>	-	Verses	5265
<i>Qasidas</i>	5	Verses	1680
<i>Quatrains</i>	166		
		<b>Total:</b>	<b>13131</b>

The *masnawis* of Mohsin Fani are as following:

*Naz-u-Niya* (historical love story), *Maikhane* (in this, he praised gardens, streams, rivers and beautiful places of Kashmir). In this *mathnawi*, Fani poet satirised *quazis* for their dubious character; *Masdarul-Attar* (In praise of Shah Jahan); *Haft-Akhtar* (Dedicated to Alamgir). Beside these Mohsin Fani has composed many *qasidas*, *Ghazals*, *quatrains*. Mohsin Fani has also introduced a number of Hindi words in his *mathnawi* and *qasidas*. Mohsin Fani has also written marginal notes in prose on the 'Shah-i-Aqaid' in Arabic. This manuscript is preserved under Ms. No. 794, Islamia College, Peshawar.

Zulfiqar Ardistani, who is the real author of *Dabistan-i-Mazhib* (Schools of religions) died at Gulzarbagh, Patna (Bihar) in 1670 A.D.

*Dabistan-i-Mazhib* mentions some of the aspects of philosophy and partial History of the religions prevalent in the sub-continent during the seventeenth century. This book contains introduction and main aspects of the following religions into fourteen chapters viz Parsis, Hindus, Tibetians, Jews, Nanak Panthis (Sikhs), Muslims, Sachikes, Bahudies, Roshnies, Illahies, Hakims, Sufies, Kabir Panthies, etc.

The author of the *Dabistan* had met Guru Hargobind Sahib and Guru Har Rai Sahib in Kashmir, during their travels. According to the Dr. Harjinder Singh Dilgeer, "Ardastani has recorded several basic postulates of the Sikh philosophy as well as the History of the Sikhs for that period. Though there is some incorrect data and minor flaws but still his depiction is almost near reality. (*The Sikh Reference Book, Canada, 1997, P.: 266*).

The main postulates in the *Dabistan* about Sikhism are:

- The Sikhs believes that all Guru Sahiban were Nanak(s) in spirit. Those who did not believe this were considered heretical.
- The Sikh worshipped only one Creator timeless person: Akal Purukh.
- The Sikh gave no special regard to Sanskrit language sacred to the Hindus, and used folk language for disseminating faith.
- The Sikhs were found everywhere (cosmopolitan).

Mention is also made about the army, the horsemen, the guns of the Guru Sahib, the Masand system, the battles of Guru Hargobind Sahib, etc.

The *Dabistan-i-Mazhib* has been translated into several languages, including the early Punjabi scripts, 'Takre' and 'Nagri' between 1870 to 1880 A.D. 'Takre' Manuscript is lying in the Dogri Deptt., Jammu University, Jammu under No.: 380/156 - when author of these lines saw this manuscript its leaves were slightly damaged. This manuscript was shifted from Srinagar to Jammu in 1980. This manuscript begins with a word in 'Takre' followed by 'Sri Wahe-Guru Sahib' in Persian. It has about 250 pages (handwritten).

The 'Nagri' script is still preserved in the Research Library, University of Kashmir, Srinagar. Every page of this manuscript has 24 lines and are beautifully written. This manuscript has 519 pages.

The chapter on the Sikhs "*Nanak Panthis*" is included from 223-240

pages. This *Dabistan* is believed to be written in 1645 A.D.

The author of the *Dabistan* was an admirer of Guru Hargobind Sahib and his account of the Sikhs and Sikhism of those days is therefore of great value to a research student of Sikh history and religion.

The work has been translated into English by Shea and Troyer, and section on the Sikhs or Nanak Panthies has been translated by S. Umrao Singh Majithia in English. Shea and Troyer have apparently made major mistakes while translating some of the lines which form the basic postulates of Sikhism. The well know historian, Dr. Ganda Singh translated, in 1939, a portion on "*Nanak Panthis*" in latter stage, both in English and Punjabi, along with footnotes. This translation was published in *Journal of India: History* published by Kerala University, Trivandrum. The '*Dabistan-Mazhib* was compiled in 1055 A.H., (1645 A.D.). It was published in book form by Nawal Kishore press. Cawnpore in 1904.

MODULE 6  
**OTHER SOURCES OF SIKH RELIGION**

**The Hukamnamas:**

9.

The Gurus wrote a number of letters, during their lifetime, to their disciples containing instructions, orders and notices. These letters are known as Hukamnamas. A Sikh research team was appointed by Shrimoni Gurdwara Prabandhak Committee in the Sixties to find and collect such letters. So far the following letters have been discovered from the descendants of the famous Sikh families:

- a. Guru Hargobind - 3 letters
- b. Guru Harkrishen - 1 letter
- c. Guru Tegh Bahadur - 30 letters
- d. Guru Gobind Singh 31 letters.

These letters are a very rich and authoritative source of the Sikh history.

**Varan Bhai Gurdas I & II:**

10.

Bhai Gurdas I was a first cousin of Mata Bhani, mother of Guru Arjan Dev. He was the scribe of Guru Granth Sahib. He was a scholar of great repute. His book 'Varan' was designated as the 'Key to Guru Granth Sahib' by Guru Arjan Dev. The Varan, inter alia, describes the life stories of the Gurus and is composed in poetry. Bhai Gurdas II was a contemporary of Guru Gobind Singh. His compositions also known as 'Varan' describe the time period of Guru Gobind Singh.

**Janam Sakhis:**

11.

The Janam Sakhis are the life stories of the Sikh Gurus. They are not biographies but hagiographies. They describe the life of the Gurus in stories and in anecdotes. Numerous dialogues and parables are included to convey the teachings of the Gurus.

The important Janam Sakhis are:

- a. Bhai Bala's Janam Sakhis dated 1540
- b. Mehrban's Janam Sakhis dated 1650 (Mehrban was a nephew

१४  
 ११५५  
 ६१

६०) बुद्धीरूपं च धर्मैकं

१६ सतिगुरु

मीगगुरुतीरीअगगीआउमवडाडिर्मगाडिव  
 तवमरीदाउगुरुतीराधावामाउगुरुवधै  
 गगुगुरुनपटातनमसंरैगा ४०) च  
 लीमगुपजेविगपामैपनेचधमं जनिमैगउ  
 उवमरेधरेविगपामैपरैउरेरेलेदिल  
 तडीवरडीउमरेमनेगधपुरेउतगेनिग  
 लोउमैडीळोए'दमैमउग ४४ सउग ७

- of Guru Arjan)
- c. Puratan or Hafizabad or Wilayatwali Janam Sakhi dated 1635 (This book was found by an Englishman named Cole Brooke. He brought it to England. Most of the Sikh historians have drawn references from this book)
  - d. Sri Gur Sobha by Sainapat, (a court poet of Guru Gobind Singh) dated 1711
  - e. Gyan Ratnavli, by Bhai Mani Singh dated 1712
  - f. Gurbilas Padshahi dus, by Koer Singh dated 1751
  - g. Bansiwala Nama dus Padshahian, by Kesar Singh Chibber dated 1769
  - h. Mehma Prakash Vartik, by Bawa Kirpal Singh dated 1776
  - i. Mehma Prakash Kavita, by Sarup Das Bhalla dated 1776
  - j. Gurbilas Dasvi Padshahi, by Bhai Sukha Singh dated 1797

### **Other Asian Sources:**

12.

Other sources include:

- i. Works of Bhai Nand Lal, a contemporary of Guru Gobind Singh
- ii. Dabistan-e-Mezahib by Mohsin Fani: work of a Persian writer who was a contemporary of Guru Arjan Dev, Guru Hargobind and Guru Harrai.
- iii. Akbar Nama by Abul Fazal, an account of Punjab during the time period of Guru Amardas to Guru Arjan.
- iv. Tuzuk-e-Jahangiri: the memoirs of Emperor Jahangir
- v. Khulasat-ut-Twarikh: A history book written by Sujan Rai Bhandari dated 1695. It contains details about the growth of Sikhism and also gives very valuable topographical details.
- vi. Suraj Prakash by Bhai Santokh Singh dated 1843.
- vii. Prachin Panth Prakash by Gyan Singh dated 1880

### **Western Sources:**

13.

A number of Europeans wrote papers and books on the Sikhs which are classified as secondary source material. These books/papers include the following:

- i. History of the origin and progress of the Sicks by Major James Brown dated 1788.
- ii. The Siques by Antonine Louis Henri Potier dated 1787

- iii. Observation of the Sikhs and their College at Patna by Charles Wilkins dated 1781.
- iv. Observation of the Sikhs by George Foster dated 1798
- v. Memorandum on Punjab and Khandhar by John Griffith dated 1798
- vi. The history of the reign of Shah Alam by William Franklin dated 1798.
- vii. Sketch of the Sikhs by Colonel Malcolm dated 1812
- viii. The History of Sikhs by McGregor dated 1846
- ix. History of the Sikhs by Captain Cunningham dated 1849
- x. The Adi Granth by E. Trump dated 1877
- xi. The Sikhs and the Sikh wars by Charles Gough and Arthur Innes dated 1880
- xii. A short history of the Sikhs by C.H. Payne dated 1900
- xiii. The religion of the Sikhs by Dorothy Field dated 1901
- xiv. The Sikh religion by McArthur MacCauliffe dated 1909



MODULE 7  
**THE SIKH WORSHIP**

1.

The Sikhs worship only one Almighty God in his abstract form. They are not allowed to worship any images or photographs or graves or objects. (Compare this with Hinduism, Buddhism and Jainism)

2.

Like other World religions, they respect their prophets and show extreme type of affection and honour for them, but they are not allowed to elevate them to the status of God. It is blasphemy to give the status of God to the prophets.

Guru Gobind Singh in one of his hymns has categorically said, "Whosoever will dare to equate me with God, he/she will be thrown in the cauldron of hell".

3.

The Sikhs bow to Guru Granth Sahib and other Sikh scriptures. This is an act of reverence and not worship.

4

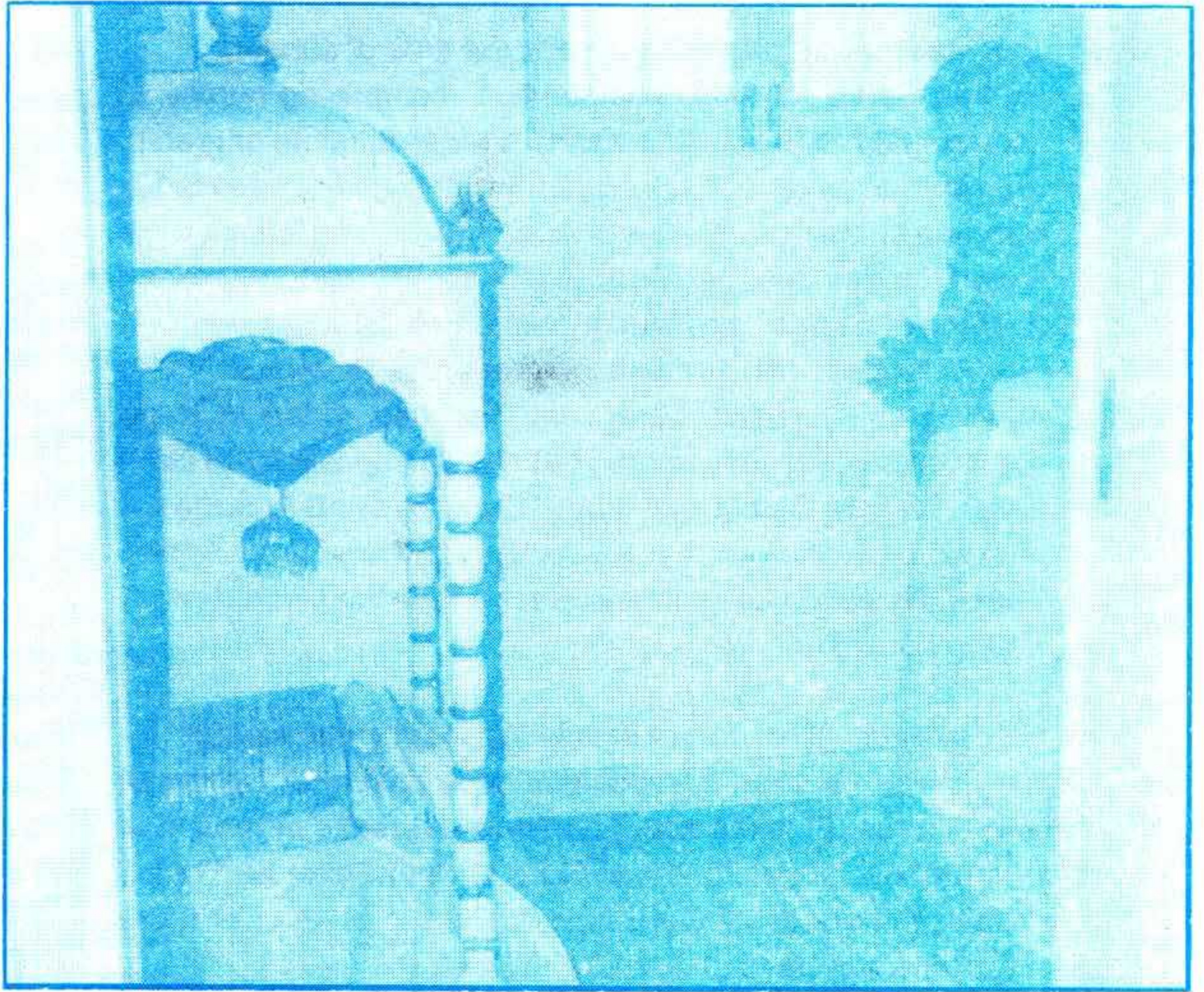
Like most of the world religions, the Sikhs recite/listen to the holy hymns from their scriptures and also say their prayers.

5.

A Sikh prayer can be either an individual prayer or a community prayer. An individual prayer can be said at any place. It can be said when a person is walking or commuting to his/her work or doing gardening or swimming or doing early morning exercises. There are no set formalities or rituals to say individual prayers. The set individual prayers are as follows:

**Morning prayers:** *(These must be said before starting the daily work)*

- i. Japji Sahib - a long hymn of 38 pauris (stanzas) and two sloaks (couplets) composed by Guru Nanak (as recorded by Guru Ramdas). First sloak also appears in Guru Arjan's Sukhmani, and the second sloak as the bani of Guru Angad (Rag Maj pages 146/147 of Guru Granth Sahib). It takes about 20 min-



utes to recite or read it. It is recorded on pages 1-8 of Guru Granth Sahib.

- ii. Jap Sahib - a long hymn of 199 verses composed by Guru Gobind Singh (It takes about 25 minutes to recite or read it). It is recorded on pages 1-10 of the Dasam Granth.
- iii. Sudha Swayas - a short hymn of 10 stanzas composed by Guru Gobind Singh (It takes about 7 minutes to recite or read it). These are recorded on the pages 13-15 of the Dasam Granth.

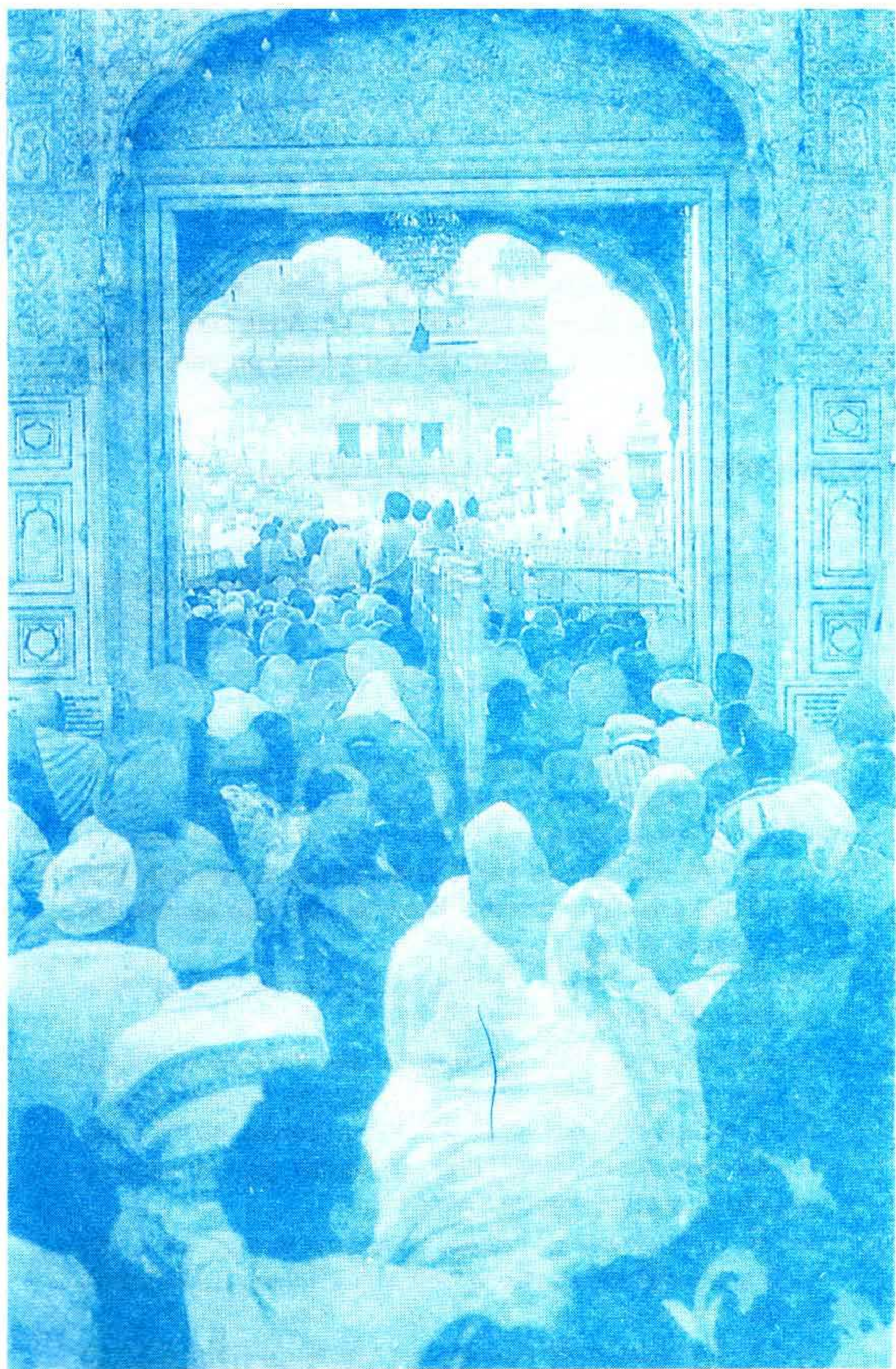
**Evening prayer:** *(This prayer is said at the time of sunset)*

Rehras Sahib - a long composition comprising hymns of different Gurus (It takes about 20 minutes to recite or read it. The Rehras as recorded in Guru Granth Sahib (pages 8-12) has nine shabads in it. Five shabads (3 of Guru Nanak, 1 of Guru Ramdas and 1 of Guru Arjan) are recorded under the heading of 'Sodar'; and four shabads (1 of Guru Nanak, 2 of Guru Ramdas, and 1 of Guru Arjan) are recorded under the heading of 'Sopurkh'. Later, tradition has added 15 more compositions with the original Rehras; 3 compositions of Guru Gobind Singh, 6 pauris of Anand Sahib by Guru Amardas, 1 shabad by Guru Nanak and 5 compositions of Guru Arjan). The additional compositions appear only in the *Gutkas* (small prayer books).

**Night time prayer:** *(This prayer is said before going to sleep)*

Kirtan Sohila - a short composition comprising of hymns of different Gurus. (It takes about 5 minutes to recite or read it. It is recorded on pages 12-13 of Guru Granth Sahib and has 5 shabads (3 shabads of Guru Nanak Dev, 1 shabad of Guru Ramdas and 1 shabad of Guru Arjan Dev).

In addition to the above prayers which are read or recited from the *Gutkas*, a short form of scriptures, a thanksgiving prayer is also said once in the morning and second time in the evening. This prayer is called *Ardas*.



## THE COMMUNITY PRAYER:

6.

The community prayer is said or performed in a Sikh temple (Gurdwara) or in a house where the community gathers to say a collective prayer. Though community prayers were prevalent in the life times of all the Sikh Gurus, they were formalised and declared as an essential part of a Sikh life by Guru Hargobind during 1606-1645. In this era the tradition of morning choirs (*prabhat pheris*) was also introduced. The most popular community prayer is '**Sukhmani Sahib**', a long composition composed by Guru Arjan Dev. It takes about 1.5 hours to read or recite it. All community prayers should be said in the presence of Guru Granth Sahib.

## THE PRAYERS IN A SIKH TEMPLE (GURDWARA):

7.

In a Gurdwara, the prayers are said every day of the week. Guru Granth is ceremoniously opened at about 4 a.m. and ceremoniously closed at about 10 p.m.

The sequence of a Gurdwara service is as follows:

### Morning prayer:

- i. *Asa di var* - a long composition of *pauris* (24) and *sloaks* (59, 44 of Guru Nanak and 15 of Guru Anand) composed by Guru Nanak (It takes between 1.5 hours to 2.30 hours to recite it. It is recited with musical instruments). It starts on page 462, in Guru Granth Sahib. In total there are 22 Vars recorded in Guru Granth Sahib. .
- ii. *Other Shabads* (the musicians, called raagis, sing other hymns from the scriptures)
- iii. *Anand Sahib* - this is the end hymn and must be recited at the end of every service. It is composed by Guru Amardas. The complete bani has 40 pauris, but according to the tradition we recite 6 pauris (first 5 and the 40th) only. It starts on page 917, in Guru Granth Sahib.
- iv. *Ardas* - This prayer is in three parts and is said when the congregation is standing with folded hand facing Guru Granth Sahib:  
Part 1 - it is a set prayer composed by Guru Gobind Singh (Var Bhagauti, page 119 of the Dasam Granth).

Part 2 - a set prayer composed by the Sikh scholars

Part 3 - words of thanksgiving

- v. *Vak* (also called as *Hukamnama*): A random reading from Guru Granth Sahib. This is known as the order (of Waheguru) of the day.
- vi. Distribution of *Kara Parshad* (a sweet pudding)
- vii. *Langar*, the community meal

During weekdays the services ends at about 8 a.m., whereas on weekends it ends at about 1 p.m.

### **Evening prayer:**

The evening prayer starts at about 6 p.m. and ends between 9-10 p.m., after which the holy book is ceremoniously put to rest.

- i. *Rehras Sahib* (please refer to individual prayer)
- ii. *Shabads*
- iii. *Anand Sahib*
- iv. *Ardas*
- v. *Vak*
- vi. *Kara Prasad*
- vii. *Langar*

For ii-vii please refer to the morning prayer.

### **The Reading of Guru Granth Sahib:**

In addition to the regular prayers, the Sikhs also do *path* (reading) from Guru Granth Sahib. These readings can be:

- i. ***Akhand Path***: the continuous reading. These are arranged for important days, like birthdays, anniversaries, house warming, bereavements etc. The readings are done by a groups of *pathis* i.e., readers, each reading for about 2-4 hours. It takes about 48 hours to complete the reading. The reading is done uninterrupted both at daytime and night. After the *bhog* (the end of the reading) an *Ardas* is offered followed by distribution of *parshad* and *langar*.
- ii. ***Saptahak Path***: the reading to finish in a week. These are also arranged for important occasions and done by a group of people. The main difference between the *Akhand path* and the *Saptahak path* is that in *Saptahak path* most of the reading is

done during the day and the Granth is closed for the night. After the bhog an Ardas is said followed by the distribution of *parshad* and langar.

- iii. ***Sadharan or Khula Path:*** slow reading and no fixed time to finish the Granth. These are arranged to coincide with some important family diary dates. These are normally done by the immediate family member or members. Like Akhand path and Saptahak path, after the bhog an Ardas is said and *parshad* and langar are distributed.

## **CHAPTER-VI**

(From Sikh Rehat Maryada)

### **TAKING HUKAM\* (Command)**

#### **Article VII**

- (a) Doing obeisance to the Guru Granth Sahib, respectfully, taking a glimpse of the congregation, an embodiment of the Guru's person, and taking the command: these together constitute the view of the Satguru (Immortal destroyer of darkness, the true guru). Raising the drapery covering the Guru Granth Sahib and merely taking a look or making others take a look at the exposed page, without taking the command (reading the prescribed hymn) is contrary to gurmat (Guru's way).
- (b) In the course of the congregational sessions, only one thing should be done at a time: performing of kirtan, delivering of discourse, interpretative elaboration of the scriptures, or reading of the scriptures.
- (c) Only a Sikh, man or woman, is entitled to be in attendance of the Guru Granth during the congregational session.
- (d) Only a Sikh may read out from the Guru Granth for others. However, even a non-Sikh may read from it for himself/herself.
- (e) For taking the command (Hukum), the hymn that is continuing on the top of the left hand page must be read from the beginning. If the hymn begins on the previous page, turn over the page and read the whole hymn from the beginning to the end. If the scriptural composition that is continuing on the top of the left hand page is a var (ode), then start from the first of the slokas preceding the pauri and read upto the end of the

---

Reading or Reading out to others, including the congregation, of a Shabad (hymn) or a unit of one or more slokas (short scriptural compositions normally of two to four lines) and a pauri (short stanza of four or more lines) from the Guru Granth Sahib after, or even without performing, Ardas is an important Sikh ritual. It is called Hukam laina (taking the order or command), Vak laina (taking the word), Awaz laina (taking the voice). The hymn or unit goes by the name of Hukam (order, command) Vak (uttered word) or Awaz (voice).



pauri. Conclude the reading at the end of the hymn with the line in which the name 'Nanak' occurs.

- (f) Hukam must also be taken at the conclusion of the congregational session or after the Ardas.

## **CHAPTER-VII**

### **Sadharan Path (Completion of Normal Intermittent Reading of the Guru Granth Sahib)**

#### **Article VIII**

- (a) Every Sikh should, as far as possible, maintain a separate and exclusive place for the installation of Guru Granth Sahib, in his home.
- (b) Every Sikh, man, woman, boy or girl, should learn Gurmukhi to be able to read the Guru Granth Sahib.
- (c) Every Sikh should take the Hukam (Command) of the Guru Granth in the ambrosial (early) hours of the morning before taking meal. If he/she fails to do that, he/she should read or listen to reading from the Guru Granth some time during the day. If he/she cannot do that either, during travel etc., or owing to any other impediment, he/she should not give in to a feeling of guilt.
- (e) It is desirable that every Sikh should carry on a continuous reading of the Guru Granth and complete a full reading in one or two months or over a longer period.
- (f) While undertaking a full reading of the Guru Granth, one should recite the Anand Sahib (the first five and the last stanzas) and perform the Ardas. One should, thereafter, read the Japuji.

### **Akhand Path (Uninterrupted—Non-stop—Completion of the Reading of the Guru Granth Sahib)**

#### **Article IX**

- (a) The non-stop reading of the Guru Granth is carried on at hard times or on occasions of elation or joy. It takes approximately fortyeight hours. The non-stop reading implies continuous, uninterrupted reading. The reading must be clear and correct. Reading too fast, so that the person listening in to it cannot follow the contents, amounts to irreverence to the Scriptures. The reading should be correct and clear, due care being bestowed on consonant and vowel, even though that takes a little longer to complete.

- (b) Whichever family or congregation undertakes the non-stop reading should carry it out itself through its members, relatives, friends, etc., all together. The number of reciters is not prescribed.

If a person, himself, cannot read, he should listen in to the reading by some competent reader. However, it should never be allowed to happen that the reader carries on the reading all by himself/herself and no member of the congregation or the family is listening in to the reading. The reading should be served with food and clothing to the best of the host's means.

- (c) Placing a pitcher, ceremonial clarified-butter-fed lamp, coconut, etc. around, during the course of the uninterrupted or any other reading of Guru Granth Sahib, or reading of other Scriptural texts side by side with or in the course of such reading is contrary to the gurmat (Guru's way).

### **Commencing the Non-Stop Reading**

#### **Article X**

While undertaking the intermittent reading of the whole Guru Granth Sahib, the sacred pudding (Karahah Prashad) for offering should be brought and after reciting the Anand Sahib (six stanzas) and offering Ardas, Hukam should be taken.

While beginning the unbroken reading, the sacred pudding should first be laid. Thereafter, after reciting the Anand Sahib (six stanzas), offering the Ardas and taking the Hukam, the reading should be commenced.

### **Concluding the Reading**

#### **Article XI**

- (a) The reading of the whole Guru Granth Sahib (intermittent or non-stop) may be concluded with the reading of the Mundawani or the Rag Mala according to the convention traditionally observed at the concerned place. (Since there is a difference of opinion within the Panth on this issue, nobody should dare to write or print a copy of the Guru Granth Sahib excluding the Rag Mala). Thereafter, after reciting the Anand Sahib, the Ardas of the conclusion of the reading should be offered and the sacred pudding (Karahah Prashad) distributed.
- (b) On the conclusion of the reading, offering of draperies, fly-whisk and awning, having regard to the requirements of the Guru Granth Sahib, and of other things, for Panthic causes,

should be made to the best of means.

## CHAPTER-VIII

### Karhah Prashad (Sacred Pudding)

#### Article XII

- (a) Only the sacred pudding which has been prepared or got prepared according to the prescribed method shall be acceptable in the congregation.
- (b) The method of preparing the Karhah Parshad is this: In a clean vessel, the three contents (wheat flour, pure sugar and clarified butter, in equal quantities) should be put and it should be made reciting the Scriptures. Then covered with a clean piece of cloth, it should be placed on a clean stool in front of the Guru Granth Sahib. Thereafter, in the holy presence of the Guru Granth, the first five and the last stanza of the Anand Sahib should be recited aloud (so that the congregation can hear)<sup>1</sup>, the Ardas, offered and the pudding tucked with the sacred Kirpan for acceptance.
- (c) After this, before the distribution to the congregation of the Karhah Prashad, the share of the five beloved ones should be set apart and given away. Thereafter, while commencing the general distribution, the share of the person in attendance of the Guru Granth Sahib<sup>1</sup> should be put in a small bowl or vessel and handed over. The person who doles out the Karhah Prashad among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Karhah Prashad equally to the Sikh, the non-Sikh or a person of high or low caste. While doling out the Karhah Prashad, no discrimination should be made on considerations of caste or ancestry or being regarded, by some, as untouchable, of persons within the congregation.
- (d) The offering of Karhah Prashad should be accompanied by at least two pice in cash.

---

1 If another vessel of the sacred pudding is brought in after the recitation of the Anand, it is not necessary to repeat the recitation of the Anand Sahib. Offering of the pudding brought later to the sacred Kirpan is enough.

## CHAPTER IX

### **Exposition of Gurbani (Sikh Holy Scriptures)**

#### **Article XIII**

- (a) The exposition of the Gurbani in a congregational gathering should be carried out only by a Sikh.
- (b) The object of the exposition should only be promoting the understanding of the Guru's tenets.
- (c) The exposition can only be of the ten Gurus' writings or utterances, Bhai Gurdas's writings, Bhai Nand Lal's writings or of any generally accepted Panthic book or of books of history (which are in agreement with the Guru's tenets) and not of a book of any other faith. However, for illustration, references to a holy person's teachings or those contained in a book may be made.

### **Expository Discourse**

#### **Article XIV**

No discourse contrary to the Guru's tenets should be delivered inside a gurdwara.

### **Gurudwara Service**

#### **Article XV**

In the gurdwara the schedule of the congregational service generally is:

ceremonial opening of the Guru Granth Sahib, Kirtan, exposition of scriptures, expository discourses, recitation of Anand Sahib, the Ardas (*see Article-IV (3) (a) above*), the raising of Fateh slogan and then the slogan of Sat Sri Akal and taking the Hukam.

## MODULE 8

### THE SIKH PLACE OF WORSHIP

#### **GURDWARA:**

1.

The Sikh place of worship is called Gurdwara. The word is made up of two syllables, 'Gur' and 'Dwara' meaning the doorway to the house of God.

2.

The first Gurdwara was built by Guru Nanak in 1523 at Kartarpur. He called it '*Dharamsala*' meaning an inn. Later Gurdwaras were built by the Sikh Gurus in the area of their residence.

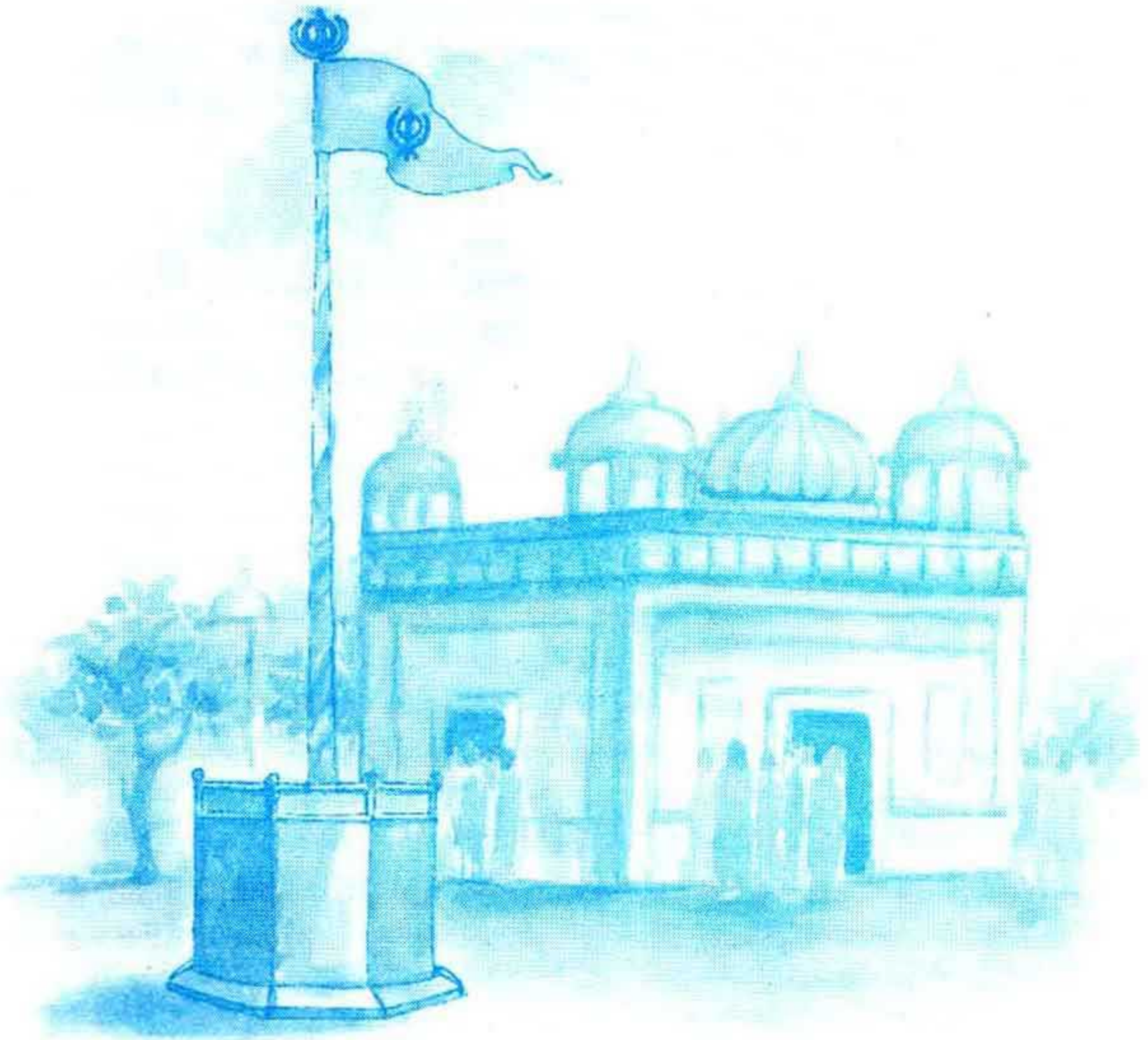
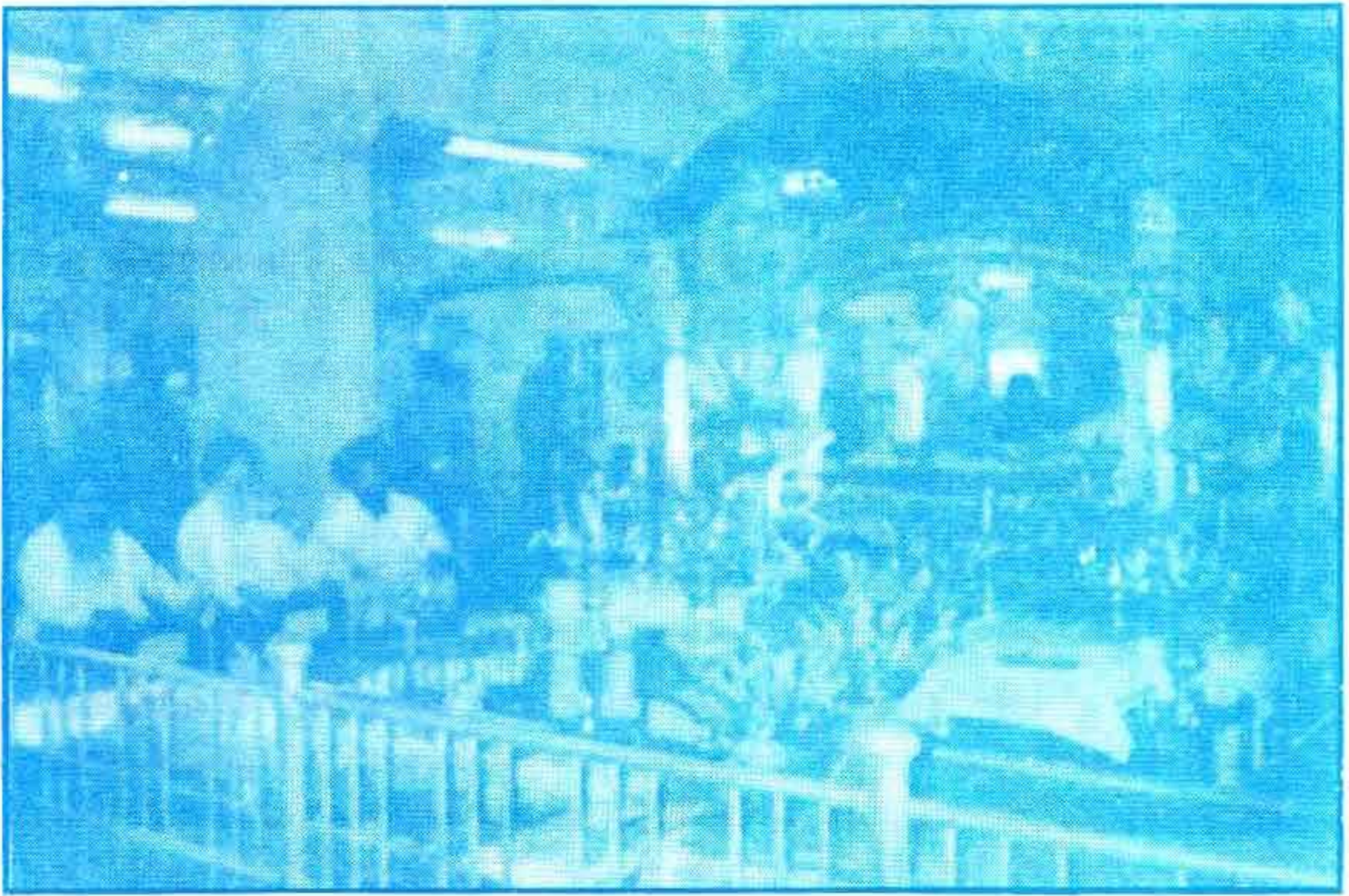
3.

The most important historical landmark of the Sikh history was the building of Harimandir Sahib (Golden Temple) by Guru Arjan Dev in Amritsar. This Gurdwara later became the holiest of the Sikh shrines and focus of all the Sikh activity. Everyday the Sikhs, in their prayer, pray to Waheguru to give them both means and efforts to visit and bathe at this shrine.

4.

Four times in the Sikh history, this shrine was desecrated by the rulers to put a stop on the growth of Sikh religion, but each time the Sikhs had come out victorious with more converts to their faith. The dates are as follows:

- i. 1740 - When Masa Rangar, the police chief of Amritsar, occupied the shrine by force and converted it into a dance house. He was killed by two devout Sikhs at the cost of their own lives.
- ii. 1757- When Ahmed Shah Abdali, the ruler of Afghanistan led his fourth invasion on India, he ordered Harimandir Sahib to be blown up and the holy pool to be filled up with slaughtered cows, to avenge the resistance put up by the Sikhs. Baba Deep Singh, a veteran Sikh avenged the first attack by defeating the Mughals and re-occupying the shrine. After Baba Deep Singh's death the Mughals took back the occupation of the shrine and desecrated it again.
- iii. 1764 - Ahmed Shah Abdali, during his sixth invasion on India,



again blew up Harimandir and filled the pool with the cow dung and dead cows. The Sikh reoccupied the complex in 1765 and rebuilt the shrine and cleaned the pool.

- iv. 1984 -When at the orders of Indira Gandhi, the Prime Minister of India, the army invaded the holiest of the Sikh shrines and indiscriminately killed thousands of innocent pilgrims. Two young Sikhs, Beant Singh and Satwant Singh, later avenged this desecration of the temple by gunning down Indira Gandhi in the lawns of her own house.

5.

There are about 158 historical Gurdwaras in the world. In addition there are many thousands local Gurdwaras built by the natives and residents of various areas. In United Kingdom, there are about 160 local Gurdwaras. In other European countries there are about 15 Sikh Gurdwaras scattered all over the European Union. In Middle East there is one historical Sikh Gurdwara located in Baghdad. There are historical Gurdwaras in Pakistan, Bangladesh, Tibet and Sri Lanka. Most of the Gurdwaras outside India were built to commemorate the visit of Guru Nanak there.

6.

A Sikh is required to attend a Gurdwara as a part of his daily mode of worship. A congregational prayer is as important to a Sikh as an individual prayer. A Sikh believes that God is manifest in 'congregation' (*Sangat*), and God's blessings can be invoked by serving and loving the *Sangat*.

7.

A Gurdwara is open to all the visitors irrespective of their faith and religion. All entrants to a Gurdwara, however, must take off their shoes and cover their heads before entering the shrine. No intoxicants and tobaccos in any form are allowed inside the Gurdwara.

8.

Outside a Gurdwara a Sikh religious flag, called '*Nishan Sahib*' is sited at a distinctive place. The colour of the flag is *Kesri*, a mixture of yellow and orange colours.

9.

In the Gurdwara complex there are also rooms to deposit the shoes and other prohibited items. There are also wash-hand basins and small water pools to wash both hands and the feet.

10.

Like other religious shrines, the Gurdwaras also have domes and minarets as a part of their outer structures.

11.

Inside a Gurdwara, the main focal point is 'Guru Granth Sahib'. The holy book is placed on a specially designed couch resting on pillows and covered with sheets. The couch is usually placed at the far-end centre of the main hall. During the day the Granth is kept open, though covered with *roomalas*, specially made sheet-coverings. At night time, after the evening prayer, the Granth is ceremoniously closed and removed to a specially built room for the night rest, from where every morning it is taken to the main hall in a stately procession.

12.

Other objects which are found inside a Gurdwara are:

- i. A canopy - to cover the whole area where Guru Granth Sahib is placed.
- ii. A fly flicker - to be waved over the holy book.
- iii. A steel bowl - to distribute the *Kara Prashad*.
- iv. A money box - to deposit the offerings

13.

No photographs or images are allowed inside the Gurdwara.

14

Adjoining the main hall of the Gurdwara are the kitchen and dining room. All present at the service must join in here to participate in the community meals. There are examples in the Sikh history that Emperor Hamayun and Emperor Akbar were asked to eat in the community kitchen before they could have the audience of the Guru.



## MODULE 9

### THE GOLDEN TEMPLE

1.

The Golden Temple is the holiest of the Sikh shrines. The blue prints of its architecture were the master mind of Guru Arjan Dev. Its foundation stone was laid by a Muslim saint Mian Mir on 3rd January 1588. The work of its pool was, however, started by Guru Ramdas in 1577. Guru Arjan had envisioned an eternal shrine that would make the focal point of the Sikh faith, an image of its firmness, resolve, strength, courage and toughness. It would become an emblem of its immortality and indestructibility.

2.

The construction of the shrine and the bridge which connects it with the main complex was completed in 1604, when on 30th August, Guru Granth Sahib was courtly installed in there. Harimandir is a place of rejuvenating one's soul, it is God's house where one goes in search of peace, happiness and comfort.

3.

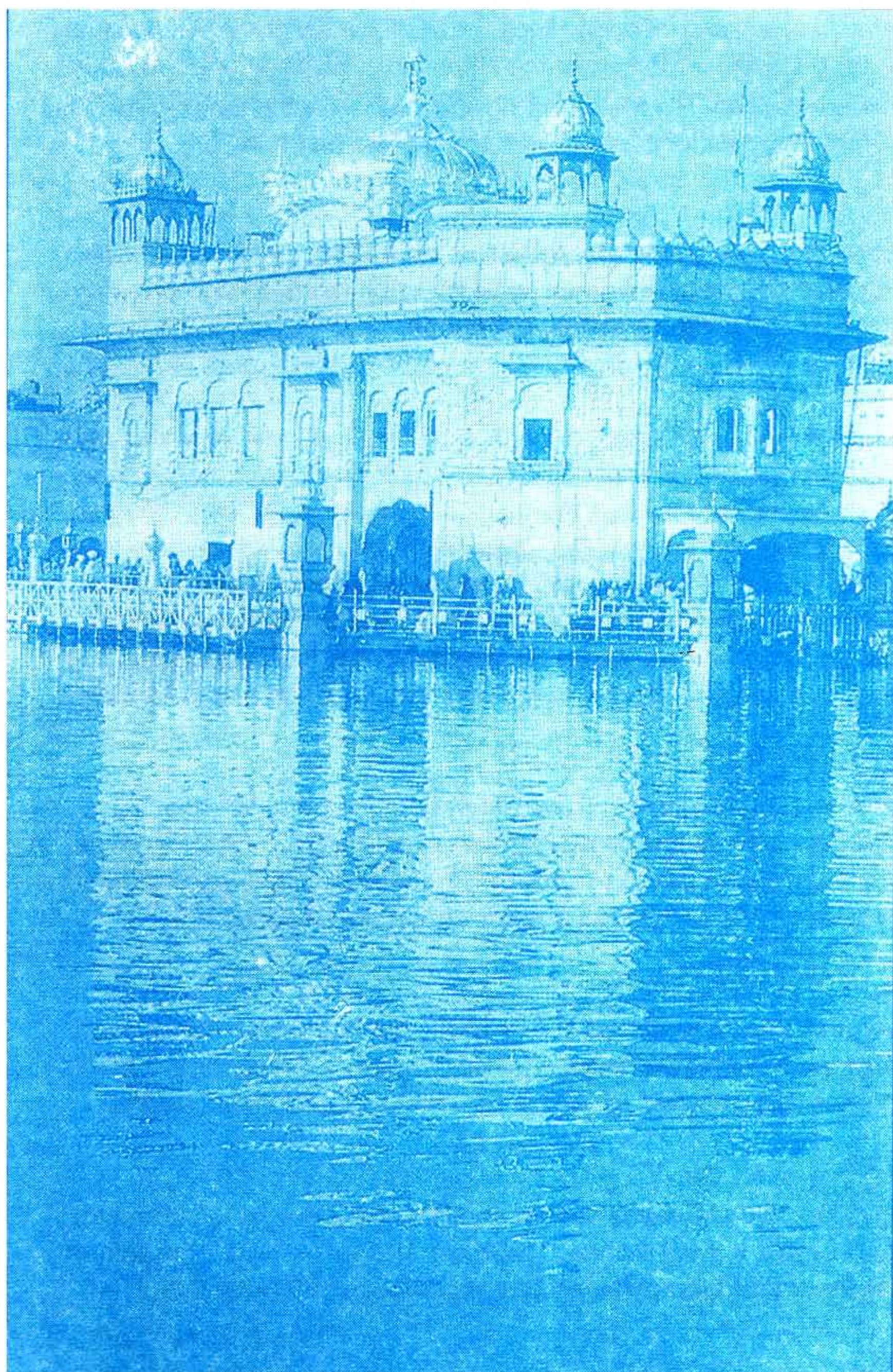
The dimensions of the pool are: length 500 feet, breadth 490 feet and depth 17 feet. The bridge which connects the main shrine with the entrance hall is 240 feet long and 21 feet wide. The shrine is floating like a lotus in the centre of the pool.

4.

The shrine has four gates, representing the equality of man. People of any country, caste, creed, sect and faith are welcome in the shrine.

5.

To reach the shrine the faithful have to go down the steps, which is symbolic of humility and modesty. All around the pool is a *parikarma*, walk-way, which every visitor has to follow to reach the shrine. This is reminiscent of oath of loyalty and faithfulness for Almighty God. Queen Elizabeth II, the Queen of England, visited the shrine, in October 1997, to pay her obeisance. She along with her entourage walked barefoot in the *parikarma* to reach the shrine, where she



bowed to the holy book and asked for the divine blessings. It is a historical fact that in recent times, most of the Indian Prime Ministers visited the shrine to invoke the blessing of Waheguru though they were not Sikhs. The examples of V.P. Singh, Chander Shekhar, Atal Bihari Vajpaye, Dev Gowra and I.K. Gujral can be cited.

6.

From the main gates which open at the bridge, to the threshold of Harimandir, there are 84 steps which remind one of liberation from the 8,400,000 lives and their sufferings.

7.

Guru Hargobind, the son of Guru Arjan Dev, left Amritsar and retired in the Shivalik hills to avoid repeated conflict with the Mughals. Guru Harrai, Guru Harkrishen and Guru Gobind Singh could not go to Amritsar for political reasons. The control of the temple thus remained in the hands of the people hostile to the Sikh faith. Guru Tegh Bahadur, after his anointment as the ninth Guru of the Sikhs, did go to the temple to pay his respects, but the occupiers of the temple closed its doors and refused him an entry into the shrine.

8.

In the post-Guru period, many times the Mughals and other Afghan invaders blew up and desecrated the temple to demoralise the Sikhs, but each time it gave the Sikhs more moral courage, strength and firm resolution to fight the tyranny and rebuild their temple.

9.

When Sikhs ruled Punjab (1749-1849), the Maharaja, Ranjit Singh, arranged for gold leaf to be set on to its upper two storeys and all the domes and minarets giving it a new name, the Golden Temple.

10.

In 1608, Guru Hargobind built another shrine opposite Harmandir and called it Akal Bunga, later on known as Akal Takhat. It represented both spiritual and temporal authority of the Guru.

11.

During the times of Mughals, when there was a prize on the head of

every Sikh, and later after the fall of Sikh Empire in Punjab, both the Harimandir and Akal Takhat remained under the control of sects organised by Sri Chand, a son of Guru Nanak and Prithi Chand, the eldest son of Guru Ramdas. The members of these sects did not keep long hair so that they could denounce their faith in times of adversity. With the lapse of time the control became hereditary and corrupt and the Sikh masses revolted against it.

12.

Against the Sikh traditions, images were installed in the Harimandir and the people of low caste were refused entry into it.

13.

Even during the first fifty years of the British rule in Punjab, both shrines remained in the occupation of *Mahants*, the descendants of Sri Chand and Prithi Chand. The British gave them protection against the upsurge of the Sikh masses. For some time the keys of the treasury of Golden Temple were also confiscated by the Deputy Commissioner of Amritsar. At the end, on 17th January 1922, the British government yielded and handed over the keys to the President of SGPC, a newly constituted body for the management of all the historical Gurdwaras in Punjab.

14.

The Golden Temple precincts were then cleaned and all the images removed and entry opened to all the devotees.

MODULE 10  
**THE SIKH TAKHATS (THRONES)**

1.

The word Takhat means a throne. The dictionary meaning of the word throne is a ceremonial chair for a king or for the sovereign power. In Sikhism the word Takhat has been used in both of these senses. The Takhats are designated historical Gurdwaras, which have the power to legislate on the Sikh religion. The head priests of these shrines make a mini parliament and their decisions are law for the Sikhs. They have the authority to reprimand and punish the religious wrongdoers. They are also the final authority on all religious pronouncements.

2.

Guru Hargobind, the sixth Guru of the Sikhs, built the first Sikh Takhat at Amritsar in 1608 known as Akal Takhat, the seat of Almighty God. During his stay at Amritsar, the Guru held his courts at the Akal Takhat. He said that this Takhat had been built, by the command of all powerful God, to guide the Sikhs for the planning and guidance of their political and religious future. All through the Sikh history the assemblies of the Sikh parliament (Sarbat Khalsa) had been held in the forecourt of this Takhat.

3.

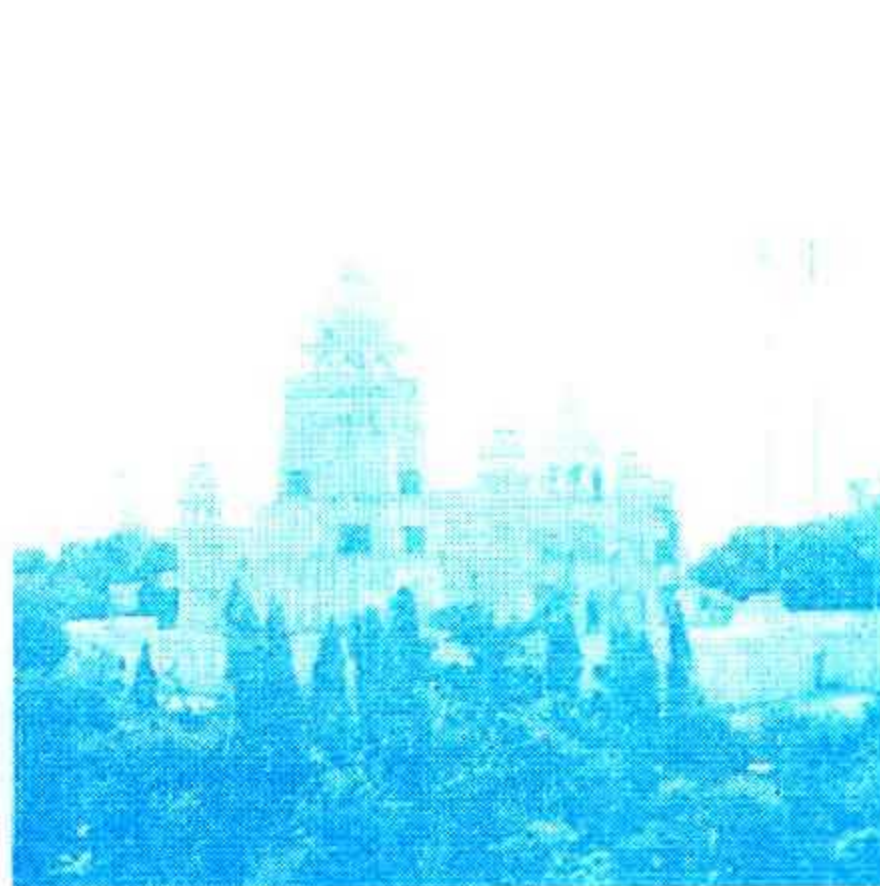
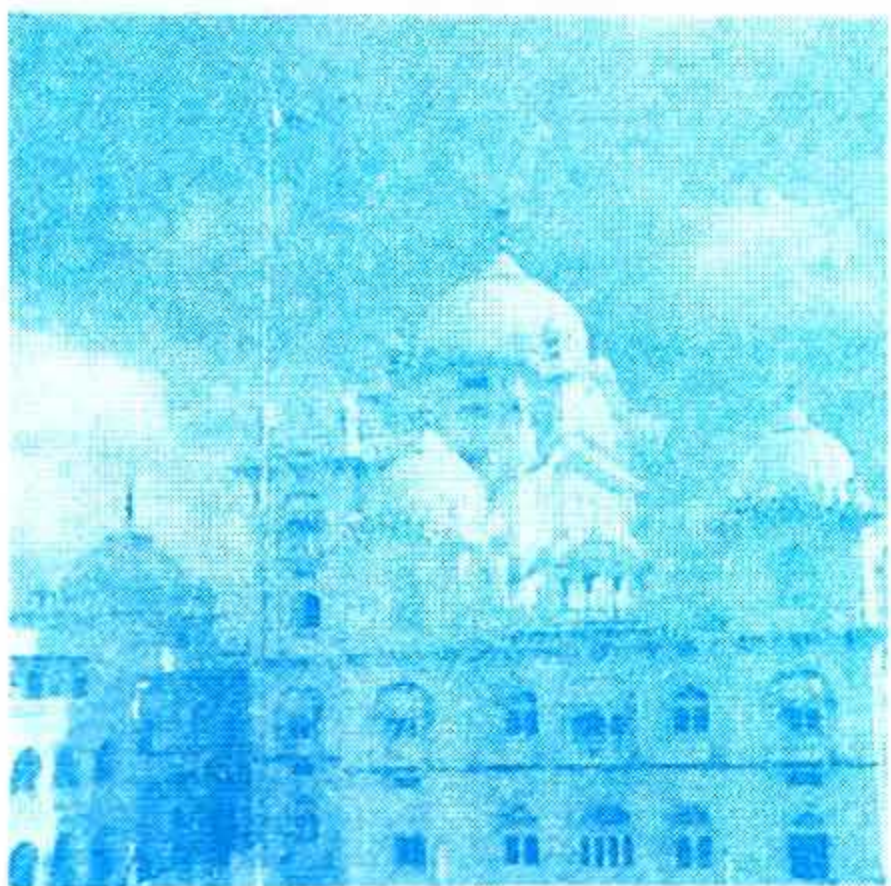
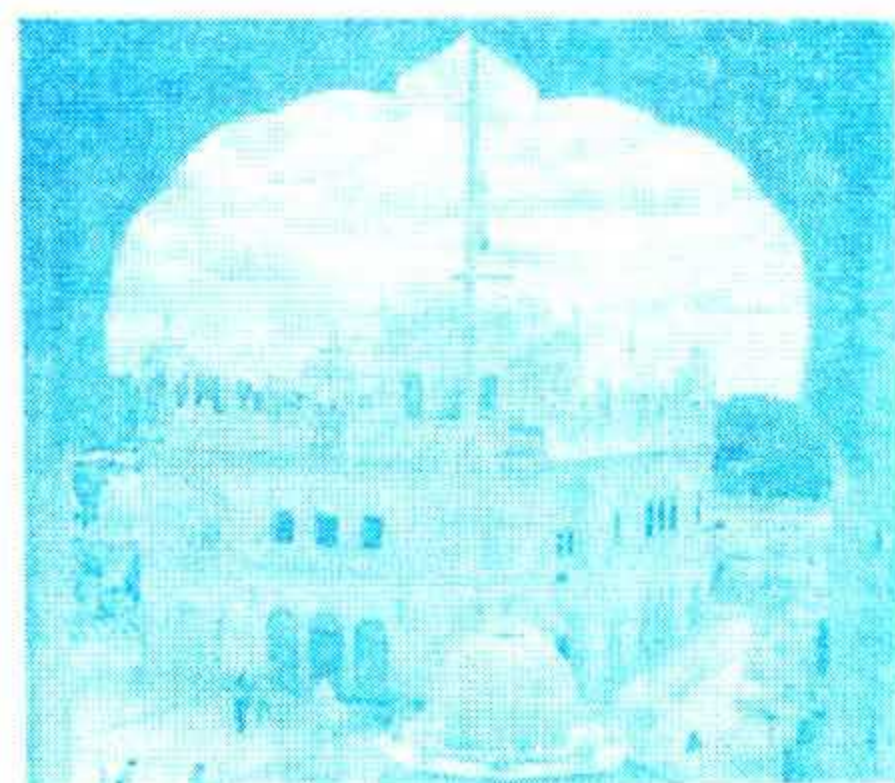
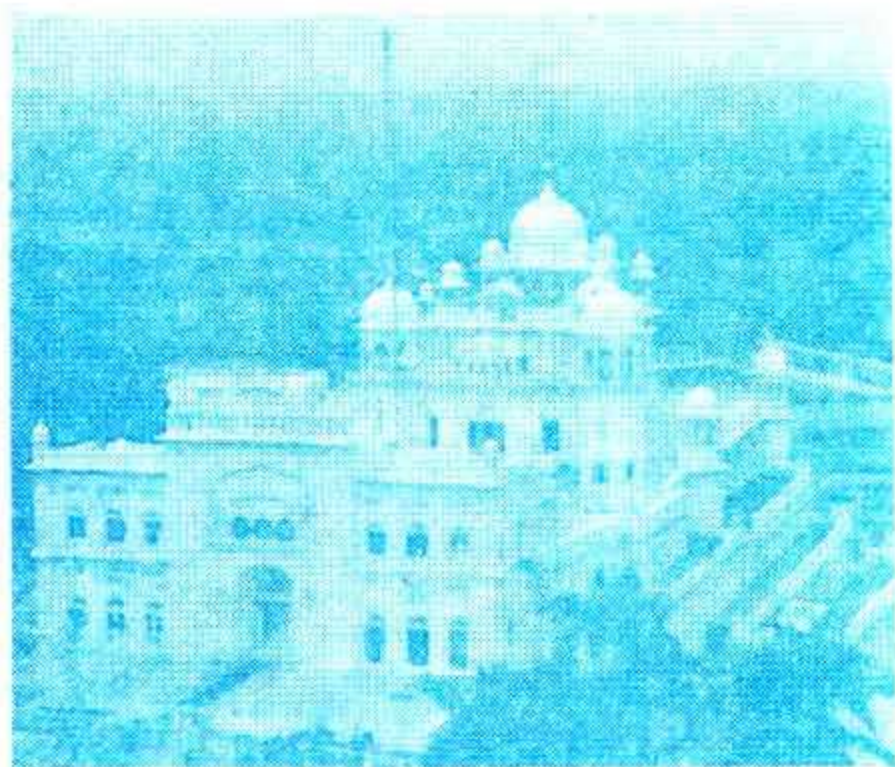
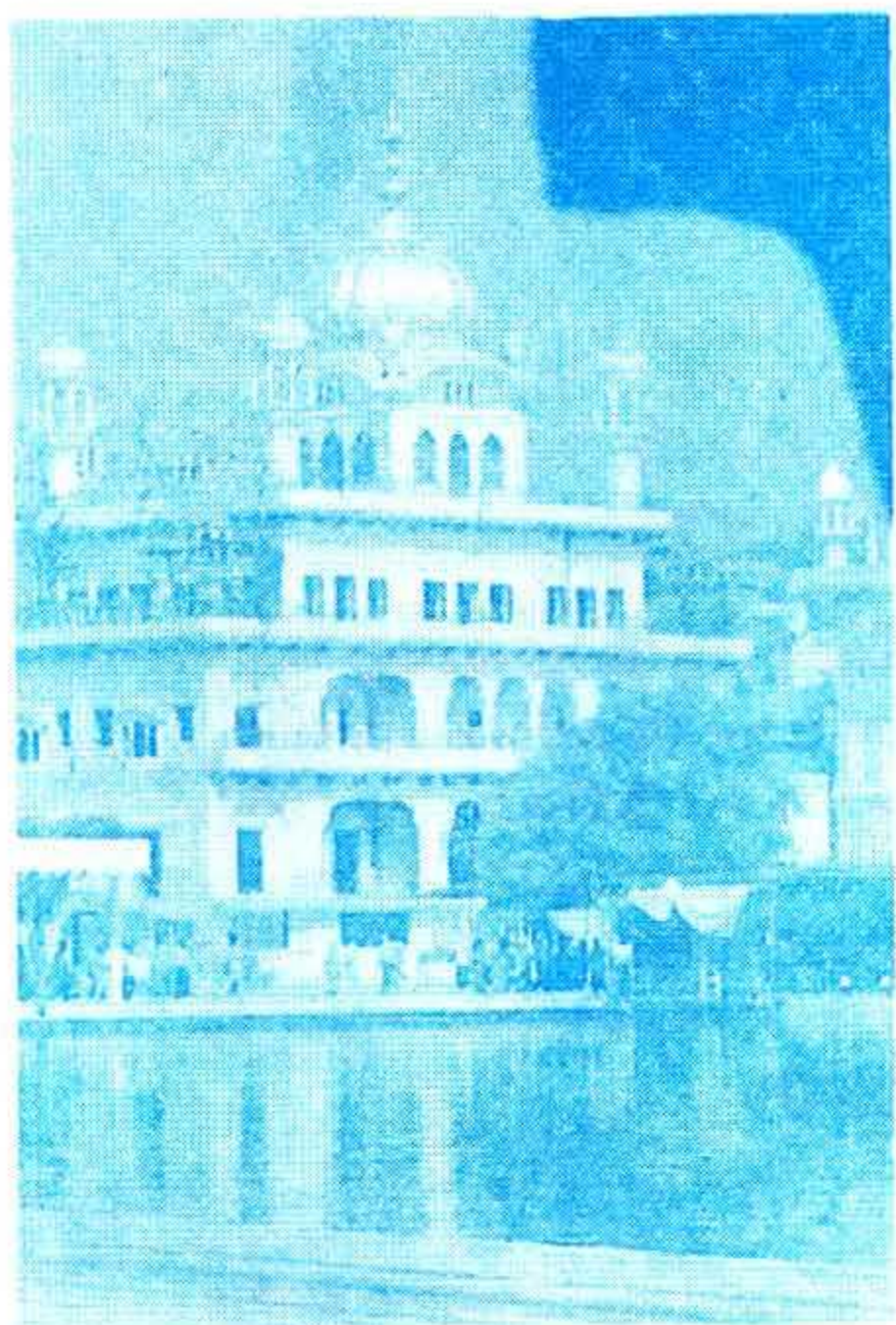
Guru Gobind Singh, the tenth Guru, built the second Takhat at Keshgarh in Anandpur. This is the place where the Khalsa was baptised in 1699.

4.

Later on in the Sikh history, the Gurdwaras of Patna Sahib, the birth place of Guru Gobind Singh and Hazur Sahib, where Guru Gobind Singh breathed his last were also declared to be the third and fourth Takhats of the Sikh. The Gurdwaras at these places were built by Maharaja Ranjit Singh.

5.

For many hundred years the Sikhs had only four Takhats. However, in the Sixties, Gurdwara Damdama Sahib, the place where Guru



Gobind Singh had prepared the final version of Guru Granth Sahib and where he rested after a long spell of his battles with the Mughals and the hill Rajas, was declared by the SGPC as the fifth Takhat of the Sikhs.

6.

The important judgments from the Takhats are:

- i. Maharaja Ranjit Singh, the King of Punjab, was summoned before the Akal Takhat for his religious wrong, by the then high priest Akali Phoola Singh
- ii. Master Tara, an undisputed leader of the Sikhs during 1940-1960 was reprimanded by the Takhats for his religious pitfalls.
- iii. Sant Fateh Singh, another veteran of the Sikhs during 1950-1960 was punished by the Takhats for his religious betrayal.
- iv. Surjit Singh Barnal, the former Chief Minister of Punjab, Buta Singh, the former Home Minister of India were also punished by the Takhats for their religious wrongs.

7.

For the Sikhs the head priest of Akal Takhat has the same status as the Pope has for the Catholics

At present the head priest of Akal Takhat is Jathedar Ranjit Singh.

MODULE 11  
TEACHINGS OF THE SIKH GURUS

**The 3 Truths:**

1. Guru Nanak taught three noble truths:
  - i. Meditation (*Nam Japna*): Every one must recite or listen to God's praises and offer prayers
  - ii. Truthful Living (*Kirt karna*): Everyone must lead a truthful life. The actions must be true and noble.
  - iii. Sharing (*Wand ke chhako*): Everyone must share wealth, knowledge and services with others who are less fortunate. A Sikh must give one-tenth of his/her disposable income into charity.

**The Commandments:**

2. The Commandments of the ten Sikh Gurus are as follows:
  - i. Worship only one Almighty God.
  - ii. Make worship a part of your daily life.
  - iii. Do not make images of God.
  - iv. Treat all humans to be equal.
  - v. **Believe that**
    - a. All the Gurus had the same spirit.
    - b. Guru Granth Sahib is the living Guru of the Sikhs.
    - c. The authority of the Five Takhats is supreme.
  - vi. **Do not indulge in the following:**
    - a. Take alcohol, tobacco and drugs.
    - b. Eat halal meat.
    - c. Eat any food which inflames passions
    - d. Commit theft or stealing
    - e. Do Gambling.
    - f. Hurt others ( do not lie, do not be envious, do not back bite)
  - vii. **In addition a baptised Sikh must wear 5 Ks:**
    - a. Kesh, long uncut hair (symbol of strength and saintliness)
    - b. Kanga, a small comb to tidy hair (symbol of cleanliness)
    - c. Kirpan, a sword for protection (symbol of bravery)
    - d. Kara, a steel bracelet (symbol of everlasting love for God)
    - e. Kuchcha, an underwear (symbol of piety)





3.

The teachings of the Sikh Gurus are embodied in both Guru Granth Sahib and the Dasam Granth. In addition they are also listed in *Rehat Maryada*, a book of Code of Conduct, published by SGPC and prescribed as a compulsory reading for every Sikh.

4.

The Gurus were practical people. They practised what they taught. They created a nation of Saint Soldiers out of ordinary people. They taught their followers the sweetness of : humility, modesty and compassion and the necessity of: bravery, freedom and justice.

5.

For a Sikh, Truth is supreme; but still higher is the Truthful life. Both meditation and noble deeds are a pre-requisite of an ideal life. The perfection comes only when meditation and good actions are merged. To realise God a union of meditation and noble deeds is required.

6.

The Sikhs also believe in the Grace of God. It is believed that all our possession are a result of God's Grace. The qualification to invoke God's grace are of course: meditation and noble deeds. The mortals meditate and perform actions, God gives the rewards. He is the master of all the treasures, He distributes them according to His judgment of our performances. There is no appeal against His judgment.

7.

According to the Sikh belief, we do the meditation and perform noble deeds and then pray to God for His benevolence and charity. We must believe that He is the eternal judge of our actions and His decisions are always right. We must worship him in both happiness and adversity. Our belief in him must not waver in grief or pain.

## THE GOD-HEAD

(From an article by Dr. Bhai Jodh Singh)

The Sikh scripture, the Holy *Guru Granth*, begins with the famous composition of Guru Nanak Dev, the '*Japji*' which every Sikh is enjoined to recite every morning. The '*Japji*' opens with the *Mul Mantra* or the basic creed of Sikhism. Freely translated, it runs as follows:

"There is but one God; Sati' by name the Creator all-pervading, without fear, enmity, whose existence is unaffected by time, Who does not take birth, Self-existent; (to be realised) through the Grace of the Guru." Numeral 1 is the first letter of this *Mul Mantra*. Words may change their meanings in course of time, but the connotation of a numeral always remains the same. Unity of God is thus emphasized at the very outset to wean away the disciples from the worship of innumerable gods and goddesses of the Hindu pantheon. In several hymns of his, the Guru has portrayed this unity in moving terms. "All say He is one, but are filled with the pride of I-am-ness. They alone will find His mansion, the eternal abode, who see Him inside (their souls) as well as outside. The Lord is near, do not think He is distant. The One pervades the whole creation. Nanak! those who know one God and shun duality are merged in Him."<sup>2</sup>

"There is one way; one love, one beauty shines through air, water and fire. One bumble-bee roams the whole universe. He who understands this unity will be honoured. But few *Gurmukhs* (God-oriented) realise it. They use their knowledge and meditation for such equipoise. He who gets it through His grace is happy. The way is shown to him through the Guru."

"The whole visible creation is your body, whatever we hear is your voice. You yourself pervade all and are the enjoyer. O Mother! how can I talk of another? May Lord is one, O Brother! He is one. He himself destroys and preserves. He Himself gives (life) and takes it. He Himself looks after us and blooms. He himself showers his

grace. Whatever he wills he does, nothing can be done against His will. We describe you as you reveal yourself to us. It is all your glory.”<sup>4</sup>

He is the everlasting Truth. “He is from the beginning, before the cons began, He is even now and shall ever be.”<sup>5</sup>

“God is unknowable, unfathomable, all-powerful Creator and compassionate. The whole world comes and goes but the Merciful stays for ever. Permanence belongs to him, Whom no destiny controls. The heavens and the earth will pass but the one God will remain unchanged. The Sun moves during the day, the Moon during the night and millions of stars run in their courses. Nanak proclaims the truth, that one God alone remains immovable.”<sup>6</sup> Neither the solar system nor the Moon, neither the seven continents nor water and air will last, you alone, you alone (art everlasting).”<sup>7</sup>

He is the Creator. Guru Nanak differs from all the six schools of Hindu Philosophy in this respect. The *Yoga* school asserts that God, soul and *Prakriti* are coeval. The Sankhya school denies the existence of God and teaches that *Prakriti* creates the universe, the *Purusha* (soul) is a mere witness. The *Nyaya* and *Vaiseska* schools consider God as “the first efficient cause of the world and not its material cause, i.e., a sort of demiurgus or an architect of the ordered world. He is not limited by the world in so far as the world is related to Him as His body. He is also the Governor of the world, the impartial dispenser of the fruits of our actions and the supreme arbiter of our joys and sorrows.”<sup>8</sup>

Jamini, the author of *Purva-Mimansa* does not think that God dispenses the fruits of our action. He thinks that ‘Apurva’—the subtle potency of the act—itself produces the accomplishment of the fruit. Further “the *Purva-Mimansa* believes that the universes has neither beginning nor end, it was and will be, always as it is at present. There is neither the creation nor the total dissolution of the world. So God cannot be conceived of the universe.”<sup>9</sup>

In *Uttara Mimansa* as interpreted by *Sanikar* “the Supreme *Brahman* when viewed as the creator and governor of the universe is said to be *Saguna Brahman* or the persona God. Both (*Nirguna* and *Saguna*) are valid forms of *Brahman*. *Saguna Brahman* or *Isvara* is the living God, the totality of all things that are.”<sup>10</sup> To explain the

creation of souls and physical world *Samkara* posits *Maya* an entity which he calls *Sat-asat* (a real-unreal) and *anirvachniya* (indescribable).

Guru Nanak, on the other hand, says, "Hail to Him whom sprang *Maya*, the World and *Brahma*, and all those eternal beings, fit to be praised and whose hearts are ever full of joy."<sup>11</sup> "You are the Creator *Purusha*, unfathomable. You have created the whole universe, of many colours and in many ways. You know how you did originate it. It is all your play."<sup>12</sup> "The Master has created the five elements Himself, the Master who has beautified the body of the Truth."<sup>13</sup>

"You have created *Brahman*, *Vishnu* and *Shiva* and gods and goddesses of various forms. What the spirit has created cannot be measured. he alone, who has created it, can evaluate it."<sup>14</sup> Nanak proclaims this doctrine that God is able to cause all things. Cause is under the jurisdiction of the Creator who upholds the creation through His power."<sup>15</sup>

He is fearless and without enmity. How can the Creator be afraid of its own creation? All things move and work as decreed by Him. "In His fear rustles the air and blow the winds. In His fear flow a hundred thousand rivers. In his fear the earth carries its load. In his fear roam the clouds with their heads burdened. In his fear the suns and the Moons run in their unending paths of millions of miles. The *Sidhas*, the *Buddhas* and the King of gods all live in fear of Him. The heavens unsupported stay in His fear. The brave mighty warriors fear Him. In his fear come and go shiploads of men. All have his fear written on their foreheads. But one True-God alone fearless."<sup>16</sup>

The Creator cannot be inimical to His own creation. "He has been creating thorough numberless *Yugas* but bears malice to none. He is subject neither to birth nor death nor is He yoked to any entanglement."<sup>17</sup>

His existence unaffected by time. 'Unknowable, limitless, unfathomable, unascertainable by senses.' He neither knows death nor is subject to the Law of *Karma*. Not subject to birth or death, belonging to no caste, self-created, He has neither attachment nor superstition. I am a sacrifice to the Everlasting Truth, who has no form, no lines and can be traced through the True World. He has no father,

no mother, no son or relative. He is devoid of lust and has no wife. But, O pure one without a lineage, your light shines in all."<sup>18</sup> "To Him the Holiest of gods, my mind is attached. You are the Timeless *Purusha*, not subject to death."<sup>19</sup>

Some thinkers, older and modern, have stated that the whole creation, animate and inanimate, is the outcome of lifeless unconscious matter. Guru Nanak does not agree with this view. "The Supreme Lord is the King who has created the visible world. He perceives, understands and knows everything. He pervades and outside."<sup>20</sup>

God does not come in the womb. He is birthless. This attribute of His contradicts the theory of incarnation. "He has no father or mother. Thou art born of none. He has no form or features, nor does he belong to any of the *Varnas*. He feels no hunger or thirst, He is ever-satisfied."<sup>21</sup> "Nanak! who meditate on the everlasting Reality become everlasting, but who worship those who died after being born are pursuing the falsest path."<sup>22</sup>

God is infinite. "The rivers and rivulets merge, into the ocean but they do not know its extent. So singers of your praise extol You but do not comprehend your glory."<sup>23</sup> There is no end to your virtues nor there is any end to their description. There is no end to your works nor to your gifts, no end to seeing them, no end to hearing about them. Infinite are the workings of your mind. None can find a limit to your creation, nor can one guess an end to its limits. Many are striving hard to find your limits but they are unable to do so. None can know your limits. The more one describes, the wider extent they assume."<sup>24</sup>

The Guru uses a beautiful example to express this idea. A fish living in a river cannot find its extent, because to do that it must go out of it. But that would end in its death. "You are a river, wise and far-seeing, how can I, a fish, find your extent? I see you wherever I cast my eyes, forsaking you I would burst and die. I know not the fisherman (angler of death) nor the net. I remember you whenever pain grips me. You are omnipresent, I regard you distant. You see whatever I do, you witness all my actions, but I deny them. Neither I do your work nor glorify your Name."<sup>25</sup>

He is all-pervading but transcendent. "Thousands of eyes have

you, but not eyes are your. Thousands of forms are yours, but you have no form. Thousands of unstained feet hast you, but no feet is your. No nose of your, though you have thousands of noses. This wonder of yours have bewitched me,"<sup>26</sup> "I am sacrifice to you who pervades nature, none can know your limits, your light fills the creation, the creation has its being in your light, with all your artless art you fill all places."<sup>27</sup>

On the *Amavas* night the moon remains invisible in the skies. (But though invisible we know she exists), so we know (that God exists) by reflecting on the Word. O gnostic! Moon is in the skies but her light shines on the three worlds. Creating the world the Creator looks after it. Who realise Him through the Guru ever abide in Him. The ego-centric have lost the way and wander in transmigration."<sup>28</sup> "On land sea shines His light. The Sustainer and Enlightener pervades the three worlds. He shows himself through nature. On whom he shows His grace, he finds his real abode. He reforms him through the Word and showers His grace on him constantly. He knows the secret of the One, Who himself is the creator and fit to be worshipped."<sup>29</sup>

## II. THE CREATION

To explain the creation of the universe *Prakriti* or *Maya* have been posited by some of the Indian thinkers. The Guru makes no such assumption. "By His command (*Hukam*)<sup>30</sup> all forms came into being but that command defies description. By His command came into existence all the souls and by His command they get into higher staes."<sup>31</sup> Before the evolution of the present universe the Guru says there was measureless void. "For countless ages there was darkness. There was no heaven or earth, but only the ordainer Infinite. There was neither Sun nor Moon, neither day nor night... When it pleased Him, He caused the universe and without any support set the heavens. He created *Brahma*, *Vishnu* and *Shiva* and caused attachment to illusion grow. A few listened to the Guru's word that His decree has created the whole universe and supports it."<sup>32</sup>

How he did it passes our comprehension, says the Guru. "He Who has created the universe knows the how of it, none else can explain it."<sup>33</sup> "You alone know how you did originate it (the universe), it is all your play."<sup>34</sup> When was this universe created is also unknowable.

"What was the period, what the time, what the lunar or solar day, what season was it, what was the month when the universe came into being. The Pundits knew not the period, otherwise it would have been mentioned in the *Puranas*. The *Qazis* knew not the time, otherwise it would have been a text in the Quran. The Yogi know not the lunar or the solar day. None knows the season or the month. The Creator alone who made this universe knows these."<sup>35</sup>

The limit even of His creation is not known. "Millions of skies above the skies, millions of nether regions below the neither regions, the *Vedas* were at last tired of seeking the end and along with Semitic books, which talk of eighteen thousand worlds, proclaimed: 'we would write the account of what has been originated by the Sole Reality if we could', while writing the account the brief span of life comes to an end."<sup>36</sup>

This world is not a dream or a mirage. Real are your systems, Real are your universes, Real are all your worlds and created objects. Real are all your thoughts and works.... Real is your nature, O everlasting King."<sup>37</sup> But sometimes we come across hymns in the Holy Guru Granth which describe the world 'as a mountain of smoke,' 'a dream.' Yes, but the meaning of such phrases is that what we see is subjected to change, it is not everlasting as we deem it to be. The world is real but subject to constant change. Decay and Death are inherent in it. In that sense it is a passing show.

In one of his hymns Guru Nanak portrays the process of creation. From the true One issues air and from air water. From water were created the three worlds. His light fills all vessels, but the pure one does not imbibe impurity from this contact. By loving the Word honour is attained."<sup>38</sup>

Several answers have been given to the question: why this universe has been created. Kapila says that *Prakriti* creates this whole show so that the Purusha may recognise its real nature, destroy the ignorance that binds it to transmigration and reach the state of *Kaivalya* (perfect isolation).

Guru Nanak depicts the earth as '*Dharmsal*' a school to learn *Dharma*. In *Siddha Goshti* he says "The True One created the earth for the evolution of *Gurmukhs* (the God-oriented); birth and death are His play init."<sup>39</sup> He expresses the same idea in another hymn:



"For the saint God sustains the universe. He (the saint) knows self and contemplates Reality. Truth and love of God are enshrined in his heart. Sayeth Nanak, "I am a slave of his."<sup>40</sup> He also likens the earth to a "wrestling arena." "He himself created the earth as a wrestling arena, the five passions<sup>11</sup> entered it with loud fanfares. The God-oriented (floored them) and rejoiced. But they vanquished the self-oriented, the untutored fools."<sup>42</sup> The evolution of the soul is thus stated as the purpose of the Creation.

### III. HUMAN SOUL AND ITS NATURE

Almost all the religions of the world believe in the existence of the soul. As to the nature of the soul they may be divided into two categories according to their belief. One of them believes that God created souls of different temperament and by His command they entered bodies fashioned out of dust. From birth to death a soul undergoes no change. For the guidance of the souls God has revealed His commandments through His messengers and prophets. Those persons who perform deeds, termed good, according to the revealed commandments, will have, after the extinction of their bodies, their souls sent to heaven or paradise, where they will enjoy pleasures of various kinds. The souls of those who commit evil deeds will be sent to nether regions or hell where they will undergo painful punishments. Often these faiths describe paradise as a place where through outward agencies good souls will be carried and rewarded with perennial bliss and hell as a place where bad souls will be condemned to torture.

Another group, to which almost all the religions which had their birth in India belong, teaches that all the souls are the same in essence, though through difference in association they develop different natures. Whatever thought a man thinks, whatever word he speaks, whatever deed he does, leaves an impression on his mind. When these thoughts, words and deeds are repeated, the impressions get deeper and ultimately change into habits. The habits constitute his *Svabhava* (nature) and his mental structure goes on changing day by day as a result of these thoughts, words and deeds. When waves from outside surroundings impinge on our mental apparatus the reaction that ensues causes pain or joy. This could be illustrated by an example. I see a man coming at a distance. As long as I do not recognise him, no feelings are aroused in my mind. But when he comes nearer and recognition takes place a feeling of joy or hatred arises inside me according as he is a friend or a foe. If a man can

control his mental reactions to outside impacts, or, in other words, control his mind, pain and misery can be eliminated from his life. Feelings of hatred, anger, enmity cause pain. Desires unsatisfied cause misery. When these and allied defects are removed from our mental structure and the soul is rid of these defects a life of joy serene ensues. Thinkers belonging to this group, therefore, do not teach that Heaven and Hell are places where outside agencies, or demons will take the soul. They say that Heaven and Hell are mental states of the soul and a man need not wait for a Heaven till he dies. He can be a *Jivan-Mukta*, i.e., he can attain salvation here in this world whilst living.

This is exactly what Guru Nanak has written in the *Japji*, describing the stages and spiritual development in the various *Khands* (stages) of *Dharma* (righteousness), *Jnan* (knowledge), *Saram* (effort), *Karm* (grace) and *Sac* (Truth). The soul does not cease to exist with the destruction of the body. "The soul dies not, nor it sinks or swims. Influenced by its part it performs what it can and according to Waheguru's decree it comes and goes. Here and Hereafter his decree rules."<sup>43</sup>

"The body consists of elements of wind, water, fire and (earth) and is the playground of the fickle and clever intellect. It has nine (external) doors<sup>44</sup>, the tenth is the (internal) gate<sup>45</sup>, a gnostic, understands this fully. He who reflects on self becomes a gnostic, and he understands that it is the soul that talks, expounds and hears. Body is dust and wind causes speech. Say, O gnostic, who is dead? It is intelligence, pride and egoism that are dead. The seer does not die."<sup>46</sup>

God made man in his own image, says the Bible. That was not said of the body, which is dust but of the soul which contains his light. "Light fills all souls and that lights is He. Through His illumination all get illumined."<sup>47</sup> "The all-pervading is in the soul, the soul is in Him. This is known through Guru's instruction. Through the Word, I got acquainted with the nectar of Guru's teachings. My misery was over and egoism was destroyed. Nanak! the disease of egoism is deadly. This one malady engrosses everybody. God Himself grants cure through the Guru's words."<sup>48</sup>

"He is the soul of all souls. He pervades all vessels. Through the grace of te Guru the light shone in the heart and effortlessly the soul

was absorbed in peace."<sup>49</sup>

The object of human life has in a way been hinted at in some of the hymns quoted above. To cure the soul of the longstanding malady of egoism is the goal placed before every individual. Impelled by egoism a man engages in selfish activity and such activity nourishes his individuality, and makes it stronger and stronger. Individuality imbues a man with "mine-ness" or a strong desire to possess worldly goods which he thinks will make his life happy. Struggle for possession drives him into lust, attachment, anger and greed and, in time, these evils become strong fetters. Pain and misery are the result of his own actions. "Do not blame others, blame your own deeds. We reap the fruit of our doings, do not accuse others."<sup>50</sup> "The writ was prepared according to our own deeds. No order can change it. We read as it is written, none can deface it."<sup>51</sup> "He who supports the universe by His power and gives colour to everything, gives what men get but His decree runs according to their deeds."<sup>52</sup>

In a hymn in *Rag Maru* Guru Nanak has beautifully portrayed how our own deeds are the cause of misery which we suffer. "Mind is the paper, actions the ink, bad and good are the two writings (being engraved) on it. We are driven into paths wherein our past deeds impel. O God, there is no limit to your power. Why does you (man) not remember Him, Night is a small net, the day a bigger one, the moments that pass weave nooses in it. With delight you pick the grain, scattered underneath and gett ensnared more and more, day by day, with what merit wilt you liberate thyself, O fool! The body is a furnace, the mind the iron in it and the five fires (of five passions) are raging round it. The charcoals of sins are being heaped on them, the mind burns and anxiety has become the vice (to grip it). The mind has been, thus, converted into dross, but it can again be changed into gold if you meet the proper Guru. He will pour the nectar of the Name in your mouth and the fires in the body will be extinguished."<sup>53</sup> In short, "the basic wisdom accepted is this, declares Nanak, that decision will be based on our deeds, whatever one may say or proclaim."<sup>54</sup> A man is the architect of his own fate but to change the course of his life wants the guidance of the Guru, who has covered the path that leads to bliss.

#### IV. THE GURU

Almost all the religions of the world believe in the necessity of a Guru, though he is called by different names in different faiths. Some regard him as the incarnation of the Deity. For others he is a Buddha (the Enlightened One), a Prophet or a Messenger of God, through whom the books in which they believe have been revealed. According to Sikh teachings God is birthless, hence the Sikh Gurus do not proclaim themselves as incarnations of God. They do not claim for themselves any special position *vis-a-vis* their disciples, except that they have achieved the object which the Sikhs are seeking and can guide them to the goal through the knowledge gained by experience. Ultimately a Sikh who follows the Guru's instructions will reach the same stage of spiritual progress and enjoy the eternal beatitude which the Guru enjoys. At the last stage, Guru Ramdas says, "The Sikh who follows the Guru's teachings will become one with the Guru. No difference will be felt between the Guru and the Sikh."<sup>55</sup>

A Sikh is, therefore, expected to have complete faith in the Guru. This doctrine may be objected to by some and the question asked as to why he should not guide himself by his own reason and why he should make complete surrender to the Guru. But are our actions in everyday life based on reason? The study of modern psychology has proved it otherwise.

"By far the most important features in the structure of the mind in the man and in the higher animals are the inherited instincts. By instincts we mean 'certain innate specific tendencies of the mind that are common to all members of any one species'. The instinctive impulses determine the end of all activities and supply the driving power by which all mental activities are sustained."<sup>56</sup>

"Its (mind's) most fundamental activities are non-rational and largely unconscious activities. The power of conscious reasoning is a later development, playing but a minor part, even in the most highly developed human being, on the surface, so to speak, of the firmly built edifice of instincts, emotions and desires, which form the main structure of the mental organism. In many cases the apparent importance of rational activity is seen to be illusory, forming as it were, a cloak for the actions of the deep-seated instincts and desires."<sup>57</sup>

This analysis shows that very few of our activities are based upon reason. Reason, on the other hand, is used to justify what we have been impelled to do by our instincts and desires. "The mind is under the sway of passion, evil inclination and duality,"<sup>58</sup> says Guru Nanak and adds "reason obeys the dictates of the mind, which proclaims what is virtue and what is vice."<sup>59</sup> A man, therefore, has to choose a guide in order to get out of the old rut and begin life anew. So that seekers after truth may not be deceived by pretenders, the Guru lays down attributes of a True Guru.

## V. THE GURU'S ATTRIBUTES

"Make him your Guru, who confirms you in truth, makes you talk of the *Inaffable* and through the word unites you with Him. Men of God have no other occupation. Waheguru loves truth only. He, whose mind in the body reflects on the True One, begins to love God and becomes the image of truth. When a man meets the perfect Satguru, he makes him fall at the feet of Waheguru and serve Him. He thus unites him with God."<sup>60</sup> The True Guru sees all in one and one in all and he made me see it. Waheguru who has created continents, systems and universes is unknowable. A candle was lighted from another candle and I saw His light in all the three worlds."<sup>61</sup>

Guru Nanak does not want the disciple to have blind faith in the Guru. On the other hand he asks him to use his understanding to examine the commodity before trading in it. "Hear, O gazelle-eyed, the words of deep importance: before trading in a commodity assay it thoroughly."<sup>62</sup> Religious life is an experience. One cannot understand the significance of the Guru's teachings until one practises them. "He who practised what the Guru enjoined returned home with profit. Through the word of the Guru, He came to know Him who is beyond speech."<sup>63</sup> The Guru is the guide who leads a man to the mansion of God. "Waheguru's dwelling is a beautiful mansion, full of jewels and rubies, pearls and pure diamonds, a fort of gold that delights the heart. How to climb into the fort without a ladder? You can have a view of it through the Guru with his mind intent on *Hari*. Guru is the ladder. Guru is the boat and the raft laden with the name of *Hari*. He is the ship to cross the ocean of Samsara. He is the sacred place on the banks of this everflowing river. When it pleases Him (God), the soul goes to bathe in the pool of truth and becomes pure."<sup>64</sup>

"The Guru is the benefactor, the home of perfect peace. He is the lamp to illumine the three worlds. When a man is reconciled to the Guru, he gets the everlasting commodity of peace."<sup>65</sup> "On meeting the True Guru one becomes pure by adopting the discipline of truth. By mounting the ladder of the Guru one goes higher and higher. But the Guru meets through His grace and then the fear of death is destroyed."<sup>66</sup>

## VI. ONLY ONE WAY FOR ALL

At the time of advent of Guru Nanak, the Hindus believed that there are different *Dharmas* for the four different *Varanas*. The Muslims dubbed Hindus as infidels and believed that he who does not put his faith in the prophet Mohammad will go to hell. Guru Nanak proclaimed that "there is only one religion let anybody practise truth. In every age perfection is attained by this teaching of the Guru, that God-oriented man will find the Unknowable and Infinite, who fixes his attention on the everlasting Word like a continuous flow."<sup>67</sup> Mere assuming the forms of a particular creed or donning robes of a particular order is of no avail. "When a Hindu comes to join the Hindu fold, they put a cotton thread round his neck. But if after investiture he commits evil deeds his washings and ablutions will not stand him in good stead. A Mohamman prays his own creed and says that without believing in the great Prophet none will get a place (in Allaha's court). But very few follow the path indicated by the prophet. None will enter paradise without good deeds. In the house of Jogis they point out the way and for that purpose they put rings in his ears. With rings in his ears he begins to roam from place to place. (He forgets) that the Creator is here, there and everywhere. All men are wayfarers: when the writ comes they will depart without delay. He who knows Him here will know Him after death. For the rest all boast of being a Hindu or a Muslim is in vain. All will have to render account at His door. Without righteous deeds none will get salvation. Rare is the man who talks only of Truth, of all Truths. From him, Nanak! no question will be asked hereafter."<sup>68</sup>

Guru Nanak does not divide men on the basis of their creeds, colours, race or countries. For him men are of two kinds, *Gurmukhs* (God-oriented) and *Manmukhs* (self-oriented). The former have turned their faces towards God and practise truth and work for the welfare of the whole mankind. The latter follow the whims of their own mind and practise deceit, tyranny, falsehood and selfishness. Whatever a man may call himself he has to tread the same path if

he wants liberation from the pain and misery of dane life. The discipline is the same for all.

“He is a Jogi who knows the way and recognises the one only thorough Guru’s grace. He is a *Qazi* who turns his mind inwards and dies to self in this life through the grace of the Guru. He who reflects on *Brahmn* is a Brahman. He saves himself and several generations of his. He who purifies his heart is a wise man. He who destroys all impurity is a Muslim. He who realises what he reads is acceptable and has the insignia of His Court on his head.”<sup>69</sup>

“*Brahman* is he, who knows *Brahmn* and practises *Japa, tapa* and restraints to that end, and firmly sticks to the vow of contentment and good temper. He breaks all bonds and gets emancipation. Such a Brahman is fit to be worshipped.”<sup>70</sup> “*Khatri* is he who is of brave deeds, and is the embodiment of charity and generosity. When giving alms he adjudges the merit of the recipient. Such a *Khatri* is acceptable in His Court. But if for greed and avarice he practises falsehood, he will himself have to bear chastisement for his deeds.”<sup>71</sup>

“To be called a Musalman is difficult, but if one is a Musalman let him be called so. The foremost condition is love for religion, then rule the heart clean of all rust (of sin) and give up property. When one becomes a Muslim and makes religion the helmsman (of his boat) he should cease worrying about life and death. He should bow his head to the will of God, obey the Creator and lose his self. When he shows mercy to all living beings, he may call himself a Musalman then.”<sup>72</sup>

A tree is known from the fruits it bears, so a man’s religion is known from the deeds that he performs. Robes, symbols, forms, rites, rituals and ceremonies that do not lead to righteous deeds will not take a man far in the path of spiritual progress. The real problem is to ride the mind of evil propensities, if that is not accomplished all our austerities are of no avail.

“Some pick up roots and hide in forests. Some road in ochre-coloured robes calling themselves *jogis* and *sanyasis*. Full of desire inside, hankering after food and clothes, they waste their time in vain; neither they are householder nor *Udasis*. They cannot avoid death and desires arising out of three *gunas*. The god of death

(*Yama*) cannot approach those who listen to the Guru's instruction. He (*Yama*) becomes a servant of their servants. Relying on the True Word and with Truth in their mind they practise detachment even while living in their homes. Nanak! who serve their *Satguru* give up all desires."<sup>73</sup>

"They preach renunciation to others but establish their own *Maths* (ਮਠ) institutions. Leaving their own abodes how will they find truth? Attached to 'mineness' they love owmen. They are neither *avdhuts* nor house-holders. O *Yogi!* stick to your seat and remove the misery of your doubt. Are you not ashamed of begging from door to door? You sing hymns but do not know yourself. How can your suffering be over? If you with love in your heart take to the Guru's word, instead of alms obtained by begging you will get the food of highest thoughts. Those who rub ashes and practise fraud will have to undergo the punishment of *Yama* for their attachment to *Maya*. In the broken bowl (distracted heart) the gift of love will not stay. Bound by your *Karmas* you will come and go. They call themselves celebrates but do not practise continence. When begging alms they address women as mothers but cast lustful eyes on them. Cruel, they have not been illuminated by light. They are sunk from head to foot in worldly desires. They wear a patched coat as the robe of their order. Like an actor they are playing their assumed parts. The fire of anxiety is scorching their minds. How can they go across without righteous deeds? They wear crystal rings in their ears; but one cannot get salvation without real knowledge. Their tongues covet relishing food. They have become beasts and cannot get rid of that stigma. All men are under the sway of three qualities (*gunas*) and the *Jogis* too. Sorrow will be over by reflecting on the Word. He who becomes pure through the True Word knows the real way to *fog*. You (O God!), possess all the nine treasures. You have power to create and destroy. Whatever you wish will happen. When Truth fills the heart, celibacy, charity and self-control result. Nanak! such a *Jogi* is the friend of all the three worlds."<sup>74</sup>

"We may dwell at holy places; practise silent repetitions, asceticism, self-control, charity and other good acts; but without love of the True One of what avail are they? Whatever a man sows, he will reap; without acquiring merit life is wasted O seeker! she (the soul) who is slave to virtue, gets peace. She, who getting rid of all demerits, is absorbed in Him is the disciple of the Guru."<sup>75</sup>



The basis of spiritual life is ethical conduct. The pure in heart will find God. "Truth can be contained only in a pure vessel (heart) but few adopt pure conduct. The string of my heart now vibrates in unison with the Supreme Chord (Supreme Reality). Nanak has sought refuge with Him."<sup>76</sup> "Shun vice and run after virtues, those who commit sins will have to repent. Those who cannot distinguish between right and wrong occasion sink in mud (of sins) again and again. With dirt of greed inside and much falsity in speech, why are you washing your body from outside? Through the Guru ever repeat the pure Name, then alone will your inside become pure. Shun greed, give up calumny and falsehood, then you will be rewarded through the Guru's teachings. Keep me in the way that pleases you, O God! your servant Nanak will glorify you through the Word."<sup>77</sup>

By remembering God alone heart becomes pure. "When a hand, a foot, the body or a part of it is soiled, the dirt is removed by washing it with water. When clothes are made impure by urine, they are made clean by washing them with soap. So when the understanding is defiled by sin, it is washed by love of the Name."<sup>78</sup> Making my mind a stone I shall rub the sandalwood of the Name on it. By mixing it with saffron of good deeds, I shall worship you in my heart. Worship Him by meditating on the Name, without it there is no worship, no use bathing the gods. Wash your own mind by cleaning the soul of all dirt you shalt find thy way to salvation."<sup>79</sup>

Forms and symbols in a creed are useful only when we read some meaning in them. "While the meaning is alive in them (*i.e.*, forms) they are not only harmless but pregnant and life-giving. When we come to think that they possess in themselves material and magical virtues, then the purpose which they answer is to hide God from us and make us practically into atheists."<sup>80</sup> When admonishing a Hindu toll-gatherer Guru Nanak told him that he was wearing symbols of Hinduism but his conduct was contrary to their real purport. He did not allow a Brahman and his cow to cross the bridge without paying the toll but with the dung of the same cow he plastered his cooking-square to make it sacred for cooking his food.

"You are taxing the cow and the *Brahman*, the cow-dung will not take you across. You are wearing a *dhoti*, a rosary and a mark on your forehead but live on the gifts of *malechhas* (foreign rulers). Inside home you perform *Puja* (Hindu worship), outside you read their sacred books and has adopted the manners of the Turks. Give up

this hypocrisy! by repeating the Name only you will be saved. Man-eaters are performing Namaz. Those who ply the knife for them are wearing sacred threads, and Brahmans partake of their feasts. They too feel happy at it. The capital is false, the trade is false, speaking falsehood they take their food. Modesty and righteousness have struck their tents. Falsehood, Nanak! Prevails everywhere."<sup>81</sup> "Sacrificial marks and *Yagyopvit* are of no avail without the True Name."<sup>82</sup>

To a Muslim he said, "There are five prayers five their timings, and all the five are called by five names. The first is truth, the second is right means of livelihood, the third charity in the name of God, the fourth is the right resolve and the fifth the praise of the Almighty. Recite the Kalma of *good* deeds and call yourself a Musliman."<sup>83</sup>

To a *Jogi*, he addressed thus: "Put the ear-rings of Guru's word in your mind and wear the patch-coat of forbearance. Consider whatever He does is for the best and thus obtain the treasure of *Sahj Yoga*. Baba, the soul united to the Supreme Reality remains a *Jogi* from age to age. It has found the nectar of the Name of the Pure One and the body is enjoying the flavour of knowledge. Giving up all griefs and wranglings it has secured a seat in the realm of the spirit. Its horn is the Word, whose beautifully sounding music is being played day and night. Reflection is its bowl, intellect informed by knowledge is its staff, and living in the present its ashes. Singing praises of Waheguru is its prayer. This path of the God-oriented (soul) is most detached. Seeing His light, who appears in innumerable colours in all is its *Bairagan*.<sup>84</sup> Says Nanak! Listen O *Bharthri Jogi*, the sole object of its constant meditation is the Supreme Reality."<sup>85</sup>

Guru Nanak preached that all men are equal. "I consider all men high and I acknowledge none as low. The one has fashioned all the vessels, one light pervades the whole creation A man finds this truth by His grace, no one can efface His gift."<sup>86</sup> "Of no avail is caste by birth, you can enquire from teachers of truth. A man's caste or faith is determined by the work he performs."<sup>87</sup> "Caste can gain nothing. Truth within will be tested. Poison will kill all those who taste it. Know that God rules through all ages. At his Court those will get honour, who submit to His will. The Lord has sent and ordered me to do this work. The drum-beater has proclaimed the thought through the Word."<sup>88</sup>

To all men, therefore, he taught that the discipline of the Name will win God's grace and bring salvation. "Should I go at a sacred place? That holy place is the Name. Reflection on the Word is the *Tirath* (Sacred place) leading to knowledge of self. The knowledge imparted by the Guru is the real *Tirath*, ever auspicious to dip in. I always pray for the Name of Waheguru, bestow on me this gift, O Sustainer of the earth. The world is sick, the name is the remedy. Without truth dirt clings (to the soul). The Guru's word ever sheds pure light (those who follow), daily bathe in the holy waters of truth."<sup>89</sup> The Name is all-pervading. It sustains the whole creation. "The Name fills the whole creation, there is no place where the Name is not."<sup>90</sup> Contemplation on the Name means fixing one's attention on the all-pervading and all-sustaining aspect of the Supreme Reality, so as to realise ultimately that "we live, move and have our being in Him." The realisation of His Presence rids us of all our evil propensities but this gift of the Name is received only when the self in us is dead. "In the body made of elements (fire, water, etc.), air makes us talk furiously. The tongue and other senses have their own separate tastes, our eyes fall on sensual pleasures, and love and fear of God exist not. But a man will find the name only when he dies to self."<sup>91</sup> The fire of desires ceases to burn and peace fills the heart. "He who enshrines the Name in his heart and has the nectar of the Name in his mouth, him the Name of God makes desireless as God Himself is."<sup>92</sup>

"How to kill evil propensities, how to revive the longing for union? (This is the real problem). No use in having the ears split and living on alms. Which is the word that stabilizes the mind? The Name only leads us from perdition to everlasting life. When pain and pleasure are alike to man then he has realised the Guru's teachings. The strivers following the six paths<sup>93</sup> are neither householders nor ascetics. Why will he who is absorbed in the Formless go to beg alms?"<sup>94</sup>

We remember those whom we love. Rememberance creates and augments love. Hence Guru Nanak taught that constant rememberance of God will create love of God in our mind and rid it of all impurities. The Name, therefore, is the only remedy for all our miseries. "If one feels hunger for the True Name, his miseries will become food to appease it."<sup>95</sup>

When the world began to be considered a creation of *Prakriti* or

*Maya* and men were taught to free themselves from the snares of *Maya* or *Prakriti* to get emancipation, naturally those eager for spiritual progress gave up worldly progress gave up worldly activity and resorted to forests or mountain caves. Guru Nanak did not agree with it. He said that a man could progress spiritually even when engaged in worldly activities. "By contemplating truth light dawns, then amidst sensual pleasures one remains detached. Such is the greatness of the Guru that living with his wife and children one obtains salvation."<sup>96</sup>

Lohari Pa, who called himself a disciple of Gorakh suggested to Guru Nanak that he should become a Jogi and adopt their mode of life.

"Away from markets and thoroughfares as ascetic lives in the shrubs and trees of a forest. For food he eats roots and fruits and he should always discourse on gnosis. Bathing in the sacred places bring peace and no dirt remains attached to the mind. Lohari Pa, the disciple of Gorakh, says this is the way to Job."<sup>97</sup> Guru Nanak replied, "In markets and thoroughfares a man should remain alert and not let his mind run after other women. Without the support of the Name the mind finds no rest nor is its hunger (for worldly goods) appeased. The Guru has shown me the shop, the city and the home, where I peacefully trade in truth. My sleep (of negligence) is broken and I eat little and reflect on Reality, says Nanak."<sup>98</sup>

He asked his disciples not to live on alms and urged them to earn their own living and share their earnings with the needy. He who eats what he earns and shares it with others will know the path, Nanak."<sup>99</sup>

Guru Nanak's own words Gurmukhs are:

"Rare are such men in this world, whom after testing, God has gathered unto His treasury.

They have rid themselves of the bonds of caste and colour and given up greed and 'mineness';

Imbued with the Name, they have become sacred places, full of purity, having put an end to the dirt and misery of egoism;

Nanak, washes the feet of such God-oriented saints in whose hearts is enshrined the True One."<sup>100</sup>

MODULE 12  
THE SIKH CONCEPTS I

**The Law of Karma (Actions)**

1.

Like any modern scientific theory, the Sikh doctrine of 'Karma' is also based on the premise of cause and effect. The good actions of a person have good results and the bad actions have bad effects. This is called the law of Karma.

2.

Everything emerges from its seed. The admirable actions breed pleasing results and the bad deeds give birth to painful consequences. The people have to suffer for their unsatisfactory behaviour. The sufferings, as a part of punishment, if not pardoned by God or if not completely consumed in this life, go with the persons to their next life.

3.

A person lives a series of lives. The tragedy of this life could be the result of one's actions in both this life and the previous lives. The cycle of 'Karma' goes on for ever; but it is not a never-ending span. The repentance, the meditation and the grace of God can pardon both the un-consumed punishment and the bad actions and put an end to the vicious cycle of the Karma.

4.

The universality of the doctrine of Karma is one of the chief factors which binds all the lives together. According to this law we all are constantly creating karma, enlisting obligations, and all of these activities must be paid for. The exact date, the time and place of settlement is not known to any one; but one fact which stands absolutely clear and unalterable, is that all must pay for their actions.

5.

God allows us time for the adjustment of our Karmas' account; it may be extended over periods of this life and the next life. At times people complain that there is no justice in this world. They notice that the wrongdoers are going seemingly unpunished, while the nobles are non-rewarded. It is at this juncture that the law of Karma comes

to the salvage and offers a logical explanation.

6.

The death of a person is not the end of his/her life, it is only the destruction of his physical body. So long as the punishment or reward remains non-consumed one must return to this world to use it. Misery or happiness of this life could be the result of the Karma of the previous lives. If a wrongdoer seems to enjoy the present life, he might be getting results of his previous good actions; and if an honest and God fearing person is suffering it might be a direct result of his bad Karmas of the previous life.

7.

The Karmas of a person will definitely have their effect, both good and bad. No worldly power can change the course of their movement. But according to the Sikh thought, the Almighty God, with his Grace, may pardon the wrongs of a person and thus release him/her from the pangs of sufferings.

8.

To invoke God's Grace, a person must do concentrated meditation and must perform good Karmas. The unison of meditation and Karma is the basic qualification to go for God's Grace. A person who does not perform any prayers and who continuously and deliberately indulges in bad actions cannot get God's Grace and thus must suffer for his bad actions.

MODULE 13  
THE SIKH CONCEPTS II

**Heaven and Hell**

1.

Many people believe that the concept of heaven and hell is only imaginary and was used by the prophets for enlightening purposes only. They stress that heaven and hell exist only in this world and there are no other divisions above in the skies.

2.

The Sikh thought, however, mentions the existence of heaven and hell both in this world and in the upper realms.

3.

In the upper realms the heaven and the hell are two different areas which are strictly guarded and there is no movement of the souls between the two. The hell is like worldly prisons, where the souls are subject to various degree of punishments. The heaven, on the other hand is like the Garden of Eden, wherein flow the streams of milk and honey; there are trees of all sort of fruits and all around there is happiness, contentment and satisfaction.

4.

The heaven has many tiers. On the uppermost tier lives God himself, this tier is called *Sach Khand*. This is the capital of all creation. From this grand centre of music and light, and power and life, Waheguru - the Supreme God, creates, governs and sustains all divisions. The second tier is reserved for prophets. At the third tier live the saints and holy men and next to them live the noble and blessed souls. There are other tiers where souls stay for a short period before being transferred to other tiers.

5.

But in this world the heaven and hell are not divided into compartments or areas. Here, like a moving train, our lives go through the passages of both heaven and hell. Some trains have longer stay at stations designated as hell (when one is going through sufferings and pain) rather than other trains. But all trains pass

through these two terrains. The time period of stay at different stations depend on the Karmas of both previous lives and this life and the qualified period of meditation in all the lives.

### **The Mukti (Liberation):**

6.

The word Mukti means freedom of soul from transmigration. It refers to living in peace and comfort, in the regions next to saints and prophets and ultimately having access to visit the abode of God.

7.

According to the Sikh philosophy, a soul emerges from God and after completing the circles of life and death and after consuming the unsettled Karma, it re-merges in God and stays there until the next divine assignment. Before finally merging with God the souls pass through various forms of lives according to their worldly karmas.

8.

During the long, hard and arduous journey of living in this universe and various sub-regions, the soul encounters countless sufferings and pains, trying to make its way to re-merge in God. The body is only a temporary abode for the soul. Different regions have different types of shells to store the soul. All these shells are mortal whereas the soul is immortal.

9.

The human life is the principal 'karam bhoomi' (action ground) where a person gets a chance to work for 'Mukti' to finally get rid of all the sufferings and sorrows.



MODULE 14  
**THE SIKH CEREMONIES I**

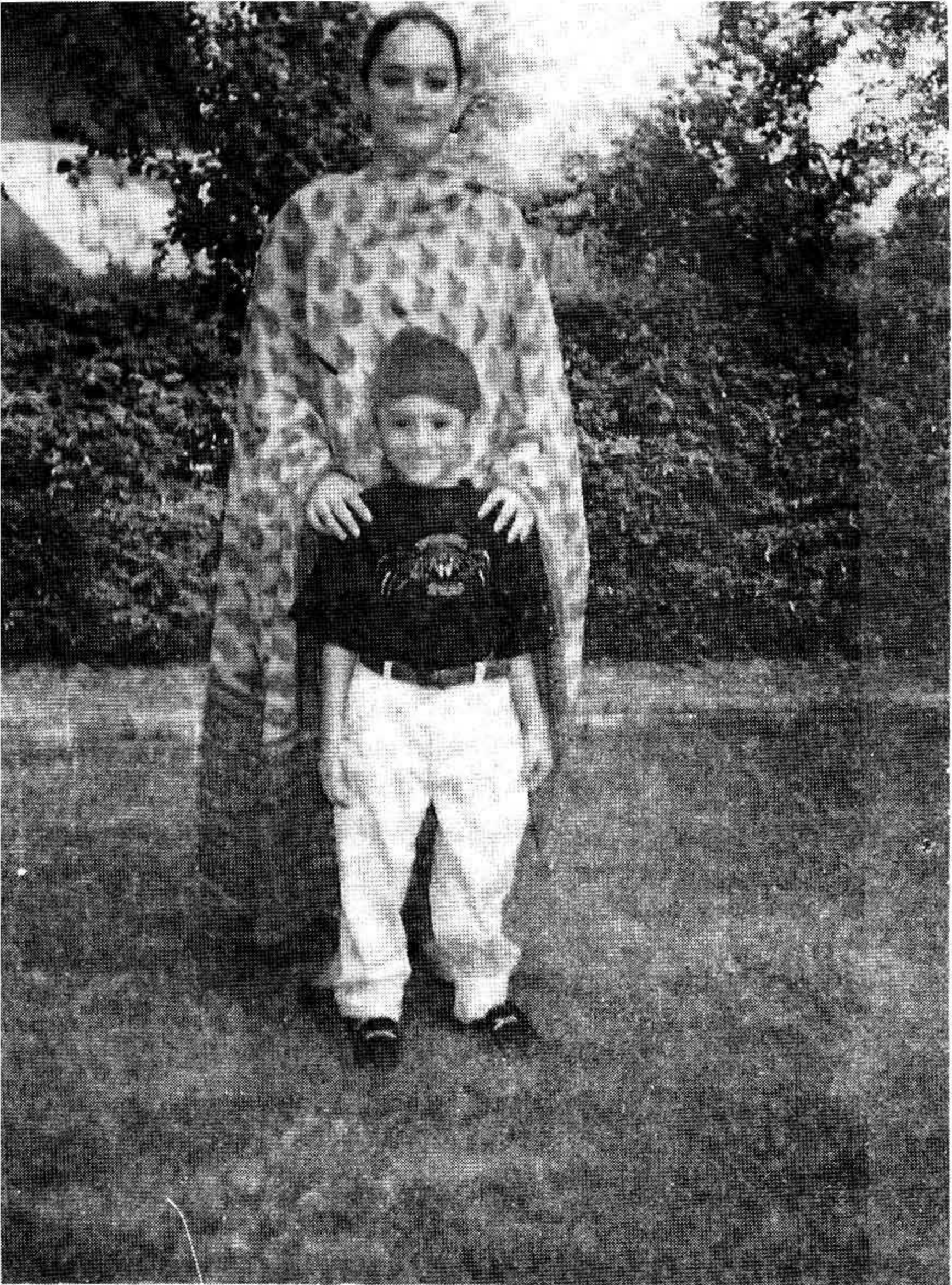
**Birth of a Child:**

1.

The following step by step ceremonies must be performed:

- a. When a woman comes to know of her pregnancy, she must go to a Gurdwara and offer thanks to God.
- b. The listening to or the recitation of Gurbani (hymns from Guru Granth Sahib) should become a norm of an expectant mother. These days it can be done by playing CDs or audio-tapes.
- c. There are ceremonies associated with the third month's and seventh month's pregnancy. Kirtan and prayers are offered in these months either in a Gurdwara or at home to thank Waheguru for his benevolence and gift.
- d. On the day of the birth of a child, the hymns from Guru Granth Sahib must be recited by the father or other relatives who are with the mother at the time of the birth of the child. The first sound which must go in the ears of the child must be the name of God. According to the Sikh tradition the 'Mool Mantar' is recited at this moment and with a finger tip and a drop of honey the word 'Ek-O-Onkar' is written on the tongue of the child.
- e. Within forty days of the birth of the child, the parents and relatives take the child to a Gurdwara and in the presence of the congregation the child is initiated in the Sikh faith. The ceremony is as follows:
  - i. The child is placed before Guru Granth Sahib and a short prayer is offered.
  - ii. Five times water is sprinkled on the child and 'Mool Mantar' recited .
  - iii. From the first alphabet of the shabad (hymn) read at random from Guru Granth Sahib the name of the child is chosen.
  - iv. The service is followed by langar.

*SAMPLE OF AN INVITATION CARD, USED IN MODERN DAYS, to invite relations to the above function: (The following text is printed in the appropriate rows):*



Row 1 The Panjabi word:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Ek-o-Onkar Satgur Prasad

Row 2 A verse of an appropriate hymn from Guru Granth Sahib:

Example: 1.

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥ ਚਿਰ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗ ॥  
ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸ ॥ ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤ ਬਿਗਾਸੁ ॥੧॥

(The Almighty God has sent the child in this world and an everlasting relationship has been established. When the baby was conceived in the mother's womb it gave her immense pleasure.)

Example : 2

2. ਲਖ ਖੁਸ਼ੀਆਂ ਪਾਤਸ਼ਾਹੀਆਂ, ਜੇ ਸਤਿਗੁਰ ਨਦਰਿ ਕਰੇ ॥

“When God blesses, all happiness and honours follow”

Example : 3

3. ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ ॥

ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥੧॥

“O! child , your parents send you all the good wishes, and pray that you should never forget the name of God even for a second...”

Row 3: To offer thanks to Waheguru for his kindest gift to the family

Row 4: Mr. & Mrs.....

Row 5: request you to join them at

Row 6: Shabad Kirtan (hymn singing ceremony)

Row 7: on .....(day and date)

Row 8: at.....(address)

Row 9: as per programme:

Kirtan.....(time)

Langar ..... (time)

Row 10: RSVP

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੋਜਿ ॥ ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥  
ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸ ॥ ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤ ਬਿਰਾਸੁ ॥੧॥

To offer thanks to Waheguru for his kind  
benediction on the Gujral Family by blessing  
Mohanpreet (Kimy) & Sarika with a son

**SARDAR & SARDARNI GURDIP SINGH GUJRAL**

request you to join them at

**Shabad Kirtan**

on Saturday 26th July.....  
at Central Gurdwara, 62 Queensdale Road,  
Shepherds Bush, London W11 4SG

Kirtan 10.30 a.m.      Guru ka Langar 12.00 noon

R.S.V.P.

Jasko Tel: 0181-9659898

MODULE 15  
THE SIKH CEREMONIES II  
Marriage

1.

A Sikh marriage ceremony is very simple and lasts for about 30 minutes. It must be solemnised in the presence of Guru Granth Sahib and the relevant hymns first read by the Bhai (person sitting in the presence of Guru Granth Sahib) and then sung by the raagis (musicians).

2.

Strictly speaking there is no specific time prescribed for a Sikh marriage and all time-superstitions must be avoided; but the tradition has divided the day time into the two halves. The forenoon timing is normally used for the happy occasions and the afternoon timing is set for the sad happenings.

3.

In theory a Sikh marriage is divided into the following sub-ceremonies:

- i. Thaka or roka - This is a pre-engagement ceremony where both parties agree to marriage. In the presence of Guru Granth Sahib a prayer is said by the elders and some gifts are exchanged. In a social sense it is a gentleman's promise between the two families.
- ii. Mangni - this is the engagement ceremony. The parents of the bride go to the parents of the bridegroom with presents and sweets. In the presence of Guru Granth Sahib a prayer is offered and the parents of the bride give to the bridegroom a Gudka (a small hymn book), a kara (steel bracelet), a comb and a sword (all symbols of the Khalsa brotherhood) along with other presents, money and sweets.
- iii. Anand Karaj - this is the main marriage ceremony. It is divided into following parts:
  - a. Arrival of the Barat (bridegroom party): The barat is received by all the relatives and friends of the bride at the doorsteps of the house, hall or Gurdwara where the marriage ceremony is to take place.
  - b. Welcome hymn : a set welcome hymn is sung by the bride's



- party, and a short prayer is said.
- c. Milni (official meeting): After the welcome hymn, the close relatives of the two families in strict protocol, step forward and meet each other. First of all the father of the bridegroom steps forward and is received and embraced by the bride's father. Then the brothers and uncles of the bridegroom follow the suit. The relations of the bride normally give some gifts to the relations of the bridegroom at the time of the milni.
  - d. Breakfast/snacks: After the milni the barat is taken to a specially organised hall for snacks or breakfast.
  - e. The Anand Karaj (the marriage ceremony): After breakfast or snacks, everybody proceeds to the main hall where the marriage is to take place. In the centre of the farther end is always the throne of Guru Granth Sahib where the holy book is placed with all the ceremonial grandeur. A few shabads of the 'Anand Mangachar' (happy note) are first sung by the raagis and then the parents of both the families are requested to escort the bride and the groom to the marriage area. Both of them then sit in front of Guru Granth Sahib facing the holy book on a sheet specially laid down for them. The marriage ceremony then starts, the main steps, however are:
    - i. Step 1: Raagis sing the shabad, "kita loriay....." (pauri Sri Raag ki var Mehla 5, page 91)
    - ii. Step ii: Ardas - An Ardas is then offered wherein only the bride, the bridegroom and their parents are requested to stand and participate. The rest of the congregation remains sitting.
    - iii. Hukamnama: A 'Hukamnama' (random reading) is then read from Guru Granth Sahib.
    - iv. The head raagi, then asks the father of the bride to rise and hand the palla (the fringe of a long pink-coloured cotton scarf, which the groom would be wearing around his neck) of the bridegroom to the bride. The bride will keep holding that scarf throughout the marriage ceremony. At this occasion the raagis will sing another shabad, "Palay tainde laagi...." (Sloak mehla 5, page 963).
    - v. The Advice: The head of the raagis then gives religious advice to both the bride and the bridegroom.
    - vi. The Lavan: These are the marriage hymns. There are four

such hymns. Each containing vows and promises to be made by the bride and the groom. One hymn is read at a time. Firstly it is read by the person sitting in the presence of Guru Granth Sahib (known as Bhai), and then it is sung by the raagis. The couple bows to Guru Granth Sahib twice, once when the Bhai finishes reading it from Guru Granth Sahib and second when they finish a round walking around Granth Sahib (this is known as parikarma). During the period of singing the couple go around Guru Granth Sahib, groom leading the bride. Thus four hymns require four rounds. Walking around Guru Granth Sahib, symbolises the making of God as a witness to the ceremony, and bowing to Guru Granth Sahib signifies the acceptance of the promises being so recited. The couple thus gets two chances to accept the promises and make the vows.

- vii. Post-lavan hymns: Six pauris of Anand Sahib (Ramkali Mehla 3, pauris 1-5 & 40) must be sung/recited just after the lavan followed by two other prescribed hymns, first 'Vivah hoa....' (Sri raag Mehla 4, page 78-79) and second 'Poori asa ji meri ..' (Wadhans Mehla 5, page 576-577). These shabads are followed by Sloak (couplet) 'Pawan Guru.....' (Jap Ji, page 8). This concludes the main marriage ceremony.
- viii. An Ardas is then offered wherein the whole congregation stands and joins in. This is a thanks-giving Ardas. This is followed by Hukamnama, then distribution of Prasad and then the langar.
- ix. Doli: The farewell: In the evening before dusk, the sisters or friends of the bride dress her with the best clothes and ornaments and bid her farewell. In a specially decorated palanquin (these days a car), the bridegroom and his family take the bride away to their home.

### **SPECIMEN INVITATION CARDS:**

The invitation cards for a marriage ceremony are grouped as follows:

- a. A formal letter (written months before the ceremony)
- b. The cards (containing cards of various optional ceremonies associated with the marriage), viz.,



- i. Akhand path (non stop reading of Guru Granth Sahib, arranged normally 2/3 weeks before the marriage ceremony)
- ii. The music-dance ceremony (arranged about 3-4 days before the marriage)
- iii. The ring ceremony (arranged about 2-3 days before the marriage)
- iv. The engagement (arranged about 1-2 days before the marriage)
- v. The marriage (wedding day)
- vi. The reception. ( in the evening of the wedding day or 1-2 days after the wedding ceremony)

### **FORMAL LETTER:**

Dear friend

You will be pleased to know that our son/daughter is getting married on .....

The happy occasion will be even more joyous if you and your family would join us in the celebrations.

The formal invitation cards will reach you nearer the occasion. This letter is to request you to keep that period free for joining us in various marriage celebrations.

Yours sincerely.

### **THE CARDS:**

Row 1: A verse from Guru Granth Sahib<sup>4</sup>:

Specimen verses are:

1. ਸਤਿਗੁਰ ਦਾਤੇ ਕਾਜ ਰਚਾਇਆ ਆਪਣੀ ਮੇਹਰ ਕਰਾਈ ॥  
ਦਾਸਾ ਕਾਰਜ ਆਪ ਸਵਾਰੇ ਇਹ ਉਸ ਦੀ ਵਡਿਆਈ ॥

(God Himself has fixed this occasion, with His blessings. He makes successful, all the functions of His devotees, this is His greatness)

---

<sup>4</sup> These verses are normally used only on the wedding cards.

2. ਧਰਵਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਈ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖ ਮਨਿ ਵੁਡਾ ॥  
ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥

(This is a grand occasion glittering with shining lights like jewels; all around is the fountain of love. When Almighty God blesses, all arrangements are automatically successful).

- Row 2 Mr. & Mrs.....  
Row 3 request the pleasure of your company  
Row 4 at the .....(name of the ceremony) of their son/daughter  
Row 5 names of the bride/groom  
Row 6 at .....(time)  
Row 7 on.....(date)  
Row 8 at ..... (address)  
Row 9 RSVP

*Avtar and Ravinder Bajaj*

*60 Beechwood Avenue*

*London*

*N3 3BA*

*Dearest Sukhbirji,*

*We take great pleasure in announcing the forthcoming marriage of our son, Sanju with Sanjam (daughter of Mr. & Mrs. Arvinder Singh Sethi), which will be solemnised in New Delhi on 13th April 1998.*

*Such occasions are made memorable by those close and dear. Your presence and good wishes will be warmly welcomed. We take this opportunity in extending our personal invitation with the humble request for you to schedule your programme and join us for the festivities.*

*The celebrations are due to commence from 10th April to 14th April 1998. The formal invitation with full details will follow in due course.*

*With best wishes and warm regards,*

*Yours sincerely,*

*Avtar & Ravinder.*



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



ਸਤਿਗੁਰ ਨਾਨਕ ਆਪ ਸਹਾਈ ਕਾਰਜੁ ਸਗਲ ਸਵਾਰੇ ॥

ਮੀਤ ਸਜਣ ਸਭ ਹੋਣ ਇਕੱਠੇ ਮੰਗਲ ਸ਼ਬਦ ਉਚਾਰੇ ॥

**Sardarni & Sardar.....**

requests the presence of

*Mr. & Mrs. ....*

to grace the auspicious occasion of the wedding  
of their beloved daughter .....

with

name of bridegroom .....

son of

*Mr. & Mrs. ....*

at Central Gurdwara, Queensdale Road,  
Shepherds Bush, London W11

on Sunday

as per programme

R.S.V.P.

With best compliments from  
all relatives of friends





## Programme

Reception of Barat	9.30 a.m.
Milni & Tea	10.00 a.m.
Anand Karaj	11.30 a.m.
Lunch	4.30 p.m.

at Laguna Banquet Hall and Restorant  
63 North Acton Road, Park Royal, London NW10  
Tel: 081-964 2470

Doli from residence	5.00 p.m.
---------------------	-----------



MODULE 16  
**THE SIKH CEREMONIES III**  
**Death**

1.

If a person dies at home, the family Doctor must be immediately informed and the body removed to the designated hospital.

2.

The funeral directors should be immediately engaged to arrange for a crematorium at a date convenient to the family members.

3.

A path (reading of Guru Granth Sahib) must be started either at home or at a Gurdwara)

4.

In the house of the immediate family, a non-stop recitation of Sukhmani Sahib (a long hymn composed by Guru Arjan Dev) must be played. (These days it can be arranged either by playing an audio or a CD)

5.

All medical and legal formalities must be adhered to.

6.

A day before the date of cremation, the immediate relations go to the mortuary and clean the body by giving it a bath, dress it with the best clothes and decorate it with five Ks. (the symbols of the Sikh faith).

7.

On the day of cremation the body is carried as follows:

- i. The body is brought to the normal place of residence, where a kirtan is arranged before the arrival of the body. The Ardas is then said and the relations are given a chance to look at the body and say their last words.
- ii. The body is then taken to the chosen Gurdwara. An Ardas is offered and the body then departs for the last journey to the

- crematorium.
- iii. At the crematorium, the Bhai first recites 'Kirtan Sohila' and then says Ardas.
  - iv. The Ardas is followed by short speeches by the close relatives to pay homage to the departed soul.
  - v. Then the eldest son in the family presses the electric button to push the coffin to the funeral pyre (furnace)
  - vi. The ashes are collected at a time agreed with the crematorium
  - vii. The close relations then go to India and immerse the ashes in river Sutlaj at Gurdwara 'Patal Puri' at Kiratpur Sahib.
  - viii. For 13 days the Path of Sukhmani is recited in the homes of all the relations. This helps the soul to travel peacefully to the judgment room in heaven/hell complex above in the skies.
  - ix. In India the religious mourning lasts for 7-13 days
  - x. In the West it lasts up to the date of cremation and service at the Gurdwara.

***The specimen cards issued to inform the friends and relatives:***

Row 1: A verse from appropriate hymns of Guru Granth Sahib

Examples:

1. ਘਲੇ ਆਵੇ ਨਾਨਕਾ, ਸਦੇ ਉਠੀ ਜਾਇ ॥

(We come in this world when God so pleases, and go from here when he so commands)

2. ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

(Whosoever has come in this world has to go, the turn of everyone has to come)

Row 2 With great pain and grief we inform you of the sad demise of

Row 3 our beloved .....(the relation)

Row 4 name of the deceased

Row 5 on.....(date) .....at (place)

Row 6: The programme of the last rites will be as follows:

- i. The body at rest at .....(address of the residence and timing)

- ii. The body at rest at.....(address of Gurdwara and timing)
- iii. The cremation.....(address of crematorium and timing)
- iv. The religious service.....(address of Gurdwara and timing)

Row 7. The name and address of the sender of the information.



ੴ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ੴ

ਘਲੇ ਆਵੇ ਨਾਨਕਾ, ਸਦੇ ਉਠੀ ਜਾਇ

We regret to inform you of the sad demise of our  
beloved brother on Thursday  
The programme for the last rites will be as follows  
**Saturday**

Body at rest at ....(Home Address)..... 12.30 p.m.  
Gurdwara, .....(Address of Gurdwara)..... 1.30 p.m.  
Creamation at .....(Address of Crematorium).3.30 p.m.  
Bhog of Akhand Path at ....(Address).....5.00 p.m.  
Kirtan upto ..... 6.30 p.m.  
Guru Ka Langar ..... 7.30 p.m.

Name .....

Address .....

ੴ ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥ ੴ

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ

In profound grief I have to Inform you that  
Our beloved brother suddenly left for heavenly abode

on.....

your benign presence is solicited  
for prayers for peace of the departed soul

on.....

at as per programme below :-

Gurbani Keertan at .....  
followed by Guru ka Langar



MODULE 17  
THE SIKH CEREMONIES IV  
The Baptism (*The Amrit Ceremony*)

1.

Like other religions, Sikhism also has its own baptismal ceremony.

2.

From Guru Nanak to Guru Tegh Bahadur, the ceremony was as follows:

- i. a bowl would be filled with fresh water
- ii. the Guru would dip his right foot into it to purify the water with his touch.
- iii. the purified water would then be sprinkled five times on the eyes and head of the person to be initiated in the faith, and would be asked to say '*Satnam*' (God is truth) for five times.
- iv. This system of baptism was known as '*charana di pahul*' (the baptism of the holy feet)

3.

Guru Gobind Singh changed this system of baptism and named it *Amrit or Khande di pahul* (the baptism of the sword).

4.

The rules and conditions of the new ceremony are as follows:

- i. The baptism ceremony must be conducted in the presence of Guru Granth Sahib
- ii. It may be performed in a Gurdwara or at another specified place.
- iii. Six baptised and practising Sikhs are needed to administer the baptism known as *Amrit (nectar)*. One person sits behind Guru Granth Sahib and is called Bhai and the other five prepare and administer *Amrit*, the immortal water, and are called *Piyaras*.
- iv. There are no qualifications for the persons to be baptised. They must be prepared to accept the rules of baptism. They must come clean wearing five Ks and must be able to read and recite the specified Sikh hymns.
- v. At the start of the ceremony, one of the piyaras would explain the do's and don'ts to be observed by the candidates and would then say an Ardas. The Bhai would then read Guru Granth at random.

- vi. The five piyaras would then start making the Amrit. The requirements are:
  - a. a steel bowl
  - b. fresh water
  - c. sugar pellets
  - d. a double edged sword
  
- vii. The method of preparing the holy Amrit is as follows:
  - a. the five piyaras would position (kneeling on the right knee) themselves around the bowl
  - b. they would hold the bowl with their left hands and stir the sword with their right hands.
  - c. they will recite five hymns called:
    - 1. Japji of Guru Nanak
    - 2. Jap Sahib of Guru Gobind Singh
    - 3. Sudha Swayas of Guru Gobind Singh
    - 4. Benti Chaupai of Guru Gobind Singh, and
    - 5. Six pauris (stanzas 1-5 and 40<sup>th</sup> ) of Anand Sahib of Guru Amardas.
  
- viii. After the completion of these hymns (about 60 minutes to 75 minutes), the Amrit would be ready to be served. It is served as follows:
  - a. each candidate would receive Amrit five times in their cupped hands and would drink it. Each time they would be asked to say Waheguru ji ka Khalsa, Waheguru ji ki Fateh (the pure ones belong to God who is invincible),
  - b. five times, the Amrit would be sprinkled on their eyes and they would say Waheguru ji ka Khalsa, Waheguru ji ki Fateh,
  - c. the remainder Amrit would then be shared by the candidates, all drinking sips from the same bowl.
  - d. all then recite *Mool Mantar* in unison.
  
- ix. One of the piyaras would then read out the rules and obligations to be followed by the baptised ones. They are:
  - a. recite five hymns every day. They are Japji, Jap Sahib, Sudha Swayas, Rehras and Sohila.
  - b. lead an honest and truthful life.
  - c. always wear five Ks:

1. Kesh, uncut hair - a symbol of bravery and saintliness
  2. Kanga, a comb - an object to clean the hair
  3. Kara, a steel bracelet - a symbol of everlasting love for God
  4. Kuccha, underwear - a symbol of piety
  5. Kirpan, a sword - a symbol of royalty and strength.
- d. you must not:
1. smoke and take drugs
  2. eat halal meat
  3. commit adultery
  4. cut body hair
- e. you must not associate with:
1. the followers of certain breakaway groups (descendants of Prithi Chand, Dhirmal and Ramrai)
  2. those who actively oppose Sikhism
  3. those who practise infanticide
  4. those who take alcohol, tobacco and drugs
- x. Ardas would then be said by the Bhai and Guru Granth Sahib read at random (*the hukam*)
- xi. the ceremony would then be concluded by the distribution of Kara Parshad

## **GURU KIAN SAKHIAN**

(From an article by Dr. H. S. Shan)

Guru Kian Sakhian is a collection of 112 anecdotes from the lives of the Sikh Gurus. It is a very important source-book relating to the Guru period of the Sikh history. It was completed in 1790 and was preceded by the following dated works which appeared on the subject during the eighteenth century:-

1. **Parchian**, In 1708 by Sadhu Sewa Das Udasi.
2. **Sri Gur Sobha**, in 1711 by Chander Sen Sainapat.
3. **Gurbilas Patshahi 10**, in 1751 by Bhai Koer Singh.
4. **Bansavalinama Dasan Patshanian Ka**, in 1769 by Bhai Kesar Singh Chhibbar.
5. **Mehma Prakash** in 1776 by Bawa Sarup Das Bhalla.

*Guru Kian Sakhian* is written in prose while all others, except *Parchian Sewa Das* are in poetry. Hence it is free from the figments of poetic fancy and embellishments as well as hyperholic tones which generally characterize the verse-chronicles of the time. Unlike them, it is written in a mixed language (a mixture of Panjabi and Hindustani vocabulary) then in common use among the people of the area, 200 years ago. The information regarding the events and matters contained in it is said to be based on the historically important entries recorded by the ancestors of its author<sup>1</sup> who, having remained in attendance with the respective Sikh Gurus, were either witness to or contemporary of the same. Thus, it furnishes first-hand knowledge and reliable evidence on several important events of the contemporary history. In spite of some deficiencies and inconsistencies noticed here and there in their narration, the work, though hagiographical rather than historical in its nature and scope, lays open some new facts, dispels a few misconceptions and disposes of several misunderstandings or misrepresentations. Hence its use by the present-day writers and historians is becoming more and more common ever since its discovery and availability owing to the efforts of Giani Garja Singh

(1904-1977), a devoted researcher and scholar of our times.

The author of *Guru Kian Sakhian* was Bhatt Sarup Singh Kaushish.<sup>2</sup> He belonged to an accomplished *Bhatt* (bard) family that was settled at Bhadson in Parganah Thanesar, of the eighteenth century Panjab, now in Haryana. He was the son of Bhatt Kesar Singh, and was a well-read person and a competent writer of prose. His brother, Kavi Sewa Singh, was also a scholarly person and a poet of considerable merit who composed in 1803 a biography, in verse, of Bhai Mani Singh (1644-1734) under the title *Shahid Bilas*.<sup>3</sup>

Kaushish is said to have based the text of his book on the information found recorded in the *Bhatt Vahis* (scrolls of the traditional family bards) written by his ancestors and preserved in the family for their usual reference and record. He wrote it in *Bhattakshri*, a specific script used by the *Bhatts* for recording the genealogical accounts of their "clients."

As stated in its colophon, Kaushish completed its manuscript on 15 Jeth 1847 Bk., corresponding to 1790 A.D., at Bhadson itself:

ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ ਕੀ ਪੇਖੀ ਸੰਪੂਰਨ ਹੋਈ॥ ਸੰਮਤ 1847  
ਜੇਠ ਮਾਸ ਕੀ ਪੰਦਹਮ ਕੇ ਦਿਵਸ...

As also stated there in, "it was transliterated from *Bhattakshri* into Gurmukhi script on 10 Phalgun 1925 Bk," corresponding to 1869 A.D., by Bhatt Chhaju Singh Kaushish<sup>5</sup> who belonged to the same family and place. that is, Bhadson:

ਭੱਟ ਅਖਰੀ ਸੇ ਗੁਰਮੁਖੀ ਅਖਰਾਂ ਮੇਂ ਓਤਾਰਾ ਕੀਆ। ਫੱਲਗੁਨ....

The original manuscript of its *Bhattakashri* version, as prepared by Bhatt Sarup Singh Kaushish, and also of its Gurmukhi version, as transcribed by Bhatt Chhaju Singh Kaushik, have not been found so far. A manuscript copy of the latter, that is, the Gurmukhi version, was discovered by Giani Garja Singh in the *Dera* of Sant Gurdit Singh, situated in the village Dabhvati Malkon (near Malot), district Ferozepur, and was obtained from it by him through the good offices of Sant Dhian Dass Gaggar. After copying it out from that copy and editing and annotating it, he passed it on to S. Piara Singh Padam who added an introduction and three useful appendices to it. He published it under their joint editorship in 1986 from Kalam Mandir, Lower Mall, Patiala. So, the text as it has come down to us is



obviously a copy of a copy, maybe of another copy. Though produced on a very poor quality of paper, it embodies lot of useful information which is covered by 200 printed-pages, in all.

This, too, is not complete and appears to be the later part of a larger volume. As it is, it consists of 112 *Sakhis* from the lives of the 'later' five Gurus of the Sikhs-from the Sixth. viz. Guru Har Gobind Sahib (1595-1644) to the Tenth, viz. Guru Gobind Singh ji (1666-1708). Moreover, it starts abruptly without any 'invocation', 'introduction' or any mention of the 'first' five Gurus - from the first. viz. Guru Nanak Dev (1469-1539) to the Fifth. viz. Guru Arjun Dev Ji (1563-1606). Even the first four *Sakhis*, relating to Guru Har Gobind Sahib, also start abruptly - by beginning his account after his shifting to Kiratpur Sahib and settling there in 1635. Out of the next anecdotes, 9 relate to the Seventh Master. Guru Har Rai Ji (1630-1661); 4 to the Eighth Master, Guru Har Krishan Ji (1656-1664); 16 to the Ninth Master, Guru Tegh Bahadur Ji (1621-1675), and the rest, viz. 79, to the Tenth Master, Guru Gobind Singh Ji (1666-1708).

In view of its being incomplete in that respect, it is not possible to know the exact purpose of Kaushish in compiling this otherwise very useful work. It is, however, obvious from its contents that he felt impelled to do so on going through the entries made by his ancestors in the family scrolls regarding the genealogical details and important events concerning the lives of the Sikh Gurus during the time they remained in attendance with them. He found these very valuable but rather sketchy, couched in their traditional language, script and style, beyond the comprehension for the common man. Hence, he intended to share the information and knowledge contained therein with the public at large in its popular tongue, and in the form of a connected and readable account. He must have put in very hard work in deciphering those brief entries and writing these anecdotes in such a popular mode and narrative style. His effort was further simplified by Bhatt Chhaju Singh, one of his successors in the family, in transliterating it in a popular script, then much in vogue in literary circles and among the reading public.

Three out of the said seventy-nine anecdotes of this work. viz. *Guru Kian Sakhian*, concerning the life, mission and work of Guru Gobind Singh, pertain to the most significant and memorable event of his career- the creation of the Khalsa and the Code of Conduct

prescribed for it, on the Vaisakhi Day of 1699 at Anandpur Sahib. These are numbered as 58, 59 and 60; and are printed on pages 111 to 116 of the printed version.

Keeping the contemporary, near contemporary and later contemporary works on the subject (as available to us and as mentioned above) in view, the account of that unique event as given in these anecdotes seems to be, comparatively speaking, most complete, comprehensive, explicit, plausible and understandable in many ways, under the circumstances.

The first, Sakhi number 58, is titled;

ਸਾਖੀ ਪਾਂਚ ਸਿਖੋਂ ਕੇ ਸੀਸ ਭੇਟ ਕੀ ਚਾਲੀ।

*That is, "Begins now the anecdote relating to the offer of heads by five Sikhs.*

"The *masands*<sup>6</sup> and their agents whose faults were considered comparatively less, were pardoned after suitable punishment. Those whose misdeeds were very ugly, wicked and immoral and were not considered pardonable, were done away by pouring scoops of hot oil over their heads. Thereafter, stopping the conveyance of offerings through the *masands*, edicts were issued stating that 'in future every Sikh should send his tithe and vow direct to Anandpur. Any offering received through any *masand* shall not be approved. If there was a choice between two directions and my Sikh sees that from one a deadly-intoxicated elephant was advancing and from the other a *masand* or his agent was coming, my Sikh should take the direction of that elephant and should not even see the face of the *masand*."<sup>7</sup>

"At the beginning of the year 1756 BK<sup>8</sup> on a day before the Vaisakhi Day, Diwan Mani Ram was told to get five tents erected separately. Then Bhai Chaupat Rai was asked to arrange for the bringing in of five he-goats and get them tied up one in each tent."

"Next day, on the Vaisakhi Day, early in the morning, the bards recited *Asa Ki Var*. Then Bhai Mani Ram explicated one hymn from Sri Granth Sahib. Thereafter, the Tenth Master stood up, unsheathed his sword from its scabbard and pronounced; 'Brethren Sikhs! I need the head of a Sikh. Come quick and do not delay its offer.' He

repeated this pronouncement thrice. Bhai Daya Ram, Softi Khatri, a resident of Shal Kot came forward and stood in front of him. Guru ji stepped down from his throne, took him by his left arm, led him to the first tent and asked him to stand erect. He then ordered, "Daya Ram! Hold this *Sri Sahib* (sword) and behead this he-goat with it." Obeying the order, Daya Ram cut its head off with a single stroke. Outside, the *Sangat* (congregation) heard a thud of the sword and the fall of a body from that direction. The blood streaked out of the tent and the whole assemblage observed it. Guru ji came out of the tent with his *talvar* (sword) dripping blood and demanded another head. That time, Mohkam Chand, a *Chhipa*, (calico-printer) and a resident of Dwarka (Gujarat) stood up. Holding his hand. Guru ji took him to the second tent and the second he-goat was got cut off by his hands. Seeing the streak of blood coming out of that tent too, in the same manner, some Sikhs who panicked, went to Mata Nanaki ji<sup>9</sup> and requested, 'Revered Mother! please go and make Guru ji understand not to kill Sikhs without any rhyme or reason.' On the other side, Guru Ji demanded the third head. That time Bhai Sahib Chand, a *naee* (barber) Sikh and a resident of Bidar city (Karnataka), stood up. He was taken to the third tent and the same wonderful deed was performed in the same manner. When another head was demanded. For the fourth time, a *jat* (peasant), named Dharam Chand who belonged to Hastinapur (Uttar Pradesh), offered his head for the supreme sacrifice. At his fifth call, Himmat Chand, a *mehra* (water-carrier) Sikh and a resident of Jagannathpuri (Orissa), stood up. From him, too, like the previous four, a hea-goat was got slaughtered by handing over the same *kirpan* (sword) to him.<sup>10</sup>

"Thereafter, all the five were brought out of the tents. Their hair were washed. After having their bath, they were equipped with arms, endowed with five *kakaars*<sup>11</sup> each and were dressed with double coloured turbans. The True Guru also dressed himself in the same attire. Then taking them along, he came back to the place of the congregation. The audience was wonderstruck to see all that. Addressing the Sikh *Sangat*, Guru ji said, "Brethren Sikhs! when the First Master (Guru Nanak Dev) took the test of the Sikhs, then Bhai Lehna alone came out steady and staunch. The True Master made him a part of his own body and renamed him Angad. This time five *marjeevare*<sup>12</sup> Sikhs have proved their firmness in the faith and success in this hardest test. I elevate them as *Panj Piare*.<sup>13</sup> Their names shall last till the sun and the moon, the earth and the sky, and the whole world shall last.' The Guru added, 'Brethren Sikhs!

from now onwards, the Sikh congregation shall keep recalling their names in their prayers at both times, whenever *Karah Parshad*<sup>14</sup> will be prepared and offered, their share shall be set apart, after setting apart my share, before commencing its general distribution in the congregation.”

“The Satguru then looked towards Bhai Chaupat Rai and said, ‘Brother Sikh! put this *Charan-pahul* (traditional nectar prepared through the toe-wash of the Guru) in a *gagar* (metallic pitcher), drop in into the river Satluj and bring it back filled up with its clean water. I have to prepare *Khande Ki Pahul*.<sup>15</sup>

Bhai Sarup Singh Kaushish wrote this account of that epoch-making event more than two hundred years ago. Most of it accords, in its basic outline, with our oral tradition and the written version which generally became current after the introduction of the printing press. What exactly happened in the tents, the Guru and the Beloved Five alone knew and the devout Sikh would answer any query about that with the usual phrase:<sup>16</sup> or might quote the following verse of Guru Nanak, the founder of the Sikh faith:

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥

Act on the Word of the Guru.<sup>17</sup>

## References

1. Padam. S. Piara Singh, ed. *Guru Kian Sakhian*, Patiala-1986. P.7.
2. Mentioned on the title-page and in the *Do Shabad* (Foreword. P.7.) by the co-editor. S. Piara Singh Padam, of the published version.
3. Discovered and edited by Giani Garja Singh and Published by the Panjabi Sahitya Akademy, Ludhiana in 1961. For a brief account of this work refer to my article in *The Encyclopaedia of Sikhism*, ed. by Prof. Harbans Singh, Vol IV, Patiala-1998. pp. 95-96.
4. *Guru Kian Sahian*. op. cot., p.111.
5. Mentioned as ‘Kaushik’ in the colophon (Ibid, p.191).
6. The hereditary deputies who were assigned the duties of preaching and tithe-collecting but who had become highly corrupt, depraved and tyrannical by that time.
7. This injunction of the Guru is mentioned as follows in a long episode exposing masands, bearing no. 19 of the *Parchian Sewa Das*. “If a choice between two lanes, one leading to a deadly rogue elephant

and the other to a *masand*, the Guru's Sikh will take the former and shall never meet a "masand." "(Sewa Das, Sadhu, Parchian, Nander-1708, No.19; Kharak Singh, Dr. & Gurtej Singhs (ed.) Parchian Sewa Das; Episodes from the Lives of the Gurus, Chandigarh-1995, pp.50, 141-42.

8. The word printed for the year of the event in the published text (on page 111) is (*pachavan*) which seems to have been either copied wrongly from the original manuscript of the book or printed erroneously from its transcribed version or its extant copy. The generally accepted year, however, is 1756 Bk., corresponding to 1699 A.D., which has therefore been given above.
9. The holy grandmother of Guru Gobind Singh ji.
10. Kaushish has, thus, used three distinct words for a sword, viz., *Sri Sahib*, *talwar*, and *kirpan*.
11. That is, defining emblems.
12. That is, those who are every-ready to lay down their lives for righteousness.
13. That is, his Five Beloved Ones.
14. That is, sacred pudding.
15. Kaushish, *Guru Kian Sakhian*, Op. cit., *Sakhi* no.58, pp.111-113.

**CREATION OF KHALSA AS DESCRIBED BY  
BHATT SARUP SINGH KAUSHISH  
IN "GURU KIAN SAKHIAN"**

(From a paper by Dr. H. S. Shan)

Parchian Sewa Das, dated 1708 A.D. is probably the earliest available narration, in prose, of some episodes from the life of Guru Gobind Singh. Its date of completion coincides with the date of the passing away of Guru Sahib and it seems to have been written at Nander itself. Thirty-eight of the fifth episodes (Nos. 13 to 50) contained in the work pertain to Guru Gobind Singh, but none of them describes the event as such in any form. There is, however, a passing but significant reference to it in the very first episode which after giving "a brief sample" of the *Zafarnamah*<sup>1</sup> is concluded as follows:

"The letter contained the warning, 'Beware, the Khalsa is born, the real idol-braker Khalsa. Khalsa will punish you. You will not be spared.'

"The name of the messenger who took this letter was Bhai Daya Singh. When Aurangzeb read this line of the letter, he looked at Bhai Daya Singh and asked, 'Has the Khalsa taken birth'? Yes, Sir, the Khalsa has appeared,' replied Bhai Daya Singh. 'It should not have appeared'<sup>15</sup>. That is a novel nectar to be prepared with the use of a double edged dagger at this time. I see doom ahead.' Saying this, Aurangzeb's face turned pale, and he died."<sup>19</sup>

Its episode No. 47 refers to a violation of *Rehat*, the Code of Socio-religious Conduct and discipline prescribed for the Khalsa, at Dadu Dwara - Guru's salutation. Khalsa's notice, guru's explanation and acceptance of the *tankhah*<sup>20</sup> awarded by the Khalsa.<sup>21</sup>

The abolition of the Masand System and the removal of all masands is intrinsically linked with the creation of the Khalsa, that

being its primary connotation. It was one of the first injunctions of the Guru and the Sikhs were told not to have any truck with them. This is corroborated even by the extant *Hukamnamas*<sup>22</sup> sent by Guru Gobind Singh to various Sikh Sangats - the first of them being the one dated 12 March 1699 (that is, 19 days earlier than the event) addressed to the Sangat of Machhiwara<sup>23</sup> (district Ludhiana). Chander Sen Sainapat, an eminent scholarly poet of the Guru's Court, also confirms it by stating in his *Sri Gur Sobha* (completed in 1711) that by abrogating their institution, doing away with their mediacy and making all Sikhs his own Khalsa, the Guru affiliated and related the entire Sikh community directly with himself.

*Karan har kartar hukum karte kiya  
kar masand sabh dur, khalsa kar liya*<sup>24</sup>

He actually transformed it into his Khalsa, so said Bhai Gurdas Singh, another contemporary, most probably an eye-witness to the event:

*Gur-Sangat kini Khalsa  
Manmukhi duhela*<sup>25</sup>

It was, therefore, quite right and appropriate on the part of Sarup Singh Kaushish to begin his account of that historic event with the condemnation, dismissal and summary punishment of the de-praved *masands*.

Immediately after mentioning the above command of Guru Gobind Singh, Kaushish begins his narration of the event telling as under the date of its occurrence:

*Charhde saal satrah seh pachawan baisakhi*<sup>26</sup>

This is what we find neither in the Parchian of Sewa Das nor in *Sri Gur Sobha* of Sainapat. This is what is very wrongly given by Koer Singh in his *Gurbilas Patshahi 10*, completed in 1751 and so far the earliest available account of the same, commencing his narration in the relevant canto no. 9, as follows:

*Yah bidhi panth banai ha*<sup>27</sup>

He has mentioned it twice and both times 1746 BK.,<sup>28</sup> corresponding to 1689 A.D., instead of 1699 A.D. universally accepted till now.

Sainapat began the writing of his work. *Sri Gur Sobha*, in 1701-two years or so after the creation of the Khalsa in 1699. He completed it in 1711, within three years of the demise of Guru Gobind Singh. Having been an eminent poet of his court, both at Paonta Sahib and Anandpur Sahib, he would have been an eye-witness to all that happened on 30 March 1699 at Anandpur. But in spite of its being a contemporary historical significance and poetical excellence, it is quite silent over almost all those aspects and incidents of the event which have been noticed in the above narration of *Guru Kian Sakhian* and which are generally known to the people upto now. He has referred, though, to the huge gathering on the occasion of Vaisakhi at Anandpur, without mentioning even its year, yet there is no explicit reference in it even to the thundering call for heads made by the Guru in that assemblage and what followed thereafter. He seems to have taken it for granted that unique and memorable event and the details associated with it were already known to his readers. Hence, he does not seem to have considered it necessary or useful to describe the same.

Sainapat's *Sri Gur Sobha* is followed by Koer Singh's *Gurbilas* which is also a versified account of the life of Guru Gobind Singh, and is probably the first available work that covers in details almost the entire span of his life, completed within 43 years of his passing away. As hinted above, it is also the so-far-first available work in which are recorded some details of the event that led to the creation of the Khalsa. But its narration falls short not only in telling us a wrong and misleading date of its occurrence but also in several other elements and aspects of the subject. Unlike that of Sainapat and Kaushish, Koer Singh's account is doctrinally heterodox in its nature, content and presentation. It runs counter to the tenets, teachings and writings of Guru Gobind Singh. Quite contrary to the glaring facts of history, most of these are figments of Koer Singh's poetic fancy, leading not only to heterodoxy but also to heresy. Hence, there is very little of historical, factual and, therefore, credible element in his account.<sup>29</sup>

According to Koer Singh, the first *Piara*, Bhai Daya Ram, belonged to Lahore, but Bawa Sarup Das Bhalla, author of the *Mehma Parkash* (dated 1776) and Sarup Singh Kaushish have mentioned him as a resident of Sialkot or Shalkot, respectively.<sup>30</sup> He was a *Sopat* or *Softi* (not *Sobti*, as it is now pronounced) *Khatri*, according to all of them.



The next work, in chronological order, is *Bansavalinama Dasan Patshahian Ka* by Bhai Kesar Singh Chhibbar. He completed this poeticized work in 1769. There is no mention in it of the Sis-bhet (head-offering) episode nor of the very bold and spectacular method adopted by Guru Gobind Singh to select his Panj Piare (five Beloved ones).<sup>31</sup> According to him, Guru Gobind Singh planned to create the Khalsa when the year 1750 Bk. (1693 A.D.) came to its end:

*Sambat satara sai pachas pura hoya* <sup>31</sup>

The last such work, that is *Mehma Parkash*, dated 1776, by Bawa Sarup Das Bhalla, seems to have followed Koer Singh's *Gurbilas* in repeating the same heterodoxical element.<sup>32</sup> Its account is not only insignificant but is also incredible to a very large extent.

On the other side, Bhai Sarup Singh Kaushish who wrote the above account of that great event 14 years after Bhalla, 21 years after Chhibbar and 39 years after Koer Singh, had steered clear of all such flights of poetical imagination, Brahmanical influences and heretical overtones. He seems to have followed only the first-hand information he found recorded in the *Bhatt Vahis* of his ancestors who remained in attendance with Sri Guru Gobind Singh and happened to be eye-witness to most of the events associated with his court and camp till he passed away.<sup>33</sup>

Basing his account on such an authentic and reliable contemporary source, Kaushish related the first "baptismal" ceremony, held at Keshgarh Sahib on the Vaisakhi Day (30 March) of 1699, in the next *Sakhi*, bearing no. 59, as follows:

That is, "now begins the anecdote regarding initiation with ambrosial baptism by the nectar of the double-edged broadsword."

"Guru ji asked Diwan Dharam Chand to bring a stone mortar, a steel bowl and the double-edged broadsword. Obeying the command, Diwan ji brought in the same.

"Placing the bowl on the stone mortar and putting in it the water of river Sutluj, Guru ji started the preparation of his ambrosial nectar. He began to stir the Khanda in it with his hand in front of the five Sikhs - Bhai Daya Ram and others. He recited at first *Japji Sahib*."

"The revered mother asked Bhai Kirpan Ram. 'What Guru ji is doing?' He said, 'Revered mother, Guru ji is preparing ambrosial nectar of the double-edged broadsword for administering it to the Sikhs.' The revered mother was deeply moved on hearing this. She instantly came to Guru's presence with a handful of *patasas*. Paying at first her obeisance to Guru ji, she poured the *patasas* from her lap into that bowl. The all-knowing Guru ji did not look at her and continued with his recitation of *Jap ji* with full concentration. After reciting the sacred compositions of *Jap ji*, *Jaap Sahib*, *Sawayyas* and *Chaupai*, he recited *Anand Sahib*. When the ambrosial elixir became ready, he stood up and performed the *Ardas*. Concluding it with the prayer; he called out *Fateh*, and raised aloud the spirited chant of *Sat Sri Akal*.

"The True Guru, then, dripped the ambrosial nectar five times, from the edge of the *Khanda* into his own mouth, repeating each time the *Fateh*, salutation of God's victory.

"The true Guru, thereafter, holding the *Khanda* in his right hand, said, 'This broadsword with the stirring of which I am going to give you the ambrosial nectar of steel, was endowed to me by the Immanent and Eternal Being (God) on His calling me from the mountain of Hemkunt. Keep it (its replica) under your short turban. With its blessing you will gain victory in every field of activity.'

"After this, he uttered the following three couplets<sup>38</sup> in a roaring voice:

ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਢੇ ਖੜਗ, ਤੁਬਕ ਤਬਰ ਅਰ ਤੀਰ।  
ਸੈਫ ਸਰੋਹੀ ਸੈਹਬੀਂ, ਯਹੀ ਹਮਾਰੇ ਪੀਰ।

You are the Timeless  
You are the goddess of death;  
You are the arrow.  
You are the symbol of victory.  
You are the Almighty Hero of the world.<sup>38</sup>

"After uttering the above couplets, he looked towards the Five, Daya Ram and others, who were standing in front and watching with fixed gaze the bowl of nectar. Making them sit in the *bir-asan*, he administered to each, by turns, that ambrosial nectar of the broadsword. Then, starting at first from Bhai Daya Ram and going

up to Bhai Himmat Chand, he made them drink three sips each of whatever nectar was left over in the bowl. Returning them from Bhai Himmat Rai and proceeding towards Bhai Daya Ram, he finished the nectar by letting them take two more sips each.

“Assigning the word *Singh* first to his own name and thence to the names of all the Five Chosen Sikhs, Guru ji called out *Fateh* (the victory salutation) and raised aloud the spirited chant of Sat Sri Akal.

“Thereafter, Guruji pronounced, on your rebirth in the Khalsa Panth, your previous lineage, caste, creed, calling, customs, beliefs and superstitions, etc. stand annulled from now onwards. Transforming you into the Order of Khalsa, I have endowed you with the apparel of the Almighty God, you shall have to keep its honour. Before administering this nectar of steel. I also bestowed you with *five kakaars* (Ks. i.e. defining emblems). You have never to keep them away from your body even by mistake. I gave you, at the start, a blue *Keski, kangha, kirpan, sarbloh ka kara* and white *Kachhehra*. In the event of the loss or misplacement of any of these, get its infringement pardoned in the *Sangat* by doing to *Gurdwara* without any delay.

“Now listen to the following four *bajjar kurehats* (negative injunctions or transgressions) by the commission of any of them a Sikh becomes an apostate and cannot intermingle with the Sikh sangat. The first is the dishonouring of one’s *rom* (hair) from top to be. The next are eating of *kutha*, using of tobacco and cohabiting with a Muslim woman. In the event of the infringement of any one of these, you must get yourself pardoned by having yourself re-baptized with the nectar of the broadsword. Do not cherish any relation or communication with the five antagonists of the Panth, that is, the descendants and followers of Prithi Chand, Dhir Mal, Ram Rai, *masands* and the shaven. Whosoever from any of them shall come to the *Sangat* and shall present himself for forgiveness for his omissions or commissions, he should be forgiven without any suspicion or hesitation. You shall not fix your faith, even by mistake, in any monastery, crematory, tomb or grave, excepting in God, the only One Timeless Being. I have blended you with gold’ - So do not harbour delusions and suspicions, differentiation’s and discriminations among yourselves.”

This too is almost a complete statement on the above aspect of the event, described in a simple, systematic, explicit and plausible way, which we miss in other available contemporary - or near-contemporary-accounts. including the works mentioned above. It is very useful and encouraging to note that the basic elements of the process of the preparation of the nectar and its administration, as mentioned by Kaushish, accords in their basic formation with what is outlined in the *Sikh Rehat Maryada* approved in 1945 by the Shiromani Gurdwara Prabandhak Committee. Amritsar, and which are in actual practice upto now, that is more than two hundred years after the completion of the text of *Guru Kian Sakhian* by Bhai Sarup Singh Kaushish.

His version is, however, deficient in missing (though hinted) one important incident of the event which is touched, as under, but not concluded in Koer Singh's *Gurbilas* which tells that after baptising the blessed Five. Guru Gobind Singh himself besought to be baptized likewise by the blessed Five and admitted thereby to the Brotherhood:

*Ja vidhi amrit tum Gur payo  
taise mohe milayo bhayo.*<sup>50</sup>

On the other hand, we do not find the inclusion of the above-mentioned *Sarab Loh Ka Kara* (steel bracelet) in the list of the 5 *kakaars* (five Ks. emblems) given in Koer Singh's version. As far as I know, Sarup Singh's *Sakhian* is the first such work which has included it in that list of five in so many words.

According to both Koer Singh and Sarup Singh, it was the revered mother who, after hearing from Kirpa Ram about what the Guru ji was doing, had come of her own and had poured a handful of *patasas* (sugar puffs) in the bowl of nectar under preparation.<sup>51</sup> But Bhai Kesar Singh Chhibbar's *Bansavalinama* wrongly and unduly gives the credit of the sweetening of the ambrosial water to Diwan Sahib Chand, one of his own ancestors.<sup>52</sup> Without mentioning the names of the universally accepted *Panj Piare* (Five Beloved Ones), Chhibbar had wound up his description of the ceremony rather casually and unbecomingly.

Bawa Sarup Das Bhalla, on the other hand, has given Mata Nanaki<sup>53</sup> as the name of the revered mother on whose suggestion, he says, the Guru had sent for some lump sugar and after getting that

powdered, he put that in the bowl: *tab Satguru misri layi mangai.*<sup>54</sup>

Without making any mention of the Guru's call for the *Sis-bhet* and prompt response of the Five Beloved Ones, and also without giving any detail of the baptismal ceremony, he has disposed of the entire event by just stating thereafter:

*Prabh nij kar pahul sangat ko diya.  
Singh sangia naam padvi sabh diya.  
Kesadhari sabh ko kina  
Bir saroop sabh ko Prabh dina.*<sup>55</sup>

## References

16. That is, the Guru alone know the purport of his thoughts and actions.
17. Nanak Dev, Sri Guru, *Sri Guru Granth Sahib*, compiled & edited by Sri Guru Arjan Dev in 1604 at Amritsar, Raga Ramkali, p.933.
18. That is, Epistle of Vicotry, Guru Gobind Singh's historical letter, dated 1706, addressed to Emperor Aurangzeb and got delivered to him at Ahmednagar.
19. Sewa Das, *Parchian*, op. cit., parchi no. 13; *Episodes from Lives of the Gurus*, Chandigarh-1995. op.cit.,pp. 39& 135/83, 157-8.
20. i.e., punishment, in the Sikh parlance.
21. Sewa Das, *Parchian*, op. cit., parchi no. 13; *Episodes from Lives of the Gurus*, Chandigarh-1995. op.cit.,pp. 39& 135/83, 157-8.
22. That is, the edicts, epistles or letters of the Sikh Masters.
23. Gobind Singh, Sri Guru, edict or epistle dated 12 March 1699, as reproduced in *Hukamnamae*, copiled & edited by Dr. Ganda Singh, Patiala-1985, pp. 152-153. See also another, dated 1 February, 1700, op. cit., pp. 160-61.
24. Sainapat, Chander Sen, *Sri Gur Sobha*, Wazirabad-1711, canto 5, st. 32/148; edited by Dr. Ganda Singh, Patiala-1967; 2nd ed. 1980. p.24. Also seet st. 2/115-16/122, p.20 & 46/162, p.26.
25. Gurdas Singh, Bhai, *Var Ramkali Patshahi Daswin Ki*, st.1.
26. Kaushish, Guru Kian Sakhian, op. cit., p.111. See foot-note 8 in this connection.
27. Koer Singh, Bhai, *Gurbilas Patshahi 10*, Amritsar-1751; edited by S. Shamsheer Singh Ashok with introduction by Dr. Fauja Singh, Patiala1968; 2edn. - 1986, canto 9, st.1, p.127.
28. (p. 136) - Ibid. sts.87 & 104; pp. 134 & 136.
29. *Gurbilas Patshahi 10*, op. cit., cantos 5, 7-9; pp. 68, 71, 107-09; 115, 120-21, 127, 129-30; etc.
30. Bhalla, *Mehma Parkash*, op. cit., *Sakhi* no. 19, st. 1; p.829.

31. Chhibbar, Bhai Kesar Singh, *Banswavalinama Dasan Patshahian Ka*, Amritsar-1769. Charan 10; edited by Dr. Rattan Singh Jaggi. Chandigarh-1972, sts. 288, 316-318.
32. Bhalla, Bawa Sarup Das, *Mehma Parkash*, Goindwal-1776, Sakhi no. 17 sts. 29-40; edited by S. Gobind Singh Lamba, Patiala-1971, pp. 821-23.
33. See, for instance, the noting dated 7 October 1708 of Bhatt Narbad Singh in the Bhatt *Vahi Talauda, Parganah Jind* regarding the last commandment of Guru Gobind Singh in *Sri Guru Granth Sahib; The Guru Eternal for the Sikhs* by Prof. Harbans Singh, Patiala-1988, p.9-10.
38. Gobind Singh, Sri Guru, Shastar Nam Mala, as included in the Dasam Granth Sahib, compiled by Bhai Mani Singh in 1713 (?) at Amritsar; edited by Bhai Randhir Singh and published by Punjabi University, Patiala-1995. Vol.III. P. 102, sts. 3-5.
50. Koer Singh, Bhai, *Gurbilas Patshahi 10*, op. cit. canto 9, st. 57. p.131.
51. Ibid. canto 9. sts. 25-26, p. 129; Kaushish, Sakhi no. 59, p. 114.
52. Chhibbar, *Bansavalinama Dasan Patshahian Ka*, op. cit. canto 10, sts. 320-12, p.120.
53. The holy grandmother of Guru Gobind Singh ji.
54. Bhalla, *Mehma Parkash*, op. cit., Vol.II, *Sakhian Patshahi 10*, Sakhi no. 18, st. 8, p.826.
55. Ibid, st.9, p.826.

## **BLESSING OF AMRIT: A Call to Youth World Wide**

(From an article by Bhagwant Singh Dilawri)

I am told that most of the young people - both boys and girls, many middle-aged men and women and some older Sikhs are terribly afraid of *Amrit Vows*, not only because they find *Amrit Chhakna* an unnecessary exercise - partly because they claim that even without this, they remain devout Sikhs - and also because the initiation imposes restrictions that they may not be able to observe. I am amazed and amused to listen to such arguments personally and hear about them from others. But what distressed me most was when I was invited to an important school run by a Sikh Society in Amritsar, that, contrary to conviction of the management that the students were receiving academic and spiritually religious training, out of around 100 girl students with whom I interacted, not one had received *Amrit*, although, at ages between 18 and 20, they clearly understood religion and some recited *Gurbani*. When I expressed discomfort that it appeared the management and the teachers could not reach the hearts of the students in the matter, the teachers too did not consider *Amrit* a great boon!

Why is *Amrit* considered to so forbidding? When I became *amritdhari* at the age of 41 in December 1971, I deemed it not only a privilege for myself but also a great encouragement for walking straight on the path of spirituality. And in December 2000 - 29 years later - I consider myself blessed in so many ways, outstanding among them, the following:

- I am convinced that no superstition, no doubt, no equivocation can hoodwink. Naam-oriented *Amrit Chakna-hamre bharam gaya bhau bhaga*.
- No fear of death can browbeat at *Amritdhari Singh - marne ki chinta nahin jeevan ki nahi aas*.
- The whole world has relationship with an *Amritdhari* and he finds equal friendship with all - *sab kau meet han aapan keena*

ham sabna ke sajan.

- With love for the Guru and surrender to his will, the Amritdhari Singh lose his ego.
- Communion with Waheguru for 24 hours comes as a grace to the Amritdhari because he makes no effort - har dhan jaap hardhan taap hardhan bhoja bhaya.
- The Amritdhari is always ready to help others - Brahmgyani parupkar omaha.
- The Amritdhari never wishes ill for anyone - par ka bura na rakho Cheet.
- Willingness to die for the Guru is the basis of Amrit Chhakna and the Amritdhari wants to pursue righteousness even at the cost of his life - sees jave par sidak na jaye.
- Amrit bestows peace and joy; above all, the Amritdhari wishes that all the people should enjoy the blissful peace in their lives.

The list is not exhaustive but even if these advantages are considered in relation to the ignorance or unwillingness of our people to take Amrit, it would be necessary to go into the question as to why people refuse to go in for it. Some of the things are obvious but the less obvious reasons are detailed here:

- Our children have not been exposed to the beauty of Sikh religion, the inner strength of the system and, more than everything else, the straightforward life that it envisages.
- If Amritdhari Sikhs demand dowry and torture these daughters-in-law, treat others with contempt, then the children begin to ask; What is the use of Amrit?
- If leaders in gurdwaras, in venerable turbans/beards, and kirpans, use insulting language in the presence of Guru Granth Sahib - the children sit up and ask: Has Amrit had no effect on them?
- In my interaction with young children in various places, including Sikh schools. I find that the nuances of Sikh faith, or even elementary distinctions, are not known to them. In fact even their teacher do not know. Sometimes the children ask in disgust: Why do you ask us? Ask our parents. Even they do not know.
- Even if *ardaas* is performed in gurdwaras, or at home, our children do not know that our forefathers were bricked alive, burnt alive, executed and our mothers and sisters had their own children hacked into pieces, but none of them ever wavered in their commitment to righteousness enjoined by Sikhism.



- The parents work hard to make their children professionally strong and huge money earners, but they spend no time to give them spiritual and moral training. The concept of *Amrit Chhakna* is either not known to the children or is a vague thought.
- Our children do not know that Amritdhari Singhs developed the courage to take the marauders head on and, through gorilla warfare, brought freedom to thousands of our daughters taken prisoner for sale into slavery.
- Ours is not a theoretical religion. *Panj Piare* were created out of their willingness to die for the Guru, but the children have seen only *rituals* and external cosmetism, without the inner core being enlightened. The children have not seen - indeed not experienced - the glow of Sikhism, which even their parents never cared to follow in practice.
- Wherever *Sakhis* or sermons, were preached in Gurdwaras the performers were interested in grabbing money and telling half-truths, and we were interested in "Earning" *Sikhi* by sharing our ill-gotten money with the insincere preachers - both denying to ourselves the will to learn *Sikhi*.
- Khalsa was created to be different from others. But three vices-wealth, wine and women-have drowned the values of Sikhism and, leave aside practice, our children have now become alienated from the knowledge of Sikhism.
- We have somehow never tried to search out hearts and find out our inadequacies. We always blame others for our degeneration. Since we remain unacquainted with the causes of our downfall, we never make efforts to rise from this fall and, indeed, there are not many examples we could look upto.
- We, adults, the children, have witnessed the *Tamasha* of 1999 celebrations of the 300 years of the Khalsa when division, rather than unity, falsehood, rather than truth, hoodwinking rather than sincerity, hypocrisy rather than straight-forwardness and when *Khote kau khara kahe, khare saar na jaane* (the base were called the authentic and no one was aware of what is authentic) was the order of the day. I was ashamed that, a Sikh, I could be associated with this kind of celebration. There were no pledges for inner regeneration, no pledges for laying down our lives for righteousness, and there were no commitments to truth.

The way we paraded false promises to make the entire Quam as *amritdhari* by 1999, the way we thrust *amrit* on the people who did not even know what *amrit* is, the way we scored points over others,

and the way religion was used for political and personal falsehood could hardly be called the Guru's way. *Amrit* is a sacred gift of the Guru, and let me share with the readers what I have just read in *Khalsa Samachar about Amrit Chhakna*. When Prof. Puran Singh brought out his commitment to *Sikhi* in profound manner, someone mentioned to Bhai Vir Singh that Puran Singh must take *Amrit* now. Bhai Vir Singh said: "Look, *Amrit* is not a play thing. We must wait for him to beg for *Amrit* and then, too, we should advise him to prepare himself for it. The Guru's gracious gift is not for being squandered. It should be given to those who yearn for it." And indeed Prof. Puran Singh later went to Bhai Vir Singh's house begging for *Amrit* and then he was asked to prepare himself for it.

*Asa-di-var* says: *Bande se jau pawe vich bandi* (Man is the one who willingly offers himself to be bound by commitments to righteousness). And what *Amrit* binds us to is 'the Life that we would like to lead in peace and happiness.' Let our children be sure that Guru Gobind Singh never wished that we should not live in splendour. All that is expected for us is to live in truth, humility, honesty and love, in accordance with the 6th *ashtpadi* of *Sukhmani* Sahib, i.e. with 24 hour remembrance of God.

Virtues of a Sikh can be developed with the grace of Guru Granth Sahib provided he really dedicates himself to the Guru - *Ham bechio Sir Gurkai* (I have sold my head to the Guru). In any case, Guru Amar Das, in Anand Sahib has told us that we must not attach ourselves to the family around because this is not going to remain with us. "Saath tere chale nahin tis naal kion chit layiye. Aisa kam moole na keeje jit annt pihchotaiye" - What is not going to go with you, why do you get attached to it? You must not do any such thing for which you have to repent.

Let me end on an optimistic note for all of us. Waheguru changed my path 30 years ago, and Guru Gobind Singh showered *Amrit* on this unworthy sinner 29 years ago, when I had crossed 40. I find that my entire life of 40 years spent before turning to Waheguru, in India and abroad, now pales into insignificance considering that *Amrit* has permanently lifted me from the quagmire of petty externalism. Our young people must be made aware of our heritage through personal examples, and they would respond very enthusiastically. After all, who would not like to live perpetually in peace and happiness, in love for all, eschewing selfishness. Love begets love.

MODULE 18  
THE SIKH FESTIVALS

1.

The celebrations of the anniversaries relating to the Sikh Gurus are known as *Gurpurbs*. Sikhs all over the world celebrate them with great enthusiasm and festivity.

2.

At Gurdwaras the Gurpurbs are celebrated by organising *Akhand Paths*, non stop reading of Guru Granth Sahib. It takes approximately 48 hours to finish the complete non-stop reading of the Granth. The readers work in relays, each reader taking a turn of about 2-3 hours reading. The bhog (finishing ceremony) is scheduled for the day of Gurpurb. Thus the Akhand Paths normally start 2 days before the Gurpurb.

3.

After the bhog the normal Gurdwara service is carried out. On Gurpurbs, there are normally two services, one in the morning and one in the evening. A day before the Gurpurb, a procession is also carried out. It contains the hymn chanting groups of different areas and schools. At the head of the procession is always Guru Granth Sahib placed at a high place in a decorated truck or a lorry.

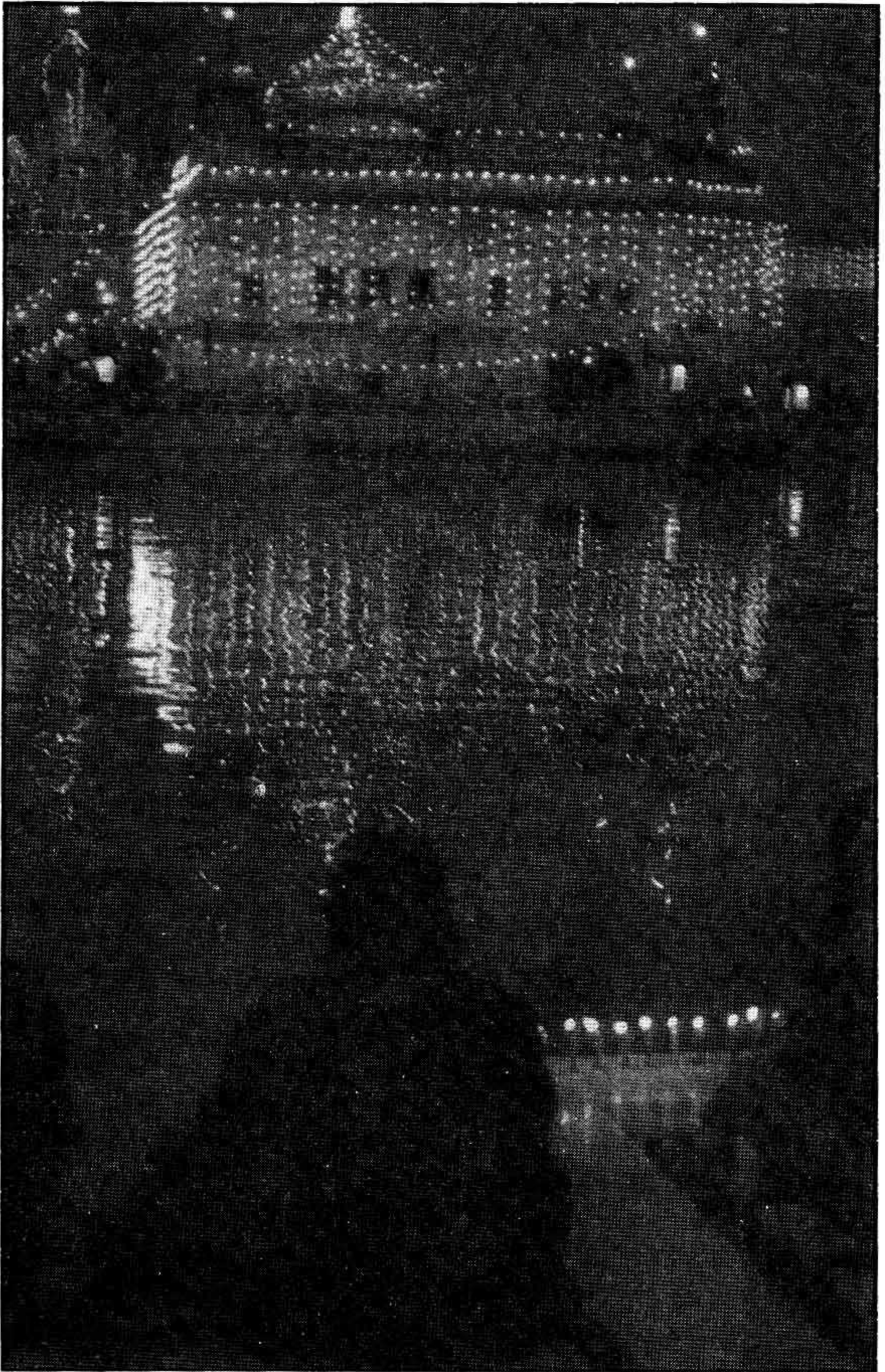
4.

All Gurdwaras are illuminated and fireworks are also displayed. People normally wear new clothes and embrace both friends and foes and forget about all enmity.

5.

The calendar of Gurpurbs is as follows:

- a. December- January: **birthday of Guru Gobind Singh**  
(now being fixed for 5<sup>th</sup> Jan. by SGPC)
- b. January-February: birthday of Guru Harrai
- c. March-April: birthday of Guru Angad
- d. April-May: birthday of Guru Arjan and Guru Tegh Bahadur
- e. May-June: birthday of Guru Amardas  
**matyrdom day of Guru Arjan Dev**
- f. June-July: birthday of Guru Hargobind



- g. July-August: birthday of Guru Harkrishen
- h. September-October: birthday of Guru Ramdas  
**installation of Guru Granth Sahib**
- i. October-November: **birthday of Guru Nanak Dev**
- j. November-December: **martyrdom day of Guru Tegh Bahadur**

6.

In addition to Gurpurbs, there are a number of social or semi-religious festivals:

- a. Lohri (January) - It is a virgins' day where the unmarried girls pray for a good match. In the evening all family members sing folk songs and dance around a bonfire. This day is also celebrated by those who have a new born baby in their family.
- b. Basant (February) - It marks the end of severe winter. The yellow flowers blossom. Men normally wear yellow turbans and woman normally take yellow *chuni* (scarf). It is thought to be a pious day to admit children in schools.
- c. Maghi (Jan-February) - It is a day to celebrate the martyrdom of 40 liberators who laid down their lives for the faith, in the battle of Muktsar, fighting along with Guru Gobind Singh.
- d. Holla Mohalla (March) - A sports day. This event was started by Guru Gobind Singh.
- e. Basaikhi (April) - This is the birthday of the Khalsa. On this day in 1699 Guru Gobind Singh initiated a new baptism and created the order of Khalsa and asked them to wear five Ks.
- f. Rakhsha Bandhan (August) - It is brother/sister day. On this day brother takes an oath to protect the honour of her sister all his life; and the sister prays for the safety and long life of her brother. The ceremony is conducted by sister tying a thread around brother's wrist and brother giving some monetary gift to her.
- g. Diwali (October/November) - It is celebrated to mark the release of Guru Hargobind from the political prison of Gwalior. On this day he had reached Amritsar.

MODULE 19  
A SHORT HISTORY OF THE SIKHS

1.

The Guru period lasted from 1469-1708 (239 years)

2.

Before the death of the tenth Guru, Guru Gobind Singh, at Nanded in the south of India, he appointed, Banda Bahadur, a hermit from Poonch (Kashmir), later baptised and called Banda Singh Bahadur as the political leader of the Sikhs.

3.

Banda marched towards the north with a handful of Sikhs to avenge the atrocities inflicted by the Mughals on the Sikhs and to establish a Sikh State. Many Sikhs gathered around him as he reached Punjab.

4.

Banda conquered a selected part of Punjab and Himachal and established the first Sikh Empire. He ruled there up to 1715, when he was arrested and tortured to death.

5.

From 1715-1766, the Sikhs faced the fiercest of the Mughal persecution. The killing of the Sikhs was declared lawful and awards were announced to cut their hair and to convert them into Islam. During this period many rulers changed at Delhi (Kings) and Lahore (Governors). Some of the important Sikh leaders of the this period were:

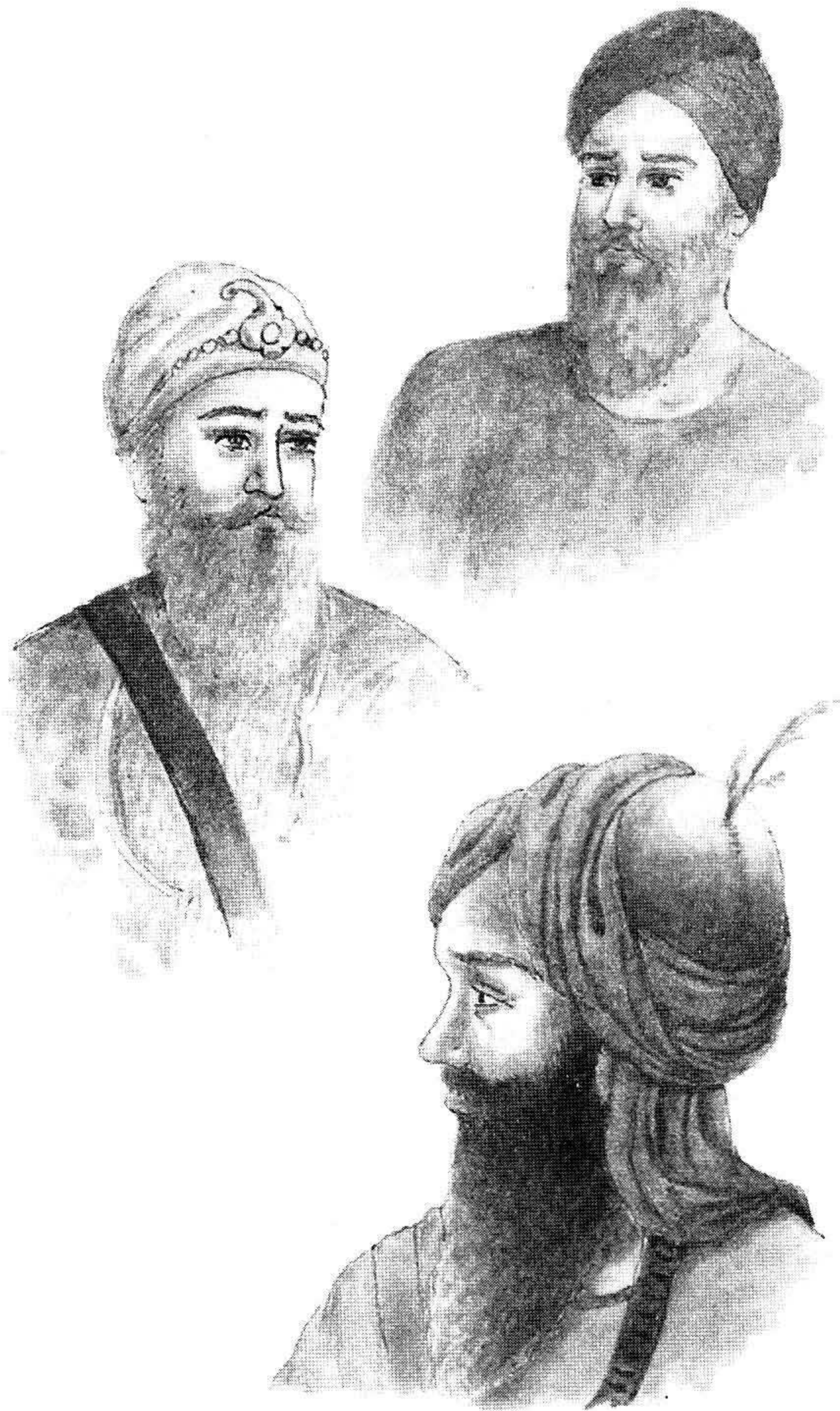
- i. Nawab Kapur Singh
- ii. Jassa Singh Ahluwalia
- iii. Bhai Mani Singh

6.

During 1716-1726, Farukh Siyar was the Emperor at Delhi and Abu Samad was the Governor of Punjab.

7.

During 1726-1745, Mohammed Shah Rangeela was the Emperor of



India and Zakria Khan was the Governor of Punjab. It was during this period that Masa Rangar, the head of Police of Amritsar took over the control of Harimandir and converted it into a dance hall. During this period Nadir Shah, a Persian ruler invaded India, captured the throne of Delhi and had a 24 hour non-stop massacre of the inhabitants of Delhi to avenge the death of one of his soldiers. Nadir Shah was attacked by the Sikhs on his return to Persia when he passed the plains of Punjab. He prophesied that the Sikhs, who dared to attack the most well trained soldiers of his army after that terrible massacre in Delhi, would one day rule Punjab.

8.

During 1745-1747, Yahaya Khan was the Governor of Punjab and a Khatri Lakpat Rai was one of his ministers. The first holocaust of Sikh history had occurred in this period. Lakhpat Rai, to avenge the death of his brother Jaspat Rai at the hands of the Sikhs in a skirmish, had ambushed a camp of the Sikhs, near the marshes of Kanuwan and killed 7,000 innocent Sikhs including women and children. This tragedy befell on 1st June 1746.

9.

During 1748-1753, Mir Mannu was the Governor of Punjab and a Afghan ruler Ahmed Shah Abdali invaded India three times. The year 1747 saw the emergence of one united Sikh Army called the Dal Khalsa under the command of Jassa Singh Ahluwalia. The Dal was divided into eleven Misls (confederations). The years 1748-1753 were very gruesome for the Sikhs. The massacre of the Sikhs by Mir Mannu is a legend. This period also witnessed the appointment of Kaura Mal, a Shahjdhari Sikh, as the Revenue Minister.



**DESECRATION OF HARIMANDIR -- CONSTRUCTION COMPLETED 1604 BY GURU ARJAN DEV**  
**Akal Takhat--construction completed 1606 by Guru Hargobind**

<p>1740 Governor Zakria Khan</p> <p>Masa Rangar the Kotwal of Amritsar took control of the Shrine and converted it into a dance house.</p>	<p>1st June 1746 Governor Yaha Khan</p> <p>First Galhughara, when the sarovar was filled with the cow- dung.</p>	<p>1757 Ahmed Shah Abdali Fourth invasion</p> <p>The Harimandir and the sarovar was desecrated twice- First time Baba Deep Singh avenged the desecration and cleaned the sarovar, but soon after his death it was desecrated again by Abdali's men.</p>	<p>1764 Ahmed Shah Abdali Seventh invasion</p> <p>The Harimandir was blown up to teach Sikhs a 'lesson'.</p>	<p>1984 Prime Minister Indira Gandhi</p> <p>Akal Takhat was blown up with tanks to teach Sikhs a 'lesson'. The Indian Army with tanks entered the Golden Temple comp- lex and the Akal Takhat was blown up to teach the Sikhs a 'lesson'.</p>
--	--	---	--	---



10.

During 1753-1759, the Governorships of Punjab changed hands 10 times. Ahmed Shah Abdali invaded India for the fourth time and to avenge the resistance given by the Sikhs desecrated Harimandir Sahib twice. This period also records the martyrdom of Baba Deep Singh, who avenged the desecration of Harimandir by inflicting a shameful defeat on the Mughals and entered victoriously in the precincts of Harimandir with a bleeding head rested on one hand.

11.

During 1759-61, Ahmed Shah Abdali led his fifth invasion to India. The Marathas captured both Delhi and Lahore. The Sikhs also marched into Lahore to establish the Sikh rule.

12.

During 1762-1766, Ahmed Shah Abdali led his sixth and seventh invasions into India. All his invasions were designed to plunder and rob India of its wealth and beautiful women. The route from Kabul to Delhi was through Punjab. Every time he invaded India the Sikhs gave him the severest resistance and each time he returned the Sikhs foiled his loot and freed the women. The hatred of Abdali for the Sikhs increased with every invasion. During this period the Harimandir was desecrated and the Sikhs faced the second holocaust when about 35,000 innocent Sikhs were killed in cold blood.

13.

During 1766-1772, Ahmed Shah Abdali led the eighth and ninth invasions into India. This period recorded the rise of power of Sikhs in Punjab. The rise of the Sikh power broke Abdali's heart and he died in Qandhar in 1772.

14.

During 1772-1798, the Punjab was ruled by twelve confederations (Misls), each headed by a local Sikh Sardar.

15.

During 1799-1839, the Punjab, from Sulluj to Khyber Pass in the

Himalayas was ruled by the Sikh King, Ranjit Singh, called the lion of Punjab.

16.

Maharaja Ranjit Singh died in 1839. The Britishers annexed Punjab in 1849.

17.

The Britishers ruled India up to 1947. The Sikhs were in the forefront in the war of India's independence.

Of all the people who were hanged or exiled by the Britishers, during the long war of independence the contribution of the Sikhs was about 90%.

18

India was attacked by China in 1962 and by Pakistan in 1965. Both times the crack Sikh regiments were sent to repulse the attack and save the borders of India.

19.

The ruling party of India, the Congress, went back on its promise to give freedom to the Sikhs to run Punjab on a federal structure within the Union of India. The Sikhs lodged a non-violent movement to get their rights. The Government also refused to recognise Panjabi as the state language of Punjab.

20.

In 1966, the Government of India divided Punjab into three states: Punjab, Haryana and Himachal

21.

During 1978-84, the Sikhs lodged a number of movements to protest against the Government's treatment of the minorities. The Sikh demands included:

- i. The passing of an All India Sikh Gurdwara Act
- ii. The installation of a mini radio station in the precincts of Golden Temple to relay the kirtan.
- iii. The merging of Panjabi speaking areas of Haryana and Himachal into Punjab.

- iv. The making of Chandigarh as the sole capital of Punjab.
- v. The settlement of the Punjab waters dispute with the neighbouring states.
- vi. The recognition of the federal structure of the Indian states.

22.

In June 1984, the Indian army, on the orders of Prime Minister Indra Gandhi, ambushed a renowned Sikh leader Sant Jarnail Singh Bhinderwale and his associates with many thousand innocent pilgrims who were in the Golden Temple precincts. A state of emergency was declared in Punjab and curfew order was imposed.

23.

Against the counselling of a number of Indian veteran leaders including the President of India, the Prime Minister ordered the army to open fire at the holiest of the Sikh shrine to kill or arrest Sant Bhinderwale and his associates. The bloodiest battle which followed marked the third holocaust in the Sikh history and the desecration of Harimandir. About 6,000 innocent people including women and children died in this gruesome massacre of the Sikhs.

24.

In October 1984, the Prime Minister, Indra Gandhi was gunned down in the lawns of her residence by two young Sikhs to avenge the desecration of the Golden Temple.

25.

Rajiv Gandhi, the son of Indra Gandhi was sworn in as the next Prime Minister of India. Under his leadership, for three continuous days the ruthless killings of the Sikh took place. Delhi witnessed the brunt of it, though the killings also took place in many other Indian states. The state Police stood quiet and witnessed the bloody carnage. Later, many Human Rights Activists' reports were published accusing many Congress leaders and Police Officers as a party to this organised crime against the Sikhs, but to date the main culprits are still roaming free in the streets of the capital.

26.

During 1984-1998, India has witnessed a change of a number of

Prime Ministers at Delhi and a number of Chief Ministers at Chandigarh. The successive governments have appointed high brassed Police Officers to finish the Sikh separatist activity. The injustice and state run terrorism of Director General of Police Rubero and KPS Gill is another tragic story of Punjab and specially of the Sikhs. Many thousand innocent Sikhs have rotted in Indian prisons and have been killed in fake encounters.

27.

In the late 1990s, the Indian Judiciary came to the rescue of the Sikhs and ordered the release of a number of innocent Sikhs imprisoned since 1984-85 without any trial. The Supreme Court of India also ordered the arrest and suspension of a number of senior Punjab Police Officers for their atrocities and state run terrorism. A top film director, Gulzar, produced a film 'Matchis' to highlight these atrocities. The film later got many awards to bring into the knowledge of an ordinary man the cold blooded killings of the Sikh youth in Punjab.

28.

In 1997, Punjab elected an Akali cum BJP coalition Government, led by Chief Minister Prakash Singh Badal. The Indian people also threw away the incompetent and irresponsible Congress Government from the centre and a United Front Government was installed. It ruled India for 18 months. Mr. Indra Kumar Gujral, the first Punjabi Prime Minister took the reins of control for 8 months. He fulfilled many realistic demands of the Punjabis. In March 1998 A.B. Vaypai was sworn in as the new Prime-Minister of India leading a B.J.P (Bhartiya Janta Party) and its Allies government. It is hoped that this government will look favourably to Punjab and its problems and will punish all those who were responsible for the killings of innocent Sikhs in 1984 and afterwards.

---

---

# PART II

---

---

## TEST PAPER 1 MULTIPLE CHOICE QUESTIONS

1. **Circle the correct answers :** (4)
- a. The Sikh name of God is Waheguru.
  - b. The Sikhs have ten Gurus
  - c. The Sikh believe in idol worship
  - d. The Sikh relationship with God is of Master and servant
  - e. The ten Gurus had the same spirit
2. **Fill in the blanks:**
- a. The Sikh teachings are based on the principles of Fatherhood of ..... and ..... of humankind
  - b. The Sikhs had ..... prophets called .....
3. **The Moolmantar describes nine features of God. Fill in the blanks:** (10)
- a. There is only .....
  - b. He is the .....
  - c. He is the .....
  - d. He is .....
  - e. He is .....
  - f. He is .....
  - g. He is .....
  - h. He is .....
  - i. He is master of all the .....
4. **Circle the correct answers :** (2)
- a. Guru Nanak is the most travelled prophet amongst the world prophets.
  - b. Guru Nanak was born in a Muslim family.
  - c. Guru Nanak did not marry.
  - d. Guru Nanak's hymns are preserved in Guru Granth Sahib.

e. The Guruship was hereditary in Sikhism i.e. the Guruship passed to the eldest son after the death of the Guru.

5. Circle the correct answers : (3)

- a. Sikhism does not believe in asceticism.
- b. Sikhism accepts the order of monasteries.
- c. Sikhism advocates the life of a householder.
- d. Guru Granth Sahib has the hymns of both Hindu and Muslim saints.

6. Match the following: (9)

***The Gurus:***

- a. Guru Nanak
- b. Guru Angad
- c. Guru Amardas
- d. Guru Ramdas
- e. Guru Arjan
- f. Guru Hargobind
- g. Guru Harrai
- h. Guru Harkrishen
- i. Guru Tegh Bahadur
- j. Guru Gobind Singh

***The contributions:***

- i. Sewa (service to humankind & God)
- ii. The city of Amritsar
- iii. Guru Granth Sahib
- iv. The Khalsa Panth
- v. Miri & Piri
- vi. Clinics & animal homes
- vii. Sacrifice for saving the Hindu religion
- viii. Sacrifice for saving the inhabitants of Delhi
- ix. The grammar of Panjabi language.
- x. The founder of Sikh religion.

7. Fill in the blanks: (2)

Guru Gobind Singh initiated the new order of ..... and urged them to drop caste titles after their names and instead write a common surname. He asked the men to use the surname of ..... after their names and the women to use the surname of ..... after their names.



**TEST PAPER 1**  
**MULTIPLE CHOICE QUESTIONS**  
**(SUGGESTED ANSWERS)**

1. **Circle the correct answer:** (4)

- (a) The Sikh name of God is Waheguru.
- (b) The Sikhs have ten Gurus
- c. The Sikh believe in idol worship
- (d) The Sikh relationship with God is of Master and servant
- (e) The ten Gurus had the same spirit

2. **Fill in the blanks:**

- a. The Sikh teachings are based on the principles of Fatherhood of God and Brotherhood of humankind
- b. The Sikhs had 10 prophets called Gurus.

3. **The Moolmantar describes nine features of God. Fill in the blanks:** (10)

- a. There is only One God.
- b. He is the Truth (Permanent Reality)
- c. He is the Creator.
- d. He is Devoid of Fear.
- e. He is Devoid of Enmity.
- f. He is Beyond Death.
- g. He is Not Born.
- h. He is Self Illuminated.
- i. He is master of all the Treasures.

4. **Circle the correct answer:** (2)

- (a) Guru Nanak is the most travelled prophet amongst the world prophets.
- b. Guru Nanak was born in a Muslim family.
- c. Guru Nanak did not marry.
- (d) Guru Nanak's hymns are preserved in Guru Granth Sahib.
- e. The Gurship was hereditary in Sikhism i.e. the Guruship passed to the eldest son after the death of the Guru.

5. **Circle the correct answer:** (3)

- (a) Sikhism does not believe in asceticism.
- b. Sikhism accepts the order of monasteries.
- (c) Sikhism advocates the life of a householder.
- (d) Guru Granth Sahib has the hymns of both Hindu and Muslim saints.

6. **Match the following:** (9)

***The Gurus:***

- |                      |      |
|----------------------|------|
| a. Guru Nanak        | x    |
| b. Guru Angad        | ix   |
| c. Guru Amardas      | i    |
| d. Guru Ramdas       | ii   |
| e. Guru Arjan        | iii  |
| f. Guru Hargobind    | v    |
| g. Guru Harrai       | vi   |
| h. Guru Harkrishen   | viii |
| i. Guru Tegh Bahadur | vii  |
| j. Guru Gobind Singh | iv   |

***The contributions:***

- i. Sewa (service to humankind & God)
- ii. The city of Amritsar
- iii. Guru Granth Sahib
- iv. The Khalsa Panth
- v. Miri & Piri
- vi. Clinics & animal homes
- vii. Sacrifice for saving the Hindu religion
- viii. Sacrifice for saving the inhabitants of Delhi
- ix. The grammar of Panjabi language.
- x. The founder of Sikh religion.

7. **Fill in the blanks:** (2)

Guru Gobind Singh initiated the new order of Khalsa and urged them to drop caste titles after their names and instead write a common surname. He asked the men to use the surname of Singh after their names and the women to use the surname of Kaur after their names.

## TUTORIAL 1 ESSAYS

1. Write a short essay highlighting the contributions made by the Sikh Gurus towards the development of the new faith.
2. Write a short note on the theory of one spirit and the ten Gurus in Sikh religion.
3. Write a brief comment on the range of ages of the Sikh Gurus. Jadu Nath Sarkar, an Indian historian was critical of the fact of anointment as a Guru in the young ages of 5, 9, 11 and 14. Give your own opinion either supporting or rejecting Mr. Sarkar's comments.

\* Refer to modules 1-3.

## TUTORIAL 1 SUGGESTED SOLUTION

### Q1.

The contribution of the Sikh Gurus can be summarised as follows:

1. Guru Nanak - love for God, truthful living, singing God's praises, equality of humankind, city of Kartarpur.
2. Guru Angad - the rationalisation of the Punjabi language, care for health, balanced diet, education, city of Khadur, clean environment
3. Guru Amardas - selfless service to both God and humankind, city of Goindwal, the holy pool (*baoly*) at Goindwal.
4. Guru Ramdas - the home-town of the Sikhs - the city of Amritsar, sarover (the holy pool)
5. Guru Arjan - the Harimandir (Golden temple), Guru Granth Sahib (the holy scripture), martyrdom at the altar of truth., the city of Taran Taran.
6. Guru Hargobind - the concept of *Miri and Piri*, early morning choirs, the Akal Takhat, *bandi chhor*, the city of Kiratpur.
7. Guru Harrai - modesty, looking after the sick and the poor, free clinics, animal-care centres, ecology.
8. Guru Harkrishen - dying for other people's sins, love for parents, child education.
9. Guru Tegh Bahadur - martyrdom for justice, living for others. saviour of Hindu religion, the city of Anandpur.
10. Guru Gobind Singh - the Khalsa brotherhood, *sarbans dani*, Dasam Granth.

### Q2.

Guru Gobind Singh, the tenth prophet has written in Bachitar Natak, Chapter 5 verses 7-13 as follows:

"Nanak assumed the body of Angad,  
and made his religion current in the world,  
afterwards Nanak was called Amardas,  
**as one lamp is lit from another...**

and Amardas became Ramdas.

**The pious saw this , but not the ignorant,  
who thought them all different;.....**

when Ramdas was blended with God.

he gave the Guruship to Arjan,  
when Arjan was going to God's city,  
he appointed Hargobind in his place,  
when Hargobind was going to God's abode,  
he seated Harrai in his place  
Harkrishen, his son, afterwards became the Guru,  
after him came Tegh Bahadur  
who protected the frontal marks and sacred threads of the  
Hindus.....”

It is a fundamental belief of the Sikhs that all the Gurus had the same spirit (soul). When Guru Nanak left for the heavenly abode his soul went into the body of Guru Angad, and at the death of Guru Angad in the body of Guru Amardas and then into Guru Ramdas, Guru Arjan, Guru Hargobind, Guru Harrai, Guru Harkrishen, Guru Tegh Bahadur and Guru Gobind Singh. Thus all the Gurus were one in spirit.

**Q3.**

Divinity or Prophet-hood does not require any educational, vocational, professional or age qualifications. A prophet is an ambassador of God. He chooses them at will and then inculcates in them his own wisdom. Thus all qualification factors are nullified. Jadu Nath Sarkar thought the Gurus to be ordinary human-being and dared to put qualifications for their divinity, but the Gurus were not ordinary people they were the prophets of God and all had the spirit of Guru Nanak in them. When they spoke, Guru Nanak spoke in them, when they acted Guru Nanak himself acted within them.

**TEST PAPER 2**  
**MULTIPLE CHOICE QUESTIONS**

**1. Circle the correct answer:** (4)

- a. Guru Granth Sahib was compiled by Guru Arjan Dev
- b. Guru Granth Sahib contains the hymns of Sikh Gurus and other non Sikh saints.
- c. The original name of Guru Granth Sahib was Adi Granth.
- d. Guru Arjan called the Granth as Pothi Sahib.
- e. The text of Guru Granth Sahib is composed in prose.

**2. Fill in the blanks:** (4)

- a. Each composition composed by the Sikh Gurus ends with the name ..... as the composer.
- b. The Granth is arranged in ..... measures.
- c. The Sikhs regard Guru Granth Sahib as the ..... and give it utmost respect.
- d. The Granth is always wrapped in clean sheets. It is ..... opened every ..... and closed at ..... time.

**3. Circle the correct answers:** (4)

- a. Janam Sakhies mean the life stories of the Sikh Gurus.
- b. The Hukam Namas refer to the letters written by the Sikh Gurus.
- c. Dasam Granth was composed by Guru Nanak.
- d. Sarb Loh Granth contains the hymns composed by Guru Hargobind.
- e. Guru Granth Sahib has 1428 pages whereas Dasam Granth has 1430 pages.

**4. Fill in the blanks:** (3)

*In Guru Granth a Shabad ends with the following numerals:*

**5/2/6**

Number 5 means .....

Number 2 means .....

Number 6 means .....

5. Match the following: (5)

***The Sikh Gurus:***

- a. Guru Nanak
- b. Guru Angad
- c. Guru Amardas
- d. Guru Ramdas
- e. Guru Arjan
- f. Guru Gobind Singh

***The Contemporaries:***

- i. Bhai Gurdas      ii. Mardana      iii. Bhai Mani Singh
- iv. Bhai Gurdas II      v. Bala

6. Match the following: (4)

***The author of hymns in Guru Granth Sahib***

- i. Farid      ii. Namdev      iii. Ravidas      iv. Kabir
- v. Dhanna      vi. Bhikhen      vii. Mardana      viii. Satta & Ballwand

***The religion of the contributors***

- a. Muslim      b. Sikh      c. Hindu

7. Answer the following in Yes or No (6)

- i. The meaning of the word Sikh is a disciple.
- ii. Guru Amardas was the son-in-law of Guru Angad.
- iii. Guru Tegh Bahadur was a son of Guru Hargobind.
- iv. Hukarnama means the letters written by the Sikh Gurus to their followers.
- v. Guru Amardas founded the city of Kiratpur.
- vi. Guru Gobind was an uncle of Guru Harkrishen.
- vii. Guru Granth Sahib was compiled during 1601-1604.

- viii. The word Sloak means a couplet.
- ix. The script of Guru Granth is Braj.
- x. The script of Dasam Granth is Gurmukhi.
- xi. The book of "Varan" by Bhai Gurdas I is considered as the key to Guru Granth Sahib.
- xii. There are 31 ragas in Guru Granth Sahib.



**MULTIPLE CHOICE QUESTIONS**  
**TEST PAPER 2 (SUGGESTED ANSWERS)**

1. **Circle the correct answer.** (4)
- (a) Guru Granth Sahib was compiled by Guru Arjan Dev
  - (b) Guru Granth Sahib contains the hymns of Sikh Gurus and other non Sikh saints.
  - (c) The original name of Guru Granth Sahib was Adi Granth.
  - (d) Guru Arjan called the Granth as Pothi Sahib.
  - e. The text of Guru Granth Sahib is composed in prose.

2. **Fill in the blanks:** (4)
- a. Each composition composed by the Sikh Gurus ends with the name Nanak as the composer.
  - b. The Granth is arranged in Musical measures.
  - c. The Sikhs regard Guru Granth Sahib as the Living Guru and give it utmost respect.
  - d. The Granth is always wrapped in clean sheets. It is Ceremoniously opened every Morning and closed at Night time.

3. **Circle the correct answers:** (4)
- (a) Janam Sakhies mean the life stories of the Sikh Gurus.
  - (b) The Hukam Namas refer to the letters written by the Sikh Gurus.
  - c. Dasam Granth was composed by Guru Nanak.
  - d. Sarb Loh Granth contains the hymns composed by Guru Hargobind.
  - e. Guru Granth Sahib has 1428 pages whereas Dasam Granth has 1430 pages.

4. **Fill in the blanks:** (3)
- In Guru Granth a Shabad ends with the following numerals:***

**5/2/6**

Number 5 means Verses in the present hymn.

Number 2 means Total Hymns of the present composer.

Number 6 means Total Hymns of all the composer under the present heading (Chapter, Division).

5. Match the following: (5)

**The Sikh Gurus:**

- |                      |         |
|----------------------|---------|
| a. Guru Nanak        | ii, v   |
| b. Guru Angad        |         |
| c. Guru Amardas      |         |
| d. Guru Ramdas       |         |
| e. Guru Arjan        | i       |
| f. Guru Gobind Singh | iii, iv |

**The Contemporaries:**

- |                    |             |                      |
|--------------------|-------------|----------------------|
| i. Bhai Gurdas     | ii. Mardana | iii. Bhai Mani Singh |
| iv. Bhai Gurdas II | v. Bala     |                      |

6. Match the following: (4)

**The author of hymns in Guru Granth Sahib**

- |           |             |              |                        |     |
|-----------|-------------|--------------|------------------------|-----|
| (A)       | (C)         | (C)          | (C)                    |     |
| i. Farid  | ii. Namdev  | iii. Ravidas | iv. Kabir              |     |
| (C)       | (A)         | (A)          | (A)                    | (A) |
| v. Dhanna | vi. Bhikhen | vii. Mardana | viii. Satta & Ballwand |     |

**The religion of the contributors**

- |           |         |          |
|-----------|---------|----------|
| a. Muslim | b. Sikh | c. Hindu |
|-----------|---------|----------|

7. Answer the following in Yes or No (6)

- |   |       |
|---|-------|
| i. The meaning of the word Sikh is a disciple.                                | (Yes) |
| ii. Guru Amardas was the son-in-law of Guru Angad.                            | (No)  |
| iii. Guru Tegh Bahadur was a son of Guru Hargobind.                           | (Yes) |
| iv. Hukamnama means the letters written by the Sikh Gurus to their followers. | (Yes) |
| v. Guru Amardas founded the city of Kiratpur.                                 | (No)  |

- vi. Guru Gobind was an uncle of Guru Harkrishen. (Yes)
- vii. Guru Granth Sahib was compiled during 1601-1604. (Yes)
- viii. The word Sloak means a couplet. (Yes)
- ix. The script of Guru Granth is Braj. (No)
- x. The script of Dasam Granth is Gurmukhi. (No)
- xi. The book of "Varan" by Bhai Gurdas I is considered as the key to Guru Granth Sahib. (Yes)
- xii. There are 31 ragas in Guru Granth Sahib. (Yes)

## TUTORIAL II ESSAYS

1. Write a short note on the subject matter of Guru Granth Sahib.
2. Write a short essay comparing Guru Granth Sahib with the scripture of one other religion.
3. All religions claim that their scripture is a revealed book i.e., it contains **Word of God** revealed through the prophet. Comment on this statement.
4. All the Sikh Gurus whose hymns are included in Guru Granth Sahib used the name 'Nanak' as the composer. What do you understand by this tradition?
5. There are set traditions for the opening and closing ceremonies of Guru Granth Sahib, in the morning and evening, in the Gurdwaras and the Sikh homes. Describe one other religion where in the traditions are more or less the same for these ceremonies.
6. Do Sikhs worship Guru Granth Sahib? Explain with examples.

\*Refer to modules 4-6

**TUTORIAL II**  
**SUGGESTED SOLUTION**

**QUESTION 1.**

**SUBJECT MATTER OF GURU GRANTH SAHIB:**

Guru Granth Sahib is a text of revelation. It contains Word of God revealed through the Sikh Gurus and other renowned saints of India. The main theme, however, is:

- a. Praises of God
- b. The means to communicate with God
- c. The methods of realisation of God
- d. The rules of morality
- e. The religious dos and don'ts.

**QUESTION 2.**

	<b>GURU GRANTH SAHIB</b>	<b>BIBLE</b>	<b>THREE BASKETS</b>	<b>FIRST TESTAMENT</b>
<b>Style</b>	Poetry	prose	prose	prose
<b>Text</b>	Revelation	revelation	revelation	revelation
<b>Composers</b>	The Gurus	followers	followers	followers
<b>Date of compilation</b>	During Gurus' period	many year after the death of the Prophet	many year after the death of the Prophet	many year after the death of the Prophet
<b>Languages</b>	Many	Greek	Pali	Hebrew
<b>Status</b>	Living Guru	Scripture	Scripture	Scripture
<b>Presentation</b>	Living Guru	A book	A book	A special book
<b>Place in the shrine</b>	Focal point	a book	a book	focal point
<b>Transportation</b>	Personal	by post	by post	by post
<b>Preservation</b>	Wrapped in	like a book	like a book	wrapped in

	clean sheets		fancy sheets	
<b>Musical measures</b>	yes	no	no	no

### **QUESTION 3.**

It is indeed true that all religions claim to be based on some revelations. They claim that their scriptures are revealed books, containing the 'WORD' of God, revealed through their prophets. This is of course true, though the words that are used can be different. The differences in geographical situation, language, and the cultural environment can make it look as if the God had spoken different theories to different prophets. Indeed every religion gives similar message: the message of love and peace.

### **QUESTION 4.**

All hymns use the name of 'Nanak' as the composer, although they were written by 6 different Gurus. The reason for this is, that the Gurus had the same spirit, and as Guru Nanak was the founder of their religion, the contribution of the other Gurus was 'in-line' with that of Guru Nanak. This tradition was started by Guru Angad. It also shows their respect and love for Guru Nanak.

### **QUESTION 5.**

The Jewish religion has almost the same tradition to open and close the holy scrolls. The Jews believe that God revealed Himself to Moses at Mount Sinai and gave him the book of Jewish law. Jews keep their scriptures in wooden Ark, decorated with gold and diamonds. The scripture is wrapped in very expensive and fancy sheets. There is always a burning light at the top of the Ark. The scripture is opened, closed and transported with great reverence and rituals.

### **QUESTION 6.**

No, the Sikhs do not worship Guru Granth Sahib. They show utmost respect and reverence to the holy book but stop short of worshipping it. The Gurus instructed them to worship only one Almighty God in his abstract form. It is a religious sin to worship anything else except God. Guru Granth Sahib contains the 'Word' of God. It is a

map to reach to the Kingdom of God. It shows the way to reach the destination, and itself is not the destination.

When Guru Arjan installed the holy Granth in the Harimander, he told his followers that the Pothi Sahib tells the ways to reach the abode of God, and the Sikhs who would listen to the holy word would be freed from the cycle of transmigration.

The Sikh Rehat Namas composed on the instructions of Guru Gobind Singh by Bhai Chaupa Singh, Bhai Desa Singh, Bhai Prehlad Singh and Bhai Nanad Lal contain specific instructions to worship only one universal God and no other object.

**TEST PAPER 3**  
**MULTIPLE CHOICE QUESTIONS**

- 1. Circle the right answers and correct wrong answers: (4)**
- a. The Sikhs worship only one Almighty God.
  - b. A Sikh prayer can be either an individual prayer or a community prayer.
  - c. A Sikh must read 7 prayers a day.
  - d. A Sikh must recite prayers 4 times a day.
  - e. The focal point of all the Sikh prayers is Guru Granth Sahib and the photo of Guru Nanak.
  - f. The Sikhs worship idols.
  - g. The name of the Sikh place of worship is a Dharmasala.
  - h. Sukhmani Sahib is one of the prescribed (nitnem) daily prayer.

- 2. Fill in the blanks: (4)**
- a. The Sikhs are not allowed to ..... Guru Granth Sahib.
  - b. There are no set ..... or ..... to say Sikh prayers.
  - c. The Sikhs say their prayers in the ..... and at night time.
  - d. The meaning of the word Gurdwara is the ..... to the house of God.
  - e. Golden Temple is the ..... of the Sikh shirnes.
  - f. Golden Temple was built by .....  
.....

- 3. Circle the right answers and correct the wrong answers: (4)**
- a. The Golden Temple has been desecrated four times in the short history of the Sikh religion.
  - b. A Sikh is required to attend a Gurdwara as a part of his daily mode of worship.
  - c. A Gurdwara is open only to the Sikhs.
  - d. There is always a Sikh flag in the Gurdwara complex, outside the main hall.
  - e. The colour of the Sikh flag is blue.



- f. The eating of Kara Prasaad and the langar is a part of the Sikh service.
- g. The food in the langar can be either vegetarian or non vegetarian.
- h. The tradition of langar was started by Guru Harrai.

**4. Fill in the blanks: (4)**

- a. The first Gurdwara was built by Guru Nanak in .....
- b. There are about ..... historical Sikh Gurdwaras in the world.
- c. The four important objects which one can find inside a Gurdwara are ..... and .....
- d. No photographs or ..... should be placed inside a Gurdwara.

**5. Match the following: (6)**

**The Sikh Gurus:**

- |                      |                      |                 |                    |
|----------------------|----------------------|-----------------|--------------------|
| a. Guru Nanak        | b. Guru Angad        | c. Guru Amardas | d. Guru Ramdas     |
| e. Guru Arjan Dev    | f. Guru Hargobind    | g. Guru Harrai  | h. Guru Harkrishen |
| i. Guru Tegh Bahadur | j. Guru Gobind Singh |                 |                    |

**Important personalities of the time period:**

- i. Mian Mir    ii. Babur    iii. Jehangir    iv. Aurangzeb    v. Hmayun
- vi. Akbar

**6. Match the following: (5)**

**The Sikh Gurus:**

- |                      |                      |                 |                    |
|----------------------|----------------------|-----------------|--------------------|
| a. Guru Nanak        | b. Guru Angad        | c. Guru Amardas | d. Guru Ramdas     |
| e. Guru Arjan Dev    | f. Guru Hargobind    | g. Guru Harrai  | h. Guru Harkrishen |
| i. Guru Tegh Bahadur | j. Guru Gobind Singh |                 |                    |

**The Sikh Takhats:**

- i. The Akal Takhat
- ii. Takhat Patna Sahib
- iii. Takhat Hazoor Sahib
- iv. Takhat Kesgarh Sahib
- v. Takhat Damdama Sahib

**7. Fill in the blanks:**

(3)

Name three important persons who were declared *tankhayia* by the Akal Takhat :

a. ....

b. ....

c. ....

**TEST PAPER 3**  
**MULTIPLE CHOICE QUESTIONS**  
**(SUGGESTED ANSWERS)**

**1. Circle the right answers and correct wrong answers: (4)**

- (a) The Sikhs worship only one Almighty God.
- (b) A Sikh prayer can be either an individual prayer or a community prayer.
- c. A Sikh must read 5 prayers a day.
- d. A Sikh must recite prayers 3 times a day.
- e. The focal point of all the Sikh prayers is Guru Granth Sahib and the photo of Guru Nanak. No, The photos are not allowed.
- f. The Sikhs worship idols. No
- g. The name of the Sikh place of worship is a Dharmasala. No it is called Gurdwara.
- h. Sukhmani Sahib is one of the prescribed (nitnem) daily prayer. No, it is not a nitnem bani.

**2. Fill in the blanks: (4)**

- a. The Sikhs are not allowed to Worship Guru Granth Sahib.
- b. There are no set Rituals or rules to say Sikh prayers.
- c. The Sikhs say their prayers in the Morning Evening and at night time.
- d. The meaning of the word Gurdwara is the Gateway to the house of God.
- e. Golden Temple is the Holiest of the Sikh shirnes.
- f. Golden Temple was built by Guru Arjan Dev.

**3. Circle the right answers and correct the wrong answers: (4)**

- (a) The Golden Temple has been desecrated four times in the short history of the Sikh religion.
- (b) A Sikh is required to attend a Gurdwara as a part of his daily mode of worship.
- c. A Gurdwara is open only to the Sikhs. No, It is open to all.
- (d) There is always a Sikh flag in the Gurdwara complex, outside the main hall.
- e. The colour of the Sikh flag is blue. No, it is Orange.
- (f) The eating of Kara Prasahd and the langar is a part of the

Sikh service.

- g. The food in the langar can be either vegetarian or non vegetarian. No, It must be vegetarian.
- h. The tradition of langar was started by Guru Harrai. No, It was started by Guru Nanak.

**4. Fill in the blanks:** (4)

- a. The first Gurdwara was built by Guru Nanak in Kartarpur.
- b. There are about 150 historical Sikh Gurdwaras in the world.
- c. The four important objects which one can find inside a Gurdwara are Palki (cot/stool) Chaur (fly wisker) Roomalas (Covering) and Golak (Money box)
- d. No photographs or Images should be placed inside a Gurdwara.

**5. Match the following:** (6)

**The Sikh Gurus:**

- a. Guru Nanak      b. Guru Angad      c. Guru Amardas      d. Guru Ramdas
- e. Guru Arjan Dev      f. Guru Hargobind      g. Guru Harrai
- h. Guru Harkrishen      i. Guru Tegh Bahadur      j. Guru Gobind Singh

**Important personalities of the time period:**

- (E)      (A)      (E,F)      (G,H,I,J)      (B)
- i. Mian Mir      ii. Babur      iii. Jehangir      iv. Aurangzeb      v. Hmayun
- (C)
- vi. Akbar

**6. Match the following:** (5)

**The Sikh Gurus:**

- a. Guru Nanak      b. Guru Angad      c. Guru Amardas      d. Guru Ramdas
- e. Guru Arjan Dev      f. Guru Hargobind      g. Guru Harrai
- h. Guru Harkrishen      i. Guru Tegh Bahadur      j. Guru Gobind Singh

### **The Sikh Takhats:**

- i. The Akal Takhat (F)
- ii. Takhat Patna Sahib (J)
- iii. Takhat Hazoor Sahib (J)
- iv. Takhat Kesgarh Sahib (J)
- v. Takhat Damdama Sahib (J)

### **7. Fill in the blanks: (3)**

Name three important persons who were declared *tankhayia* by the Akal Takhat :

a. Maharaja Ranjit Singh.

b. Master Tara Singh.

c. Sant Fateh Singh.

## TUTORIAL III ESSAYS

### **Question 1.**

Write a short note on the Sikh mode of prayers comparing it with one another religion of your choice.

### **Question 2.**

In a Sikh Gurdwara people of any faith, sex, colour, creed or nationality can come and offer their respect. Give examples from other religions of your choice where there are restrictions on the entry of people of other faiths.

### **Question 3.**

Describe the objects which one would find in a Gurdwara. Compare it with one another religion of your choice.

### **Question 4.**

As Golden Temple is to the Sikhs, what shrines are to the Muslims, Jews and Christians.

### **Question 5.**

What does the following features of Golden Temple denote:

- a. four doors
- b. the steps which a devotee has to go down to reach the complex
- c. the *parkarma*, walk way.

\*Refer to modules 7-10

## TUTORIAL III SUGGESTED SOLUTION

### Question 1.

A Sikh prayer can be both an individual prayer and a community prayer. An individual prayer can be said at any place and no rituals are associated with this prayer. There is a set of five banis (prayers) which a Sikh must say every day. Three of these banis are recited in the morning, one in the evening and one at night time.

A community prayer can be said at a Gurdwara or at a private function or a specified place and here the presence of Guru Granth Sahib is required. A community prayer is essential for a Sikh. A regular service at a Gurdwara is followed by the distribution of *prasad* and the *langar*. Christians also have individual and community prayers, but here individual prayer is not as important as a Sikh prayer. There are no set hymns to be said at specific times. Christians say their mass on Sundays. There is no equivalent of *prasad* in Christianity, but Christians do eat a little bite of bread and some Christians do drink wine. It is supposed to be symbolic of communion with God. Bible at the Catholic churches is less important for the individuals than the Protestant churches.

### Question 2

#### ***Hinduism:***

There are restrictions of entry in many Hindu temples in India and abroad. The people of lower castes are not allowed in many temples. Late Prime Ministers Indira Gandhi and Rajive Gandhi were not allowed in at the temples of Jagannath Puri in Orissa and Lord Krishna's temple in Dwarka in Gujrat. The Gandhi caste, according to the Hindu caste division is a lower caste.

#### ***Islam:***

Non Muslims are not allowed in the holy cities of Mecca and Medina.

#### ***Christianity:***

In Catholic churches, non-Catholics are not allowed to take holy communion.

#### ***Judaism:***

No entry is allowed during the services.

---

**Question 3**

	<i>Gurdwara</i>	<i>Church</i>
Focal point	Guru Granth Sahib	Cross/the altar
Reverence	The entrants bow to the Granth	The entrants kiss the holy book
Coverings	A canopy	A canopy is used to cover the shrine (symbolic of the Holy heart of Christ) during processions.
Fan	A fly flicker	no equivalent
Pans and pots	A steel bowl of karaprasad	A chalice and wine
Box	A money box	A money box
Picture/idols	not allowed	sculpture and pictures of saints are found in most of the churches
Water basin	outside the Gurdwara	Holy-water basins inside many churches

**Q4.**

**Golden Temple** to the Sikhs

**Kaaba** to the Muslims

**Wailing wall** in Jerusalem to the Jews

**St. Peter's** in Rome to the Christians

**Q5.****Four doors:**

It represent the equality of human-beings. The people of all faiths and nationalities are welcome in the shrine. The four doors represent four directions.

**The steps:**

The devotees have to climb down steps to reach the shrine, it represents humility and modesty of the devotees.

**The parikarma:**

The parikarma means going around the holy shrine before entering in it. It represents a vow of loyalty and firm belief in God.



**TEST PAPER 4**  
**MULTIPLE CHOICE QUESTIONS**

**1. Circle the right answers and correct those which you think are wrong :** (3)

- a. There are four Sikh Takhats.
- b. The Takhats are the Gurdwaras built in the memory of Guru Hargobind (1) and Guru Gobind Singh. (3) and are designated as the supreme Sikh authority.
- c. For the Sikhs the head priest of Akal Takhat has the same status which the Pope has for the Christians.
- d. The name of the first Takhat was Nankana Sahib.
- e. A baptised Sikh must wear 5 Ks.
- f. A baptised Sikh is called a Khalsa

**2. Fill in the blanks:** (5)

- a. Guru Nanak taught three \_\_\_\_\_ .
- b. For a Sikh, Truth is supreme; but still higher is the \_\_\_\_\_  
\_\_\_\_\_
- c. The qualifications to invoke God's Grace are \_\_\_\_\_ and \_\_\_\_\_ deeds.
- d. The Sikh doctrine of Karma is based on the premise of \_\_\_\_\_ and \_\_\_\_\_ .
- e. The death of a person is the destruction of his \_\_\_\_\_  
body.

**3. Circle the right answers and correct those which you think are wrong:** (3)

- a. To invoke God's grace, a person must only do meditation.
- b. To invoke God's grace, a person must only perform good deeds.
- c. To invoke God's grace, a person must do both meditation and perform good deeds.
- d. The Sikhs believe in the existence of heaven and hell both in this world and in the upper realms.
- e. The word Mukti means freedom of soul from transmigration.

f. According to the Sikh belief, there are 8.4 million lives.

**4. Fill in the blanks:**

***The important Commandments of the Sikh Gurus are (write any ten):*** (10)

- i.
- ii.
- iii.
- iv.
- v.
- vi.
- vii.
- viii.
- ix.
- x.

**5. Fill in the blanks:** (2)

i. The teachings of the Sikh Gurus are embodied in both Guru Granth Sahib and the \_\_\_\_\_. In addition they are also listed in \_\_\_\_\_.

**6. Match the correct from the following: (delete the wrong and insert the correct).** (5)

**You have to choose the Takhats, the Gurus they relate to and their importance.**

	<b><i>The Guru</i></b>	<b><i>The Takhat</i></b>	<b><i>The importance</i></b>
a.	Guru Nanak	Nankana Sahib	The birthplace
b.	Guru Angad	Hazur Sahib	
c.	Guru Amardas	Goindval	
d.	Guru Ramdas	Akal Takhat	The birthplace
e.	Guru Arjan	Golden Temple	

- |    |                   |               |                        |
|----|-------------------|---------------|------------------------|
| f. | Guru Hargobind    | Kiratpur      | The place of departure |
| g. | Guru Harrai       | Kesgarh Sahib | The birthplace         |
| h. | Guru Harkrishen   | Damdama Sahib |                        |
| i. | Guru Tegh Bahadur | Sisganj       | The place of departur  |
| j. | Guru Gobind Singh | Patna Sahib   | The place of departur  |

**7. Fill in the blanks:**

The human life is the principal \_\_\_\_\_

where a person gets a chance to work for Mukti.

**MULTIPLE CHOICE QUESTIONS**  
**TEST PAPER 4 (SUGGESTED ANSWERS)**

**1. Circle the right answers and correct those which you think are wrong :** (3)

- (a) There are five Sikh Takhats.
- (b) The Takhats are the Gurdwaras built in the memory of Guru Hargobind (1) and Guru Gobind Singh. (4) and are designated as the supreme Sikh authority.
- (c) For the Sikhs the head priest of Akal Takhat has the same status which the Pope has for the Christians.
- (d) The name of the first Takhat was Akal Takhat.
- (e) A baptised Sikh must wear 5 Ks.
- (f) A baptised Sikh is called a Khalsa.

**2. Fill in the blanks:** (5)

- a. Guru Nanak taught three Noble Truths.
- b. For a Sikh, Truth is supreme; but still higher is the Truthful Living.
- c. The qualifications to invoke God's Grace are Meditation and Noble deeds.
- d. The Sikh doctrine of Karma is based on the premise of Cause and Effect.
- e. The death of a person is the destruction of his Physical body.

**3. Circle the right answers and correct those which you think are wrong:** (3)

- a. To invoke God's grace, a person must only do meditation.
- b. To invoke God's grace, a person must only perform good deeds.
- (c) To invoke God's grace, a person must do both meditation and perform good deeds.
- (d) The Sikhs believe in the existence of heaven and hell both in this world and in the upper realms.
- (e) The word Mukti means freedom of soul from transmigration.
- (f) According to the Sikh belief, there are 8.4 million lives.

4. Fill in the blanks:

**The important Commandments of the Sikh Gurus are (write any ten):** (10)

- i. Worship only one Almighty God
- ii. Do not make images of God
- iii. Make meditation (*path & prayer*) a part of your daily life.
- iv. Treat all humans to be equal
- v. Live a truthful life
- vi. Share your belongings with others
- vii. Believe that the Gurus had the same spirit
- viii. Believe that Guru Granth Sahib is the living guru
- ix. Believe that the authority of the five takhats is supreme
- x. Believe in the necessity of taking Amrit.

5. Fill in the blanks:

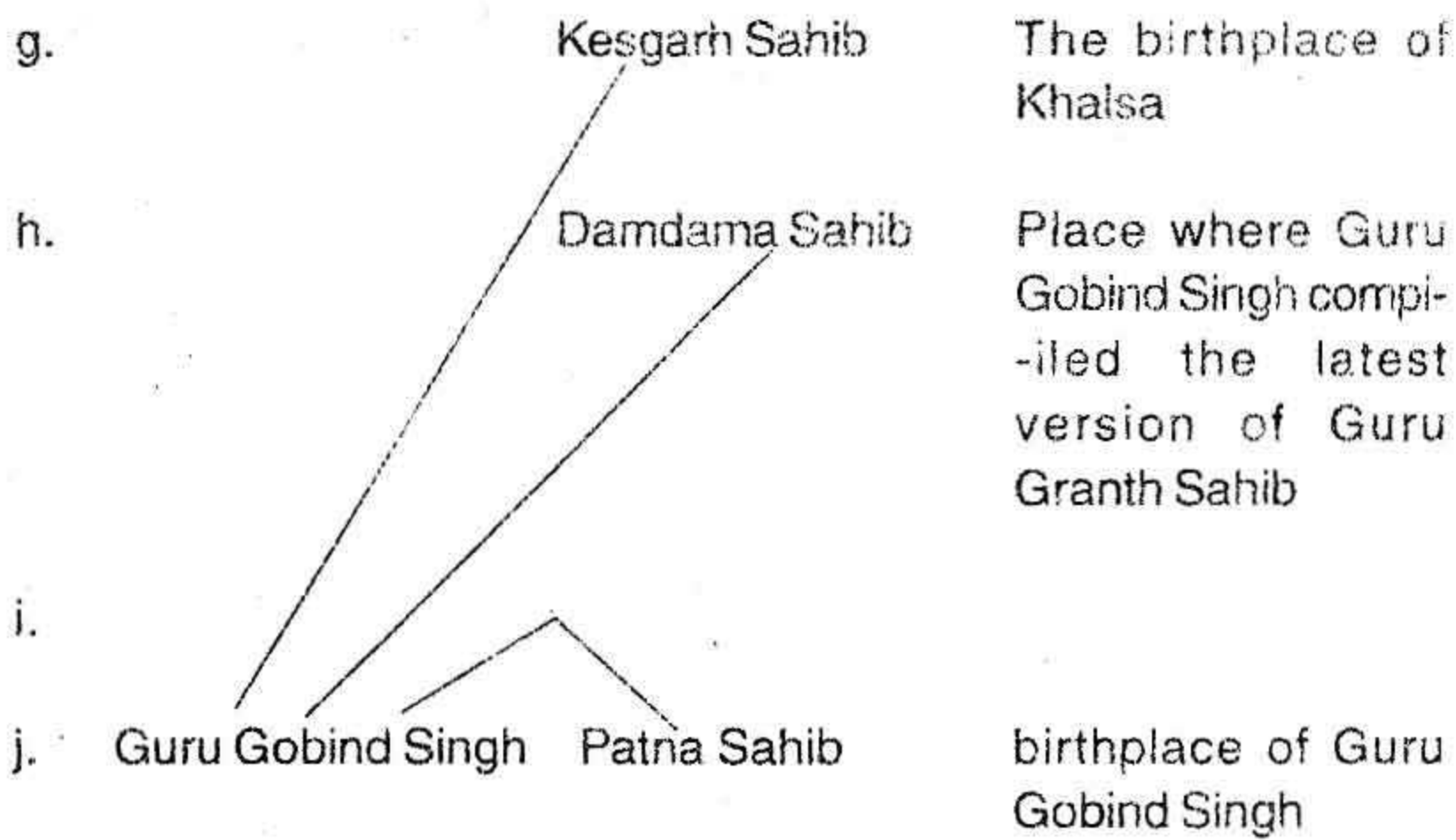
(2)

- i. The teachings of the Sikh Gurus are embodied in both Guru Granth Sahib and the Dasam Granth. In addition they are also listed in Rehat Myada.

6. Match the correct from the following: (delete the wrong and insert the correct). (5)

**You have to choose the Takhats, the Gurus they relate to and their importance.**

<i>The Guru</i>	<i>The Takhat</i>	<i>The importance</i>
a.		
b.	Hazur Sahib	The place of departur of Guru Gobind Singh
c.		
d.	Akal Takhat	Takhat constructed by Guru Hargobind
e.		
f.	Guru Hargobind	



**7. Fill in the blanks: (2)**

The human life is the principal Action Ground where a person gets a chance to work for Mukti.

## TUTORIAL IV

### ESSAYS

1. Describe briefly the Sikh doctrine of Karma.
2. Explain the Sikh Commandments and compare them with one another religion of your choice.
3. What does the concept of Sikh Takhats mean ? Does any other religion has the same sort of concept.
4. Explain briefly the Sikh concept of heaven and hell.
5. What does the word Mukti mean in the Sikh religion ? Explain with examples.

## TUTORIAL IV SUGGESTED SOLUTION

### QUESTION 1.

The Sikh doctrine of Karma is based on the premise of cause and effect. People enjoy and suffer as a result of their actions. Everything springs from a seed; happiness would result from good actions and the sufferings and pain would come from bad actions. Unfortunately almost all the human beings long for good results even if they knew that they had done wrong actions; but God's rules are eternal.

Guru Nanak says in Japji, "Ape beej ape hi kha.....", meaning "Whatever you sow, so shall you reap". In another hymn Guru Nanak says, "Dadae dos na deo kisae, dos karama aapnaean,, jo mein kiya so mein paya dos na dejae avar janan", meaning "do not blame others for your sufferings, these are the result of your own bad actions; you have reaped whatever you had sowed, so do not blame others.." In yet another hymn he says, "lekha Rab mangesia, bhetha kud wahi...." meaning, "Almighty will audit your account from your own entries... (be alert for the results)."

Everyone comes in this world with this doctrine of karma imprinted in his/her mind. This is the automatic mode of living. Do bad karma and suffer for it. Do good karma and be happy for it. The accounts of karma in debited and credited in the ledger of our life's account. The entries once recorded cannot be altered. But a prayer to God for repentance and forgiveness can change the results. God himself, if he so wishes, can delete the entries he so desires. This is the doctrine of Grace. Guru Nanak says, "lekha koi na puchee je her bakhshanda..", meaning "no one will audit your accounts if God, himself pardons you...."

The cycle of Karma goes on for ever; but it is not a never ending span. The Grace of God can break this cycle and release the action doer from the punishment.

Without Grace, a person must consume (suffer or enjoy) all his actions first in this life and then in the following lives (for un-consumed actions). The sufferer can be thrown in the hell up in the sky, or in the hell in this world both in the human form or in any other form of 8.4 million lives.



**QUESTION 2.**

	<b>SIKHISM</b>	<b>JUDAISM</b>	<b>CHRISTIANITY</b>
Worship	one God	one God	one God
Worship	part of life	yes	Yes
making of images of God	no	no	no/yes
Treatment of others	equal	love thy neighbours	love thy neighbour
<b>Belief in</b>	all Guru had same spirit; the authority of Guru Granth Sahib; The authority of the five thakhats	not applicable	not applicable
		not applicable	not applicable
		not applicable	authority of the Pope
Do not indulge in:	Tobacco, alcohol, theft, stealing, hurting others	no equivalent yes yes	no equivalent yes yes
	eat halal meat	eat only kosher meat	no restrictions
A baptised Sikh	must wear 5 Ks	no equivalent	no equivalent

**QUESTION 3.**

The word Takhat means a throne, a seat of ultimate authority. The Sikhs have five takhats. Five important historical Gurdwaras have been designated as takhats and the head priests of these shrines constitute a mini parliament of the Sikhs. This parliament has executive, legislative and judicial powers. It enacts all the religious

laws for the Sikhs and then acts as a watchdog to observe their implementation; it punishes the defaulters.

The first takhat was built by Guru Hargobind and was named the Akal Bunga, later on called the Akal Takhat. The head priest of this takhat acts as the Chairperson of the parliament. The other four takhats belong to various sites which belong to Guru Gobind Singh i.e.,

- a. Takhat Patna Sahib --- the birthplace of Guru Gobind Singh
- b. Takhat Kesgarh Sahib --- the birthplace of the Khalsa
- c. Takhat Damdama Sahib --- the birthplace of the latest version of Guru Granth Sahib
- d. Takhat Hazur Sahib --- the place where Guru Gobind Singh breathed his last.

The Roman Catholics have a supreme spiritual authority, in the person of the Pope in Vatican city. In Jewish faith the only throne mentioned in the Bible is the throne of Solomon.

#### **QUESTION 4.**

According to the Sikh belief, the heaven and hell exist both in this world and in the realms above in the skies. In the Skies it is in various compartments/divisions, where people are put according to their karmas and stay there for a while until they are transferred to various forms of life in this world. The time period of stay above in the skies and in this world is determined by God's rules according to the seriousness of the actions.

But in this world heaven and hell are scattered all over the lives of the living beings. Everyone, like a moving train, passes to the phases of happiness (heaven) and pain (hell). The pause at a particular station depends on the gravity of the actions

#### **QUESTION 5.**

Mukti for a Sikh is the freedom of a soul from transmigration.. One can achieve it either by his/her own karmas and meditation and/or by the God's Grace or forgiveness.

After the death of a good human being his/her soul stays in the appropriate tiers of heavens in the upper realms before being sent back into this world in a good life. The mukti refers to a state where the soul stays permanently in heavens and is not sent back into this world for another cycle of karmas.

**TEST PAPER 5**  
**MULTIPLE CHOICE QUESTIONS**

**1. Circle the right answers and correct those which you think are wrong:** (3)

- a. The listening and recitation of Gurbani should become a norm of an expected mother.
- b. A Sikh marriage is called Anand Karaj (the ceremony of bliss)
- c. A Sikh marriage must be performed in the afternoon.
- d. A Gurburb is a Sikh festival related to a Sikh Guru.
- e. A Sikh child must be formally initiated in the Sikh faith.
- f. Every Sikh must be a baptised Sikh

**2. Fill in the blanks:** (6)

- a. On the day of the birth of the child, the hymns from \_\_\_\_\_  
\_\_\_\_\_ Sahib must be recited by the \_\_\_\_\_ or  
other \_\_\_\_\_.
- b. The first sound which must go in the ears of the child must be  
the name of \_\_\_\_\_.
- c. A Sikh marriage ceremony must be solemnised in the presence  
of \_\_\_\_\_
- d. In the main Sikh marriage ceremony \_\_\_\_\_ hymns  
are first read and then sung when the bride and the groom go  
around Guru Granth Sahib.
- e. The collection of hymns which is read at the time of cremation is  
called \_\_\_\_\_.

**3. Circle the right answers and correct those which you think are wrong:** (4)

- a. The name of a Sikh child is normally chosen by using the first  
letter of the word selected at random from Guru Granth Sahib.
- b. The name of a Sikh boy must end with the word Kaur and of a

- Sikh girl with the word Singh.
- The word Lavan refers to the eight marriage hymns.
  - The Sikhs celebrate both the Gurburbs and other social festivals.
  - The Doli ceremony refers to the formal farewell to bride by her relations.
  - A Sikh marriage must be performed in a Gurdwara.
  - Vasaikhi is (only) a seasonal festival.
  - Sikhs celebrate Diwali for on this day Guru Harrai reached Amritsar after his release from the for of Gwalior.

**4. Match the following: (4)**

***The festivals:***

- a. Holla Mohalla      b. Diwali      c. Maghi      d. Vaisakhi

***The Gurus:***

- a. Guru Nanak      b. Guru Ramdas      c. Guru Hargobind  
d. Guru Tegh Bahadur      e. Guru Gobind Singh

**5. Tick the correct answer: (2)**

***The banis which are normally read at the time of a bereavement:***

- Japji Sahib
- Jap Sahib
- Chaupai
- Sukhmani Sahib
- Anand Sahib
- Shabad Hazare

**6. Put the correct sequence on the following in a Sikh marriage. (insert numbers 1,2,3,4 and so on) (11)**

- Shabad Kita loriae.....
- Shabads Lavan .....
- Shabad Pallae tenday lagi.....
- Shabad Vivah hoa....

- e. Shabad Hum ghar sajan .....
- f. Shabad Poori aasa ji meri.....
- g. Ardas when only bride, bride groom and their parents stand and join in.
- h. First Hukamnama
- i. The advice by the Raagis.
- j. Shabad sloak pawan Guru.....
- k. Final Ardas

**MULTIPLE CHOICE QUESTIONS**  
**TEST PAPER 5 (SUGGESTED ANSWERS)**

**1. Circle the right answers and correct those which you think are wrong:** (3)

- (a) The listening and recitation of Gurbani should become a norm of an expected mother.
- (b) A Sikh marriage is called Anand Karaj (the ceremony of bliss)
- (c) A Sikh marriage must be performed any time, usually in the forenoon
- (d) A Gurpurb is a Sikh festival related to a Sikh Guru.
- (e) A Sikh child must be formally initiated in the Sikh faith.
- f. Every Sikh must be a baptised Sikh. It is very important to be baptised

**2. Fill in the blanks:** (6)

- a. On the day of the birth of the child, the hymns from Guru Granth Sahib must be recited by the Father or other Relations.
- b. The first sound which must go in the ears of the child must be the name of Waheguru.
- c. A Sikh marriage ceremony must be solemnised in the presence of Guru Granth Sahib.
- d. In the main Sikh marriage ceremony Four (Lavan) hymns are first read and then sung when the bride and the groom go around Guru Granth Sahib.
- e. The collection of hymns which is read at the time of cremation is called Kirtan Sohila.

**3. Circle the right answers and correct those which you think are wrong:** (4)

- (a) The name of a Sikh child is normally chosen by using the first letter of the word selected at random from Guru Granth Sahib.

- b. The name of a Sikh boy must end with the word Singh and of a Sikh girl with the word Kaur.
- c. The word Lavan refers to the four marriage hymns.
- Ⓓ The Sikhs celebrate both the Gurburbs and other social festivals.
- Ⓔ The Doli ceremony refers to the formal farewell to bride by her relations.
- f. A Sikh marriage may be performed in a Gurdwara or at any other suitable place.
- Ⓕ Vasaikhi is the day of the birth of Khalsa and a seasonal festival.
- h. Sikhs celebrate Diwali for on this day Guru Hargobind reached Amritsar after his release from the fort of Gwalior.

4. Match the following: (4)

**The festivals:**

- |                  |           |          |             |
|------------------|-----------|----------|-------------|
| a. Holla Mohalla | b. Diwali | c. Maghi | d. Vaisakhi |
| (e)              | (c)       | (e)      | (e)         |

**The Gurus:**

- |                      |                      |                   |
|----------------------|----------------------|-------------------|
| a. Guru Nanak        | b. Guru Ramdas       | c. Guru Hargobind |
| d. Guru Tegh Bahadur | e. Guru Gobind Singh |                   |

5. Tick the correct answer: (2)

**The banis which are normally read at the time of a bereavement.**

- a. Japji Sahib
- b. Jap Sahib
- Ⓒ Chaupai
- Ⓓ Sukhmani Sahib
- e. Anand Sahib
- f. Shabad Hazare

6. Put the correct sequence on the following in a Sikh marriage. (insert numbers 1,2,3,4 and so on) (11)

- a. Shabad Kita loriae 2.
- b. Shabads Lavan 7.

- c. Shabad Pallae tenday lagi 5.
- d. Shabad Vivah hoa 9.
- e. Shabad Hum ghar sajan 1.
- f. Shabad Poori aasa ji meri 10.
- g. Ardas when only bride, bride groom and their parents stand and join in. 3.
- h. First Hukamnama 4.
- i. The advice by the Raagis. 6.
- j. Shabad sloak pawan Guru 11.
- k. Final Ardas 12.
- l. Anand Sahib 8.



## TUTORIAL V ESSAYS

1. Describe step by step the birth related ceremonies in a Sikh household.
2. Explain the Sikh marriage ceremony and compare it with the marriage ceremony of one other religion of your choice.
3. Explain the ceremony related to a death in a Sikh family.
4. Write a brief note on the important Sikh festivals.

\*Refer to modules 14-17

## THE ROMAN CATHOLIC MARRIAGE CEREMONY:

Roman Catholics first go to the local marriage registrar's office for the civil marriage; then they go to Church where the priest asks the couple if they promise to love and take care of each other. Both say "Yes, I do" and the priest declares them wedded before God. Then wedding rings are exchanged. This ceremony is conducted at the altar and lasts for 10 minutes. Then follows a mass with a preaching, a consecration to God and holy communion with God. This takes about 30 minutes.

These days the marriage couple can decide which hymns will be sung and what words will be pronounced. All this will, of course, be within the framework of the prescribed religious sacrament.

## THE JEWISH CEREMONY:

In Jewish law, a wedding consists of two distinct procedures. First there is kiddushin (betrothal). In the presence of witnesses, the groom gives an object, nowadays a wedding ring, to the bride, and says 'You are betrothed to me by means of this ring in accordance with the law of Moses and Israel'; bride need say nothing, for her silence is taken as acquiescence. Two blessings are then recited, and a cup of wine shared.

Then comes nisuin, or marriage proper. The couple stand beneath the chuppa (bridal canopy), symbolizing their new home, and seven blessings are recited, a cup of wine again being shared. The couple are blessed, and groom smashes a glass, recalling the destruction of Jerusalem. Then, in the presence of witnesses, bride and groom are secluded for a time.

## QUESTION 3.

The Sikh death ceremony is as follows:

- a. The dead body is removed to the hospital.
- b. A path (reading of Guru Granth Sahib) is started, either at home or at a gurdwara.
- c. Nonstop recitation of 'Sukhmani Sahib' is played at the homes

of all the nearest relatives.

- d. A day before the cremation, the dead body is cleaned, bathed, dressed and decorated with 5 Ks by the immediate family members.
- e. On the cremation day, the body is first brought to ancestral home, then to a Gurdwara and then to the crematorium.
- f. At the crematorium, the priest first recites 'Kirtan Sohila' and then says the Ardas. The eldest son then presses the electric button (symbolizing the lighting of the funeral pyre) and the coffin is rolled into the furnace.
- g. The ashes are immersed at Gurdwara Patialpuri in Kiratpur.
- h. For 13 days, path of 'Sukhmani' or any other path is recited in the homes of the loved ones, so that the soul can travel peacefully to the judgment room in the skies.

#### QUESTION 4.

The Sikh festivals can be grouped as:

1. Gurpurbs: the festival related to the Sikh Gurus.
2. Melas: other festivals.

The important Gurpurbs are as follows:

- a. The birthdays of Guru Nanak Dev (November) and Guru Gobind Singh (December/January), now fixed for 5<sup>th</sup> January.
- b. The martyrdom days of Guru Arjan Dev (May/June) and Guru Tegh Bahadur (November)
- c. The installation of Guru Granth Sahib (September/October).

The important melas are:

- a. Lohri, unmarried girls day (January).
- b. Maghi, the festival in the memory of 40 martyrs (muktas), (January).
- c. Basant, the coming of spring (February).
- d. Holla Mohalla, the Khalsa sports day, (March).
- e. Baisakhi, the birthday of the Khalsa and the reaping -crops season for the Punjab farmer (April).
- f. Rakhsa Bandan, brothers & sisters day, (August)
- g. Diwali, the festival of lights (October)

bridegroom's scarf to the bride to be held by her throughout the marriage ceremony. The raagis then sing shabad, "paeley teinday lagi..."<sup>3</sup>

- h. The religious advice is then given by the head raagi.
- i. The ceremony of Lavan then starts: Four lavans<sup>4</sup> are first read from Guru Granth Sahib and then sung by the raagis. The couple twice bow to Guru Granth Sahib, which signifies their acceptance of various promises and vows so read and sung. During the singing of each hymn the couple goes around Guru Granth Sahib to make God as their witness.
- j. After lavan, the six pauris of Anand Sahib<sup>5</sup> are read followed by two shabads<sup>6</sup> and then the Sloak<sup>7</sup> is read.
- k. The main Ardas is said followed by the Hukam
- l. Distribution of Karaprashad is followed by langar or lunch.
- m. The last ceremony is known as 'Doli', the farewell and good-bye to the bride.
- n. The marriage ceremony takes about 50 minutes to finish.

---

<sup>1</sup> "Hum gar sajan aaye...." Suhi Mehla 1, Guru Granth Sahib page 764.

<sup>2</sup> "Kita loriae kum....." Sri Rag ki var Mehla 5, Pauri, Ibid page 91.

<sup>3</sup> Sloak Mehla 5, Ibid page 963

<sup>4</sup> Raag Suhi Mehla 4, Ibid pages 773-774

<sup>5</sup> Ramkali Mehla 3, Ibid

<sup>6</sup> "Viva hoa mere babla...." Srirag Mehla 4, Ibid pages 78-79; "Poori aasa ji meri." Wadhans Mehla 5 Ibid pages 576-577.

<sup>7</sup> Japji, Ibid page 8

## TUTORIAL V SUGGESTED SOLUTION

### QUESTION 1.

The birth related ceremonies in the Sikh religion are as follows:

- a. When a woman knows that she is pregnant, she goes to a Gurdwara to thank God.
- b. The expectant mother listens or recites kirtan all through the pregnancy (for the sake of the child).
- c. Special prayers are said at the third and the seventh month of the pregnancy.
- d. At the birth of the child the father or a relative recites 'Moolmantar'.
- e. The first word spoken in the ears of the child is 'Waheguru'.
- f. The senior-most elder or the most revered person in the family writes the name of Waheguru at the tongue of the child with drops of honey.
- g. Within 40 days of the birth of the child, the child is taken to the gurdwara for:
  - i. initiation into the Sikh faith and for
  - ii. the naming ceremony.

### QUESTION 2.

The sequence of the **Sikh marriage** ceremony is as follows:

- a. When the *baraat* (the marriage party) reaches at the place of marriage (normally fixed by the bride's parents), a hymn of welcome<sup>1</sup> is sung, followed by Ardas. This is then followed by breakfast or snacks.
- b. All other marriage ceremonies are conducted in the presence of Guru Granth Sahib either in a Gurdwara or in a special decorated hall.
- c. The raagis first sing a few shabads of 'Anand Managalchar' and then ask for the presence of both the bride and the groom, who are escorted in the hall by their relatives. They sit on a special sheet facing Guru Granth Sahib.
- d. The raagis then sing a shabad for invoking God's blessings.<sup>2</sup>
- e. A special Ardass in which, the bride and the groom and their parents participate is said.
- f. Hukamnama is read.
- g. The head of the raagis then ask the father of the bride to give the

- bridegroom's scarf to the bride to be held by her throughout the marriage ceremony. The raagis then sing shabad, "paeley teinday lagi..."<sup>3</sup>
- h. The religious advice is then given by the head raagi.
  - i. The ceremony of Lavan then starts: Four lavans<sup>4</sup> are first read from Guru Granth Sahib and then sung by the raagis. The couple twice bow to Guru Granth Sahib, which signifies their acceptance of various promises and vows so read and sung. During the singing of each hymn the couple goes around Guru Granth Sahib to make God as their witness.
  - j. After lavan, the six pauris of Anand Sahib<sup>5</sup> are read followed by two shabads<sup>6</sup> and then the Sloak<sup>7</sup> is read.
  - k. The main Ardas is said followed by the Hukam
  - l. Distribution of Karaprashad is followed by langar or lunch.
  - m. The last ceremony is known as 'Doli', the farewell and good-bye to the bride.
  - n. The marriage ceremony takes about 50 minutes to finish.

---

<sup>1</sup> "Hum gar sajan aaye....." Suhi Mehla 1, Guru Granth Sahib page 764.

<sup>2</sup> "Kita loriae kum....." Sri Rag ki var Mehla 5, Pauri, Ibid page 91.

<sup>3</sup> Sloak Mehla 5, Ibid page 963

<sup>4</sup> Raag Suhi Mehal 4, Ibid pages 773-774

<sup>5</sup> Ramkali Mehla 3, Ibid

<sup>6</sup> "Viva hoa mere babla...." Srirag Mehla 4, ibid pages 78-79; "Poori aasa ji meri.." Wadhans Mehla 5 ibid pages 576-577.

<sup>7</sup> Japji, ibid page 8.

**TEST PAPER 6**  
**MULTIPLE CHOICE QUESTIONS**

1. **Circle the right answer and correct the wrong answers. (6)**
- a. The baptism ceremony must be conducted in the presence of Guru Granth Sahib.
  - b. The baptism ceremony must be performed in a Gurdwara
  - c. Seven baptised Sikh are needed to conduct the baptismal ceremony
  - d. The first 'Amrit' at Keshgarh Sahib was prepared with the water of river Satluj.
  - e. The Khalsa was baptised by Guru Gobind Singh when he was 33 years old.
  - f. Guru Gobind Singh declared 'Mata Jito' as the mother of the Khalsa.

2. **Fill in the blanks: (4)**

From the time period of Guru Nanak to \_\_\_\_\_  
\_\_\_\_\_ the baptismal ceremony was known as '**Charana**  
\_\_\_\_\_ Guru Gobind Singh changed the  
system and named it \_\_\_\_\_

3. **Fill in the blanks: (5)**

The following **banis** are recited at the time of preparing the '**Amrit**':

- i.
- ii.
- iii.
- iv.
- v.

4. **Circle the right answers, correct the one which you think are incorrect and fill in the one which are left blank:**

a. The Sikh Guru period lasted from 1469 to \_\_\_\_\_

- b. Banda Bahadur hailed from \_\_\_\_\_ (Kashmir).
- c. Banda Bhadur established the first Sikh empire.
- d. Banda Bahadur's rule lasted from 1708 to \_\_\_\_\_
- e. The names of three important Sikh personalities who lead the Sikhs in the darkest period of their history are:
  - i.
  - ii.
  - iii.

**5. Circle the right answers, correct the wrong answers and fill in the blanks where appropriate: (6)**

- a. Ahmed Shah Abdali invaded India \_\_\_\_\_ times.
- b. Nadir Shah was responsible for the gruesome massacre in Delhi during the regime of Mohammed Shah Rangeela.
- c. The Sikh Misls rule lasted from 1766 to \_\_\_\_\_
- d. During Maharaja Ranjit Singh's rule the capital of Punjab was Jalandur.
- e. The rule of Maharaja Ranjit Singh lasted from \_\_\_\_\_ to 1839.
- f. The British annexed Punjab in \_\_\_\_\_

**6. Match the following: (4)**

*Few events:*

- a. Attack on Golden Temple complex
- b. The carnage of the Sikhs
- c. The swearing in of the Akali and B.I.P coalition government
- d. The film Machis
- e. The film Border.



**Other relevant information:**

- i. J.P. Dutta    ii. June 1984    iii. June 1985    iv. 1997  
v. October 1984    vi. Gulzar    vii. 1996    viii. November 1986.

**MULTIPLE CHOICE QUESTIONS**  
**TEST PAPER 6 (SUGGESTED ANSWERS)**

1. **Circle the right answer and correct the wrong answers.** (6)

- (a) The baptism ceremony must be conducted in the presence of Guru Granth Sahib.
- b. The baptism ceremony must be performed in a Gurdwara/or at any other place
- c. Six baptised Sikhs are needed to conduct the baptismal ceremony
- (d) The first 'Amrit' at Keshgarh Sahib was prepared with the water of river Satluj.
- (e) The Khalsa was baptised by Guru Gobind Singh when he was 33 years old.
- f. Guru Gobind Singh declared 'Mata Sahib Devan' as the mother of the Khalsa.

2. **Fill in the blanks:** (4)

From the time period of Guru Nanak to Guru Tegh Bahadur the baptismal ceremony was known as 'Charana Di Pahul'.  
Guru Gobind Singh changed the system and named it Khande Di Pahul.

3. **Fill in the blanks:** (5)

The following **banis** are recited at the time of preparing the '**Amrit**':

- i. Jap Ji
- ii. Jaap Sahib
- iii. Swayas
- iv. Benti Chaupai
- v. Anand Sahib (Six Pauris)

4. **Circle the right answers, correct the one which you think are incorrect and fill in the one which are left blank:**

- a. The Sikh Guru period lasted from 1469 to 1708.
- b. Banda Bahadur hailed from Poonch (Kashmir).
- (c) Banda Bhadur established the first Sikh empire.

- d. Banda Bahadur's rule lasted from 1708 to 1715.
- e. The names of three important Sikh personalities who lead the Sikhs in the darkest period of their history are:
- i. Bhai Mani Singh
  - ii. Nawab Kapur Singh
  - iii. Jassa Singh Ahluwalia

**5. Circle the right answers, correct the wrong answers and fill in the blanks where appropriate: (6)**

- a. Ahmed Shah Abdali invaded India Nine times.
- (b) Nadir Shah was responsible for the gruesome massacre in Delhi during the regime of Mohammed Shah Rangeela.
- c. The Sikh Misls rule lasted from 1766 to 1799.
- d. During Maharaja Ranjit Singh's rule the capital of Punjab was Lahore.
- e. The rule of Maharaja Ranjit Singh lasted from 1799 to 1839.
- f. The British annexed Punjab in 1849.

**6. Match the following: (4)**

**Few events:**

- |                                    |   |
|------------------------------------|---|
| (ii)                               | (V)   |
| a. Attack on Golden Temple complex | b. The carnage of the                             |
|                                    | (IV)  |
| Sikhs                              | c. The swearing in of the Akali and BJP coalition |
|                                    | (VI)  |
| government                         | d. The film Machis                                |
|                                    | (i)   |
|                                    | e. The film Border.                               |

**Other relevant information:**

- |                 |               |                |                      |
|-----------------|---------------|----------------|----------------------|
| i. J.P. Dutta   | ii. June 1984 | iii. June 1985 | iv. 1997             |
| v. October 1984 | vi. Gulzar    | vii. 1996      | viii. November 1986. |

## TUTORIAL VI ESSAYS

1. Describe briefly the '*Khande di pahul*' ceremony as initiated by Guru Gobind Singh.
2. Who is the composer of the *bani* titled '*Benti Chaupai*'? Explain giving examples from the Dasam Granth.
3. Write short notes on the following:
  - a. Massa Rangar
  - b. Mir Mannu
  - c. Ahmed Shah Abdali
  - d. Nadir Shah.
4. Why Ahamed Shah Abdali hated the Sikhs and how did he avenged his hatred? Explain quoting examples from the Sikh history.

## TUTORIAL VI SUGGESTED SOLUTION

### QUESTION 1.

The Sikh Baptism is popularly known as 'Khande di pahul' i.e. the *Amrit* (nectar) prepared by the touch of double edged sword. Until 1699 the baptism ceremony in Sikhism was known as 'Charan di pahul' i.e. the nectar prepared by the touch of the Guru's feet.

Guru Gobind Singh changed this practice. He had planned to create a nation of Saint-soldiers, fearless seers and brave sages. For centuries, the Indian people had been crushed under the wheels of injustice and tyranny, and the Punjabis had faced the brunt of it. The atrocities, the persecution and the mass killing by the invaders had made the people of Punjab spiritless and coward creatures. The Guru wanted to rejuvenate them, he wanted to inculcate in them a spirit of pride and bravery. He wanted to give them a new hope. All this needed a miracle.

On the Baisakhi of 1699 the Guru arranged a large assembly of the Sikhs at Kesgarh Sahib in Anandpur. He then called five volunteers who could give their lives for the Guru. Five Sikhs, later called Panj Piyaras (five beloved ones) in the Sikh history, volunteered to the Guru's command one after another. They were:

- a. Daya Ram aged 30, a businessman from Lahore
- b. Dharam Das aged 33, a farmer from Delhi,
- c. Mohkam Chand aged 36, a washerman from Dwarka, Gujarat.
- d. Sahib Chand aged 37, a barber from Bidar, Karnatak, and
- e. Himmat Rai aged 39, a water carrier from Puri, Orissa.

The Guru then prepared the nectar as follows:

- a. Fresh water from river Satluj was put in a steel bowl
- b. With a double edged sword the Guru stirred the water reciting the following hymns:

Japji Sahib of Guru Nanak

Jap Sahib and Sudha Swayas composed by the Guru himself

Benti Chaupai composed by the Guru himself

Six pauris of Anand Sahib composed by Guru Amardas

- c. While the Guru was stirring the water, Mata Sahib Deva, wife of Guru Gobind Singh, put sugar pellets in it.

This new nectar which had in it the spirit of the Infallible and the

rhythm of the divine hymns, the touch of Guru's pious, brave and invincible hands and the sweetness, modesty and tenderness of the hands of Mata Sahib Deva became the 'Amrit' which immortalised the Sikhs and gave them new spirit and hope to lead a fearless and respectful life.

## **QUESTION 2.**

The long hymn titled 'Benti Chaupai' is traditionally assigned to Guru Gobind Singh. It contains 25 verses and is recited at many different occasions. In the Dasam Granth, this hymn is recorded on page 1386 and is headed as 'Kivio vatch Benti Chaupai' meaning the hymn: composed by the poets.

In the latest edition of the *Gudkas* (small prayer books) the title has been changed to 'Patshahi dus, Benti Chaupai' meaning the hymn is composed by Guru Gobind Singh.

Dasam Granth has 1428 pages and contains sixteen long compositions. It was compiled in 1711 by Bhai Mani Singh, a contemporary of Guru Gobind Singh, on the instructions of Mata Sundri, a widow of the Guru. It is the second holy book of the Sikhs.

Since its compilation two schools of thought have existed, one claiming that some of the compositions in the Granth are not of Guru Gobind Singh, and the others defending that all the compositions are of the Guru. The controversy is still unresolved. The Sikh tradition that the 'Chaupai' is a composition of the Guru is very strong and unless and until the controversy is resolved, the Chaupai should be assigned to the Guru.

## **QUESTION 3.**

### **MASSA RANGAR:**

During 1726-1745 when Mohammed Shah Rangeela was the emperor of India and Zakaria Khan was the Governor of Punjab, one Masa Rangar was the city Kotwal (Police Officer) of Amritsar. He took over the possession of the Harmandir and used it as a dance house. When the Sikhs came to know about it, they became furious and deputised two Sikhs named Sukha Singh and Mehtab Singh to cleanse the precincts from the shadows of Masa Rangar. The Sikhs disguised as revenue collectors entered the holy sanctum and killed Masa Rangar while he was in the middle of his drink and

dance session.

### **MIR MANNU**

Mir Mannu was the Governor of Punjab during 1748-1753). His atrocities on the Sikhs are legendary. Though on occasions he wanted to be friendly with the Sikhs but most of the times he enjoyed killing them. Most of the Sikhs retired into the forests and took shelter over there. To cheer up in the midst of unprecedented atrocities and hunger they coined a number of new words which are popular and used even today. Some of them are:

- a. Sweet bread for stale bread
- b. Almonds for grams
- c. A fighter for a green chilli
- d. A snake for a young boy.

A Punjabi saying during the reign of terror of Mir Mannu said:

“Manu is the sickle  
and we are the crop;  
the deeper he cuts us  
more in numbers we grow.

### **AHMED SHAH ABDALI**

Abdali was a ruler of Afghanistan. He invaded India nine times and each time he took with him countless wealth, women, horses and elephants. Initially he came here as a robber, but later he installed his own representative as rulers of various cities and towns.. In return for this appointment they gave him enormous amount in taxes. During his nine attacks on India, many a times he came face to face with the Sikhs and twice he was defeated by them.

### **NADIR SHAH**

Nadir Shah was a Persian ruler. He invaded India during the time period of Mohammed Shah Rangeela. He captured the throne of Delhi and humiliated the emperor. One day, a rumour was spread that one of his soldiers had been killed in an encounter with the Mughal soldiers. In rage, Nadir Shah, drew his sword from the scabbard and ordered an indiscriminate killing of the inhabitants of Delhi. The killing went on all day and thousands of innocent people, women and children were killed. Mohammed Shah Rangeela then

fell on the feet of Nadir Shah and begged for forgiveness. On his return journey, when Nadir Shah rode through the plains of Punjab, the Sikhs fell upon him and freed the women and took possession of most of his loot. Nadir Shah trembled in rage and summoned Zakaria Khan, the Governor of Punjab. He asked him about the identity and whereabouts of the Sikhs so that he could take his own style of revenge on them. Zakaria Khan said in dismay that the Sikhs had no identity except that they were a group of fakirs and lived on horse's back. Nadir Shah prophesied that one day those fakirs would be the rulers of Punjab

#### **QUESTION 4.**

Punjab was the gateway of India. All invaders came through 'Darra Khybar' (Khybar Pass), rolled over the residents of Punjab and reached Delhi to declare their sovereignty. Ahmed Shah Abdali was one such invader. He attacked India nine times and robbed her of her beauty and wealth. The whole of India trembled with fear from the name of invaders. It was the Sikhs of Punjab who first gave resistance when they attacked and then ambushed them to free the women and the loot.

Abdali hated Sikhs for they were the cause of his shattered dreams. They recovered from him the wealth and freed the innocent women, who would have been auctioned in the streets of Kabul by Abdali. With each attack the hatred of Abdali increased. His last few attacks were only to teach the Sikhs a lesson. But the Sikhs were not afraid of him. After each attack they came out to be more strong and firm in their resolve to free the people of Punjab.

Apart from the general killing of the Sikhs, twice Abdali attacked Harimandir and filled the holy pool with the corpses of the cows. After each attack on the temple, the Sikhs rebuilt it with greater splendour and beauty.



