

# **“Sikhism an original distinct and revealed Religion”** PART-2

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For

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religion is not a cultural or social growth. Every religion has esoteric and exoteric aspects. So far as the spiritual, ontological or esoteric roots of a religion are concerned, those are entirely its own. It is these roots that shape its personality. The exoteric aspects of a system naturally have their relation to time and space. The difference between a spiritual and a social system is, that the former draws its sap from the realm of the numenon, and the latter from the world of the phenomenon.

In order to enable the reader to have a clear understanding of Sikhism, an attempt has been made to give a comparative picture of Sikh concepts and doctrines, so that their reality is brought in sharp focus, and their significance and implications in the overall structure of Sikhism, are grasped. Another aspect that is sought to be emphasised, is that Sikh history of the Guru period is an extension, demonstration or a product of the Sikh ideology; and neither of them can be understood in isolation. Just as the Ten Masters working over a period of 240 years, are a unique feature of Sikhism, this unity of Sikh ideology and the lives of the Gurus, is an essential aspect of the Gospel of the Gurus for its authentic interpretation.

In this venture my profuse thanks are due to my brother-in-law, Professor Jagjit Singh, and my friend, Dr. Kharak Singh, for their help in writing and compiling these papers. For, in matters of ideology, discussion with knowledgeable persons always leads to clarity and precision. I should also like to express my gratefulness to my wife, Sardarni Amarjit Kaur, for her continued assistance in my work, studies and preparation of these essays.

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Dated December 20, 1992

**Daljeet Singh**

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## CHAPTER I

### ISSUES OF SIKH STUDIES

It is a welcome sign that in the last few decades interest in the study of Sikh religion, its institutions and history has grown both in India and abroad, both among Sikh and non-Sikh scholars. It is indeed a healthy development. But, partly because of the variant background from which scholars are drawn and partly because of the methodologies of study followed by them, a few problems have to be faced and solved. In this brief article we shall consider a few of them.

The first problem that has arisen concerns the methodology adopted in the study of Sikhism. This issue relates not only to the study of Sikhism, but also to the study of other religions, or of religion as such. In fact, the problem is ontological in nature. It is basic to almost every religion that there is a Spiritual Reality that is different from the empirical reality we perceive with our senses. Irrespective of the fact whether or not the phenomenal reality is considered to be real or not, the Spiritual Reality is regarded as more real or true. It is the description and definition of this Reality by a religion that form the very basis of the study of that religion. Answers to questions whether that Reality is creative, attributive or otherwise, determine the structure of a religion and furnish valid clues to its study and classification. For example, no student of the *Guru Granth Sahib* can fail to understand that for the Gurus, God is not only Creative and Attributive but He is also Immanent, reveals Himself to man, and operates in history with His Will. The Gurus have repeatedly emphasized these aspects of God. Guru Nanak says, "O Lalo, I say what the Lord commands me to convey."<sup>1</sup> Similarly, the scriptures and the basic doctrines of every religion define Reality in their own way and no study of any religion would be true or even valid unless that definition is kept in view. It is, therefore,

axiomatic to say that the study of the ontology or the spiritual base of a religion is essential to the proper understanding of it and its development. Yet it is this very issue that raises the first problem.

Since the advent of science and more particularly since the last century, materialistic philosophies have gained considerable relevance. In fact, in the fields of sociology, economics, political science, psychology and history, it is the materialistic interpretations that are by and large accepted as valid. Each of these social sciences has developed its own particular discipline and methodology of study. As all these studies relate to the phenomena of the empirical world, either taking little account of or denying the transcendent world, their world-views are from the point of view of religion, partial or lopsided. Seen from the angle of social sciences, there is substance in the argument of these scholars of phenomenology that the acceptance of the existence of transcendence is an uncalled for assumption that would knock off what they consider to be their scientific basis. The argument has a validity in the field from which it emanates. But, the confusion and the fallacy arise when this argument is carried to the field of religion. For, by its very definition, the study of religion involves the study of the transcendent or the spiritual. Therefore, in the study of religion it would be an equally uncalled for assumption to accept that there is no transcendent element. For many a religion believes that the transcendent is also immanent and operates in history. Accordingly, religion has developed its own methodology and principles of study leading to a world-view which is holistic and comprehensive instead of being limited and narrow. In fact, the denial of the spiritual element would not only vitiate the study of religion but would also rule out the very meaning or need of such a study. It is in this context that we quote Dr. Hannad Arenett who after invoking the age old view of Parmenides and Plato about the existence of the supra-sensual world writes, "Meanwhile, in increasingly strident voices, the few defenders of metaphysics have warned us of the danger of nihilism inherent in the development; and although they themselves seldom invoke it, they have an important argument in their favour; it is indeed true that once the supersensual realm is discarded, its opposite the world of appearances as understood for so many centuries, is also annihilated. The sensual, as still understood by positivists, cannot survive the death of the supersensual. No one

knew this better than Nietzsche who, with his poetic and metaphorical description of the assassination of God in Zarathustra, has caused so much confusion in these matters. In a significant passage in *The Twilight of Idols*, he clarifies what the word God meant in Zarathustra. It was merely a symbol for the supersensual realm as understood by metaphysics; he now uses instead of God the word true world and says: "We have abolished the true world. What has remained? The apparent one perhaps? Oh no! with the true world we have also abolished the apparent one."<sup>2</sup> It is obvious that the study of religion, its institutions and history cannot be kept limited to the study of its phenomena because such a study in order to be complete must essentially embrace the study both of its spiritual and empirical aspects. In this context Dr. Huston Smith writes, "Ninian (Smart) approaches religion from the angle of phenomenology and the social sciences, whereas I, a philosopher, find phenomenology confining. Ontology is too central to be bracketed."<sup>3</sup>

This observation is particularly valid in the case of the study of a religion like Sikhism in which the Gurus establish an inalienable link between the spiritual life and the empirical life of man. In fact, transcendence is fundamental. Every couplet in the over fourteen hundred pages in the *Guru Granth Sahib* stresses that there is a higher level of Reality than the physical reality we perceive with our senses, and, unless we work in tune with that Reality, our problems of conflict, disharmony and war will not be solved. The Guru clearly envisages three stages of the progress of life, after God had expressed Himself. "First, He manifested Himself; second, He created the individuality; third, He created multifarious entities; and fourth is the highest level of the God-conscious being who always lives truthfully."<sup>4</sup> And, it is this destiny of man, the Guru exhorts him to fulfil. "O man, you are supreme in God's creation, now is your opportunity, you may fulfil or not fulfil your destiny."<sup>5</sup> This is Guru's thesis in the *Guru Granth*. According to it, real knowledge comes from the area of the transcendent. He is the Teacher who enlivens man's spiritual dimension and gives him a universal consciousness and a discriminatory vision. This realm is noetic. It was the knowledge thus gained that made Guru Nanak change radically almost every religious doctrine that stood accepted in the earlier three thousand years of Indian history. Against the world being illusory, delusive (*Mithya*, *Maya*) or a place of suffering or misery, he called it real and

meaningful; against asceticism, monasticism and Sanyasa, he accepted the householder's life and full social participation and responsibility; against celibacy and woman being sin-born, he gave religious sanctity to marriage and equality to women; against the rigidity of *Varn Ashram Dharma* and the institution of caste and pollution, he stated that yoga lies not in one-point meditation but in treating all men as one's equal; against withdrawal from life and taking to renunciation and Sanyasa, he stressed that he knows the way who works and shares his earnings with others. There was nothing new in the social milieu to warrant this radical thesis. And, yet, scholars employing the methodology and tools of social sciences say : Guru Nanak contributed no new religious thought; Sikhism is hardly a religion; it is a combination of Vaisnavism and Nathism, two cults recommending celibacy and withdrawal from life, and accepting caste discrimination or that it is a peasant faith. For the Guru, God is the source of truth, knowledge and energy; that way alone we can explain the revolutionary activities of Muhammad and Guru Nanak. That is why in Christianity, Islam, and Sikhism God is given the symbol of Light and in Islam and Sikhism he is called "Truth". For the man of faith the door to truth is through the spiritual dimension of man. For the social sciences the only reality is the physical world and science constitutes the exclusive door to its secrets, the mystic world being just unexplored area of darkness. But, for Guru Nanak, unless man awakens his spiritual dimension, he cannot know reality nor live a truthful and harmonious life in this world; for, spirituality forms the base of all moral life. Schweitzer, while surveying the entire field of western thought, comes to the dismal conclusion that there is no trace of the ethical in the reflective thought of man. That is why for the social sciences morality is just a defense mechanism or a reaction formation in response to environmental impacts, religion too being a similar behavioural phenomenon without any separate or independent roots.

It is in this context that William Nicholls feels that the culture and consciousness of the modern secular universities are unsuitable to interpret the culture and consciousness of the authors of scriptures, "In so far as we adopt the culture of the secular university, we are systematically in opposition to the texts we are studying. In so far as we take our texts seriously, and are successful in interpreting the intention of their writers,

we are in opposition to the university and its culture.<sup>16</sup> Nicholls cites the following typical case of distortion by Morton Smith who is blind to the colossal spiritual energies generated by Christ and the phenomenal response he had over the centuries in shaping history and men. "A striking example of this limitation may be observed in the work of one of the most brilliant and respected present-day scholars. Morton Smith. His recent book, *The Secret Gospel*, begins as a piece of literary detection which compels admiration, but it takes a startling nosedive at the point that it comes to the historical substance of the matter. On the basis of a second century source of doubtful provenance, which he prefers to more central sources on no other apparent ground than that it was secret, Smith believes he has unmasked the truth about Jesus—he was really a magician, and perhaps one who used homosexual practices in his rites of initiation. The fact that this theory is shocking to the susceptibilities of the believer is not an argument against its truth. After all, many simple Christians will be almost as disturbed by the growing consensus of scholarship that Jesus was thoroughly Jewish and had no thought of founding a new religion. What is more to the point is the total inability of such a theory to explain how such a person could also have been the originator of the lofty spiritual teachings to which both the Gnostic and ecclesiastical traditions bear witness."<sup>17</sup> What needs to be emphasized is that religious phenomena or history is intimately related to, if not the product and expression of, its spiritual base. Both components have to be studied together, one cannot be fruitfully studied in isolation of the other. No wonder Nicholls writes, "Thus, it can seem somewhat ludicrous to watch scholars in religious studies abdicating a function they alone can perform and bowing down to the latest theories in anthropology, which seem unable to recognize in religion anything beyond a highly abstract code for ordering data and uniting and separating bits of information. Even if it has to be acknowledged that religions may perform such functions, to suppose that this exhausts their role is to betray a crass failure to enter the outlook of other human beings, for whom religion was and perhaps still is a living reality, opening doors on to the spiritual dimension and raising their existence to a higher level."<sup>18</sup>

We do not say that an anthropologist or sociologist should not study religion, but it would only be an anthropologist's or sociologist's view of religion by the use of his own

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methodology. Whereas the anthropologist is entitled to express his point of view about a religion, the reader is also equally entitled to know that the study is by an anthropologist by the use of an anthropologist's methodology. Because, from the point of view of the man of religion, such studies would be limited in their scope, partial in their vision and inadequate as a study of man in the totality of his being and functioning, i.e., of his spiritual and empirical life.

There is also another related point. In the study of religion it is not only necessary to know the methodology the author is using, but it is important to know who the writer is and what is his own faith or training. Unlike as in science, religion is also the study of the inner life of man. It is, therefore, relevant and necessary to know about the religious belief and background of the writer, i.e., whether or not he accepts the existence of the transcendent or the supra-sensual elements. It is in this context that Dr. Noel Q. King writes, "One general conclusion which I draw from a long study of the critics, of which the above is a sketch, is that it is most important to remember the personality and circumstance of the critic. In a Natural Science like chemistry it may not be necessary to know anything about the human being who is writing. In any subject which entails human subjects, the work must be put into a personal context. Accordingly, one feels every work of critical scholarship should have a government statutory warning that its consumption may be deleterious to the soul's health. If it is to do with religion, it should also have a statement of ingredients, including the religious standing of the writer. If he or she is a believer, it is necessary to know this, so that the critical reader can allow for bias. If he or she is not a believer, we should have some indication of that too, lest the disillusionment or enlightenment of a post-Christian, a post-Jew or a post-whatever should give the critic rosy-coloured spectacles or a jaundiced outlook."<sup>9</sup> Let us quote C.G. Jung about objectivity of Sigmund Freud, "There was no mistaking the fact that Freud was emotionally involved in his sexual theory to an extraordinary degree. When he spoke of it, his tone became urgent, almost anxious, and all signs of his normally critical and skeptical manner vanished. A strange, deeply moved expression came over his face, the cause of which I was at a loss to understand. I had a strong intuition that for him sexuality was a sort of numinosum. This was confirmed by a conversation which took place some three years later (in

1910), again in Vienna. I can still recall vividly how Freud said to me, 'My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark.' He said that to me with great emotion, in the tone of a father saying, 'And promise me this one thing, my dear son, that you will go to church every Sunday.'<sup>10</sup> It is strange that Freud, who was basing his theories on and interpreting the dreams of others, including those of Jung, was curiously enough anxious to conceal his own and his private life. The motive for such concealment could hardly be academic or scientific. Jung writes, "Freud had a dream—I would not think it right to air the problem it involved. I interpreted it as best I could but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look—a look of the utmost suspicion. Then he said, 'But I cannot risk my authority.' At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth."<sup>11</sup>

We quote the instance of another great man. It is well known that the followers of Ramanuja, a philosopher of Bhakti, are very particular that the food they eat is undefiled. Therefore, the rule had been that if while cooking or eating the food another person cast a glance on it, the entire food was thrown away and the food cooked and eaten again. This being the Vaisnava culture, let us record what Mahatma Gandhi, a protagonist of the Hindu tradition, writes, ".....but for years I have taken nothing but fruit in Mohammedan or Christian household....In my opinion the idea that intermingling and intermarrying is necessary for national growth is a superstition borrowed from the West. Eating is a process just as vital as the other sanitary necessities of life. And if mankind had not, much to its harm, made of eating a fetish and an indulgence, we would have performed the operation of eating in private even as we perform other necessary functions of life in private. Indeed the highest culture in Hinduism regards eating in that light and there are thousands of Hindus still living who will not eat their food in the presence of anybody."<sup>12</sup> It is not our object to deride anyone, but we wish only to show that cultural or personal prejudices die hard, and these consciously or unconsciously colour one's vision. It cannot, thus, be denied

that in the study of religion objectivity of vision can, at best, be only limited. It is, therefore, essential to know of the background, beliefs and predilections of the author in order to enable the reader to assess and appreciate the value of his views and the slant of his vision. In scientific studies the data and facts are mechanical, quantitative and spacial that are generally measurable by fixed and accepted yardsticks. Even in that field we have come to a stage where the observer's relative position in space and time affects his measurement and inferences. In the matter of religion the difficulties of unbiased assessment are far too great because here the field of study is primarily the emotional, the moral and the spiritual life of an individual or his society. An illustration would be relevant. Two ideas are intimately connected with the martyrdom of Christ, namely, that of the act of redemption and of the resurrection of Christ. However one may view these ideas, it would, indeed, be impossible to understand and interpret the moral base and development of Christianity without accepting their validity, the deep faith and response they inspired and the abiding influence they exercised on the early Christian society. In the same way, it is fundamental to the Sikh religion, as stated by Guru Nanak and the other Gurus in their hymns, that God had revealed Himself to them and that their hymns embody the commands of God. Therefore, in spiritual matters the genuineness of an idea is indicated by the spiritual and moral faith it evokes in the hearts of the people concerned. We do not urge that a sociologist or an anthropologist is debarred from evaluating religious matters and developments. But, the man of faith has also the right to know the writer's belief, i.e., whether he is an atheist, a materialist, an evolutionist, a marxist or a sociologist. We shall specify our point still further. W. H. McLeod, while evaluating the originality of the religious thesis of Guru Nanak, writes that it is misleading to suggest that he originated a school of thought or a set of teachings.<sup>13</sup> As against it Dr. Muhammad Iqbal, the Muslim philosopher and scholar, finds in the entire panorama of Indian religious history only two tall persons, namely, Lord Buddha and Guru Nanak.<sup>14</sup> These contrasted assessments might be explained by the fact that whereas McLeod has for many years been a part of a local Christian missionary organization in the Punjab, for Muhammad Iqbal, Guru Nanak is the only man of God in India, who like Prophet Muhammad combined the spiritual life and the empirical life of man and started a religion of the 'deed';

proclaiming and preaching the Oneness of God and the brotherhood of man. Another student of cultural history, H.S. Oberoi, views Islam and Sikhism in altogether a different light. "Sikh religion is first and foremost a peasant faith. Sociologists have often spoken of how Islam is an urban religion, Sikhism may be spoken of as rural religion. When dealing with the beliefs, rituals and practices of the Sikhs—be they religious or political—it is always worthwhile to constantly remind ourselves that we are fundamentally dealing with the peasantry and the world view of this social class has historically always been very different from other social classes. A lot of knotty issues to do with Sikh studies would become easier to solve if we stop applying paradigms that have developed out of the study of urban social groups—merchants, middle-class or city workers—and deploy concepts that relate to the day-to-day life of the peasantry."<sup>15</sup>

In the above context, two points can hardly be overemphasized, namely, what is the methodology of study a scholar is using and what are his personal belief and background, i.e., whether the study, examination or interpretation is under the discipline of sociology, anthropology or religion.

Next is the issue of breaking the dichotomy between the spiritual life and the empirical life of man. In most religions for one reason or the other, this dichotomy exists; and it is more so in the Indian religions in which asceticism, monasticism, celibacy and ahimsa are almost the essential features of the religious life. In India, Guru Nanak was the first person to break this dichotomy, and proclaim a religion of life-affirmation, with emphasis on moral life of man. Monasticism, asceticism and celibacy had become such essential symbols of the religious life that the Naths questioned Guru Nanak how he was claiming to follow the religious path while living the life of a householder. Similar doubt was expressed by Sant Ram Dass of Maharashtra when he found the Sixth Guru riding a horse armed like a warrior. The Guru's reply was clear and categoric. He said that Guru Nanak had given up mammon but had not withdrawn from the world, and that his sword was for the defence of the weak and the destruction of the tyrant. In short, it is the Sikh doctrine of *Miri* and *Piri* which looks odd to votaries of pacifist religions. Outside India Moses and Prophet Muhammad broke this dichotomy and each created a religious society that not only

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sought to tackle the socio-political problems of man but also sanctioned the use of force for a moral purpose. On account of this difference between the pacifist and non-pacifist religions and the consequent differences in conditioning by the respective traditions, persons like Toynbee are critical of the socio-political activities of Prophet Muhammad and Indians like Mahatma Gandhi, Rabindra Nath Tagore and Jadunath Sircar are critical of the militancy of Guru Gobind Singh. In contrast we have already quoted the eulogy of Muhammad Iqbal in admiration of the lofty religious proclamation Guru Nanak made in India. Similarly, it was Pir Buddhu Shah, a Muslim Sufi saint, who was so inspired by Guru Gobind Singh that he not only sent his followers and sons to fight for the cause of the Guru, but two of his sons actually sacrificed their lives while fighting in the army of the Guru. The annals of man hardly record another instance of this kind where a saint of a living religion should sacrifice his sons for the cause of a man of God of a different religious faith, especially while his co-religionist should be the ruling emperor of the day. We, therefore, wish to emphasize that scholars drawn from the pacifist cultural background so often fail to understand the Guru Nanak-Guru Gobind Singh combination, or the doctrine of *Miri* and *Piri* and the saint-soldier, logically following from the ideology of Guru Nanak that combines the spiritual life and the empirical life of man. This is exactly the reason that despite the ideological basis explained by the sixth Guru himself, scholars with the pacifist background try to find extraneous but fantastic reasons for militancy on the part of the Sikh Gurus while pursuing a righteous cause. This is what some western scholars write. "The indigenous elements in Sikhism are largely those customs of the tribes of Jats, who made Sikhism their own, and the marginal elements are those of the Nath Yogi tradition, which with Vaisnava Bhakti was primarily responsible for the Sant synthesis."<sup>16</sup> "The teachings of Nanak do not have a direct causal connection with the later growth..... which should be understood largely in terms of the historical events of the seventeenth and eighteenth centuries."<sup>17</sup> Little do these scholars realize that tribal traits of character have never given rise to new religious ideologies. It is a significant fact of modern scholarship that whereas not a single Muslim scholar finds the least discontinuity between the ideology of first Gurus and the later Gurus, it is only some scholars drawn from the pacifist traditions that discern any discordance between the ideology of Guru

Nanak and that of Guru Gobind Singh. And, since both in India and the West most of the scholars are drawn from the pacifist background and traditions, this is the second problem concerning Sikh studies.

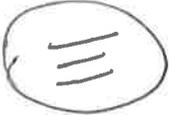
Partly related to the first two problems is the third issue arising from the increasing secularization of modern life. For the last over two centuries religion has been virtually excluded from the socio-political life of the Western countries. The position in the Communist countries is also the same. Keeping the danger of secularism in view the representatives of North American Churches suggested: "The American view was that there are three realities: Christianity, other religions, and secularism, and that these three realities can be either allies or enemies. It was argued that Christians had to choose whether they were to ally themselves with the other religions against secularism. The Americans, especially the Boston Personalists who were leading the debate at that time, took the view that secularism is a common danger for all religions and, therefore, there must be an alliance of all religions to fight secularism. European theologians, particularly Barth, Brunner, and Kramer took a totally different view. They maintained that secularization, not secularism, is the primary process. It is a process in which some of the values of Christian faith have been put into a secular framework, bringing about a powerful force which is destroying all old ideas."<sup>18</sup>

The rise of modern national state is something which Toynbee laments: "This transfer of allegiance from the Western Christian Church to parochial Western secular states was given a positive form—borrowed from the Graeco-Roman Civilisation—by the Renaissance." "On this political plane the Renaissance revived the Graeco-Roman worship of parochial states as goddesses." "This unavowed worship of parochial states was by far the most prevalent religion in the Western World in A.D. 1956."<sup>19</sup> This has led to a contradiction. For, where there is a war between two national states, the churches of the opposing states pray to God for the victory of their own state, thereby bringing into ridicule the very institution of religion and the Church. We have already stated that in Sikhism the integral combination of the spiritual life and the empirical life of man has led to the doctrine of *Miri* and *Piri*. But, an outsider while reading a paper at an academic conference on Hindu and Sikh religions, views the issue quite differently. He says, "Sikh scholars see the

*miri-piri* concept as an inseparable whole in the religious order. Non-Sikhs have come to see a religion-politics linkage in Sikhism and deduct the root cause of the current crisis in Punjab to this.<sup>120</sup> Another scholar is critical of the Sikhs for their anxiety to maintain a separate religious identity. He writes : "But when it comes to the Indians belonging to religions which originated within India, such as Buddhists, Jains and Sikhs, many a Hindu regard them as downright unpatriotic or unspiritual or both; if they wish to maintain their distinct identity from the Hindus."<sup>121</sup> In a similar strain another scholar questions the relevance and role of religion in the field of social reform or justice. He writes, "Untouchability has been abolished by political legislation. Government steps are persistently being taken to uplift the castes considered backward so far. As such, the very point against which original Sikhism had reacted no longer remains a point of contention. Moreover, the problem of social inequality and the consequent demand for justice no longer remains a province of religious organization. It is the government agencies who have to look into the problem in order to eradicate social inequality and provide social justice. As such, the problem has shifted its locale from the religious to the political."<sup>122</sup>

We have given the above examples to indicate that men of religion feel that in view of the growing secularization of modern life and a consequent tendency to encroach on the religious field, it is not only necessary that religion should be studied with the tools of its own discipline, but that the funding and functioning of such academic studies should be kept free from the influences of the modern state and its secular life.

## SECTION II **IDEOLOGY**



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### Chapter II

#### Idea of God in Sikhism

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8. *Ibid.*, pp. 945-46.
9. *Ibid.*, p. 8.
10. *Ibid.*, p. 940.
11. *Ibid.*, p. 612.
12. *Ibid.*, p. 290.
13. *Ibid.*, p. 1036.
14. *Ibid.*, p. 294.
15. *Ibid.*, p. 514.
16. *Ibid.*, pp. 11-12.
17. *Ibid.*, p. 788.
18. *Ibid.*, p. 8.
19. *Ibid.*, p. 290.
20. *Ibid.*, p. 657.
21. *Ibid.*, p. 250.
22. *Ibid.*, p. 660.
23. *Ibid.*, p. 103.
24. *Ibid.*, pp. 263-64.
25. *Ibid.*, p. 830.
26. *Ibid.* p. 784

27. *Ibid.*, p. 828.
28. *Ibid.*, pp. 289-90.
29. *Ibid.*, p. 859.
30. *Kabit Bhai Gurdas*, III.
31. *Guru Granth Sahib*, p. 1.
32. *Ibid.*, p. 1136.
33. *Ibid.*, p. 473.
34. *Ibid.*, p. 1095.
35. *Ibid.*, p. 711.
36. *Ibid.*, p. 1156.
37. *Ibid.*, p. 7.
38. *Ibid.*, p. 9.
39. *Ibid.*, p. 467.
40. *Ibid.*, p. 10.

### Chapter III

#### Naam in Sikhism

1. Sharma, I.C., *The Ethics of Buddhism*, Ethical Philosophies of India, p. 169.
2. *Guru Granth Sahib*, p. 234.
3. *Ibid.*, p. 603
4. *Ibid.*, p. 753.
5. *Ibid.*, p. 946
6. *Ibid.*, p. 4.
7. *Ibid.*, p. 293.
8. *Ibid.*, p. 1242.
9. *Ibid.*, p. 350.
10. *Ibid.*, p. 463.
11. *Ibid.*
12. *Ibid.*, p. 1.
13. *Ibid.*, p. 940.
14. *Ibid.*
15. *Ibid.*, p. 290.
16. *Ibid.*, p. 1035.
17. *Ibid.*, p. 1036.

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+ Religion and History of the Sikhs - 1469-2010 +

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## CHAPTER 2

# SIKHISM: AN INDEPENDENT AND SEPARATE WORLD RELIGION

### Sikhism not part of Hinduism

Sikhism is an independent distinct and revealed separate world religion. Sikhism has been put at number five in the list of the world religions on the basis of statistics of numerical strength of the followers of different world religions. Christianity, Islam, Hinduism and Buddhism are the other Religions in seriatim. However, some Hindu fundamentalists, at sometime or the other made misrepresentations and false assertions that Sikhism is a part of Hinduism and Sikhs are only a sect of Hindus. They are crazy enough to allege every religion in India to be a part of Hinduism. No other person, following any other religion had made any allegation of this type. It is due to the misrepresentations referred in the first chapter that have to be discussed that Sikh Religion is an independent revealed world religion. It is not part of Hinduism; Sikhs are not a sect of Hindus as otherwise Sikh Religion cannot be rightly appreciated.

The very first chapter of this book has dealt with the assertions that Sikhism is not a part of Hinduism and Sikhs are not any sect of Hinduism, as some fundamentalist Hindus had been making false assertions and misrepresentations time and again. Otherwise there would have been no need for such a discussion. The priority for this discussion had to be given, as otherwise, it would be difficult for an easy understanding of Sikh religion. The rejection in Sikhism of all the main concepts of Hinduism – its superstitions and myths, its worship of numerous gods and goddesses in idolatory, its religious scriptures, its rites and rituals, its fabric of caste and creed system and its doctrines and ideology – remain meaningful if Sikhism is considered to be a part of Hinduism. What sense can be made of this claim when the distinct doctrines, ideology and religious practices of Sikhism happen to be in total contradiction to Hinduism and have the originality of direct revelation and is a practical religion for the present age. The misrepresentation of Sikh religion and the Sikh nation does hurt the sentiments of Sikhs. It must not be repeated being a mere exercise in futility.

Sikhs never say anything against Hinduism, as every religion has got its own

Divine thought and its own followers. Everyone must have the freedom to follow his/her religion and offer worship in the manner one likes. Sikh Gurus had given supreme sacrifices for the basic Human right of freedom of religion and saved Hinduism from the onslaught of Mughals. Sikhism teaches co-existence of all religions with due regard to each religion by everyone and the comparative study of the religions under this parameter in a bonafide spirit. No body should assert that a religion followed by others is a part of another religion. It rather should not be a concern of anybody that why and how the others follow any religion. Religion is a personal conviction for each and every human being. All the religions lead to the same destination; then why to dispute over their different methodologies? All the religions proclaim the same virtues and condemn the same vices. The only difference is the methodology to eliminate the vices and inculcate the virtues.

In fact all religions have the same basic theme, the pious relationship of man and God, admitting the existence of one God, the Creator of the creation. The relationship between man and man is the automatic outcome of it. The difference is only in the way of approach to the same issue and in the methodology to come closer to that supreme being. That is why there are several similarities despite several dissimilarities in all the religions. No religion can be said to be the part of some other religion as a separate religion comes into existence only due to its different ideology, doctrines and religious practices. The founders of all the religions have proclaimed themselves to be the prophets of God, having personal contacts with Him: through the high divine emotionalism and convey His message according to His commandments to the mankind. In the world of religions such a belief exists. The followers of a new religion are naturally the previous followers of one or the other existing religion. Rather several religions have the same original founder. Just as the Semitic religions, the instance is of Prophet Ibrahim. Christ very clearly stated that he has come to explain the prophetic proclamations of the previous prophets such as Ibrahim and Moses and not to contradict them. But Christianity became a separate religion after the name of Christ though most of his followers previously followed the earlier religions and the sermons of Moses. Even founder of Islam, Hazrat Mohammed accepted these previous prophets, but Islam became a separate religion. Its followers were the followers of the existing religions before their conversion to Islam. At present Christianity has one third of world's population as its followers while Islam is a little less than that.

If the founder of Sikh religion was born in a Hindu family and most of his followers, the Sikhs, were the previous followers of Hinduism, it could be no ground to assert that Sikhism is a part of Hinduism. It is well known that Guru Nanak had declined at a very early age to accept the rites and rituals of Hinduism. He outrightly refused to wear the sacred thread of Hinduism, at the age of twelve because it was useless. Providing prophetic guidance to the Pundit, who came to perform that essential ceremony of Hinduism, Guru Nanak said that the sacred thread should be

in reality of contentment, continence and Truth and it is spun by adoring and praising the name of God alone that a True thread can be obtained. When the question of 'Sharadh' ceremony came up before Guru Nanak which in Hinduism is considered as giving of delicious meals to Brahmins considered to reach the ancestors, he ridiculed it in strong words that God would cut off the hands of the Brahmins to do His justice for the role of a go between. Guru Nanak proclaimed that he had the audience with God who deputed him to convey his message of Truth, Name of God and pious deeds to the entire mankind and he fulfilled this Divine mission requiring all religious centres of Hinduism, Buddhism, and Islam with the prime assertion that there is no Hindu and no Muslim. He denounced all the customs, rites, rituals and religious practices of Hinduism. All his nine successors, one after the other, followed in his footsteps and preached their separate Sikh Religion.

Guru Arjan Dev, the fifth Sikh Guru, specifically proclaimed in his Divine Hymns that he is not Hindu nor Mussalman, neither following any of the religious practices, rites and rituals of these religions, All the Sikh Gurus discarded the essentials of Hinduism and even proclaimed that Vedas, the Hindu religious scriptures, neither preached nor reached the reality of God. Sikhs established their separate sovereign Sikh State after ousting the Mughal rulers and Afghan invaders. If someone still dares to make false assertions that Sikhism is a part of Hinduism and Sikhs are a sect of Hindus, then it has to be clarified and falsified. It is only due to such a misrepresentation of Sikhism and Sikhs that a detailed discussion has become necessary as otherwise it may be difficult to understand the distinct ideology, doctrines and religious practices of Sikhism. No doubt, to introduce the study of a religion and its people there should be no need to discuss the negative assertions that it is not a part of some religion.

Guru Nanak Dev proclaimed :

God has no incarnation  
 God's secret is not found in the Vedas or the books of the Musalmans;  
 The great sustainer of the Earth has no end,  
 God is inaccessible. unfathomable. altogether distinct from His creation,  
 He cherishes and watches over all creations of the world,  
 God saveth man through the true Guru's instructions,  
 God having created the world arrangeth it.  
 He speaketh in the wind; water, fire,  
 There is no salvation without the True Guru,  
 There are no real friends but the Guru and God,  
 Efface pride and serve the Guru 'O, Nanak and you shalt be dyed with God's love;  
 Abandon falsehood, pursue the Truth, and you shall obtaineth the fruit of your heart desires,  
 Accept the true Guru's word as true, you shall be absorbed in God. (Maru Solhe)

(Macauliffe, *The Sikh Religion*, Vol. 1, pp. 362-364)

To engage in ritualistic practices is of no avail :

"To give a feast, make a burnt offering, offer alms, perform penance and worship and endure bodily pain forever are of no avail;  
 Without God's name, salvation is not obtained, the holy man obtaineth it by Name;  
 Without God's name it is useless to be born in the world;  
 Even though, man take up the beggar's staff and pot and adopt the hair tuft, the sacrificial thread and the Dhoti of the Hindus, go to places of pilgrimage and wander far and wide;  
 Yet shall he not find comfort without God's name, he who repeateth it shall be saved;  
 Even though man weave his hair into crown, apply ashes to his body doff his clothes and wander naked (as Hindu Sadhus);  
 Yet shall he be not satisfied without God's name; it is under the stress of prenatal acts the man assumeth a devotional garb."

(Macauliffe, Rag Bhairo, *The Sikh Religion*, Vol. I, p. 370)

#### The futility of Idolatory (in Hinduism) :

"Thou in thy house keepest an Idol, with all its attendant gods;  
 Thou washest it and worshippest it;  
 Thou offerest it Kungu, sandal and flowers,  
 Thou fallest at its feet and propitiatest it to the utmost;  
 Yet it is by continually begging of men thou clothest and supportest thyself;  
 For such foolish act shall thou receive the punishment of the foolish;  
 The idol giveth thee not when hungry, nor preserveth thee from death;  
 It is like a foolish quarrel among the blind.  
 They who make truth their fasting, contentment their place of pilgrimage.  
 Divine knowledge and meditation their ablutions;  
 Mercy their idol and forgiveness their rosary, are foremost in god's favour;  
 Nanak, few there are who make the right way their loin clothes, meditation on God their cooking squares, good deeds their frontal marks and God's love their food."

(Macauliffe, Rag Bhairo, *The Sikh Religion*, Vol. 1, pp. 372-74)

And

"Men without divine knowledge sing hymns; (Brahmins)  
 The hungry mullah maketh a home of his mosque;  
 One man who earneth nothing seiteth his ears; (jogi)  
 Another becometh a beggar and loseth his caste.  
 Touch not at all the feet of those, who call themselves Gurus and Pirs and go begging.  
 They who eat the fruit of their labour and bestow something O Nanak, recognize the right way."

(Macauliffe, *The Sikh Religion*, Vol. 1, p. 374)

And

"The Brahmans read the epic poems before devotional acts and cause others to perform them;  
 But without knowing God they know nothing;  
 The perverse are separated from God and miserable;  
 They who obtain the Guru's instructions are pure and shall be honoured at the True court."

The Niwali feat, the suspension of breath in the dorsal chamber, the turning of brain into a still, making expiration and inspiration like the Jogis and suspending the breath are of no avail;

Without the true Guru man knoweth nothing: he is led astray in error, sinketh and dieth;  
The fool is defiled and the more he washeth the more is he defiled.

The filth of his heart shall never depart.

All religious acts are vain except the repetition of the Name; they are like conjurer's tricks which deceive the spectators; the six religious duties are contained in the Name of the Bright one.

According to the Hindus foul is the ablution of the Chandal and Vain are his religious ceremonies and decorations;

False is the wisdom of perverse;

Their acts produce strife;

In the impure man is pride, he obtaineth not the flavour of the Lord;

Inspid the pleasure of doing other than the repetition of God's name."

(Macauliffe, Prabhati Ashatpadi, *The Sikh Religion*, Vol. I, pp. 378-79)

And

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

"Ram Chandra mourned in his soul for Sita and Lachhman: He remembered Hanuman and he came to meet him: The misguided demon, Ravan did not know it was not Ram but God who did this: Nanak, God is independent, Ram could not erase his destiny for salvation."

"Without the Guru, there is no Divine knowledge, while without faith no meditation; without truth, there is no credit; without capital no balance."

These few divine proclamations of Guru Nanak obviously show that he had discarded the essentials of Hinduism and had presented his divine thought, nucleus of which is the Name of God, besides Truth and pious deeds.

Regarding the three main Gods of Hinduism, Guru Nanak proclaimed :

"Brahma, Vishnu and Shiva are disease afflicted as is afflicted the whole world. They only who realize God and reflect on Guru's words are emancipated."

(SGGS, p. 1127)

"Who reflects upon his own self is the knower of God."

(SGGS, p. 151)

And

In Sikhism, there can be no incarnation of God, or any other god and goddess, as there is only one and one God (formless, unknown, and self illuminated). Guru Nanak proclaimed :

"God has no form, no colour and no features. Through true Guru He becomes manifested."  
(SGGS, p. 697)

And

"God is casteless. He is unborn, self illuminated and without desires and doubts."  
(SGGS, p. 697)

Thus Sikh religion has its own distinct concept of God.

Guru Arjan Dev, the Fifth Sikh Guru, proclaimed that scriptures and rites of Hinduism are not equal to God's Name :

"I have seen many Shastras, many Samritis (Hinduism scriptures) and searched them all; they are O Nanak, not equal to God's priceless Name."

"Muttering spells, doing penance, pretending knowledge, all meditation; the expositions of the six Shastras and of the Simritis; the practice of Jog, the performance of vani religious ceremonies; The abandonment of everything wandering in the forest, superstitions, efforts of various descriptions;

Also giving the sacrificial Hom, the bestowal of many jewels, cutting pieces of one's body and making them a burnt offering. The performance of fasting vows of many kinds. (These are all rituals and rites and religious practices of Hinduism)

All these are not equal to the contemplation of God's Name;

Nanak, even if it be only once as directed by the Guru.'

(Salok and Ashatpadi (i), III, *Sukhmani Sahib*)

Sikh religion is the latest world religion for the present space age. It has no superstitions or myths with which the Hindu religion is full of. Sikhism leads man directly to the goal without verbal theorizing as contained in Hinduism. Sikhism satisfies the developed scientific and juristic mind of today providing the solution of the problems of modern man without superstitions, myths, and confusions of Hinduism. Sikhism advocates humanity to be of any race and stresses upon the brotherhood of mankind, upholding the equality of mankind and individual dignity, totally rejecting the caste and creed system and discrimination between man and man on whatever ground.

Sikhism rejects the concept of God of Hinduism and its gods and goddesses and incarnations of God and their belief in idolatory and provides its own concept of God (one and the only one, formless, unborn and self illuminated) whose light shines in all, and unity with that super soul can only be achieved by meditation in the name of God so as to imbue His Name in one's mind and lead a life of Truth and pious deeds.

Sikhism rejects the rites, rituals and religious practices of Hinduism of outwardly search for Truth, self tortures to the body, visits holy places as pilgrimages, ritual baths in rivers, offerings to Fire and all other to exercises to be futile to wipe out the sins for emancipation. Sikhism proclaims that everything is inside one's mind. Impurities

can be wiped out by reciting the Name of God and realising continual presence of God in one's mind.

Sikhism thus rejects Hinduism by declaring that Sikh religion is the direct revelation through Sikh Gurus, the Divine message of the creator of the creation, to the entire mankind. Truth and Name of God helps to enlighten and uplift the mankind in the present age.

## Sikhism and Hinduism in Contradiction on Many Aspects

In fact Sikhism is in total contradiction to Hinduism on all the three main aspects of religions. These are:

- I. The pious relationship between man and God, the Almighty.
- II. Relationship between man and man
- III. Way of living

As to the first aspect of relationship between man and God, the Almighty, Sikhism believes in fatherhood of one and the only one God (formless, unborn and self-illuminated) and to always remain under His will and commandments; to meditate in His Name alone as to abide in his mind, and thus burn one's ego and eliminate vices to cultivate virtues to lead a Truthful living. Sikhism totally rejects the theory of numerous gods and goddesses as incarnations of God and their belief in idolatory. Concept of God in Hinduism and of that in Sikhism is altogether in contradiction and the mode of worship as well. Hinduism, on the one hand, believes in the numerous gods and goddesses as incarnations of God, to have been born in the world and their worship in idolatory. Brahma, Vishnu, and Shiva are the prominent gods of Hinduism and their spouses as goddesses are also to be worshipped in idolatory. Ram Chandra, the King of Ayodhya and Sri Krishna, the King of Mathura are the incarnations of God in Hinduism, to be worshipped in idolatory. Numerous other gods and goddesses including, Varuna – Sky God, Indra – Rain God, Surya – Sun God, Wayu – Wind God, Agni – Fire God, are also worshipped in Hinduism. Sikhism outrightly rejects all such gods and goddesses as incarnations of God and their worship in idolatory. This contradiction is on the very basic aspect of a religion to the concept of God, the Almighty, and His worship, which can never be reconciled. Thus Sikhism and Hinduism on this first main aspect, are in total contradiction to each other.

On the second main aspect as to the relationship between man and man, Sikhism and Hinduism are also in total contradiction to each other. Sikhism believes in brotherhood of mankind as the creation of the same creator whose fatherhood is believed in Sikhism. The entire followers of Sikhism one of equal status without any discrimination on the basis of caste, creed and sex or whatever ground there might be. Sikhism believes in dignity and honour of each individual and that everyone is capable to do any type of work for which he is competent. Sikhism gives great significance to social responsibility to seek justice not for one's ownself but for everyone

who is victim of injustice. The cardinal principle of Sikhism is that the grace of God, the Almighty, is present where poor and the so called lowcasts are looked after, and that there has to be a classless society.

Still further, Hinduism has created the creed and caste system and inequality of women on sex basis. It has divided society in four castes—Brahmins, Kshatryas, Vaish and Sudras – giving superiority to Brahmins over all others and the lowest status – the untouchability to Sudras with the dictum of their sage Mannu. If this division is interfered with, it would pollute Dharma itself. Ironically there is no consideration of ability and capability of a particular set of people. The Brahmin, howsoever incapable and incompetent he would be, would still be supreme while the Sudra, howsoever intelligent, capable or competent he may be, will remain on the lowest cadre. Such discriminations based upon caste and creed system and other grounds, totally discarding the equality and dignity of mankind can never reconcile with Sikhism wherein love and equality between man and man, is the cardinal rule. There is thus total contradiction as to this aspect between Sikhism and Hinduism.

The ways of life in Sikhism and in Hinduism are in total contradiction. The way of life in every religion is based on its own doctrines and principles. The way of life in Sikhism is Truthful living, and belief lies only in the teachings of Sikh Gurus. *Guru Granth Sahib* is to be the eternal Guru and guidance in every matter is to be taken from it. There should be no belief in any other religion and scriptures. To become a Sikh and act as a Sikh, the basic initiation procedure of taking *Amrit* of double-edged sword and keeping the five emblems of Sikh faith called 5 k's is obligatory. Unshorn hair, turban on the head, Kirpan on the body besides other emblems are a must. The prescribed daily routine is of recitation of Gurbani in the morning and evening and meditation on the Name of God and permanent presence of God in the mind. Earning by honest means and after meeting one's needs, the remaining is to be shared with the needy while reserving ten percent of income for charitable and religious purposes is the dictum of Sikhism.

The useless rites and rituals of Hinduism or any other faith have been totally forbidden to Sikhs. Belief in Hindu scriptures, Vedas, Purans, Shastras, Samiritis, epics of Ramayana and Mahabharata, numerous gods and goddesses, and the symbols of the sacred Thread and Tilak have all been rejected in Sikhism. In Hinduism, the main stress is on pilgrimages, taking of ritual baths to wipe out sins in the rivers, recitation of the Hindu scriptures for ceremonial functions by the priestly class of Brahmins, to feast the Brahmins on Sharadhs and Kumbh festivals so as to reach one's ancestors, have also been outrightly rejected in Sikhism. In Sikhism only the Name of God as contained in *Guru Granth Sahib* can wash the sins that take place in the mind of man. In Hinduism, marriage is solemnized by seven steps before the fire which has been forbidden in Sikhism, where marriage is solemnized in the presence of *Guru Granth Sahib*, for which Anand Marriage Act 1909 has been enacted. This also establishes the separate identity of Sikhs. In Hinduism, the Hindu law is applicable for all the

personal matters, which is not applicable to Sikhs, who are governed by their own customary law in their personal matters. The way of life is thus contradictory in these two religions.

Bhai Rattan Singh Bhangu, the eminent Sikh scholar of 19th century in his prestigious book *Panth Parkash* has stated :

"Sikhs are totally separate from Hindus and Muslims, having their independent religion and nationality. They do not take the last remains to Ganges like Hindus and neither do any rituals of Hinduism. They have totally discarded and rejected the Hindu rituals of cotton thread (*Janeu*) and the idolatry. They only believe in one and only one God and not Hindu gods and incarnations. They do not accept the scriptures of Hinduism and Islam, Ved, Puran and Kateb. They accept only the *Gurbani* of Guru Nanak and other Sikh Gurus (*Guru Granth Sahib*). They do not accept the caste and creeds of Hinduism. They do not believe in the graves. They do not believe in the Sutak of Hinduism and neither its ritual baths in rivers. They do not accept the Hindu marks on forehead or the like Tulsi, Mala, Bodi and Dhoti. They have totally rejected all the rites and rituals of Hinduism and feel proud to call themselves Sikhs."

Bhai Kahan Singh Nabha, the eminent scholar of Sikh Religion in his book *Hum Hindu Nahin* 'Sikhs are not Hindus;' published in the 19th century to contradict the allegation of Swami Daya Nand, has given the comparative, contradictory features of Hinduism and Sikhism :

1. Hindus believe in Gyatri, while Sikhs in Gurmantar—Waheguru and Mul Mantra as contained in the very beginning of *Guru Granth Sahib*.
2. Hindus have Mangla Charna of Shri Ganesh Namah, while Sikhs recite Waheguru.
3. Greetings of Hindus is Ram Ram and Namaste, while the Sikhs offer Waheguru ji Ka Khalsa—Waheguru ji Ki Fateh.
4. Scriptures of Hindus—Ved, Puran, Shashtra, Samirities while of Sikhs is *Guru Granth Sahib*.
5. Temples of Hindus—Thakar Duaras, Shivalas, while of Sikhs have Gurdwaras.
6. Initiation of Hindus—Sacred thread (*Janeu*), Mundan, but the Sikhs take Amrit-Pahul of double-edged sword.
7. Emblems of Hindus—Mark on forehead, sacred thread, Mala, Dhoti; while those of Sikhs are Unshorn hair, Kirpan, Kachhera, Kara and Kangha.
8. Priests of Hindus—Brahmins, Sanyasi while those of Sikhs is Guru Khalsa.
9. Sacred days of Hindus—Janam Ashtami, Ram Naumi etc. While those of Sikhs are Gurpurabs.
10. Bheta Parshad of Hindus—Choorma, Laddoos, flowers, while that of Sikhs is Karah Parshad.

"Thus all these religious rites, rituals and religious practices on all these matters of Hindus and Sikhs are altogether different, independent and contradictory and have nothing to do with the other. Sikh Religion is an independent separate religion, and Sikhs are of separate nation. Those who call them as Hindus are totally ignorant in this regard."

## Process of Creation, Sustenance and Destroying Contradictions in Sikhism and Hinduism

The basic theory of the creation of mankind in Hinduism is full of imaginary superstitions and unnatural myths. Brahma is stated to have been born from the lotus flower which had grown in the body of Vaishnav. Brahmin was born from the mouth of Brahma: Kashatarya from his arms, Vaish from legs, while Sudra from his feet. Brahma is stated to have told his son Narad that Shivji had created him and Vishnu. Sita wife of Ram Chandra of Ayodhya is stated to have been found by Janak, her father when he was tilling the soil, from underneath the earth. Pandav brothers are stated to be born from the Mantras of a Rishi just like Karan. Kauravas are stated to have been born from 100 pots in which the collected mass from the pregnancy of Gandhari had been put in small pieces by Vyas Rishi when she had injured herself in anger. Dronacharya, Guru of Kaurvas and Pandavs is stated to have been born from a wooden pot. Rishi Bhrigu is stated to be the son of fire and Brahma. There are many such tales that exist in Hinduism. Sikhism totally rejects such superstitions and myths of Hinduism. Sikhism rejects the division of mankind of Hinduism created from the very beginning of the creation. Sikhism teaches that everyone is born from the union of his or her father and mother, and only the God, Almighty is exception—being unborn, self existent, creator of the creation.

In Hinduism, Brahma is the creator, Vishnu is the sustainer, while Shiva is the destroyer of the creation. Sikhism totally rejects this thought and advocates that there is one and only one God, who is the creator, sustainer, and destroyer as well of the entire creation. Everyone is under His will and commandment directly. The basic theory of these three self made gods of Hinduism has been denounced in Sikhism. There is thus obvious contradiction in Sikhism and Hinduism regarding very basic thoughts of the creation of mankind and the process involved in it. It is natural and convincing in Sikhism. It is unbelievable and mythical in Hinduism.

Sikhism proclaims :

"From the True Lord God proceeds the Air and from Air comes Water, from water God created the three worlds and in every heart, He infused His light"

(SGGS, p. 9)

"God, only and the only one, has created the universe and shall ultimately destroy it. Without Him, there is no other second."

(SGGS, p. 355)

"The creation is in the power of the creator, who by His might is sustaining it"

(SGGS, p. 1410)

"The egg born, the placenta born, the earth born and the sweat born beings are all created by God (one and only one) He is contained amongst all."

(SGGS, p. 595)

"It is general belief (in Hinduism) that Maya, was created under a designed plan and her three disciples were appointed. One who creates the world, Brahma; one who sustains it, Vishnu; and one who destroys it, Shiva. The most wonderful thing is that they cannot see God, the Almighty, who beholds them. In fact God alone causes everyone to act in the way, he wishes and commands."

(SGGS, p. 7)

"The union of mother and father brings the body into being. On that the Creator, God the Almighty, inscribes the writ of His will. This writ relates to the gifts, light and glory. Associating with the mammon, the man loses the Divine understanding."

(SGGS, p. 989)

Sikhism thus outrightly rejects the unnatural birthrights and imaginary stories of Hinduism and the three main gods of Hinduism and the duties assigned to them without understanding the reality of one God, the Creator, who is Himself the sustainer and the destroyer. The basic concepts of creation, its sustenance and destruction are in contradiction in Sikhism and Hinduism, which leads to the contradictory concept and authority of God itself. This contradiction as to the creator and creation is one of the vital and fundamental aspect, of the two religions which can never be reconciled.

Professor Puran Singh, an eminent scholar, rightly remarks :

"Guru Gobind Singh exactly like Guru Nanak almost in the same phrase dismisses all the so-called religions and creeds of India as blind superstitions. The gurus liberated man from the slavery of the Devas and Vedas."

(*Spirit of the Sikhs*)

According to J.D. Cunningham :

"Guru Nanak saved Sikhs from those blunders in which Indian society had been indulging for centuries and he instructed the Sikhs for the remembrance of God and truthful character and in this manner he founded the religion, simple, clear cut and independent and beyond the false rituals and rites."

(*History of the Sikhs*, London, 1849)

## Misrepresentation of Hinduism and Islam Names in *Guru Granth Sahib* for God

In *Guru Granth Sahib*, there are several names of Hinduism and Islam. Like Ram, Hari, Raghunath etc. of Hinduism and Rahim, Allah etc. of Islam are used for God as those were prevalent and known to the public in those days. Some of the fundamentalist Hindus have tried to falsely misrepresent that Sikhs are worshippers of Ram etc. as these names are mentioned in *Guru Granth Sahib* which is obviously baseless. If on that ground, Sikhs can be said to be Hindus, then Muslims would be also justified to label Sikhs as Muslims. Guru Arjan Dev, fifth Sikh Guru, had clarified it in his Hymns :

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"O God, people remember you by numerous names, but none of such names is real. Your real name is Truth."

(SGGS, p. 1083)

Guru Nanak Dev, the founder of Sikh Religion, in the very beginning of *Guru Granth Sahib* has given the concept of God to be the one and only one, unborn, formless and self-illuminated and that God is Truth from the beginning, in the present and in future as well. How can the names of the God or incarnations of God of Hinduism who were born in human form can ever be relevant for God, the Almighty, as described in Sikhism ?

The names of Hindu gods or incarnations of God, wherever referred to the historical context and the discussion have been separately identified and rejected. It is not a new thing in a religion and there are numerous examples. In older times, Allah was a name for a specific Idol but in Quran it has been used for God, the Almighty. 'God' was used by Ten tones for their Idol, but it became the name of the Creator, super being in Christianity when they embraced that religion. Tehorah was the name of some Devta in Assyria but in Judaism it was used for God, the Almighty. There is nothing in the names 'but the reality is the true concept of God.

Rightly remarked, Prof. Puran Singh in his prestigious book *Spirit of the Sikh*, Vol II, p. 274, condemning this objectionable falsehood :

"With such a heretical departure from Brahmanical philosophy neither words nor Brahmanical theories can have the old meaning with the Guru. The main direction of the Guru's mind determines their new significance and the disciple knows "Raghunath means "The Lord" or Raghuvanisha, Rama Hari, Shiva, Vishnu; all these words happen to be used by the Gurus. Admitted, and therefore, it is claimed, the Sikh is the worshipper of Rama and other gods of Hindu pantheon. Nothing could be more nonsensical."

"Could not the meanings be what can coincide with the effect, they have produced on the life of the people and are still producing. Could not the scholar's jobbery be made more reverent to the spirit of Truth and less obedient to the dead letter of traditional interpretation of Guru's revolution in religious thought and the noble plant stands above the language and myths of Brahmanical India."

(*Spirit of the Sikh*, p. 274)

### **Dasam Granth Misrepresented**

Some Hindu fundamentalists refer to *Dasam Granth* that it contains the compositions in praise of goddess Durga, and other incarnations of God and some Hindu gods and goddesses like *Chandi di Var*, *Chandi Charitra* and *Chaubis Avtars* of Hinduism and that as such Sikhism is proved to be a part of Hinduism. Such elements rather remain themselves unnecessarily engaged in spreading the importance of *Dasam Granth* for Sikhs with such a motivation, though they have no interest in otherwise accepting the Sikh religion. Sikhs have disputed from the very beginning the bulk of the compositions of *Dasam Granth* to be of Guru Gobind Singh. It contains a few compositions of Guru Gobind Singh in which gods, goddesses and incarnations of Gods

of Hinduism and Hindu scriptures (Vedas, Shastras, Puranas) have been outrightly rejected. Guru Gobind Singh had ordained the Sikhs to accept *Guru Granth Sahib* as eternal Sikh Guru in perpetuity. In *Guru Granth Sahib*, all the gods and goddesses as incarnations of God of Hinduism have been outrightly rejected. The rites, rituals and other customary traditions of Hinduism have been rejected as useless. The caste and creed distinctions in Hinduism have also been totally rejected.

Sikhism has presented its own concept of God, (one and only one, unborn, formless and self illuminated) whose light shines in all without any discrimination. Sikhism has presented its religious scripture *Guru Granth Sahib* to be Sikh Guru Eternal, the nucleus of which is Name of God. Sikhism has advocated human race as one and brotherhood of humanity with equality to every human being. These are the teachings of Guru Gobind Singh himself and these are reflected in his compositions.

The praise and acceptance of any god, goddess or any incarnation of God is totally against the Sikh religion. Thus any composition in *Dasam Granth* can never be of Guru Gobind Singh in which goddess Durga and other gods and goddesses and incarnations of Hinduism are praised and accepted. It is a very sure test. The compositions relating to Hindu legends have been interpolated in *Dasam Granth*, which are the translations of *Bhagwat Puran* of Hinduism of Chaubis Avtar, and of the Markandey Puran, Adhayas 81-94, written by Hindu Rishi Markandey; this work being of some Hindu poet translation from Sanskrit of Durga path. It is thus totally false to say that these are written by Guru Gobind Singh. Similarly, such other compositions are not of Guru Gobind Singh. The interpolation of such composition in *Dasam Granth* is obviously the work of Brahmanical agents as Guru Gobind Singh had warned the Sikhs not to follow the rites and rituals of Hinduism as Brahmanical cult remains separate from Hinduism. This Brahmanical Hindu priestly class were the real sufferers from Sikhism as they had been condemned in Sikhism and their exploitation of innocent masses were exposed while their superiority over others was denounced. This class was in the know of such Sanskrit compositions by their Rishis.

*Dasam Granth* had not been compiled by Guru Gobind Singh. It did not see the light of the day for over two decades after the death of Guru Gobind Singh. It is not known with certainty that from whose custody these compositions were obtained to include in *Dasam Granth*. Sikhs were in armed conflict with Mughal rulers in those days. It was thus a convenient time and occasion at the hands of Sikh adversaries to make such interpolations. It is a self deception to now take advantage of those self-made interpolations and fabrications. No one can be convinced in this regard.

The American scholar of world religions, who authored his book *World Religions*. Geoffery Parrinder took no time to come to the right conclusion, at page 259 as remarked :

"The Dasam Granth is an eighteenth century collection of miscellaneous works attributed to Guru Gobind Singh. The attribution appears to be accurate in the case of a few compositions but the bulk of the collection, consisting of Hindu legends and tales of the *viles of women* cannot possibly have been his work."

Several other scholars of Sikh religion have also analyzed the composition of *Dasam Granth* and have come to such a conclusion. There can be no other conclusion.

In fact, Guru Gobind Singh had completed the final phase of Sikhism. He made it obligatory to keep distinct Sikh identity from Hinduism.

Guru Gobind Singh was very much vocal in denouncing and rejecting the gods, goddesses and incarnation of the Hindu religion in his Divine Proclamations :

"Why call Shiva God and Why speak Brahma as God;

God is not Ram Chandra or Krishna or Vishnu, whom ye suppose to be the Lords of the world; *Sukdev, Parasar* and *Vyas* erred in abandoning the one God and worshipping many Gods:

All have setup false religions;

I, in every way believe that there is but one God."

(*Thirty Three sawayas, XV samaya*)

To impute to such a great Guru, the Hindu legends and praises of Durga Hindu goddesses can be nothing more than a false assertion. The interpolations made by the Brahmanical mind stand totally exposed and falsified as irreligious. The light can never be blended by darkness and truth can never be overshadowed by falsehood.

Guru Gobind Singh made it mandatory for every Sikh to be baptized with *Amrit* of double-edged sword and possess the five emblems of Sikhism including uncut hair, turban on the head and kirpan on the body giving a conspicuous separate identity to the Sikhs, which could be visible from far off distance even to a blurred eye. Ordinances of Guru Gobind Singh created a mighty separate Sikh nation which wiped out the Mughal rulers and Afghan invaders and established its own separate Sikh empire throughout North India with its boundaries touching Afghanistan on one side and China on the other. Even the British, after occupying rest of India had to enter into an agreement with the Sikhs not to interfere in the territories of each other. The separate identity of Sikhs created by Guru Gobind Singh stood as a rock to frustrate and fail the futile attempts of some Hindu fundamentalists to misrepresent Sikhs to be a part of Hinduism. If still *Dasam Granth* of Guru Gobind Singh, with whatsoever interpolation and fabrications, is misrepresented to suggest that the Sikhs are part of Hinduism, there can be no more falsehood and misrepresentation.

## Sikh Gurus Rejected Hinduism

All the Sikh Gurus rejected Hinduism outrightly. They rejected the gods and goddesses and incarnations of God of Hinduism. They rejected the scriptures of Hinduism. They rejected the rites, rituals and religious practices of Hinduism. Guru Nanak, the founder of Sikhism at the very beginning declared:

"There is no Hindu: There is no Musalman."

He refused to wear the sacred thread of Hinduism at the age of 12 years, declaring it to be useless and he was not to follow the religious practices of Hinduism.

Guru Arjan Dev, the fifth Guru proclaimed :

"I am neither Hindu nor Musalman. My body and soul belongs to God, the Almighty, who is called God of Hinduism and God of Muslims also. I perform no Hindu worship nor I offer Hindu prayer. I serve only one and one God and no other."

(SGGS, p. 1130)

(That God is formless, unborn and self-illuminated; altogether in contradiction to the concept of Hinduism.)

Guru Gobind Singh proclaimed :

"Some are Hindus, some Muslims priests and Mullahs. Consider human race as one. One God is everyone's only one image, one light. He is the creator. He is the provider and is merciful."

(*Akal Ustat*)

And

"The Hindu worship and Muslim, prayer are the same. All men are the same. It is only through error that we see them different."

(*Akal Ustat*)

The barriers of religions were broken; one is neither Hindu nor Musalman, only the servants of God, the Almighty.

Guru Nanak rejected the gods, goddesses and incarnations of Hinduism:

"Brahma, indulged in ego, and he understood not the God."

(SGGS, p. 224)

And

"Brahma, Vishnu and Shiva (all the three main gods of Hinduism) are disease-afflicted, as afflicted the whole world. They only who realize God and reflect on Guru's words are emancipated."

(SGGS, p. 1127)

And

"God has no form, no colour, and no features. Through the True-Name, he becomes manifest."

(SGGS, p. 697)

Guru Amar Dass, Third Sikh Guru rejected the Gods of Hinduism :

"Brahma, Vishnu, Mahadev (Shiva) remained entangled in three qualities of Maya materialism, and they spread egoism and attachment."

(SGGS, p. 852)

And

"Brahma uttered Vedas and remained entangled in materialism and attachment, Mahadev (Shiva) suffered from egoism and dark tendency."

(SGGS, p. 559)

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Guru Ram Dass, fourth Sikh Guru, rejected the Hindu gods :

"Brahma, Vishnu and Mahadev were suffering from three qualities of materialism and were acting under egoism. They remembered not God, the creator. Only Guru's word understands the Supreme being."

(SGGS, p. 735)

Guru Arjan Dev, fifth Sikh Guru, rejected the gods of Hinduism :

"Brahma, Vishnu and Mahadev were under the worldly attachments. Only Guru's word remembers the Name of God."

(SGGS, p. 394)

Guru Gobind Singh, Sikhs' tenth Guru, rejected the gods of Hinduism :

"Brahma, Vishnu and Shiva, were to be entangled in noose of death."

(Akal Ustat)

Guru Gobind Singh proclaimed :

"Ye say that God is unconceived and unborn. How could He have been from the womb of Kausalya (Ram Chander); if whom we call Krishna were God why was he subject to death? Why should God, whom ye describe as Holy and without enmity, have driven 'Arjan's chariot' ? Worship, as God, Him, whose secrets none hath known or shall know."

And

"Why call Shiva God and why speak Brahma as God? God is not Ram Chander or Krishna, or Vishnu, whom ye suppose to be the Lords of the World; Sukdev, Parasar and Vyas erred in abandoning the one God and worshipping many gods. All have setup false religions; I, in every way believe that there is but one God."

And

"Some worship Brahma as God others point to Shiva as God; Some say that Vishnu is the Lord of the World and that by worshipping Him all sins are erased; Think on this a thousand times, O fool, at the last hour, all thy gods will forsake thee; Meditate on Him in thy heart who was, is and ever shall be."

(Thirty three Sawayas, XIII, XV, and XVI)

## Worship not Stones

"Why worship a stone, God is not in a stone; Worship Him as God, by the worship of whom all thy sins shall be erased. And by uttering whose Name thou shall be freed from all thy mental and bodily entanglements. Make the meditation of God ever the rule of action; No advantage can be obtained by the practice of false religion."

(Thirty three Sawayas, XX)

And

"Thou hast for long read the Vedas and the books of the Musalmans, but not found a secret in them;

Thou hast wandered in various places to worship but the one God thou hast not seated in thy heart:

Thou hast bowed thy head to stones and cemeteries, but obtained naught:

O foolish man, forsaking the manifest God, why art thou entangled in thy obstinacy."

(*Thirty Three Sawayas*, XXVI)

(English translation by Macauliffe in *The Sikh Religion*, Vol. V, pp. 318-321)

Guru Nanak Dev rejected the scriptures of Hinduism :

"Vedas speak of and interpret God, but know not His limits; six are the creeds of Shastras, but no one merges through them."

(SGGS, p. 148)

And

"Eighteen Puranas and four Vedas know not God's secrets."

(SGGS, p. 355)

And

"Hindus have forgotten the God and are going the wrong way. As Narad instructed, so they worship idols. They are blind, dumb, and the blindest of the blind. The ignorant and unwise take stones and worship them. These stones when themselves sink, how shall they free thee across."

(SGGS, p. 506)

"Hindus bathest, washest and worshippest the stones without being imbued with God. They remain impure and filthy."

(SGGS, p. 904)

"The Shastras and Vedas keep man bound to three modes of materialism and he does the blind deeds."

(SGGS, p. 1126)

Guru Amar Dass, the third Sikh Guru, proclaimed :

"Hindus recite Samirtis, Shastras and Vedas, but deluded by doubts they understand not the reality; without following the doctrines and Divine thought of Sikh religion, man understands not reality and obtains no peace, misery after misery he earns."

(SGGS, p. 113)

Guru Arjan Dev, the fifth Sikh Guru, proclaimed :

"There are many Samirtis and Shastras, which I have thoroughly studied, but none of them reaches or preaches the invaluable Name of God."

(*Sukhmani Sahib*)

Guru Gobind Singh, the tenth Sikh Guru, proclaimed :

"Ram (incarnation of Hinduisim), Rahim (Muslim prophet), Puran (scripture of Hinduism), Quran (scripture of Islam), have put forth several thoughts, but I accept none of them. Simritis, Shastras and Vedas (scriptures of Hinduism) describe several secrets but I recognize none of them."

(*Sawayas*)

Guru Nanak, the founder of Sikh religion rejected all the religions, practices, rites and rituals of Hinduism :

"Thorough burnt offerings and recitations of religious books of Hinduism, (HAVAN) God is known not. The True One is realized by *Gurbani*, as contained in *Guru Granth Sahib*."

(*SGGS*, p. 992)

And

"Even though man may give gracious feasts make burnt offerings offer alms, perform penances and worship and suffering even endure bodily pain and self torture; (as prescribed in Hinduism) he obtains no emancipation."

(*SGGS*, p. 1127)

And

"Ascetic staff, begging bowl, haircut, sacred thread, loin cloth, pilgrimages to Holy places and excessive wanderings abroad (as prescribed in Hinduism), bring no peace. Without Name of God, peace is obtained not. He who utters the Name of God, swims across."

(*SGGS*, p. 1127)

"Instead of washing the stone God, if one washes his mind, his filth shall be removed, his soul shall be cleansed and he will get deliverance."

(*SGGS*, p. 474)

Guru Nanak, in his Divine verses proclaimed as to Hindu religion and its followers :

"You read books, perform your twilight, argue, worship stones and sit like cranes;  
You utter falsehood as excellent jewels; you meditate on the Gayatri, three times a day;  
You wear necklaces, put sacrificial marks on your forehead, carry two dhotis, and put towels on your heads;  
If you knew God's designs you would know that yours is verily a vain religion. Saith, Nanak, verily reflect that without the True Guru, you shall not find the way."

(*Asa Di Var*, Salok XIV)

And

"My brethren, you worship goddesses and gods. What can you ask them and what can they give you.

Even if a stone is washed with water, it will again sink in it."

(*Sorath Ashatpadi*)

The proclamations of Sikh Gurus established Sikhism to be an independent and original revelation and a separate religion unlike the other religions of the world. Prof. Puran Singh rightly stated :

"Bhai Gurdas rejects in definite words the so called 'spirituality' as generally conceived by the ancient and archival Hindu theology of Vedas and Vedantism as something not spiritual as it does not react on the soul of the people. One feels refreshed at the candid modernity of Bhai Gurdas's interpretation of the religion of Gurus. To him this cosmological theological literature which has no active hearing on the life of man, forms and ceremonies that bear no fruit in action, are not marks of living Truth, but of dead dogma. There is but little thought of forms in the Guru's word whose soul was full of love."

(*Spirit of the Sikh*, p. 94)

If anyone still dares to make false and glaring misrepresentations against Sikhism to connect it with Hinduism in contradiction to Divine proclamations of Sikh Gurus, it may amount to blasphemy of a religion.

## New Divine Thought : Basis of Separate Religion

New Divine thought is the basis of a separate Religion. Such a Divine thought created a separate ideology, separate doctrines and separate religious practices leading to a separate way of life in accordance therewith. The Prophet who presents such a new religion naturally is born in the family following some of the religions prevalent at that time; he belongs to the country in which the old religions are in existence and his followers are the converts from the previous existing religions. These facts can be of no relevance to the independence and separateness of the new religion. It is only the separate doctrines, ideology and religious practices which establish the new religion to be a separate one from other religions.

The invalid and untenable reasoning that Guru Nanak, the founder of Sikh religion, was born in a Hindu family and he belonged to India in which traditional Hindu religion was prevalent and his followers (Sikhs) are mostly converts from Hinduism is totally a misconception to misrepresent Sikhism as part of Hinduism.

Jesus Christ, the founder of Christianity was born in a Jewish family and in the country wherein other religions were prevalent, and his followers were mostly believers of Judaism or other faiths. Because of these facts, the Christianity founded by him was never asserted to be a part of some other religion, though he had clarified:

"Do not think that I have come to do away with the law of Moses and the teachings of the previous prophets. I have not come to do away with them, but I give them real meaning."

Still Christianity became a separate religion from the religion of Moses and is the topmost religion of the world with more than one third of the world population as its followers. Similarly, Hazrat Mohammed founded Islam and because of his family faith, his country and the followers being the converts of other religions, it was never

asserted that his religion was a part of some other religion. Prophet Mohammed, had also clarified:

"The Quran is a confirmation of the (revelation) that which was before it (i.e. Torah and the Gospel etc.)

Still Islam became a separate religion from other religions already existing and is having its followers, a little less than one third of the world population.

In Sikhism, from the very beginning, proclamations were made that Sikhs are neither Hindus nor Muslims, the two religions, already prevalent in India. Sikhism has presented its new ideology, doctrines and religious practices quite distinct and separate from Hinduism and other religions and faiths without any confirmation of the teachings of prevalent religions. On the contrary Sikhism rejected the gods and incarnations of God of Hinduism, with its own new concept of God, (One and the only one, formless, unborn and self-illuminated). The Sikhs were not governed by Hindu law as they had their own customary law. Thus Sikhs are not part of Hinduism. Sir Lepel Griffin has stated thus :

"The Sikhs had abandoned the Hindu faith and with it, the system of law which is the basis of that faith and which was inseparable from it. For a 150 years, they had been governed, as far as chiefships were concerned, by another code altogether, and it was as reasonable for them to refer to Mannu and the Shastras as the source of legal authority as it would have been for Mohammadans who had embraced Sikhism to appeal to the *Shara*."

(*Rajas of Punjab*, p. 338)

## One Religion can never be part of another Religion

The repetition of the same rejected and exposed assertions and misrepresentations can neither be in the interest of the makers nor their religion. These can never change the status of Sikh religion which has been adjudged to be an independent and separate religion of the world and neither can change the status of Sikhs to be a separate nation, which they are on their own merits and having all the ingredients in that regard. The fundamentalist Hindus should better change their attitude and learn to live peacefully in harmonious co-existence with all the religions and faiths, which ultimately lead to the same final destination to unite with God through different paths.

In fact one religion can never be a part of some others religions. Every religion is based upon its own doctrines and ideology which are always distinct and in some aspects contradictory, though with some similarities as well. For a sect to be a part of the same religion, there are only minor procedural differences, but everyone of them believes in all the doctrines, ideology and religious practices of that religion and asserts himself to be the followers of that very religion. All of them accept the same founder or guide of the religion, the same scriptures of the religion and the same rites and rituals of that religion, besides the way of life prescribed by that religion. For instance in the 15th century due to the malpractices of the Catholic Church priests, Protestants

came into existence and they separated themselves from the main Catholic Church with minor variations. But they totally believed in Christianity, in Christ and his teachings and in the Bible. They professed themselves to be Christians just like the other section of Catholics. That section is a part of Christianity without any doubt. Similarly in Islam two sections of Shias and Sunnis were formed but all of them professed themselves to be Muslims and followers of Islam, having belief in Quran, the religious scripture of Islam and in Prophet Mohammad, and in all the doctrines, ideology and religious practices of Islam. In Hinduism itself there are some sections but all of them believe in gods and goddesses and incarnations of God of Hinduism and their worship in idolatory. They all believe in the Hindu scriptures (Vedas, Puranas, Shastras, etc.) and in the doctrines, ideology, religious practices of Hinduism. They differ only on the same minor procedural matters and prefer themselves to be followers of Hinduism.

However, no independent religion can ever be made or professed to be a part of some other religion with any type of effort at proclamations, however mighty those may be, as their distinct and contradictory doctrines and religious practices would always stand in the way, however small those be, in spite of several similarities, because in every religion there are always some similarities and dissimilarities. In Hinduism itself there are such examples, for instance, when Hinduism made all efforts possible to make Buddhism ought to be a part of Hinduism, it utterly failed in spite of the fact that Hinduism declared Gautam Buddha, the founder of Buddhism to be one of the incarnations of God of Hinduism because all doctrines, ideology and religious practices of Buddhism are not akin to Hinduism. The world today accepts Buddhism to be one of the main five religions of the World, at fourth place, next to Hinduism, on the basis of the numerical strength of its followers.

In a country there are always several religions and cultures which co-exist peacefully. Their mutual tolerance and peaceful existence strengthens the unity, integrity and development of the country. The countries in which there is such tolerance and peaceful coexistence with regard to each other, have the most congenial atmosphere and unity of the people, while on the other hand, where it is lacking, there is internal strife and mistrust particularly where the dominance of one religion and culture is aimed at. The most powerful country in the world today is USA, the main cause of which is the freedom of all religions and cultures without any assertion that one religion is part of the other and one nation is a sect of the other, though Christians form the overwhelming majority in that country. There will hardly be any religion or culture in the world which is not represented there, but without any sense of discrimination or domination. That is the main reason for the unity of the people in that country and its having become the most powerful in the world. India, calls itself the biggest democracy in the world but still is not free from the communal strife of its own people. The narrow minded Hindu communalists should learn from such a background of the powerful world countries to become superpowers due to the unity

of their people, though they have migrated from different countries of the world, have different religions and cultures but enjoy full freedom without any sense of dominance and insecurity from any section of the majority.

### Comments of Scholars of World Religions and the History

It has now been certified by the eminent world historians and by the world scholars of religion that Sikhism is altogether a separate religion like other religions. Max Arthur Macauliffe, the eminent British scholar and historian commented :

"It would be difficult to point to a religion of greater originality or to a more comprehensive ethical system than Sikh religion."

(*The Sikh Religion*, London, 1909)

Duncan Greenlees., the eminent scholar of religion, commented :

"Sikhism is no disguised Hindu sect. It is a distinct religion like other great religions of the world."

(*Gospel of Guru Granth Sahib*, p. 216)

Dorothy Field, the British scholar, says :

"Sikhism is a new world separate religion and not any reformed sect of Hinduism."

(*The Religion of the Sikhs*, London, 1914, p. 34)

Edward Bittencourt commented :

"Sikhism is a wholly new, original and genuinely monotheistic religion. It is an independent religion. It is the only living faith that gives the healing outlook of life."

(Ranbir Singh, Foreword, *The Sikh Way of Life*, p. 10)

Edward Geoffrey Parrinder, a scholar of world religions, opined :

"It is totally to be rejected that Sikhism is a mixture of Hinduism and Islam."

(*World Religions*, p. 251)

According to John Clark Archer :

"Sikhism, indeed itself reveals something of what in the last analysis religion is. It is an independent and conspicuous order of its own. The world today needs its message of peace and love."

(*Hinduism and Buddhism*, London p. 264)

J.D. Cunningham, the eminent British Historian, commented :

"Sikhs are wholly different from other Indians in religious faith and worldly aspirations"

(*History of the Sikhs*, London 1849)

Lepel Griffin, commented :

"Sikhism has altogether a new code and the Sikhs had abandoned the Hindu faith."

(*Rajas of Punjab*, p. 338)

Sheikh Muhsin Fani, who was sent to sixth Sikh Guru and had the eye witness account, commented :

"Guru Nanak denied the Hindu doctrine of *Halool* i.e. direct descendant form or incarnation of God and *Ittihad* of Islam i.e. direct union of God with any particular body and opposed all the beliefs of Hinduism."

(*Dabistan-i-Mazahib*, 1654 AD)

Qazi Noor Mohammad, who came to India in 1764 with Ahmed Shah Abdali as historian, also has eyewitness account :

"Sikhs had a separate religion of their own. Religiously they are absolutely separate from Hindus as Guru Nanak founded a distinct religion."

Dr. Neol King, Professor of Religion, University of California, Santa Cruz, USA commented in *Advanced Studies in Sikhism*, Page 11:

"Sikhism is a world religion. Not only has its followers in Punjab and all over India, United Kingdom, United States, East Africa and Oceania and elsewhere. It spans the great divide between the so called western religions (Judaism, Christianity and Islam); and the eastern (Hinduism and Buddhism) and Chinese classical ideologies (Confucianism and Taoism). It has many features which go back to the primordial pre Arian religion of India. It has all these things, a personal God of love who is one and active in the cosmos, the idea of Karma, of Moksha. It teaches an idea of balance and of reciprocal wholeness not unlike but not totally like Yin-Yang, yet in every case, it presents these ideas on its own terms in a way which makes it different from other religions."

Prof Puran Singh, an eminent Scholar, remarked :

"Sikh has a tradition and culture of his own, which the Hindu has been unwilling to receive, though he wishes at times to pat him on the back as a kind offspring. It is unfair for the Hindus to condemn the Sikhs for their attempts to cut themselves away from the mass of Hindudom. Let the Khalsa hold on confidently to the message of Gurus and follow it. From that miracles unforeseen will follow;"

(*Spirit of the Sikh*, p. 327)

Bhai Gurdas, the first scholar of Sikhism of the Guru's period, remarked:

"Brahma, the main God of Hinduism, knew not the inexpressible tale of God and expressed not the infinite personality and rather suffered from vanity and pride. Vishnu and his Avtar like Shri Krishna and Ram Chandra were dualistic and egoistic and knew not the pure spirit. Shiva the Mahadev was by no means truly Spiritual."

(Var 12, Pauri 7)

Bhai Gurdas stated that Guru Nanak founded a separate religion :

"Guru Nanak is the teacher of teachers. His Sikhs washed away individualistic egoism and obtained true self. The Guru enlightened souls with the vision of infinite beyond the Vedas, Hindu and Muslim scriptures."

(Var 13)

And

"In fact God, the Almighty had deputed Guru Nanak Dev after hearing the wail of suffering humanity to enlighten it, with His message of Truth and Name of God. Guru Nanak gave salvation to mankind by True Name. He taught the man to worship one and the only one God, his Creator and Truth and pious deeds."

(Var 1, Pauri 23)

Sikh Religion is a separate Religion, like other religions of the world. It is the revealed Divine message of Truth, Name of God. It teaches how to live in the world but still be above the materialistic entanglements and worldly desires. It converts the narrow egoistic tendencies of mind towards higher consciousness with the meditation in the Name of gods, as to make the mind an abode of God and then to turn this higher consciousness towards all the socio-political activities in one's life with selfless service to humanity.

The fact, that most of the Sikhs are converts from Hinduism and that Sikhism has been founded in India must account for the affection and affinity between Sikhs and Hindus and also by accepting the reality that both these religions are separate and independent with their own ideologies, doctrines and religious practices, instead of creating the controversies and rifts between them by making misrepresentations by a few fundamentalist Hindus that Sikhism and Sikhs is a part or a sect of Hinduism. There can be no danger to a religion from the other as all the religions still exist and would exist in the world due to their distinct thought on one aspect or the other. There should be no fear-psychosis in this respect. The best of each thought should be accepted and all the religions and faiths should be given due regard and respect by everyone. The object of a religion is to create love between man and man, between man and God, the Creator of entire creation and the equality of mankind which should be promoted for the entire humanity and not negated in the name of religion.

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# ARTICLE 25B INDIAN CONSTITUTION AND DANAM,s MISSION STATEMENT

DANAM Mission statement appears to be an academic tool and new creative idea for Scholars and North American public for absorption of Sikhs, Jains and Buddhists into Hindu fold. This debate is going on in India Since 1949 and still going on.”

“Even in Hinduism debate is still going among scholars and community on the definition of Religion and Dharma. We find many Indians speaking about Santana Dharma with incomprehension, much like the Europeans”

World has recognized *Sikhism as 5<sup>th</sup> largest Independent Religion .But Article 25 b legally assimilates Sikhism into Hinduism.*

## 1.ARTICLE 25 OF Secular India Versus Sikhism as 5<sup>th</sup> largest Independent Religion in the world

### 1539-1947

Santokh Singh writes “Guru Nanak preached human brotherhood, equality and sovereignty. His religion is progressive and scientific. Apart from spirituality, social, economic and political uplift has also been provided. He cogitated and drew the conclusion that poverty and slavery of the masses was due to *Manuvad*”.From 1539-1708 Independent religion was established with new Scripture **Sri Guru Granth Sahib.** Vedas and Upanishads are without doubt the scriptures of all Hindu systems. But Sikhism completely denies their authority, and Guru Nanak even calls some of their injunctions to be wrong. The Sikh Gurus were so clear and particular about the independent and separate identity of their religious system and the complete originality and newness of its character, that they took very significant stage which no other religious leader in the world had done. They specifically compiled and authenticated the Sikh Scripture. Secondly, since the time of its compilation in 1604 A.D., it is the complete repository of and the final authority on the Sikh ideology and its doctrines. Since the Gurus called it revealed Bani, it has been regarded as the Shabad having the sanction of God. The Tenth

Master took two important steps in this regard. First, he introduced the Nash doctrine, thereby making a complete and final break with all other Indian ideologies. Neither the Vedas and Upanishads, nor any other religious systems is given any sanction or accepted as authentic. We all know that the Bani of Bhagats in the Guru Granth is a selection. It is accepted only to the extent it is in consonance with the doctrines of the Gurus. And even where differences seem to be suggested, the Gurus have made adequate comments and clarifications. The Bani of Bhagats outside the Granth Sahib is not given any authenticity. Secondly, he made the Sikh Scripture not only as the exclusive vehicle of the Guru's message, but also gave it the status of the Guru, Guide or Teacher of the Sikhs. The creation and sanction of Guru Granth as the sole scripture of the Sikhs reveals that the Gurus were very clear and conscious of its independent and separate character, and wanted their ideology to remain as such without chance of any addition, alteration, or any departure from its authenticity or contents.

Sikhs During British RAJ Legally were treated as separate religion and Signed always separate treaties with Sikhs before 1947. But, since 1949 has become Hindu subject in India legally per constitution.

2. December 7<sup>th</sup> 2012 "introduction of The Constitution (Amendment) Bill, 2012 in the Lok Sabha (Indian Parliament) on 7 December 2012 by Dr. Rattan Singh Ajnala, SAD M. P. from Khadoor Sahib, Punjab India for omitting Explanation II under Article 25". Click on Punjab section.

<http://www.ajitjalandhar.com/20121210/>



3. Please note that a Case has been admitted in the Supreme Court of India on the 15th Oct, 2012 [SLP (C) No.: 18634/2011], about the Issue of Identity of the Sikhs, Jains, & Buddhists under the Indian Law, wherein these Communities are (mis)labelled as 'Hindus', thus leading to Discrimination. The Case seeks the Rights that are due to these Communities, as the Secular India treats all Religions as Equal. The

Case was admitted by the Chief Justice [of India] Altamas Kabir, Justice SS Nijjar & Justice Chelameswar. The Final Hearing of the Case is on 13th March, 2013.

**4. Article 25 in The Constitution Of India 1949 and position of Sikhism, Jainism and Buddhism**

click <http://indiankanoon.org/doc/631708/>

25. Freedom of conscience and free profession, practice and propagation of religion

(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law

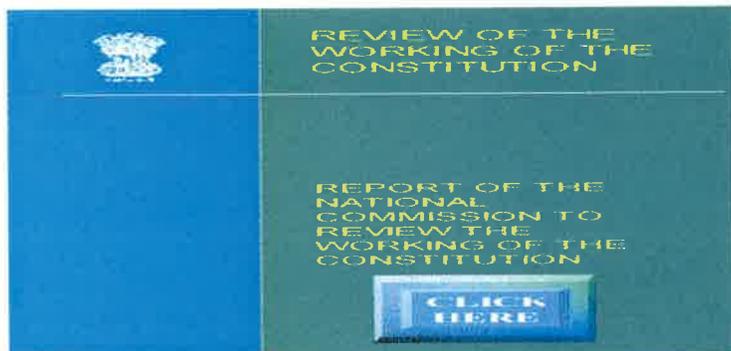
(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus Explanation I

The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion **Explanation II In sub clause (b) of clause reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly**

**5.2002 AD** Government of India constituted a Constitutional Review Committee headed by Justice Venkata Chaliah for recommending amendments in Constitution of India. Institute of Sikh studies Chandigarh submitted the memorandum for amending Article 25. Constitution Review Committee thoroughly studied the issue and accepted the just and logical demand of the Sikhs to amend Article 25. The Constitution Review Committee recommended deletion of explanation II of Article 25 which is controversial portion of Article 25.

This recommendation for amending Article 25 has been lying with the Prime Minister's Office for about a decade (2002)



<http://www.lawmin.nic.in/ncrwc/finalreport.htm>. The Commission, without going into the larger issue on which the contention is based, is of the opinion that the purpose of the representations would be served if Explanation II to article 25 is omitted and sub-clause (b) of clause (2) of that article is reworded as follows:-“(b) providing for social welfare and reform or the throwing open of Hindu, Sikh, Jain or Buddhist religious institutions of a public character to all classes and sections of these religions. **“By rewording clause (b) and deleting explanation 2, Sikhism, Jainism and Buddhism will become independent religion Legally Per Constitution Independent secular and will have equal recognition and equal representation.**

6. **“Article 25 Exterminates Sikhism** “ By Santokh Singh  
 ABSTRACTS OF SIKH STUDIES, Published By Institute of Sikh  
 Studies, Chandigarh. Vol XIII, Issue 4.Oct-Dec 2011 / 543 NS click  
[www.sikhinstitute.org](http://www.sikhinstitute.org) **Article 25 Exterminates Sikhism**

By “Santokh Singh’ member institute Sikh studies Chandigarh

Guru Nanak preached human brotherhood, equality and sovereignty. His religion is progressive and scientific. Apart from

spirituality, social, economic and political uplift has also been provided. He cogitated and drew the conclusion that poverty and slavery of the masses was due to *Manuvad*. He created an egalitarian society free from Brahminical hegemony. People were attracted towards this new religion, which was based on truth and righteousness. As per Guru's preaching Sikhs maintained cordial relations with Hindus and Muslims. Spiritual closeness with Islam, total rejection of idolatry worship and mythical *Manuvad* in Sikh doctrine developed grudge in the mind of *Manuvadis* against nascent faith. They approached Mughal Court against the compilation of Sri Guru Granth Sahib. The king rejected their petition. They fought against the Khalsa as hill rajas and approached Aurangzeb who was in Deccan to dispatch royal army to fight against Guru Gobind Singh. After a long struggle of many decades, Sikh revolution was successful and people gained sovereignty from alien rulers. Khalsa blocked the traditional routes of invaders in the West. *Manuvadis* brought British invaders from the east. These selfish elements having no concern for the welfare of masses and having no patriotism, conspired with Britishers and caused the fall of Sikh kingdom and got the state of Jammu & Kashmir as reward. Sikh kingdom was responsible for the present border of Pakistan with Afghanistan and India's western border with China, demarcated by the Khalsa Army. It is regretted that inefficient and negligent *Manuvadi* rulers gave Aksai Chin to China on a silver platter.

During British rule, Britishers recognized the independence and sovereignty of the Sikh religion. When Britishers decided to leave India they recognized three parties for transfer of power i.e. Hindus, Muslims, and Sikhs. Sikhs opposed partition. Hindus accepted partition. Sikhs sided with Hindus as they did not want further bisection of Indian sub-continent. Sikhs lost fertile lands and prosperous business. More than half million Sikhs lost their lives during the violence of partition. It is a great tragedy and treachery that after gaining power Sikhs were ill-treated by *Manuvadis*. Rulers forgot the gesture of Sikhs for siding with Hindus during the crucial hour of Partition and unprecedented sacrifices made by them during freedom struggle. Indian Constitution was framed

in such a manner that Sikh religion lost its independence and Sikh religion was subjugated to Hinduism and Hindu laws were made applicable to the Sikhs. In a strict legal sense, there is no Sikh religion and Sikhs are a sect of Hinduism or reformed Hindus.

There were two Sikh representatives in the Constituent Assembly of India which framed Constitution. Both the Sikh members refused to sign the Draft Constitution on the plea that Article 25 is anti-Sikh, unjust and communal. Despite this democratic protest this contentious article was adopted. Constitutions are framed to prescribe parameters for law makers for safe guarding the interests of minorities and to check majoritarianism. But Indian Constitution eradicates a minority. Sikhs are opposing and protesting against this controversial piece of legislation right from 1950 when Indian Constitution was adopted.

As a democratic protest Sikh politicians publically burnt the anti-Sikh portion of the Constitution. Rulers have not cared for logic and reason. Sikhs continued protesting against this non-secular and unjust law.

Sikh intellectuals and scholars who felt concerned over the large-scale misrepresentation of Sikh doctrines, misinterpretation of Gurbani and negation of Sikh philosophy's contribution towards the development of mankind, organized Institute of Sikh Studies. S Daljit Singh (IAS) a devoted and dedicated Gursikh, without any ambition for a position was the guiding spirit. He was backed by others stalwarts like S Jagjit Singh and retired judges, generals and senior civil servants. Institute of Sikh Studies (hereafter IOSS) is a non-political and purely a religious organization committed to act as a watch dog of Khalsa Panth. Misinterpretation of Gurbani and misrepresentation of Sikh doctrines is properly replied academically, by writing books, articles and enlightening Sikh masses during seminars and conferences etc. Dr Kharak Singh took interest in the publication of the literature produced by IOSS. He edited several books. He maintained close liaison with Sikh and secular scholars in India and abroad.

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Rulers through their agents propagated that Article 25 is not anti-Sikh. But Sikhs continued their efforts to get Article 25 amended. Government of India constituted a Constitutional Review Committee headed by Justice Venkata Chaliah for recommending amendments in Constitution of India. IOSS submitted the memorandum for amending Article 25. Constitution Review Committee thoroughly studied the issue and accepted the just and logical demand of the Sikhs to amend Article 25. The Constitution Review Committee recommended deletion of explanation II of Article 25 which is controversial portion of Article 25. This recommendation for amending Article 25 has been lying with the Prime Minister's Office for about a decade.

An eleven member bench of Supreme Court of India headed by Chief Justice Sabharwal observed on 8-8-2005 that Sikhs are part of wider Hindu Community. Now there is no scope for misleading Sikhs that Article 25 is not anti-Sikh. It is crystal clear that as per Indian Constitution, the Sikh religion is not an independent religion, but a sect of Hinduism like Jains and Boddhis. So, Article 25 legally assimilates Sikhism into Hinduism. Our national interests demand an immediate amendment of Article 25, otherwise India would lose its secular credentials and become a communal state.

The intellectuals and thinkers of IOSS studied the Supreme Court observation very carefully and promptly reacted. A meeting of Sikh organizations on the call of IOSS was held on 10-9-2005 in the office of IOSS. Resolution for adopting corrective measures was passed. An editorial in the quarterly magazine of IOSS was published requesting for amendment of Article 25 in the National interest. S Santokh Singh, member, IOSS continued writing articles based on logic and reasons, and emphasizing the urgency to amend Article 25. These articles were published in various magazines having global circulation. S Tarlochan Singh, MP made earnest efforts to get the Article 25 amended. All these efforts made no effect on Indian rulers.

It is worth noting that the Sikh Prophet, in the Sikh scripture (Sri Guru Granth Sahib) categorically declares that Sikhs are not Hindus. When there is a written declaration by the Prophet that Sikhs are not Hindus, the politicians have no right or jurisdiction to classify Sikhs as Hindus. This is a case of naked interference in the religious affairs of the Sikhs with the intention to annihilate Sikhism. This is a clear case of bankruptcy of Indian secularism.

It is left to the discretion of Jathedar Sri Akal Takht Sahib to take cognizance of the blasphemous aspect of Article 25 which opposes Sikh scripture and is against the declaration of the Sikh Prophet.

IOSS wants to make it very clear to the Sikhs that Article 25 of Indian Constitution legally assimilates Sikhism into Hindu fold. So long as this Article is not amended, Sikhs are part of wider Hindu community, they cannot have their own laws like Muslims and Jews, they are to be treated as Hindus and governed by the Hindu laws. Sikhs have to declare themselves as Hindus to get their marriages registered, to inherit the property and to have Income Tax benefits and so on .... If they do not want to remain as a Hindu sect and want to have independent status for their religion, they will have to get the Article 25 amended by omitting word "Sikh" from explanation II of this Article. Indian constitution has already been amended for about 100 times. This small amendment will uphold the secular credentials of India. This is in the National interest and would strengthen the national integrity. This is just a correction of something wrong done inadvertently. If not amended, Sikhs will construe that this piece of legislation was enacted with the intention of annihilation of Sikhism. The great Sikh Gurus watered the plant of Sikhism with their own blood by making supreme sacrifices for righteousness and freedom of religion. Sikhs are to fight with pen to preserve justice, righteousness and their religion, which is the latest, most scientific and promises social and economic uplift along with spiritual high values of life. Let not the monsters of *Manuvad* wither up this plant of human brotherhood. This is 21st century and the world has been reduced to a village. People with secular and scientific

thinking in India and abroad will come to the rescue of the Sikhs. American Sikhs have already taken up the issue of amendment of Article 25 of Indian Constitution with the United Nations. They have stated in their memorandum: "The treatment of Sikhs in India deserve, immediate attention of UN" This group is known as Sikhs for Justice (SFJ).

All are requested to spare their precious time for the service of Khalsa Panth. Please also enlighten the Sikh masses, with the media at your disposal that at present for all legal purposes Sikhs are being treated as Hindus and are governed by Hindu laws. Muslims, Parsis and Jews have their independent religions and personal laws. All right thinking people are also requested to utilize their position, power and sources for early amendment of Article 25.

IOSS is always at the disposal of Khalsa Panth and will continue its efforts to enlighten the Sikhs and right thinking people of India and all over the world to get the unjust law amended. Let truth righteousness and justice prevail.

## **"Bill of Rights" in the Constitution of India**

**Updated**

**By: Dr. G. B. Singh**

### **Introduction**

Many admirers of India often go out of the way to depict India as the "world's largest democracy" and a "secular" state, which through its constitution guarantees fundamental human rights to all Indians -- the implication being that such rights are in practice as a matter of routine. Yet, dismaying as it may seem, I have never come across any piece of written

information analyzing the Indian Constitution itself, let alone all those enshrined fundamental rights that it guarantees to its citizens. Coupled with aggressive Soviet-style "active measures" channeled by the Indian government, several intellectuals outside India have fallen prey to the media hype. Included on this list are the key members of US Department of State who upon my inquiry a number of years ago hadn't even seen what the Constitution of India looked like, let alone read it! Our academia-based "India Watchers" and think-tank specialists have also dismally failed to undertake this task: assessing independently the contents of the Indian constitution. Instead what I have noticed is this: they just parrot out what they pick from other sources; obviously without checking the facts.

### PREAMBLE

**WE, THE PEOPLE OF INDIA** having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizen

JUSTICE, social, economic and political  
LIBERTY of thought, expression, belief, faith and worship  
EQUALITY of status and of opportunity  
and to promote among them all.  
FRATERNITY assuring the dignity of individual and the unity and integrity of the nation.

IN OUR CONSTITUENT ASSEMBLY the twenty-sixth day of November, 1949, do, HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION



Before analyzing the rights enshrined in the Indian Constitution, a few words on the constitution would be helpful to readers. The Indian Constitution (promulgated in 1950) is the longest constitution ever written. As of December 2007, the Constitution of India comprised 395 Articles, 12 Schedules, 2 Appendices, and constitutional amendments totaling no less than ninety-four in number. Include to this list are amendments of previous amendments -- often each amendment encompassing multiple smaller amendments within its charter. India's constitution can safely be characterized as one of the most complicated of all modern political documents available.

Highly placed Indians with some insight into their constitution will often take delight in saying that it is based on sound fundamental principles derived from the constitutions of no less than five great Western democracies: Australia, Canada, England, Ireland, and of course, the United States. It all sounds great. Even more impressive is when we hear that the Bill of Rights of the U.S. Constitution has made its way into the Indian Constitution. This is always followed by a note of special thanks to the framers of India's constitution, with particular tribute paid to the likes of Dr. B.R. Ambedkar

(well-known leader of India's Untouchable community), who chaired the drafting committee that devised the Indian Constitution. Justifiably, a question begs to be asked: Are all things mentioned above true?

To answer that question, one must at least procure the most recent copy of the Indian Constitution, read it, understand it, and then present the facts as they stand. I did exactly that, which is why I am writing this article.

I hope the reader is familiar with the first ten amendments (commonly called "The Bill of Rights") of the U.S. Constitution, which were ratified in 1791. This information is important since these rights were purportedly imported into the Indian Constitution. For the purpose of this article, it will be worth the effort to reproduce the First Amendment of U.S. Constitution, which states:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

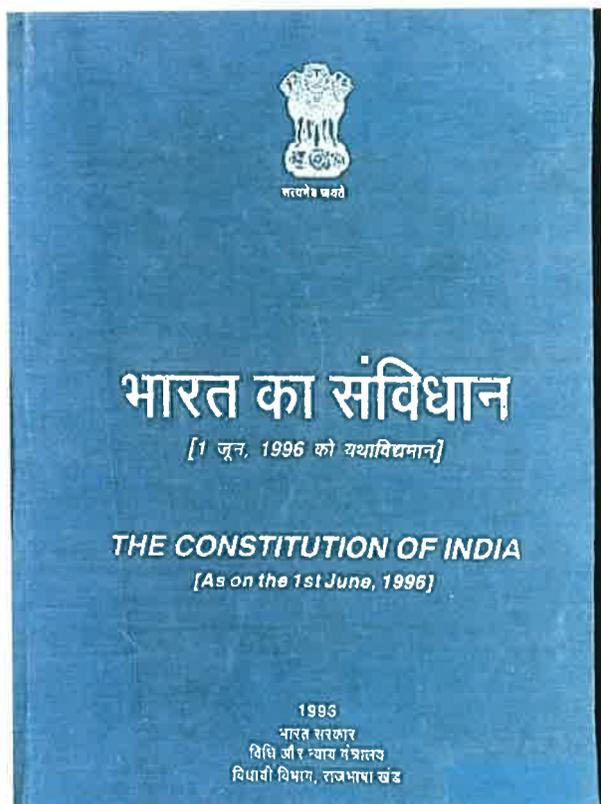
## The Substance

Part III of the Indian Constitution (Articles 12 through 35) constitutes the entire minutia on fundamental rights. Of these total of twenty-four articles, Articles 19 and 25 are the only ones that truly correspond to the First Amendment of the U.S. Constitution. Allow me to reproduce Article 19 in its entirety:

### **Protection of certain rights regarding freedom of speech, etc.**

(1) All citizens shall have the right:

(a) to freedom of speech and expression;



- (b) to assemble peaceably and without arms;
- (c) to form associations or unions;
- (d) to move freely throughout the territory of India;
- (e) to reside and settle in any part of the territory of India; [and]
- (f) **deleted**
- (g) to practice any profession, or to carry on any occupation, trade or business.

(2) Nothing in sub-clause (a) of the clause (1) shall affect the operation of any existing law, or prevent the State from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right conferred by the said sub-clause in the interests of the sovereignty and integrity of India, the security of State, friendly relations with foreign States, public order, decency or morality, or in relation to contempt of court, defamation or incitement to an offence.

(3) Nothing in sub-clause (b) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, in the interest of the sovereignty and integrity of India or public order, reasonable restrictions on the exercise of the right conferred by the said sub-clause.

(4) Nothing in sub-clause (c) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, in the interest of the sovereignty and integrity of India or public order or morality, reasonable restrictions on the exercise of the right conferred by the said sub-clause.

(5) Nothing in sub-clause (d) and (e) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, reasonable restrictions on the exercise of the right conferred by the said sub-clauses either in the interests of the general public or for the protection of the interests of any Scheduled Tribe.

(6) Nothing in sub-clause (g) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, in the interest of the general public, reasonable restrictions on the exercise of the right conferred by the said sub-clause, and, in particular, nothing in the said sub-clause

shall affect the operation of any existing law in so far as it relates to, or prevent the State from making any law relating to -

- (i) the professional or technical qualifications necessary for practising any profession or carrying on any occupation, trade or business, or
- (ii) the carrying on by the State, or by a corporation owned or controlled by the State, of any trade, business, industry or service, whether to the exclusion, complete or partial, of citizens or otherwise.

Granted much of the above narrative is redundant; nobody doubts the clarity of Clause 1 of Article 19. However, given what is written in Clause 2 and onwards, everything changes. The fundamental rights given in Clause 1 have been for all practical purposes nibbled away one by one, thanks to Clauses 2 to 6. The reader must have noticed that Clause 1f, which had been "to acquire, hold and dispose of property," is missing. The 44th Amendment expunged that portion in 1978, most likely enacted to usher political India in tune with Communism, former USSR being at the time India's close ally. Things get even more complicated when you encounter Articles 352 through 360 of the Indian Constitution, which essentially deliver the emergency provisions. Since numerous geographical areas of India frequently have fallen under these emergency provisions, the reality of the fundamental rights supposedly guaranteed under Article 19 and others is revealed, as citizens have been forced to live under the enacted draconian laws.

What makes the fundamental rights problem even more tendentious is that according to the 40th Amendment, the draconian laws may not be challenged before any court on the ground of violation of fundamental rights. If one or more groups of people have suffered terribly from the repressive hands of the State, the 41st Amendment nails a potential litigant right back to his/her proper place. This amendment has provided that the President, Prime Minister and State Governors are immune from criminal prosecution for life and from civil prosecution during their term of office. What about the Press in India? The exuberant Indian Press exercises its freedom of speech freely, as the apologists reminds us with regularity. But the facts are otherwise. Indian journalists have learned too well how to kowtow to the ruling Indian leaders.

Now, let us take a look at Article 25:

**Freedom of conscience and free profession, practice and propagation of religion --**

(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law -

(a) regulating or restricting any economic, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Explanation I - The wearing and carrying of *kirpans* shall be deemed to be included in the profession of the Sikh religion.

Explanation II - In sub-Clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

In a historical sense, Article 25 is unique. Even though Hindu hands wrote it following the British departure in 1947, future Hindu hands have spared it thus far from additional amendment. Those responsible for writing Article 25 were no less cunning and deceptive -- they knew how to shelter it behind the barrage of words that only a few could understand. I have attempted to unravel the mystery of Article 25 to the best of my abilities.

Teachings such as peaceful co-existence, high morals, high ethical values, and respect for fellow humans are integral to any true religion. Given that, why is religious freedom contingent upon factors of public order, morality, and health with respect to religion in India as in Clause 1? Is there such a religion that violates the norms of decent human morality? If indeed there is any such religion, one would think the framers of the Indian Constitution would have alerted us or perhaps would have "banned" that particular immoral religion. Would Hinduism, Islam or for that matter any other religion fall under that category?

With Hindu leaders in charge of Hindu India, the name of the game is unchecked fundamentalist Hinduism, however undesirable it might be to a reasonable mind. But during British-India, this unchecked Hindu fundamentalism came very close to being curbed as recorded in a superbly written book, *Mother India* by Katherine Mayo (Greenwood Press Publishers, 1927), which states:

It is true that, to conform to the International Convention for the Suppression of the Circulation of and Traffic in Obscene Publications, signed in Geneva on September 12, 1923, the Indian Legislature duly amended the Indian Penal Code and Code of Criminal Procedure; and that this amendment duly prescribes set penalties for "whoever sells, lets to hire, distributes, publicly exhibits ... conveys ... or receives profit from any obscene object, book, representation or figure." But its enactment unqualified, although welcome to the Muhammadans, would have wrought havoc with the religious belongings, the ancient traditions and customs and the priestly prerogatives dear to the Hindu majority. Therefore the Indian Legislature, preponderantly Hindu, saddled the amendment with an exception, which reads:

This section does not extend to any book, pamphlet, writing, drawing or painting kept or used bona fide for religious purposes or any represented sculptured, engraved, painted or otherwise represented on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose.

To conclude, in India, the freedom to practice religion is conditional at best. The power to interpret and exercise the conditional requirements is in the hands of Hindu leaders and nobody else. This is radically different from what is in the United States where the practice of religion is free, unconditional right. Conversely, in modern India, the practice of religion is a "politician-sanctioned" unreliable right.

Clause 2a of Article 25 is muddy at best. Considering the constitutional write-up, it seems religion is composed of economic, political, and worship activities. Anything other than worship activity is termed "secular." Therefore, in accordance with the constitution, the Indian State has the right to interfere with those activities of the church it considers "secular." The church, structure included, is after all an economic venture. In a socialist country like India: Organized religions (Christianity, Islam, Sikhism, etc.)

with large groups of people interacting among themselves and others amounts to nothing less than political activity. Any propagation of religion will require a number of "secular" tasks: financial, organizational, and personnel activities (just to name a few).

The Indian State can constitutionally restrict any one or all of these "secular" endeavors, thereby effectively hampering genuine propagation of any religion it desires. This has already happened, as illustrated in another fine book - *Soft State: A Newspaperman's Chronicle of India* by Bernard D. Nossiter (Harper & Row Publishers, 1970). I suppose one way to be safeguarded from State incursion is for an individual to worship in the open air (which will insure no economic activity) or alone within the confines of a house (which will insure no political activity). How anyone worships individually in these conditions may be beyond the Indian State's intrusive nature! That's my hope!

Now, consider Clause 2b. What does freedom of religion have to do with social welfare and reform? This sub-clause contains a statement with strange wordings that need some scrutiny. First, are Hindu religious institutions of a public character? This term is ambiguous and could mean literally anything or absolutely nothing. My gut feeling is that it pertains to Hindu schools, the temples, and ashrams. Second, is a reference to the "classes" of Hindus? This is an inappropriate western terminology in reference to the Hindu society. Nonetheless, if the term has to be used, the majority of the Hindu population falls into the low class while the minority belongs to the middle and upper classes. Third, what are the "sections" of Hindus? At the lowest common denominator, the bulk of Hindu sections comprise the *Vaishnava*, *Saiva*, and *Sakti*.

The State can regulate the opening of Hindu temples, schools, and/or ashrams to all high, middle or low Hindu classes irrespective of whether one is *Vaishnava*, *Saiva*, *Saktia*, or what have you. This interpretation may be off the mark if I am reading incorrectly because of the use of terms that are vague. Unfortunately, the framers of the constitution missed the crux of the problem.

The Hindu society is governed by caste (or *varna*), and not just necessarily by the classes and sections. And certainly the caste is not the same thing as class and section. If you feel that the framers of the constitution were themselves not sure of what they wrote or its underlying meaning, they perhaps hoped that the reader would be reassured in the offering of

Explanation I and II. At this juncture I am reminded of how abrupt the change is in the narrative of Article 25. Hardly a surprise here however, but it triggers any thinking person well-read into Hinduism to chart the similarities that one encounters after careful reading of the Hindu scriptures. For example in the *Bhagavad-Gita*, it is not uncommon to see that a transition from one topic to another is often disconcertingly abrupt. I am afraid this is clearly the case here at this juncture in Article 25.

Explanation I and II are not even remotely connected with Clause 2b. The fact is that Explanation I and Explanation II urgently call for explanations of their own. Explanation I acknowledge the existence of the Sikh religion. However, since the issue is the individual religious rights (in Sikhism), the proper word ought to be "*kirpan*," and not "kirpans." Moreover, Explanation II is notoriously flawed. Its intent is obvious: the individual members of Sikh, Jain, and Buddhist religions will be referred to as Hindus, and thus retroactively Sikhism, Jainism, and Buddhism are to be considered merely inseparable sects of Hinduism. Therefore, the State can interfere with their religious institutions as it sees fit, under the guise of procuring "social reforms."

Since the constitution refuses to delve further, one might ask: Is there a definition or an explanation of what constitute Hinduism? And who really is a Hindu? Answering these questions has been anything but easy and clear in part because both these terms--Hindu and Hinduism—are absent entirely from their varied scriptures and had been sponsored by their colonial masters, both Islamic and British respectively. Scholars over the years have tried their best but failed to address these terms adequately. Of lately the Supreme Court of India has pitched in. For example in 1965, the Court observed that the term "Hindu" referred to "*the orthodox Hindu religion which recognizes castes and contains injunctions bases on caste distinctions.*" By 1966, the Court stepped in further. Rather than defining the issue, it issued broad guidelines--to be precise three different "standpoints"-- which require an art and gift of application to the circumstances. They are worth reading:

First Standpoint: "*We find it difficult, if not impossible, to define Hindu religion or even adequately describe it. Unlike other religions in the world, the Hindu religion does not claim any one prophet; it does not worship any one God; it does not subscribe to any one dogma; it does not believe in any one philosophic concept; it does not follow any one set of religious rites or performances; in fact, it does not appear to satisfy the narrow traditional*

*[for traditional, read Western] features of any religion or creed. It may broadly be described as a way of life and nothing more."*

This "guideline" confusing as it can be fails to ascertain whether one is a Hindu or not. To clarify further, the Court introduced the second guideline.

Second Standpoint: Beneath the diversity of Hindu philosophy, the Court found, *"lie certain broad concepts which are treated as basic."*

Those broad concepts are: (a) Acceptance of the Vedas as the highest authority in religious and philosophic matters. (b) The great world rhythms. (c) Rebirth and pre-existence. Having pinpointed the "unity" of the creed here, then the Court proceeded to address the final guideline.

Third Standpoint: Addressing the often asked insidious philosophic question as to what is the "ultimate goal of humanity," the Court answered, *"It is release and freedom from the unceasing cycle of births and rebirths...."*

Religious literature would call this goal as: SALVATION. But salvation as understood is something pointing to an individual person and not necessarily addressing the collective sense of humanity. Perhaps after recognizing that the Court potentially might open a can of worms, it left the burgeoning issue unanswered by agreeing *"there is a great divergence of views ...."*

Rather than adequately resolving the given problem of "Hindu" and "Hinduism," the Court's interjection actually complicated the matter and therefore it needed a quick rescue. In searching for the "working formula," they found in the person of B.G. Tilak (1856-1920), a fiery politically-drenched fundamentalist Hindu, who apparently had once prescribed: *"the acceptance of the Vedas with reverence, recognition, of the fact that the means or ways of salvation are diverse; realization of the truth that the number of gods to be worshipped is large."* In the end, thanks to the Court, when all is said and done, it boils down to this: "Hindu" and "Hinduism" are false terms bounded by the foundational hierarchy-arranged caste, aided by the doctrines of karma and reincarnation as its supporting outer boundaries. Inside this rather large hierarchical triangular entity, the framework is supported by myriad hosts of pillars that tighten and cement the construction from inside out: These include worshipping an army of gods and goddesses, incredible loads of superstitions and rituals, yoga, ayurveda, corruption, immoralities, inflicting human-rights abuses, self-inflicted psychology guaranteeing brain washing, totalitarian mode of life, *real-*

*politics*, and war. The list actually is a long one. It's not too difficult to imagine that separating oneself from Hindu conditioning is next to impossible. If you think you have been let down by India's Supreme Court to resolving this matter, then you may be even heading further for a shock: Hindu politicians and their followers continue to be willfully negligent in their refusals to add any needed clarity.

Only recently in 2011, there has surfaced a further insight into Hinduism-- this time the Punjab and Haryana High Court pronounced its verdict on a case filed by two Sikh petitioners against the misuse of the word "Hindu" applying on the very personal identity of Sikh people portrayed within the charter of four named Hindu Code Bills, later enacted as laws: (1) Hindu Succession Act, 1956; (2) Hindu Marriage Act, 1955; (3) Hindu Adoption and Maintenance Act, 1956; and (4) Hindu Minority and Guardianship Act. 1956. While denying the petitioners their case, the Court defined Hinduism as: "Hinduism, as we have been made to understand by scholars and sages at different times and different ages is not a strait jacket religion; it is a way of life. It is a 'Dharma'. Hindus are not one people but many. Therein lies the beauty of India." One can see how insufficient and pathetic this definition of Hinduism is apart from being irrational and illogical.

Like the Sikhs, the Jain community too has been vocal in their denunciation of Article 25. Recently it has come to my attention that apparently the Jains sought an understanding from the then Prime Minister JawaharLal Nehru. In response, Nehru's Principal Private Secretary, A.V. Pai, (writing for his boss) penned the followings words for the benefit of Jains, dated January 31, 1950:

"This Article [25] merely makes a definition. This definition by enforcing a specific constitutional arrangement circumscribes that rule. Likewise you will note that this mentions not only Jains but also Buddhists and Sikhs. It is clear that Buddhists are not Hindus and therefore there need to be no apprehension that the Jains are designated as Hindus. There is no doubt that the Jains are a different religious community and this accepted position is in no way affected by the constitution."

Again and hardly a surprise here to see how illogical and evasive the above clarification is! Why the educated Hindus placed high in political positions speak from both sides of their mouths? Why can't they simply amend the controversial Article 25 to reflect the religious rights truly? Why would they

continue to exercise deceptive means to declare non-Hindus as Hindus, and yet never define for us as to what Hinduism is in the first place?

In August 2005, continuing with the ongoing issue of personal religious identities affecting the Jains per se, the India Supreme Court refused to grant any relief to religious minority communities (in this case Sikhs and Jains) from being bracketed under the label of Hindu.

The word "secularism" is often invoked diligently by the caste Hindus when describing the Indian State in a spirit of nationalistic Hinduism, with an underlying implication of the Hindu expansionist quest to absorb other religions. The western definition of "secularism" is when the State and public policies take precedence over religious considerations. In other words, in the West, there is a separation of church and state. But most Indians, including their leaders, have their own self-serving bizarre definitions. One often cited goes like this: "equal treatment of all the religions by the State." Is that a desirable goal? If it is then how can any State achieve such a goal?

In the Indian context, I suppose the easiest way for the State to treat all religions "equally" would be to intrude into every religion equally and if need be, somehow proclaim all religions are one and inseparable part of Hinduism -- therefore making everyone in India a Hindu. This is precisely what is happening in India. Since everyone is a Hindu, the leadership expects a response in kind. It usually shows in an intellectually flawed population which has stamped itself with a bogus notion echoed in the buzzword called *sameness*. This is an expression erroneously viewed as synonymous with *equality*.

Under this framed scenario, the very thought of discrimination or even persecution of one religion by another need not arise since we are all the same, that is, Hindus. Obviously, this kind of an argument carries a heavy price tag. When told that India's sacred constitution exudes an egalitarian system, years of Hindu conditioning have transfixed the populace to acquiesce to any communiqué coming down from the top. Few will ever fathom that India's egalitarianism is not the same sort we know in a Western sense, but is of an entirely different substance. It is rooted in the infamous caste system, or in a more precise language, the Hindu Apartheid. While the caste system is alive, thriving, and functional, India's Hindu leaders boast of an Indian democracy, ignoring its pervasive underlying segregation and inequality. This sounds magnificently absurd. Many Indian leaders on one hand enjoy the fruits of being born into an elite caste (while the majority of

the population rots at the lowest levels of caste), while on the other hand mindlessly they sing the gospel of equality.

The caste being a substructure of Hindu society, the talk of "equality," "democracy," and "secularism" reverberates only to mislead the masses. Not surprisingly, this kind of tactical maneuvering to deceive is clearly evident in the Indian Constitution and conspicuous in the State's public policy and internal propaganda. While Sikhs, Jains, and Buddhists have already been "secularized" constitutionally, Christians and Muslims are now also in the process of being "secularized" through state-orchestrated propaganda. A number of Indian leaders now call Indian Christians and Muslims as "Christi Hindus" and "Mohammadiya Hindus," respectively. In addition, some provincial state governments inside India have already enacted anti-conversion laws while others are contemplating ensuring the Hindu population doesn't slide away into something else.

## Conclusion

Other amendments of the Bill of Rights in the U.S. Constitution guarantee the American people numerous other fundamental rights. These include right to bear arms (Amendment II); protection against government officials who might invade their homes and seize property without legal permission (Amendment IV); protection against being "a witness against himself" in any criminal case or being "deprived of life, liberty, or property, without due process of law" (Amendment V); the right of a person accused of a crime "to a speedy and public trial by an impartial jury" (Amendment VI); and protection against "cruel and unusual punishments" (Amendment VIII). Can the Constitution of India match word-for-word the U.S. Bill of Rights? And, if it cannot, can its intentions at least match those of the U.S. Bill of Rights? If reading Articles 19 and 25 has left anyone with a cause for concern, then the remaining portions of Part III of the Indian Constitution should not come as a surprise. After due consideration, it remains unclear if the Indian Constitution guarantees fundamental rights as is generally claimed, despite the endless rhetoric from India's leaders, its intelligentsia, and its apologists.

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**ACROSS FAITH BOUNDARIES –  
THE UNIVERSALITY OF SIRI GURU GRANTH SAHIB'S MESSAGE**

By

Ranbir S. Sandhu

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## ACROSS FAITH BOUNDARIES – THE UNIVERSALITY OF SIRI GURU GRANTH SAHIB'S MESSAGE

By

Ranbir S. Sandhu<sup>1</sup>

### INTRODUCTION

Siri Guru Granth Sahib's message emphasizes belief in One God, Eternal, The Reality, Creator and Doer, All-pervading, Without Fear, Without Rancor, Transcending time, Unincarnate, Self-existent, (understood) through True Guru's grace. God is also just as well as forgiving, constant provider and supporter of life, devoted friend, loving parent. All that exists and all that happens in the universe is through God's Will. Guru Nanak Sahib and the succeeding Gurus accepted different faiths are there by God and, therefore, are to be respected. However, they pointed out the fruitlessness of rituals and so-called "holy acts" like fasting, bathing at holy places, idol worship, austerities, etc., without love for God and His creation in one's heart. They condemned bigotry, exclusivity, and hypocrisy in leaders of different faiths who engaged in abuse and corruption and at the same time pretended to be devoted practitioners of their faith. People of all faiths were advised to honestly practice their faith, to lead upright moral lives guided by faith in God, love of all creation, contentment, honest labor, and sharing the fruits of one's labor.

Herein, we present examples of Siri Guru Granth Sahib's teachings addressed to people of various faiths. During the Gurus' time, the three major religious groups were the Muslims, the Hindus, and the Jogs. In Siri Guru Granth Sahib there are some references to Buddhists and Jains as well.

### GOD HAS BEEN ADDRESSED BY DIFFERENT NAMES IN DIFFERENT PERIODS OF TIME

Siri Guru Granth Sahib teaches oneness of God even though humanity at different times in history has addressed Him by different names.

ਸਾਮ ਕਰੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੇ ਸਚਿ ਸਮਾਵੈ ॥  
ਰਿਗੁ ਕਰੈ ਰਹਿਆ ਭਰਪੁਰਿ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥ ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥  
ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥ ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਵਲਿ ਕਾਨੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥  
ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥  
ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੁਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹ ਭਇਆ ॥  
ਨੀਲ ਬਸਤੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

[੪੭੦]<sup>2</sup>

“(In the four Yugas<sup>3</sup> God has been remembered by different names). (In Sat Yug) Sam (Ved) calls Him the Setamber Master who is constant in Truth. Everyone then was absorbed in Truth. (In Duapar Yug) Rig (Ved)

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<sup>2</sup> Numbers in brackets refer to page numbers in Siri Guru Granth Sahib, printed version (1430 pages), published by Shromani Gurdwara Parbandhak Committee, Amritsar, India

<sup>3</sup> Hindu tradition divides the time span of civilization into four Yugas, each one having its set of social and moral principles.

says that God pervades all, the Name Raam is foremost among gods, and that through reciting his name all sins are removed and one attains liberation. (During Treta Yug), in Yuj (Ved), He was Krishan, Kahn, Jadam who forcibly tricked Chandraval; brought the *Parjaat* tree for his gopi; and showed miracles in Brindaban. In Kal Yug, the Ved is Atharban, Turks and Pathans have become rulers and wear blue clothes, and the Name is Khuda or Allah.”

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Siri Guru Granth Sahib tells us that one’s soul does not belong to any particular religion. However, it shares divine attributes and is beyond birth and death. It resides in bodies of people following different pursuits in life. For example:

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥  
ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ ॥੧॥  
ਇਆ ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ ॥  
ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ ॥੨॥  
ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥  
ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥੩॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨੁ ਦੋਉ ਮਿਟਵਾਇਆ ॥  
ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥੪॥੨॥੫॥

[੮੭੧]

“Who is it that resides in this body? No one has found the final answer to this. It is neither human nor god; it is neither a Jati, nor a worshipper of Shiv; it is neither a Jogi nor an ascetic; it has neither mother nor is it a son. It is neither a householder nor a recluse; it is neither a ruler nor a beggar; it does not have a body or even a drop of blood; it is neither a Brahmin nor a Khatri. It is neither an ascetic nor a Sheikh; it is not seen to be born and to die – mourning its death (of the body) one only receives peoples’ disdain. Through the Guru’s grace I have found the way. I have risen above birth and death. O Kabir, say, it is part of God; it is joined to God just as ink is to paper.”

[871]

### ALL CREATION IS SUBJECT TO DIVINE WILL

Siri Guru Granth Sahib teaches that all that happens in the entire universe is according to God’s Will. However, love of God is worthwhile, all other pursuits are false. God Himself, in His mercy, blesses people with love for Him.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥  
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਪਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥  
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥  
ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥ ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥ ੧ ॥

[੧੪੪-੧੪੫]

“If You so will, some dance and sing or bathe in (holy) water<sup>4</sup>. If You so will, some smear ashes over their bodies and blow the horn<sup>5</sup>. If You so will, some read the Books and be called Mullahs or Sheikhs. If You so will, some become rulers and enjoy tasty foods. If You so will, some ply the sword and have their heads cut off. If You so will, some go to other countries and bring home stories they heard. If You so will, You get some attached to Your Name and through Your Will, they love You. Nanak humbly makes this one submission that all others (those who are not attached to God’s Name) are practicing falsehood.”

<sup>4</sup> Practices common among Hindus.

<sup>5</sup> Practices common among Jogis.

The Guru teaches that people of different faiths all sing God's praise at His Will.

ਤੁਹੁ ਧਿਆਇਨੁ ਬੇਦ ਕਤੇਬਾ ਸਣੁ ਖੜੇ ॥ ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਚਰਿ ਪੜੇ ॥  
 ਬ੍ਰਹਮੇ ਤੁਹੁ ਧਿਆਇਨੁ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਾ ॥ ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣਾ ॥  
 ਪੀਰ ਪਿਕਾਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ ॥ ਓਤਿ ਪੋਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ ॥  
 ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਰੀਐ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥੨॥

[੫੧੮]

“The Vedas and the Books<sup>6</sup> stand together in praising You. It is not possible to count how many there are lying at Your Door. Brahmas, and Inders on their thrones, worship You. Many incarnations of Shiv and Vishnu sing Your praise; and so Pirs, Prophets, Sheikhs, and holy men too. O Formless (God) You pervade all completely and are manifesting Yourself in all. Engaging in falsehood one destroys oneself and through dutiful living one's life is fulfilled. However, (nothing is in our hands and) we all do whatever You Yourself get us to do. 2.

[ 518]

**ALL CREATION IS GOD'S – GOD PERVADES ALL AND TAKES CARE OF ALL**

Siri Guru Granth Sahib teaches that all creatures, all faiths, are created by God. For example:

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥ ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪੁਗਾਸੁ ॥੧॥  
 ਰਾਜਾ ਰਾਮੁ ਮਉਲਿਆ ਅਨਤ ਭਾਇ ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥  
 ਦੁਤੀਆ ਮਉਲੇ ਚਾਰ ਬੇਦ ॥ ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ ਕਤੇਬ ॥੨॥  
 ਸੰਕਰੁ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ ॥ ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਸਭ ਸਮਾਨ ॥੩॥੧॥

[੧੧੯੩]

“(God) has made the earth beautiful and the sky too. In every creature, (God's) Divine Light shines. God beautifully manifested Himself in myriad ways. Wherever I look, I find God totally pervading all. Then, the four Vedas blossomed through (God's) Divine Light; Smritis blossomed as well as the Books; Shankar, the master of Yoga and meditation blossomed. Kabir's Master pervades all.”

[1193]

The Guru teaches that none are good or bad but all act according to God's Will. The Formless God pervades all His creation and this wisdom is imparted by the Guru.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥੧॥  
 ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੁਖ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥  
 ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਡੈ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਡਾਰੈ ॥੨॥  
 ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥  
 ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਤੀਠਾ ॥੪॥੩॥

[੧੩੪੯-੧੩੫੦]

"First, God created light. All are bound by God's will and from one light the entire universe was created. How can we call some good and some bad? Don't be lost in doubt. God abides in His creation and the creation in Him. It is the same clay from which the Creator has created different forms. There is no shortcoming in the vessel made of clay nor is there any in the Potter. There is One Eternal God who abides in all and is the One doing everything that happens. Allah is beyond description and His qualities cannot be described. However, the Guru has given me the sweet (knowledge of God). Kabir says: My doubts have been removed and I have seen the Formless One everywhere (in all creation)."

[1349-1350]

<sup>6</sup> The “Books” are the religious texts of Judaism, Christianity, Islam and other faiths.

People practice different faiths and many are even engaged in criminal or useless pursuits.

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥  
 ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥ ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥  
 ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥  
 ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥ ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥  
 ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੁੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥ ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭੀ ਕਾਈ ਕਾਰ ॥  
 ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥ ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥  
 ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

[੪੬੫-੪੬੬]

"Muslims like the praise of Shariat. They read it and study it. They think those who follow the Shariat will see God. Hindus praise the beautiful Boundless God through Shastras; bathe at places of pilgrimage, make offerings to idols using Sandal, fragrance and other objects. Jogis remember God by getting into trances and saying Alakh, Alakh as God's Name. They believe in One who is infinitesimal in form and beyond the reach of Maya<sup>7</sup> and the entire creation is His own form. Those who practice charity feel joy in thinking of giving - even though in giving they pray to God for returning it a thousand-fold - and the world praises them. Countless thieves, adulterers, liars, bad men are there too who waste all they have accumulated and leave this world empty-handed. You have given them this to do. In water, over land, in all cities and states is Your manifestation. Whatever they say is known to You, You take care of them too. Nanak, the hunger of the devotees is to praise the true Name which is their support. Day and night (always) they enjoy the bliss (in humility) of considering themselves as low as the dust of the feet of God's devotees."

[465-466]

## ALL FAITHS ARE DIVINE CREATIONS BUT FEW UNDERSTAND THE REALITY

People invoke God by different names and engage in various acts of worship. However, only those who accept that all is under God's Will understand God. For example, addressing Hindus and Muslims, the Guru teaches:

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥ ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥੧॥  
 ਕਾਰਣ ਕਰਣ ਕਰੀਮ ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥੧॥ ਰਹਾਉ ॥  
 ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ ॥ ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥੨॥  
 ਕੋਈ ਪੜੈ ਬੋਦ ਕੋਈ ਕਤੋਬ ॥ ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੋਦ ॥੩॥  
 ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ ॥੪॥  
 ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥ ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥੫॥੬॥

[੮੮੫]

"Some people call you *Raam*, others call You *Khudaa*. Some serve *Gosain*, some *Allah*. O Merciful Creator and Doer, have mercy upon me. Some bathe at holy places and others go for *hujj*. Some do *pooja*, others bow their heads. Some read the Vedas, others the Books. Some wear blue, others white. Some call themselves Muslims, others Hindus. Some seek *bahisht*,<sup>8</sup> some *suarg*<sup>9</sup>. O Nanak, say; whosoever has understood *Hukam* (Divine order), has learnt the secret of God, the Master."

[885]

The Guru teaches that none of the faiths is false. People are lost in the form and ritual and forget the substance of their faith which is belief in God and upright living.

<sup>7</sup> Maya is the world of physical experience.

<sup>8</sup> Persian for heaven.

<sup>9</sup> Sanskrit for heaven

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ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥

[੧੩੫੦]

“Don't say the Vedas and the Books are false. False is one who does not study (them).

[1350]

### DEVOTION TO RITUALS AND FORM IS FUTILE

Most people are lost in following the rituals and external observances of their respective faiths and forget the basic message of love and honest living that is common to all faiths. The Guru teaches:

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥ ੧॥  
ਮਨ ਰੇ ਸੀਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥ ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ ਜਾਈ ॥ਜਟਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ ਪਾਈ ॥੨॥  
ਦਰਬੁ ਸੀਚਿ ਸੀਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ ॥ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਨਾਰੀ ॥੩॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੁਤੇ ਦੇਖਹੁ ਨਿਰਖਿ ਸਰੀਰਾ ॥ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ ਕਬੀਰਾ ॥੪॥੧॥

[੬੫੪]

"Hindus are lost in worshipping idols and Muslims in bowing (towards Mecca). Hindus burn their dead and Muslims bury them (and argue as to who is right). Neither has understood Your ways. O my mind, this world is in deep darkness. All around, the noose of Death is laid out. Learned poets are lost in reciting their verses; Sadhus visit Kedar etc. and waste their lives; Jogis keep long knots of hair and believe that is the right Way but none have understood You. Princes spend their lives accumulating wealth, they bury gold treasures in the ground; Pundits pride themselves on their ability to read the Vedas; and women spend their lives looking at their beauty in the mirrors. Look inside yourself, you will see that without God's Name, they are all lost. Kabir teaches that without (remembering) God's Name no one has ever attained liberation."

[654]

And,

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ ॥੧॥  
ਅਲਹੁ ਰਾਮ ਜੀਵਉ ਤੇਰੇ ਨਾਈ ॥ ਤੂ ਕਰਿ ਮਿਹਰਾਮਤਿ ਸਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਦਖਨ ਚੋਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹੁ ਮੁਕਾਮਾ ॥ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ ॥੨॥  
ਬ੍ਰਹਮਨ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ ॥ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ ॥੩॥  
ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ ॥ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ ॥੪॥  
ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ ॥ਕਬੀਰੁ ਪੂੰਗਰਾ ਰਾਮ ਅਲਹੁ ਕਾ ਸਭ ਗੁਰ ਪੀਰ ਹਮਾਰੇ ॥੫॥  
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਹਚੈ ਤਰਨਾ ॥੬॥੨॥

[੧੩੪੯]

“If God lives in one mosque (The Kaaba), then who does the rest of the country belong to? The Hindu thinks God lives in the idol. Neither has seen the Reality. O Allah, O Raam, O Master, have mercy on me; may I live my life remembering Your Name. (The Hindu says) God lives in the South<sup>10</sup>; (the Muslim says) God's home is in the West<sup>11</sup>. Look for God in your own heart, only in your heart; this is the place of God (who is present everywhere and in all His creation). The Brahmins advise fasting on twenty-four days (eleventh days of the waxing and waning moon) and the Qazi advises fasting in the month of Ramadan. They set aside eleven months and seek all the fruit (of their worship) in a single month. If there is evil in your mind, what is the use of bathing in Orissa, saying the Namaaz, going for Hajj, or bowing your head at the mosque? O God, You have created so many men and women, they are all Your form. Kabir is the ignorant child of Raam and Allah; they (all people) are all my Gurus and Pirs. Kabir says: Listen to me, you men and women, seek the protection of the One (God). Worship only God, only then will you be able to get across the ocean of life.”

[1349]

<sup>10</sup> Reference is to Jagannath Puri.

<sup>11</sup> Reference is to Kaaba.

## HYPOCRISY AMONG RELIGIOUS LEADERS

Whereas Siri Guru Granth Sahib accepts all faiths as created by God and, therefore, worthy of respect and careful study so that we can lead honest lives, hypocrisy among religious leaders is wrong. This is because such leaders misguide their congregations and create doubts in their minds regarding the faith itself. For example:

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥ ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਨ ਜਾਹਿ ॥ ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ ਭਾਉ ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥  
ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪੇ ਪੂਜਾ ਹੋਇ ॥ ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥  
ਵਡੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥ ਤੁਰਕ ਮੰਤੁ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥  
ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ ॥ ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥  
ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ ॥ ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ ॥੧॥  
ਮਃ ੧ ॥

ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥ ਨਾਤਾ ਧੋਤਾ ਬਾਇ ਨ ਪਾਈ ॥  
ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ ॥ ਵਣੁ ਗੁਰ ਪੀਰੈ ਕੋ ਬਾਇ ਨ ਪਾਈ ॥ ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥  
ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦ੍ਰ ਪਾਈ ॥ ਮੁੰਦ੍ਰ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ ॥ ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥  
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਉ ॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਉ ॥ ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ ॥ ਹੋਰੁ ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥  
ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥ ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ ॥ ੨ ॥

[੯੫੧-੯੫੨]

"Those who call themselves pious and, sinning secretly, pretend they are pious; those who call themselves religious teachers and for love of money go to the homes of their disciples to teach; woman who loves her husband only for the money he brings and (does not care) if he himself comes or goes. None of them (Brahmins) believes in the Vedas or the Shastras; they all are worshipping their own selfish ends. The Qazi sits to do justice, tells the beads of his rosary, and says God's name. But he takes bribes to go against peoples' rights and if anyone objects, quotes from the scripture. Look at these Hindu leaders who listen to the orders of the Muslim (rulers); tell against their own people, get them robbed, and still claim to be pure. And there are Jogis who have matted hair and smear ashes over their bodies but they are householders and children are crying around them. They are neither householders nor Jogis. What did they gain by applying ashes upon their heads? O Nanak, this is the sign of Kal Yug; they consider themselves superior and boast about it. A Hindu (Brahmin) comes to the house of a Hindu (non-Brahmin) and puts a sacred thread around his neck after reciting a few verses. Wearing the sacred thread, if this Hindu does bad deeds, his bathing and washing are not accepted (by God). The Muslim who praises his faith but does not follow the instructions of his mentor (Guru or Pir) cannot (expect to) be accepted by God. Everyone asks the Way but only a rare one follows the Path. Without good deeds one cannot attain heaven. A person might go to a Jogi to ask him the Way (of life). He will even have his ears pierced and wear ear-rings and roam the entire world. But (he does not realize that) the Creator is Omnipresent. All creatures are travelers and cannot stay after the call is received. He who has seen God in this life will see Him in the other world as well."

[951-952]

And,

ਗਜ ਸਾਵੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥  
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥  
ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ ॥ ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥  
ਬਾਸਨ ਮਾਜਿ ਚਰਾਵਹਿ ਊਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥ ਬਸੁਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲ੍ਹੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥੨॥  
ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥ ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਡੁਬਾਵਹਿ ॥੩॥  
ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ ॥ ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੋਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ॥੪॥੨॥

[੪੭੬]

"Those who wear three-and-a-half yard long loin cloths and triple sacred threads, have rosaries around their necks and polished vessels in their hands, should not be called saints of God. (In reality) they are thugs of

Banaras. I do not like such saints. They will eat the trunk along with the branch (for personal benefit they will not hesitate to kill those they profit from). They scrub the utensils before putting them on the fire; they wash the wood they burn; they dig the earth to make two places for fire; but (their actions are such that) they will eat whole humans. They are sinners who always go around committing crimes but claim they never go near *Maya*. They are always strutting around in their pride. They ruin themselves and their entire families (followers). However, every one does what God has engaged him in. O Kabir, one who has met the True Guru is not born again (is liberated)."

[476]

### SIRI GURU GRANTH SAHIB'S ADVICE TO PEOPLE OF VARIOUS FAITHS

The Guru teaches that one should correctly follow the essence of one's faith which consists of remembering God with whatever name and constantly cleaning one's mind of the dirt of lust, anger, greed, attachment, and pride. For example:

ਕਾਚੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥ ੨ ॥  
 ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥  
 ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥  
 ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥ ੩ ॥  
 ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥ ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥  
 ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥ ੪ ॥ ੫ ॥ ੬ ॥

[੬੬੨]

"Qazi tells lies and takes bribes; The Brahmin bathes at holy places but hurts people (of lower castes). The Jogi too is blind and does not know the correct lifestyle. All the three are in spiritual wilderness. The (real) Jogi is one who knows the correct way of life and through the Guru's grace understands the One (God). The *Qazi* is one who turns away from *Maya* and through Guru's grace, while living in the world, become unattached to it. The (real) Brahmin is one who thinks of God. He will swim across (the ocean of fear) along with all his family (followers). The wise person is one who washes his mind (of sin). A Muslim is one who rids himself of the dirt (of attachment to *Maya*). The learned one is he who understands true Way; he has the mark of acceptance in God's presence.

[662]

And,

ਸੋ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥ ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜਰੈ ॥  
 ਕਾਲ ਪੁਰਖੁ ਕਾ ਮਰਦੈ ਮਾਨੁ ॥ ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ ॥ ੧ ॥  
 ਹੈ ਹਜ਼ੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥ ਉਦਰ ਬਾਧਹੁ ਸੰਦਰ ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ ॥  
 ਸੁਪਨੈ ਇੰਦੁ ਨ ਦੇਈ ਝਰਨਾ ॥ ਤਿਸੁ ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ ॥ ੨ ॥  
 ਸੋ ਸੁਰਤਾਨੁ ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ ॥ ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ ਆਨੈ ॥  
 ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ ॥ ਸੋ ਸੁਰਤਾਨੁ ਛਤੁ ਸਿਰਿ ਧਰੈ ॥ ੩ ॥  
 ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰੈ ॥ ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ ॥  
 ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ ॥ ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ ॥੪॥੩॥੧੧॥

[੧੧੫੯-੧੧੬੦]

"A (real) Mullah is one who fights to control his mind; who, following the teachings of the Guru, confronts death and overcomes (the fear of) death; I bow to such a Mullah. God is omnipresent; do not think He is far away. You will reach God, the Beautiful One, if you control the troublemakers (Lust, anger, greed, attachment, and pride). A (real) Qazi is one who studies his own body and destroys the fire (of greed) with God's Light, and does not let lust bother him even in his dreams; such a Qazi has no (fear of) aging or dying. A (real) ruler is one who strings two bows: one of controlling his mind to stay away from pursuit of worldly wealth and to be able to concentrate on what is within him and, second of seeking God's blessing to mobilize the army of good thoughts.

Such a ruler truly deserves a canopy over his head. The Jogi recites the words “Gorakh, Gorakh” to remember God; the Hindu calls out “Raam, Raam”; The Muslim says there is but one Khuda; Kabir’s God is the One who pervades all.”

[1159-1160]

Advice to Muslims

Guru Nanak Sahib advises that a Muslim should be a good Muslim in his personal lifestyle as well in his behavior towards others. For example:

ਸਲੋਕੁ ਮਃ ੧ ॥  
 ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥  
 ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥ ੧ ॥  
 ਮਃ ੧ ॥  
 ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥  
 ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥  
 ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੈ ਪਲੈ ਪਾਇ ॥ ੨ ॥  
 ਮਃ ੧ ॥  
 ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥  
 ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥  
 ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ੩ ॥

[੧੪੦-੧੪੧]

“Make kindness your mosque and faith your prayer-mat and rightful livelihood your Quran. Make avoidance of evil your circumcision, good attitude your fasting, and so become a Muslim. Make upright living your Kaaba, truthful life your guide, and your deeds your Kalma and Namaaz. Make whatever God likes your rosary; God will protect your honor. O Nanak, taking what is rightfully someone else’s is like pork to one (the Muslim) and beef to the other (the Hindu); the Guru and the Pir will support you only if you do not take what belongs to another. Mere talk will not lead to heaven; one attains liberation only through practicing truth. Adding spice (of debate) to *haraam* (forbidden) will not make it into *halaal* (approved). O Nanak, false discussion only leads to falsehood. There are five types of Namaaz for the five times of the day and they have five different names. The first one should be truth; the second, rightful living; and the third, wishing God’s blessings for all. The fourth should be clean mind and intentions; and the fifth, praise of God. Good character should be your Kalma; then only will you be a Muslim. O Nanak, all those whose life is not such practice falsehood, are false, and invite dishonor (at God’s *dargah*).”

[140-141]

And,

ਸਲੋਕੁ ਮਃ ੧ ॥  
 ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥  
 ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥  
 ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ੧ ॥

[੧੪੨]

“It is hard to be called a Muslim; only if one is a Muslim can he described as one. First of all, one should hold one’s faith dear and then, just as one removes rust or dirt from something, give away one’s rightful earnings. Becoming a Muslim guided by faith, one should overcome the doubt about life and death. One should accept God’s Will, accept that everything happens according to God’s Will, and get rid of self-will. Only then, O Nanak, one will love all creatures and be called a Muslim.”

[142]

And,

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥ ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੋ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥

ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥  
 ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥ਸਤਿਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥  
 ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥  
 ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥੪॥  
 ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬਹਮੁ ਪਛਾਨਾ ॥ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੇਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

[੪੮੦]

“O Qazi, what you say is not proper. We are humble creatures of God and you like being the ruler. However, God is the supreme ruler of faith and He does not condone oppression. Fasting (during Ramadan), Namaaz, and Kalma alone do not lead to heaven. Kaaba is within oneself if only one knows that. One understands the faith only if dispensing justice is the real Namaaz; understanding God with one’s mind is the Kalma; and controlling the five (lust, anger, greed, attachment, and self-will) is spreading the prayer-mat. Recognize your Master; have kindness in your heart and get rid of pride as useless. If one knows oneself and understands others, then only one can have a place in heaven. There is the same clay from which God has created different people. Recognize God in everyone. Kabir asks why have you given up heaven and your mind is set upon hell.”

[480]

And,

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥  
 ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੈ ॥੧॥ ਰਹਾਉ ॥  
 ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ ॥ਪਵੈ ਗੁਨੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ ॥੨॥  
 ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੀ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥੩॥੭॥੨੯॥

[੪੮੩]

“The Qazi observes fasts and (ostensibly) propitiates Allah (by sacrificing an animal at the end of Ramadan) but (in fact) he is killing the animal for enjoying the taste of food. Keeping his own benefit in mind, he is unmindful of others. All his effort is useless. O Qazi, there is only One Master of all, yours too. He is within you as well. You do not think about it. Crazy about Deen (ritual), you do not understand this and that is why your life is wasted. The Books also say that Allah is Eternal and that no man or woman has permanent existence. O crazy man, if you do not understand this in your mind, all reading and study is useless. Allah, unseen dwells in all beings. Think over it carefully. Kabir says aloud that He is the same in the Hindu as well as in the Muslim.”

[483]

Advice To Hindus

Siri Guru Granth Sahib teaches a Hindu to study the Vedas and get rid of hypocrisy, greed and pride.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥  
 ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ ॥ ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤ ॥ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ ਦ੍ਰਿੜਾਵੈ ॥ ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ ॥੧॥  
 ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ ॥ ਮਨ ਕਾ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤ ॥੧॥ ਰਹਾਉ ॥  
 ਆਗੈ ਰਾਖਿਓ ਸਾਲ ਗਿਰਾਮੁ ॥ ਮਨੁ ਕੀਨੋ ਦਹ ਦਿਸ ਬਿਸੁਮੁ ॥ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ ॥ ਲੋਕ ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ ॥੨॥  
 ਖਟੁ ਕਰਮਾ ਅਰੁ ਆਸਣੁ ਧੋਤੀ ॥ ਭਾਗਨਿ ਗ੍ਰਿਹਿ ਪੜੈ ਨਿਤ ਪੋਥੀ ॥ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ ॥੩॥  
 ਸੋ ਪੰਡਿਤੁ ਗੁਰ ਸਬਦੁ ਕਮਾਇ ॥ ਤੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ ॥ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ ॥ ਨਾਨਕ ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ ॥੪॥੬॥੧੭॥

[੮੮੭-੮੮੮]

"With your tongue you recite (the scriptures) with paraphrasing but you do not have God in you nor do you live a clean life. You preach to others and ask them to understand carefully but you yourself do not follow what you say to others. O Pundit, study the Vedas and get rid of the anger in you. You place the idol before you but your mind wanders in all ten directions. You apply the saffron mark (on you forehead) and fall at the idol's feet but you do all this to please the world. Performing the six good acts, sitting on a cushion and wearing a dhoti (while engaged in prayer); going to a rich man's home and reading the book (for him); counting the beads on his rosary and then asking (the rich man) for money; my friend, no one has reached his destination in this manner.

He is the (true) Pundit who follows the Guru's word. The *Maya* of three *gunas* cannot influence that man. All the four Vedas are in God's Name. O Nanak, (only a fortunate one) comes to the service of such a one."

[887-888]

Advice to Jogis

Siri Guru Granth Sahib tells a Jogi that he cannot find the way to union with God through merely talking about it or ritualistically wearing certain garb and engaging in certain practices. The only way to reach God is to live one's life in humility, equal consideration for all beings, and with mind focused on the Formless God.

ਜੋਗੁ ਨ ਖਿਥਾ ਜੋਗੁ ਨ ਝੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿਫੀ ਵਾਈਐ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥  
ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥  
ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੋਸਿ ਦਿਸੈਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੨॥  
ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ ਬਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੩॥  
ਨਾਨਕ ਜੀਵੰਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਾਜੇ ਬਾਝਹੁ ਸਿਫੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥੪॥੧॥੮॥

[੭੩੦]

“Union with God is not through wearing the “*khintha*”, carrying a stick, smearing ashes over the body, wearing ear-rings, shaving one’s head, or playing the horn. The way to union with God is to think of Formless God even while living a normal life. We cannot meet God through talk alone. Jogi is one who perceives all to be equal. Union with God is not through going to crematoria and cemeteries, through sitting in a trance, wandering in various lands, or through bathing at places of pilgrimage. If we meet the True Guru, fear (of death) is removed, the wandering mind can be controlled, love would spring in our hearts, mind would be restful in a state of equipoise, and we would approach God in our own heart. O Nanak, we should work towards a union (with God) in which while living we abstain from sin (thoughts, words, or acts that take one away from God); when there is a horn sounding in our mind without an instrument then we attain the state of fearlessness.”

[730]

**GURU’S UNIVERSAL MESSAGE**

Siri Guru Granth Sahib teaches us to rise above distinctions created by labels of faith, and to respect all religions as divinely revealed. It does not matter what name we use for God so long as we understand that God pervades all creation and live upright truthful lives in humility, contentment and love, treating all as equal, and controlling the five “thieves” (lust, anger, greed, attachment, and self-will). For example:

ਕਾਰਨ ਕਰਨ ਕਰੀਮ ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ ॥ ਅਲਹੁ ਅਲਖ ਅਪਾਰ ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ ॥੧॥  
ਉਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਜਗੀਨਾਥ ਜਗ ਜੀਵਨ ਮਾਧੋ ॥ ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ ॥ ਰਿਖੀਕੋਸ ਗੋਪਾਲ ਗੁੰਦਿਦ ॥ ਪੂਰਨ ਸਰਬਤੁ ਮੁਕੰਦ ॥੨॥  
ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ ॥ ਪੀਰ ਪੈਕਾਬਰ ਸੇਖ ॥ ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ ॥ ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ ॥੩॥  
ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ ॥ ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ ॥ ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ ॥੪॥  
ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ ॥੫॥੩੪॥੪੫॥

[੮੯੬-੮੯੭]

“(O God,) The Cause of all creation, Merciful, Provider of all, *Allah*, Unseen, Boundless, Yourself the Master of all, You are great beyond description. (O God,) The Master of creation, the Creator of all people, Omnipresent, I salute You. Master of the universe, Life of creation, Master of *Maya*, the Destroyer of fear,

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Worthy of remembrance in our hearts, Master of all senses, Preserver of the earth, Master of the world, Grantor of deliverance, the All-pervading, Merciful God, You are the only one to deliver *pirs*, prophets and *sheikhs*. The Master of all hearts is just. He is beyond the Quran and the Books. The Abode of Mercy (God) is Himself *Narayan* and *Narsingh*. He pervades and supports all. He is *Baasdev* and his home is everywhere. His wonderful creativity cannot be described. O Doer, have mercy (on me), show me kindness. O Creator, give me the gift of devotion and submission to You. Say, O Nanak, when the Guru rids one of his doubts, *Allah* and *Parbrahm* are seen as one.”

[896-897]

And,

ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥  
ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥  
ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥  
ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹੁ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ ੪ ॥  
ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥੫॥੩॥

[੧੧੩੬]

“I do not fast nor do I observe *Ramadan*, I only serve One God who always protects me. My one Master is Allah. I am done with both Hindu and Muslim. I do not go on *Hujj* to Kaaba nor do I go on any pilgrimage. I serve only One and no other. I do not perform *pooja*<sup>12</sup> or say the Namaaz; I bow only to the One Formless God. I am not a Hindu nor am I a Muslim. This body and soul are given by Allah, by Raam. O Kabir, say, I have understood my Master through meeting the Guru, the Pir.”

[1136]

Also,

ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥  
ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥  
ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥  
ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਹਰਿ ਕੇ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥  
ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥

[੨੬੬]

“Remember God's Name and make your conduct pure. This is the supreme faith of all. Of all the holy acts the best one is that, in the company of the *Saadh* (Guru), one gets rid of the dirt of wrong thinking. Of all efforts the best one is to remember God's Name. Hear God's praises with your ears and sing them out with your tongue; of all words, these are the life-giving ones. Of all persons the best one is in whose mind God's Name resides.”

[266]

Emphasizing universal love based upon love of God and learning from the Guru, Siri Guru Granth Sahib teaches:

ਤਨ ਤੇ ਛੁਟਕੀ ਅਪਨੀ ਧਾਰੀ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਲਗੀ ਪਿਆਰੀ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਮਨਿ ਮੇਰੈ ਮੀਠਾ ॥ ਤਾ ਇਹੁ ਅਚਰਜੁ ਨੈਨਹੁ ਡੀਠਾ ॥੧॥  
ਅਬ ਮੋਹਿ ਜਾਨੀ ਰੇ ਮੇਰੀ ਗਈ ਬਲਾਇ ॥ ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨ ਨਿਵਾਰੀ ਮਮਤਾ ਗੁਰਿ ਪੂਰੈ ਲੀਓ ਸਮਝਾਇ ॥੧॥ ਰਹਾਉ ॥  
ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਗੁਰਿ ਸਰਨਾ ॥ ਗੁਰਿ ਪਕਰਾਏ ਹਰਿ ਕੇ ਚਰਨਾ ॥ ਬੀਸ ਬਿਸੁਏ ਜਾ ਮਨ ਠਹਰਾਨੇ ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਏਕੈ ਹੀ ਜਾਨੇ ॥੨॥  
ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ ਦਾਸ ॥ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਸਗਲ ਨਿਵਾਸ ॥ ਨਾ ਕੋ ਦੂਤੁ ਨਹੀ ਬੈਰਾਈ ॥ ਗਲਿ ਮਿਲਿ ਚਾਲੇ ਏਕੈ ਭਾਈ ॥੩॥  
ਜਾ ਕਉ ਗੁਰਿ ਹਰਿ ਦੀਏ ਸੂਖਾ ॥ ਤਾ ਕਉ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਦੂਖਾ ॥ ਆਪੇ ਆਪਿ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ॥ ਨਾਨਕ ਰਾਤਉ ਰੰਗਿ ਗੋਪਾਲ ॥੪॥੫॥੧੬॥

“Self-will left this body, God’s Will became dear to me, and my mind found whatever God does to be sweet; only then I saw this miracle with my own eyes. Now I have understood (God) and my woes have disappeared. My thirst (greed) has been quenched, my attachment (to Maya) is gone, and the Perfect Guru has taught me. In

<sup>12</sup> Hindu worship of idols.

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His mercy, the Guru took me into his protection and united me with God. If one's mind is perfectly stable, one understands God and Guru to be the same. I am a servant to whomsoever God has created; my God abides in all. I have neither enemy nor opponent; I get along with all in close embrace as brothers (children of the same father, God). O Nanak, God Himself is the provider of all and whoever God and the Guru give comfort will never hurt again and will be immersed in love for God."

## SIKH VIEW OF OTHER FAITHS

by

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### 1. INTRODUCTION

A Sikh's concept of God<sup>1</sup> as well as view of all Creation is defined by the teachings of the Gurus. These teachings are collected in the Sikh scripture addressed by Sikhs as Siri Guru Granth Sahib<sup>2</sup>. The Guru's message emphasizes belief in One God, Eternal, The Reality, Creator and Doer, All-pervading, Without Fear, Without Rancor, Transcending time, Unincarnate, Self-existent, (understood) through True Guru's grace. God is also just, forgiving, provider and supporter of life, devoted friend, loving parent, among other attributes. All that exists and all that happens in the universe is through Divine Will. This includes the existence of different religions.

In this article, we outline the Sikh approach to other faiths using Siri Guru Granth Sahib's teachings as reference. We shall see that God created various paths for people to follow. They may differ in form and ritual which are unimportant but in essence teach love of God and all His creation. We need to guard against the human tendency to assume that what we are familiar with is the right way and anything that is different is necessarily wrong. A Sikh of the Guru accepts whatever is created by God to be based upon Divine Will and for the benefit of all. There are no bad people and no bad religions. God loves us all and love for all is the way for us to understand God.

### 2. THE SOUL HAS NO PARTICULAR RELIGION

Siri Guru Granth Sahib tells us that soul shares divine attributes and is beyond birth and death. It does not have any particular religion, caste, social status, or preferred occupation. These mundane attributes do not affect the soul. For example:

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥  
 ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ ॥੧॥  
 ਇਆ ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
 ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ ॥  
 ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ ॥੨॥  
 ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥  
 ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥੩॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨੁ ਦੇਉ ਮਿਟਵਾਇਆ ॥  
 ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥੪॥੨॥੫॥ [੧, ੮੭੧]<sup>3</sup>

<sup>1</sup> We use the word "God" as a universal term for Deity common to all faiths associating no specific faith with it.

<sup>2</sup> The word "Granth" means "the Book". The prefix "Guru" denotes Sikh acceptance of the "Granth" as the Guru. The prefix "Siri" and the suffix "Sahib" express reverence.

<sup>3</sup> Numbers in brackets following the numeral 1 refer to page numbers in Siri Guru Granth Sahib, published by Shromani Gurdwara Parbandhak Committee, Amritsar, India. Numbers following the numeral 2 refer to page number in Dasam Granth Sahib. All translations from Punjabi to English are by the author.

“Who is it that resides in this body? No one has found the final answer to this. It is neither human nor god; it is neither a *Jati* (One who has his senses and desires under control), nor a worshipper of *Shiv*<sup>4</sup>; it is neither a *Yogi* nor a recluse; it has neither mother nor is it somebody’s son. It is neither a householder nor a recluse; it is neither a ruler nor a beggar; it does not have a body or even a drop of blood; it is neither a Brahmin nor a Khatri. It is neither an ascetic nor a Sheikh; it is not seen to be born and to die – whosoever cries over its death, will lose respect of others. Through Guru’s grace I have found the way. I have risen above birth and death. O Kabir, say, it is part of God; it is joined to God just as ink is to paper.” [1, 871]

**3. PEOPLE FOLLOW DIFFERENT PATHS. ALL CLAIM TO HAVE FOUND GOD**

People have tried many different ways to realize God or to achieve perfection. Each one of them claims success. According to Sikh belief, none of these various ways leads to God unless one gives up pride and seeks God's love through Guru's grace. For example,

ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ॥ ਮਨ ਖੋਜਿ ਮਾਰਗੁ॥ ਰਹਾਉ ॥  
ਪਿਆਨੀ ਪਿਆਨੁ ਲਾਵਹਿ॥ ਗਿਆਨੀ ਗਿਆਨੁ ਕਮਾਵਹਿ॥ ਪ੍ਰਭ ਕਿਨਹੀ ਜਾਤਾ॥ ੧ ॥  
ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ॥ ਜੋਗੀ ਕਹਤ ਮੁਕਤਾ॥ ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ॥ ੨ ॥  
ਮੋਨੀ ਮੋਨਧਾਰੀ॥ ਸਨਿਆਸੀ ਬ੍ਰਹਮਚਾਰੀ॥ ਉਦਾਸੀ ਉਦਾਸਿ ਰਾਤਾ॥ ੩ ॥  
ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ॥ ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ॥ ਗਿਰਸਤੀ ਗਿਰਸਤਿ ਧਰਮਾਤਾ॥ ੪ ॥  
ਇਕਸਬਦੀ ਬਹੁਰੂਪਿ ਅਵਧੂਤਾ॥ ਕਾਪੜੀ ਕਉਤੇ ਜਾਗੂਤਾ॥ ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ॥ ੫ ॥  
ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ॥ ਇਕਿ ਲੂਕਿ ਨ ਦੇਵਹਿ ਦਰਸਾ॥ ਇਕਿ ਮਨਹੀ ਗਿਆਤਾ॥ ੬ ॥  
ਘਾਟਿ ਨ ਕਿਨਹੀ ਕਹਾਇਆ॥ ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ॥ ਜਿਸ ਮੇਲੇ ਸੋ ਭਗਤਾ॥ ੭ ॥

ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ॥ ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ॥ ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ ਪਰਾਤਾ॥ ੮ ॥ ੨ ॥ ੨੭ ॥ [੧, ੭੧]  
"I do not know what would please God. O my mind, search for the Way. The meditators meditate, the scholars study, but no one has found God. *Vaishnav*<sup>5</sup> seekers stay busy in holy acts, *yogis* say they have been liberated, the ascetics are absorbed in their own pursuits, the silent ones (persons who have taken vows not to speak) stay silent, the *Sanyasis* (those who have given up worldly attachments), the *Brahmacharis* (those who have never engaged in sexual activity), the *Udasis* (who have no home and wander) are all busy in their ways. (Some say) there are nine types of devotees: the pundits recite the Vedas, the householder is following his *Dharam*, those who just say one word, those who take on many forms, those who go about naked, those who wear special types of clothing, those who are poets, those who stay awake all the time, and some who bathe at holy places. Some stay without food, some do not let anyone touch them, some hide in caves and do not let anyone see them, and some think in their own minds that they have divine knowledge. No one says he is less than any other. All claim they have found God but the real devotee is he whom God unites with Himself. I have given up all arguments and have sought shelter with God. Nanak has fallen at the Guru's feet." [1, 71]

**4. GOD IS COMMON TO ALL FAITHS**

<sup>4</sup> One of the Hindu trinity of gods – *Brahma*, the Creator; *Vishnu*, the Preserver; and *Shiv*, the destroyer. Of course, there are additional attributes and roles for all three.  
<sup>5</sup> Worshipers of *Vishnu*.

All faiths worship the same God using different names for Him and praising some special divine attributes. The apparent differences in form are indicative of God's glory in revealing Himself to various people. For example,

ਤੁਧੁ ਧਿਆਇਨਿ ਬੇਦ ਕਤੇਬਾ ਸਨੁ ਖੜੇ॥ ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਦਰਿ ਪੜੇ॥  
 ਬ੍ਰਹਮੇ ਤੁਧੁ ਧਿਆਇਨਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਾ॥ ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸ ਮੁਖਿ ਭਣਾ॥  
 ਪੀਰ ਪਿਕਾਮਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ॥ ਓਤਿ ਪੋਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ॥  
 ਕੂੜਹੁ ਕਰੈ ਵਿਨਾਸੁ ਧਰਮੇ ਤਰੀਐ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥ ੨ ॥ [੧, ੫੧੮]  
 "The Vedas and the Books (Torah, Bible, Qura'an) all stand and worship You. So many people are lying at Your door that they cannot be counted. Numerous *Brahmas* and *Indras*<sup>6</sup> with their thrones, *Shivas* and incarnations of *Vishnu* sing God's glory and so do many *Pirs*, Prophets, *Sheikhs*, and *Ulemas*. You pervade all completely and are manifest in all. Falsehood destroys and people can reach You only if they follow the correct way but we all do what You Yourself get us to."  
 [1, 518]

And,

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ॥ ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ॥ ੧ ॥  
 ਕਾਰਣ ਕਰਣ ਕਰੀਮ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ॥ ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ॥ ੨ ॥  
 ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਤੇਬਾ॥ ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ॥ ੩ ॥  
 ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗੀਂਦੂ॥ ੪ ॥  
 ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥ ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ॥ ੫ ॥ ੯ ॥ [੧, ੮੮੫]  
 "Some people call you *Ram*, others call You *Khudaa*. Some serve *Gosain*, some *Allah*. O Merciful Creator and Doer, have mercy upon me. Some bathe at holy places and others go for *hujj*. Some do *pooja* others bow their heads. Some read the Vedas<sup>7</sup>, others the Books (Torah, Bible, Qura'an etc.). Some wear blue, others white. Some call themselves Muslims, others Hindus. Some seek *bahisht* some *suarg* (sanskrit for heaven). O Nanak, say; whosoever has understood the *Hukam* (Divine order) has learnt the secret of God, the Master."  
 [1, 885]

And,

ਕਾਰਨ ਕਰਨ ਕਰੀਮ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ॥  
 ਅਲਹੁ ਅਲਖ ਅਪਾਰ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ॥ ੧ ॥  
 ਉਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ॥ ਖਾਲਕ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਜਗੰਨਾਥ ਜਗਜੀਵਨ ਮਾਧੋ॥ ਭਉਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ॥  
 ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੋਵਿੰਦ॥ ਪੂਰਨ ਸਰਬਤੁ ਮੁਕੰਦ॥ ੨ ॥  
 ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੁਹੀ ਏਕ॥ ਪੀਰ ਪੈਕਾਬਰ ਸੇਖ॥  
 ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ॥ ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ॥ ੩ ॥  
 ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ॥  
 ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ॥ ਲੀਲਾ ਕਿਛ ਲਖੀ ਨ ਜਾਇ॥ ੪ ॥  
 ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ॥  
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮੁ॥ ੫ ॥ ੩੪ ॥ ੪੫ ॥ [੧, ੮੯੬]  
 "The Source of creation, Merciful, Provider of all, Allah, Indescribable, Boundless, Yourself the Master of all, You are beyond all count. Master of creation, Creator of all people, All-pervading

<sup>6</sup> Indra, in Hindu mythology, is the God of the atmosphere, storms, rain, and battle. Also, king of gods.

<sup>7</sup> Hindu religious texts supposed to have come from God.

God, I salute You. Master of the universe, Life of creation, Master of *Maya*<sup>8</sup>, the Destroyer of fear, Worthy of remembrance in our hearts, Master of all senses, Preserver of the earth, Master of the world, Grantor of deliverance, All-pervading, Merciful God, You are the only one to liberate (from the influence of *Maya*) *pirs*, prophets and *sheikhs*. The Master of all hearts is just. He<sup>9</sup> is beyond the Qura'an and the Books. The Abode of Mercy (God) is Himself *Narayan*<sup>10</sup> and *Narsingh*<sup>11</sup>. He pervades and supports all. He is *Baasdev* and his home is everywhere. His wonderful creativity cannot be described. O Creator, have mercy (on me), show me kindness. O Creator, give me the gift of devotion and submission to You. Say, O Nanak, when the Guru rids one of his doubts, Allah and *Parbrahm* are seen as one." [1, 896]

## 5. ALL PATHS ARE EQUIVALENT

### a. God has been addressed by different names in different periods of time

Siri Guru Granth Sahib teaches oneness of God even though humanity at different times in history has addressed Him by different names.

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥  
 ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥  
 ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥ ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥  
 ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਵਲਿ ਕਾਨੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥  
 ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥  
 ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੁਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹ ਭਇਆ ॥  
 ਨੀਲ ਬਸਤ੍ਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥ [੧, ੪੭੦]

“(In the four *Yugas*<sup>12</sup> God has been remembered by different names). (In *Sat Yug*) Sam (Ved) calls Him the Setamber Master who is constant in Truth. Everyone then was absorbed in Truth. (In *Duapar Yug*) Rig (Ved) says that God pervades all, the Name Raam is foremost among gods, and that through reciting his name all sins are removed and one attains liberation. (During Treta Yug), in Yuj (Ved), He was Krishan, Kahn, Jadam who forcibly tricked Chandrahal; brought the *Parjaat* tree for his gopi; and showed miracles in Brindaban. In Kal Yug, the Ved is Atharban, Turks and Pathans have become rulers and wear blue clothes, and the Name is Khudaa or Allah.” [1, 470]

Sikhs believe that God created all people and all faiths. There are no limits on God and divine revelation has come to various people at different times in language, idiom, and metaphor appropriate for them.

ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀ ਅਨਮਾਨਬੋ॥  
 ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਸੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਚਾਨਬੋ॥  
 ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ ਦੂਸਰੋ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ॥

<sup>8</sup> The physical universe controlled by the senses. The obvious influence of *Maya* is the prevalence of lust, anger, greed, attachment and ego which all lead one in to misery.

<sup>9</sup> In this article, the masculine pronoun is used for God. However, we like to emphasize that God has beyond gender.

<sup>10</sup> Narayan is a Sanskrit name for Vishnu; also used for all-pervading Creator.

<sup>11</sup> Incarnation of Vishnu as a lion-headed man.

<sup>12</sup> Hindu tradition divides the time span of civilization into four *Yugas*, each one having its set of social and moral principles.

ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੇ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ॥ ੧੫ ॥ ੮੫ ॥  
 ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ, ਪੂਜਾ ਔ ਨਿਵਾਜ ਓਈ, ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੇ ਭ੍ਰਮਾਉ ਹੈ॥  
 ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ, ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸ ਕੇ ਭੇਸ ਕੇ ਪ੍ਰਭਾਉ ਹੈ॥  
 ਏਕੈ ਨੈਨ, ਏਕੈ ਕਾਨ, ਏਕੈ ਚੇਹ, ਏਕੈ ਬਾਨ, ਖਾਕ ਬਾਦ ਆਤਸ ਔ ਆਬ ਕੇ ਰਲਾਉ ਹੈ॥  
 ਅਲਹ ਅਭੇਖ ਸੋਈ, ਪੁਰਾਨ ਔ ਕੁਰਾਨ ਓਈ, ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕ ਹੀ ਬਨਾਉ ਹੈ॥ ੧੬ ॥ ੮੬ ॥  
 [੨, ੧੯]

"Some shave their heads and become *Sanyasis*, some become *Yogis*, some are celibate and some are known for continence. Some are Hindus and others Muslims, Sunni or Shia. Recognize all mankind as one. The Creator and the Merciful, the Provider and the Gracious are the same God. Do not, in error or doubt, accept any other. All serve the One, He is the One Divine Teacher of all, there is but One Form, let all understand Him to be the same Light.

"The temple and the mosque are the same; *pooja* (Hindu worship) and *namaaz* (Muslim prayer) are the same. All mankind is one but appears to be several (groups). (The existence as different entities) of gods, the anti-gods, the *yakshas* and *gandharvs* (characters in Hindu religion); of the Muslims and the Hindus; is merely the difference in dress (outer appearance) of (people from) different countries. All have the same eyes, the same ears, the same body and the same form. They are all made of earth, air, fire and water. *Allah* and the Formless God are the same; the *Purans* and the Qura'an are the same; all are the same appearance, the same form." [2, 19]

**b. God Created All Faiths**

Siri Guru Granth Sahib tells us that God created all people and all faiths. God pervades all creation and all creation acts God's Will. For example:

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥ ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥੧॥  
 ਰਾਜਾ ਰਾਮੁ ਮਉਲਿਆ ਅਨਤ ਭਾਇ ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥  
 ਦੁਤੀਆ ਮਉਲੇ ਚਾਰਿ ਬੇਦ ॥ ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ ਕਤੇਬ ॥੨॥  
 ਸੰਕਰੁ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ ॥ ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਸਭ ਸਮਾਨ ॥੩॥੧॥ [੧, ੧੯੩]

"The earth and the sky are bright (through divine light). In every creature, (God's) Divine Light shines. God has beautifully manifested Himself in myriad ways. Wherever I look, I find God totally pervading all. Then, the four Vedas blossomed (with God's divine light); Smritis blossomed as well as the Books; *Shankar*<sup>13</sup>, the master of Yoga and meditation blossomed. Kabir's Master pervades all." [1, 1193]

**c. People Follow Different Faiths by God's Will**

Siri Guru Granth Sahib teaches that people follow different paths according to God's Will. However, love of God is worthwhile, all other pursuits are false. God Himself, in His mercy, blesses people with love for Him.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥

<sup>13</sup> *Shankar* is another name for *Shiv*.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥  
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥ ੧ ॥ [੧, ੧੪੫]

"If You so will, some play music and sing or bathe in (holy) water<sup>14</sup>. If You so will, some will smear ashes over their bodies and blow the horn<sup>15</sup>. If You so will, some will read the Books and be called Mullahs or Sheikhs. If You so will, some will become rulers and enjoy tasty foods. If You so will, some ply the sword and have their heads cut off. If You so will, some go to other countries and bring home stories they hear. If You so will, You get some attached to Your Name and through Your Will, they love You. Nanak humbly makes this one submission that all others (those who are not attached to God's Name) are practicing falsehood." [1, 145]

**d. No False Faiths**

Emphasizing the essential unity of faiths, Siri Guru Granth Sahib's words are:

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬੀਚਾਰੇ॥ [੧, ੧੩੫੦]

"Don't say the Vedas and the Books (Torah, Bible, Qura'an) are false. False is the one who does not study them." [1, 1350]

And,

ਸਾਚਾ ਸਾਹਿਬ ਸਚੁ ਤੂ ਮੇਰੇ ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਚੁ ਸਭੁ ਹੋਇ॥  
ਝੂਠਾ ਕਿਸ ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ੧ ॥  
ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਸਾਹਾ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਦਿਨੁ ਰਾਤਿ॥  
ਸਭਿ ਤੁਝਹੀ ਥਾਵਹੁ ਮੰਗਦੇ ਮੇਰੇ ਸਾਹਾ ਤੂ ਸਭਨਾ ਕਰਹਿ ਇਕ ਦਾਤਿ॥ ੨ ॥  
ਸਭੁ ਕੇ ਤੁਝਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ ਤੁਝਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ॥  
ਸਭ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝਹੀ ਮਾਹਿ ਸਮਾਹਿ॥ ੩ ॥  
ਸਭਨਾ ਕੀ ਤੂ ਆਸ ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਮੇਰੇ ਸਾਹ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਮੇਰੇ ਪਿਆਰੇ ਸਚੁ ਨਾਨਕ ਕੇ ਪਾਤਿਸਾਹ॥ ੪ ॥ ੭ ॥ ੧੩ ॥ [੧, ੬੭੦]

"My King, You are the Eternal Master, forever. All that You create is true. O King, who can we call false when there is no other? You pervade all beings. All pray to You day and night. They all ask you for things; You are the one providing for all. Everything is under Your command, my King, nothing is outside it. All the beings are Yours and You belong to all; they all merge into You. You fulfill the hopes of all, all pray to You. O Nanak's King, O my Beloved, You are the Eternal One; keep me (in Your service) in whatever manner might please You. [1, 670]

**6. MESSAGE OF LOVE AND UNDERSTANDING**

**a. No Bad People**

For a Sikh, there are no bad people. All are created by God. They may appear to be different but all are God's creation and part of God Himself. Siri Guru Granth Sahib tells us:

ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ ੫ ॥

<sup>14</sup> Practices common among Hindus.  
<sup>15</sup> Practices common among Yogis.

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ਸਭੁ ਅੰਤਰਜਾਮੀ ਬ੍ਰਹਮੁ ਹੈ ਬ੍ਰਹਮੁ ਵਸੈ ਸਭ ਥਾਇ॥ ਮੰਦਾ ਕਿਸਨੋ ਆਖੀਐ ਸਬਦਿ ਵੇਖਹੁ ਲਿਵ ਲਾਇ॥ ੬ ॥  
ਬੁਰਾ ਭਲਾ ਤਿਚਰੁ ਆਖਦਾ ਜਿਚਰੁ ਹੈ ਦੁਹੁ ਮਾਹਿ॥ ਗੁਰਮੁਖਿ ਏਕੋ ਬੁਝਿਆ ਏਕਸੁ ਮਾਹਿ ਸਮਾਇ॥ ੭ ॥  
[੧, ੭੫੭]

"One God is the Master of all, there is no other. When, through the Guru's grace, He resides in someone's mind, He manifests Himself in that person. This entire creation is a manifestation of the Omniscient God and He is everywhere. If one carefully studies the (Guru's) Word, how can one call anyone bad? A person talks about good and bad people only so long as he is caught up in Duality (that the creation is separate from God). One who has followed the way shown by the Guru has understood the Unity and is absorbed in God."  
[1, 757]

And,

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ॥ ੧ ॥ ਰਹਾਉ ॥ [੧, ੩੮੩]  
"Who can we call bad or good when all are Your creatures?"  
[1, 383]

Also,

ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ॥ ਮੰਦਾ ਕਿਸਨੋ ਆਖੀਐ ਜਾ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ॥ [੧, ੧੨੩੭]  
"O Nanak, He Himself creates them and makes them different. Who shall we say is bad for all have the same Master."  
[1, 1237]

And,

ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ॥  
ਮੰਦਾ ਕਿਸਨੋ ਆਖੀਐ ਜਾ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ॥ ੭੫ ॥ [੧, ੧੩੮੧]  
"O Farid, the Creator pervades all Creation and the Creation is in God. How can we call any one bad when there is none besides Him?"  
[1, 1381]

## b. God Created All and Abides in All

The entire universe has been created by God who completely pervades it. Kabir Ji, in Siri Guru Granth Sahib, describes God as a potter making pots out of the same clay. The clay as and the Potter are both faultless.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥  
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥੧॥  
ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥  
ਖਾਲਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਕੁ ਪੂਰਿ ਰਹਿਓ ਸੁਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥  
ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥  
ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥  
ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥  
ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਨਾ ॥  
ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੩॥ [੧, ੧੩੫੦]

"First, God created light. All are bound by God's will and from one light the entire universe was created. How can we call some good and some bad? Don't be lost in doubt. God abides in His creation and the creation in Him. He completely pervades all. It is the same clay from which the

Creator has created different forms. There is no shortcoming in the vessel made of clay nor is there any in the Potter. There is One Eternal God who abides in all and is the One doing everything that happens. One who understands the *Hukam* knows the One God and is known as a true devotee. Allah is beyond description and His qualities cannot be described. However, the Guru has given me the sweet (knowledge of God). Kabir says: My doubts have been removed and I have seen the Formless One everywhere (in all creation)." [1, 1350]

Also,

ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ॥ ਬਹੁ ਬਿਧਿ ਭੀਡੇ ਘੜੈ ਕ੍ਰਮਾਰਾ॥ ੩ ॥  
ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਅਕਾਰਾ॥ ਘਟਿ ਵਧਿ ਕੇ ਕਰੈ ਬੀਚਾਰਾ॥ ੪ ॥ [੧, ੧੧੨੮]

"Just as a potter makes many types of vessels out of the same clay, the entire universe has been made out of the same materials. Five ingredients have been combined to make this body; some may have more or less of some ingredients." [1, 1128]

And,

ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ॥  
ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ॥ ੩ ॥ ੭ ॥ ੨੯ ॥ [੧, ੪੮੩]

"Kabir says this loud and clear, and you should think over it in your own mind. *Allah* pervades all persons unseen. He is the same in the Hindu as well as the Muslim." [1, 483]

And,

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ ੧ ॥ ਰਹਾਉ ॥  
ਏਕਲ ਮਾਟੀ ਕ੍ਰੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈ ਬਹੁ ਨਾਨੁ ਰੇ॥  
ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮ ਸਮਾਨਾ ਰੇ॥ ੧ ॥  
ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜੋ ਸਭ ਆਸਾ ਰੇ॥  
ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰ ਕੋ ਦਾਸਾ ਰੇ॥ ੨ ॥ ੩ ॥ [੧, ੯੮੮]

"God speaks in every body, God does. Who else speaks but God? Out of the same earth, a variety of vessels has been made, from the ant to the elephant. In animate as well as inanimate objects, in insects too, the same God pervades. Giving up all other hopes, concentrate on the One who is Infinite. Nama humbly says that when one has got rid of desires, there is no difference between the Master and the servant." [1, 988]

Often, we go astray and lose sight of the unity of the universe as a creation and manifestation of God without a separate independent existence apart from God. Siri Guru Granth Sahib reminds us:

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥  
ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਹੀ ॥੧॥  
ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਕੁਮੁ ਐਸਾ ॥ ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥  
ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ॥  
ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੨॥  
ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ ॥  
ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ ਕਹਨੁ ਨ ਆਇਆ ॥੩॥  
ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੋਗਵੈ ਸੋਈ ॥  
ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥ [੧, ੬੫੮]

“When I thought I was someone, I did not understand You. Now, I have lost my separateness from You and I only see You. Due to high winds, an ocean may be full of waves but essentially they are water in water (part of the ocean). O God, what can I say about such misunderstanding? What we believe (that the Creation has an identity apart from You) is not how it really is. (They say) a king, sleeping on his throne, became a beggar in his dream. He suffered the loss of his kingdom. This is our state. Now I am getting some understanding of the puzzle. It is like the story of a rope and a snake. Seeing many golden ornaments, we misunderstand (that they are different but it really is the same gold in various forms). Now I cannot say what I used to (that the creation is separate from God). Everywhere the One Master appears in numerous forms; He abides in all bodies. Ravidas says: He is nearer to us than our hand. Whatever happens is His Will. [1, 658]

**c. All are God's children. God cares for all**

All the creatures are God's children. He created them and cares for them. He loves them. He nourishes them and supports all of them like a parent. Siri Guru Granth Sahib also describes the world as a garden planted by God who cares for it and makes it beautiful. There is an essential unity between all people as belonging to the same God. For example:

ਆਪੇ ਸੇਵਾ ਲਾਇਮਨੁ ਆਪੇ ਬਖਸ ਕਰੇਇ॥  
ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ ਆਪੇ ਸਾਰ ਕਰੇਇ॥ [੧, ੬੫੩]

"God has Himself engaged people in His service and He Himself blesses them. He Himself is father and mother to all and takes care of all." [1, 653]

And,

ਤੂ ਸਾਝਾ ਸਾਹਿਬ ਬਾਪ ਹਮਾਰਾ॥  
ਨੌ ਨਿਧਿ ਤੇਰੇ ਅਖੁਟ ਭੰਡਾਰਾ॥ [੧, ੯੭]

"You are our common Father. Your treasures contain, and are never short of, all the nine treasures." [1, 97]

And,

ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪੁਭੁ ਮਾਲੀ॥  
ਸਦਾ ਸਮਾਲੇ ਕੇ ਨਹੀ ਖਾਲੀ॥  
ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੇ ਵਾਸੂ ਵਾਸੂ ਜਣਾਵਣਿਆ॥ ੫ ॥ [੧, ੧੧੮]

"This world is like a flower-garden and God is the gardener. He cares for all and does not ignore any one. Each flower has the fragrance that the gardener has put in it. It is known by the fragrance the gardener has put in it." [1,118]

**d. See God in All and Love All**

Siri Guru Granth Sahib teaches us that with God as our common father, we should see God pervading everyone, love each other, and there should be no enmity. For example:

ਆਤਮਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖ॥  
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ॥

ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ॥  
ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ॥ ੧ ॥ [੧, ੯੯੨]

"See the All-pervading God in all creatures. One God is completely filling all creation. Know the priceless jewel within you. Recognize your gift yourself. [1, 892]

And,

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥  
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥ ੨੪ ॥ [੧, ੯੪੦]

"The person who gives up ego in his life understands everything and he is firm in being kind to all beings. O Nanak, he who sees himself in all beings will be honored." [1, 940]

And,

ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ ਦਾਸ॥  
ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਨਿਵਾਸ॥  
ਨਾ ਕੋ ਦੂਤ ਨਹੀ ਬੈਰਾਈ॥  
ਗਲਿ ਮਿਲਿ ਚਾਲੇ ਏਕੈ ਭਾਈ॥ ੩ ॥ [੧, ੯੮੭]

"I am a servant of all God has created. My God resides everywhere. There is no enemy or opponent. I embrace all as brothers, as one with them." [1, 887]

And,

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥  
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥  
ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥  
ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਾਸਾਈ ॥੩॥੮॥ [੧, ੧੨੯੯]

"Ever since I came to be in Guru's company, I have forgotten all envy. No one is a stranger to me; I get along with all. Accepting whatever God does as good, is the wisdom I received from my Guru. The One God is manifest in all, O Nanak, seeing this I am full of joy." [1, 1299]

And,

ਕਰਿ ਕਿਰਪਾ ਦੀਓ ਮੋਹਿ ਨਾਮਾ ਬੰਧਨ ਤੇ ਛੁਟਕਾਏ ॥  
ਮਨ ਤੇ ਬਿਸਰਿਓ ਸਗਲੋ ਧੰਧਾ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਏ॥੧॥  
ਸਾਧਸੰਗਿ ਚਿੰਤ ਬਿਰਾਨੀ ਛਾਡੀ ॥  
ਅਹੰਬੁਧਿ ਮੋਹ ਮਨ ਬਾਸਨ ਦੇ ਕਰਿ ਗਡਹਾ ਗਾਡੀ ॥੧॥ ਰਹਾਉ ॥  
ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥  
ਬੁਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਈ ॥੨॥  
ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥  
ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ ॥੩॥  
ਬਿਨਸਿਓ ਢੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਸਬਦੁ ਲਗੋ ਗੁਰ ਮੀਠਾ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਰਬ ਨਿਵਾਸੀ ਨਾਨਕ ਰਮਈਆ ਡੀਠਾ ॥੪॥੩॥ [੧, ੯੭੧]

"In His mercy, He brought me to the Guru's feet who gave me God's Name which delivers one from bondage; all entanglements have been forgotten from my mind. In Guru's company, I have

given up looking to others; I have buried my self-will, attachment to *Maya*, and desires of my mind in a deep pit. No one is now my enemy nor am I an enemy of any one. Guru has given me the understanding that the entire universe is God's manifestation and He pervades it all. I have befriended everyone and I am friend to all. My separation from God has been ended and God has united me with Himself. My stubbornness is gone, life-giving Name abides in my heart, and I find Guru's Word sweet. O Nanak, I have seen that God pervades the earth, the sky, and the atmosphere, and abides in every person." [1, 671]

**7. NEED TO RISE ABOVE SECTARIAN HYPOCRISY AND SEE UNITY IN DIVERSITY**

**a. Devotion to Ritual and Form is Futile**

Most people are lost in following the rituals and external observances of their respective faiths and forget the basic message of love and honest living that is common to all faiths. Guru's teaching is:

ਬੁਭ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥  
ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥੧॥  
ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੋਰਾ ॥  
ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ ਜਾਈ ॥  
ਜਦਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ ਪਾਈ ॥੨॥  
ਦਰਬੁ ਸੰਚਿ ਸੰਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ ॥  
ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਨਾਰੀ ॥੩॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੁਣੇ ਦੇਖਹੁ ਨਿਰਖਿ ਸਰੀਰਾ ॥  
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ ਕਬੀਰਾ ॥੪॥੧॥ [੧, ੬੫੪]

"Hindus are lost in worshipping idols and Muslims in bowing (towards Mecca). Hindus burn their dead and Muslims bury them (and argue as to who is right). Neither has understood Your ways. O my mind, this world is in deep darkness. All around, the noose of Death is laid out. Learned poets are lost in reciting their verses; Sadhus visit *Kedar*<sup>16</sup> etc. and waste their lives; Yogis keep long knots of hair and believe that is the right Way but none have understood You. Princes spend their lives accumulating wealth, they bury gold treasures in the ground; Pundits pride themselves on their ability to read the Vedas; and women spend their lives looking at their beauty in the mirrors. Look inside yourself, you will see that without God's Name, they are all lost. Kabir teaches that without (remembering) God's Name no one has ever attained liberation." [1, 654]

And,

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥  
ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੋਰਾ ॥੧॥  
ਅਲਹੁ ਰਾਮ ਜੀਵਉ ਤੇਰੇ ਨਾਈ ॥  
ਤੂ ਕਰਿ ਮਿਹਰਾਮਤਿ ਸਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਦਖਨੁ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹੁ ਮੁਕਾਮਾ ॥  
ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ ॥੨॥

<sup>16</sup> A center of pilgrimage for Hindus.

ਬ੍ਰਹਮਨ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ ॥  
ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ ॥੩॥  
ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ ॥  
ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ ॥੪॥  
ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ ॥  
ਕਬੀਰੁ ਪੁੰਗਰਾ ਰਾਮ ਅਲਹ ਕਾ ਸਭ ਗੁਰ ਪੀਰ ਹਮਾਰੇ ॥੫॥  
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥  
ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਹਚੈ ਤਰਨਾ ॥੬॥੨॥ [੧, ੧੩੪੯]

“If God lives in one mosque (The Kaaba), then who does the rest of the country belong to? The Hindu thinks God lives in the idol. Neither has seen the Reality. O Allah, O Raam, O Master, have mercy on me; may I live my life remembering Your Name. (The Hindu says) God lives in the South<sup>17</sup>; (the Muslim says) God’s home is in the West<sup>18</sup>. Look for God in your own heart, only in your heart; this is the place of God (who is present everywhere and in all His creation). The Brahmins advise fasting on twenty-four days (eleventh days of the waxing and waning moon) and the Qazi advises fasting in the month of Ramadan. They set aside eleven months and seek all the fruit (of their worship) in a single month. If there is evil in your mind, what is the use of bathing in Orissa, saying the Namaaz, going for Hujj, or bowing your head at the mosque? O God, You have created so many men and women, they are all Your form. Kabir is the ignorant child of Raam and Allah; they (all people) are all my Gurus and Pirs. Kabir says: Listen to me, you men and women, seek the protection of the One (God). Worship only God, only then will you be able to get across the ocean of life.” [1, 1349]

**b. Specific Religious Practices are Unimportant**

Siri Guru Granth Sahib teaches us to rise above distinctions created by labels of faith, and to respect all religions as divinely revealed. It does not matter what name we use for God so long as we understand that God pervades all creation and live upright truthful lives in humility, contentment and love, treating all as equal. For example:

ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥  
ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥  
ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥  
ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ ੪ ॥

ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥੫॥੩॥ [੧, ੧੩੬੬]  
“I do not fast nor do I observe *Ramadan*, I only serve One God who always protects me. My one Master is Allah. I am done with both Hindu and Muslim. I do not go on *Hujj*<sup>19</sup> to Kaaba nor do I go on any pilgrimage. I serve only One and no other. I do not perform *pooja*<sup>20</sup> or say the Namaaz; I bow only to the One Formless God. I am not a Hindu nor am I a Muslim. This body and soul are given by Allah, by Raam. O Kabir, say, I have understood my Master through meeting the Guru, the Pir. [1, 1136]

And,

<sup>17</sup> Reference is to Jagannath Puri.

<sup>18</sup> Reference is to Kaaba which is located towards the West for people in India where Kabir Ji lived..

<sup>19</sup> Pilgrimage to Kaaba, a Muslim practice.

<sup>20</sup> Hindu worship of idols.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼ੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥  
 ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥  
 ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥  
 ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥  
 ਸਗਲ ਬਾਨ ਤੇ ਓਹੁ ਉਤਮ ਬਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥ [੧, ੨੬੬]

"Remember God's Name and make your conduct pure. This is the supreme faith of all. Of all the holy acts the best one is that, in the company of the *Saadh* (Guru), one gets rid of the dirt of wrong thinking. Of all efforts the best one is to remember God's Name. Hear God's praises with your ears and sing them out with your tongue; of all words, these are the life-giving ones. Of all persons the best one is in whose mind God's Name resides." [1, 266]

### c. Hypocrisy is Impediment in Worship

The Guru teaches that one should correctly follow the essence of one's faith which consists of remembering God with whatever name and constantly cleaning one's mind of the dirt of lust, anger, greed, attachment, and pride. Mentioning the hypocritical attitudes of some religious leaders, Siri Guru Granth Sahib teaches us:

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥  
 ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੋ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥ ੨ ॥  
 ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥ ਗੁਰੁ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥  
 ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥ ਗੁਰੁ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥  
 ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥ ੩ ॥  
 ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥ ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥

ਪੜਿਆ ਬੁਝੈ ਸੋ ਪਰਵਾਣੁ ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥ ੪ ॥ ੫ ॥ ੬ ॥ [੧, ੬੬੨]

"Qazi tells lies and takes bribes; The Brahmin bathes at holy places but hurts people (of lower castes). The Yogi too is blind and does not know the correct lifestyle. All the three are in spiritual wilderness. The (real) Yogi is one who knows the correct way of life and through the Guru's grace understands the One (God). The *Qazi* is one who turns away from *Maya* and through Guru's grace, while living in the world, become unattached to it. The (real) Brahmin is one who thinks of God. He will swim across (the ocean of fear) along with all his family (followers). The wise person is one who washes his mind (of sin). A Muslim is one who rids himself of the dirt (of attachment to *Maya*). The learned one is he who understands true Way; he has the mark of acceptance in God's presence." [1, 662]

And,

ਸੋ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥ ਗੁਰੁ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੈ ॥  
 ਕਾਲ ਪੁਰਖੁ ਕਾ ਮਰਦੈ ਮਾਨੁ ॥ ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ ॥ ੧ ॥  
 ਹੈ ਹਜ਼ੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥ ਉਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ ॥  
 ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਨਾ ॥ ਤਿਸੁ ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ ॥ ੨ ॥  
 ਸੋ ਸੁਰਤਾਨੁ ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ ॥ ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ ਆਨੈ ॥  
 ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ ॥ ਸੋ ਸੁਰਤਾਨੁ ਛਤੁ ਸਿਰਿ ਧਰੈ ॥ ੩ ॥  
 ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰੈ ॥ ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ ॥  
 ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ ॥ ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ ॥੪॥੩॥੧੧॥ [੧, ੧੧੬੦]

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“A (real) Mullah is one who fights to control his mind; who, following the teachings of the Guru, confronts death and overcomes (the fear of) death; I bow to such a Mullah. God is omnipresent; do not think He is far away. You will reach God, the Beautiful One, if you control the troublemakers (Lust, anger, greed, attachment, and pride). A (real) Qazi is one who studies his own body and destroys the fire (of greed) with God’s Light, and does not let lust bother him even in his dreams; such a Qazi has no (fear of) aging or dying. A (real) ruler is one who strings two bows: one of controlling his mind to stay away from pursuit of worldly wealth and to be able to concentrate on what is within him and, second of seeking God’s blessing to mobilize the army of good thoughts. Such a ruler truly deserves a canopy over his head. The Yogi recites the words “Gorakh, Gorakh” to remember God; the Hindu calls out “Raam, Raam”; The Muslim says there is but one Khuda; Kabir’s God is the One who pervades all.” [1, 1160]

**d. Ideal Person – One who has understood God**

There are numerous references in Siri Guru Granth Sahib to the lifestyle of an ideal person. Regardless of which faith that person belongs to, the following quote describes a true devotee:

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੁਕਤਿ ਭਗਵਾਨ ॥੧੩॥  
ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹੁ ਸਮਾਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥  
ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥  
ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥  
ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥  
ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥  
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੯॥ [੧, ੧੪੨੭]

“One who is unaffected by comfort and grief, who has no greed, attachment or pride, O Nanak, say: My mind, listen to me; such a person is in the image of God.”  
“One who does not care for praise or slander; who considers gold to be the same as iron; O Nanak, say: My mind, listen to me; know such a person to be liberated.  
“One who has no rejoicing or regrets and who regards enemies and friends as alike; O Nanak, say: My mind, listen to me; know such a person to be liberated.  
“One who does not frighten any one nor is frightened by any; O Nanak, say: My mind, listen to me; speak of such a person as the wise one (who has understood God).  
“One who has given up the poison (of *Maya*) and has adopted the garb of detachment; O Nanak, say: My mind, listen to me; such a person is blessed with good fortune.  
“One who has given up *Maya* and attachment, and has become detached from all; O Nanak, say: My mind, listen to me; God abides in that person.  
“The person who has given up self-will, understanding God; O Nanak, say: My mind; hold this to be true, such a person is liberated.” [1, 1427]

## 8. SIKH HISTORY AND PRACTICES

### a. Interfaith Harmony and Cooperation

Guided by Gurus' teachings, Sikhs have been steadfastly committed to religious harmony and interfaith cooperation. The Gurus respected the right of all to profess their faith and serve mankind in their own ways. During many ups and downs in their history, the Sikhs have always respected the scriptures and places of worship of others. Many Hindus, to this day, routinely attend Sikh worship in preference to that of their own faith. Guru Nanak Sahib, founder of the faith, was loved by Hindus as well as Muslims. He was referred to as the Pir of the Mussalmans and Guru of the Hindus. While ordering the execution of the Fifth Guru, Siri Guru Arjan Sahib, Jehangir - the Mughal emperor in Delhi - noted that "not only Hindus but many Muslims had started to gather around him". Siri Guru Tegh Bahadar Sahib, the Ninth Guru, sacrificed his life for the right of the Hindus to wear the sacred thread and the saffron mark on their forehead even though he did not believe in those rituals himself. Siri Guru Gobind Singh Sahib writes about it as follows:

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ॥  
ਸਾਧਨ ਹੇਤ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸੀ ਨ ਉਚਰੀ॥ ੧੩ ॥  
ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ॥ [੨, ੫੪]

"He protected their (right to wear) the sacred thread and the saffron mark. He did this great act in *Kalyug*. He did this for the sake of the sadhus; he gave his life and did not express pain. He did this for *Dharam*. He gave up his head but not his determination." [2, 54]

There is the story of Bhai Ghanaiya Ji, a Sikh, providing water to the wounded enemy soldiers after a battle<sup>21</sup>. When some Sikhs complained about this, Ghanaiya Ji had this to say to Guru Gobind Singh Sahib:

ਜਹਾ ਕਹਾ ਇਕ ਰੂਪ ਤੁਮਾਰਾ॥ ਨਹ ਦੂਸਰ ਮੈ ਕਉ ਨਿਹਾਰਾ॥ ੩੩ ॥  
ਸਭ ਮਹਿ ਰਹਿ ਬਿਰਾਜ ਸਮਾਨਾ॥ ਸਤ੍ਰ ਮਿਤ੍ਰ ਕੋ ਜਾਇ ਨ ਜਾਨਾ॥  
ਸਭ ਥਲ ਤੁਮਰੋ ਰੂਪ ਨਿਹਾਰੋ॥ ਭੇਦ ਭਿੰਨ ਕੋ ਨ ਬਿਚਾਰੋ॥ ੩੪ ॥ [੩, ੧੫੮]

"Everywhere I see Your form, I see no other. You pervade all equally, I cannot tell friend from foe. In all places I see Your form, I do not see any difference among people."

During the period of Sikh rule in Punjab, the people of all religions felt free to practice their faiths and to participate in administrative and political affairs of the state at all levels of responsibility. There was no pressure on any one to embrace the Sikh religion.

Sikh Gurdwaras have always been open to everybody regardless of religion, race, color or caste. Gurdwaras have free kitchens that are open to all and everyone is treated as equal. Harmandar Sahib (Also called the Golden Temple) has doors on all four sides signifying acceptance of visitors from all the four corners of the world. It is said that the foundation stone of Harmandar Sahib was laid by the Hazrat Mianmir, a Muslim Pir. When the Gurdwara In El Sobrante,

<sup>21</sup> Satbir Singh, ਪੁਰਾਤਨ ਇਤਿਹਾਸਕ ਜੀਵਨੀਆਂ (Biographies of old Historical Personages), in Punjabi, New Book Company, Jalandhar, India, 1989, page 158.

California was to be built, the Sikh community asked representatives of four different faiths to participate in laying the foundation stone<sup>22</sup>.

Recently, there has been recognition among members of various faith traditions of the need for interfaith dialogue and cooperation end violence, injustice, and supporting basic human rights to all. People from diverse religious beliefs get together not only for interfaith celebrations but also in noting inter-religious strife around the world and raising their combined voices against tyranny and injustice. The strong Sikh participation in these efforts reflects the principles of their faith.

**b. Commitment to Nonviolence and Peace**

Sikhs have been committed to peaceful resolution of differences and to respecting all faiths. They won admiration of all for their non-violent struggle in the 1920's to retrieve control of their places of worship that had been denied them since the British take-over of Punjab in mid-nineteenth century. C.F. Andrews, a Christian missionary was present at one of the scenes of police brutality against non-violent Sikhs. He wrote<sup>23</sup>: "The brutality and inhumanity of the whole scene was indescribably increased by the fact that the men who were hit were praying to God and had already taken a vow that they would remain silent and peaceful in word and deed. The Akali Sikhs who had taken this vow, both at the Golden Temple before starting and also at the shrine of Guru-ka-Bagh, were, as I have already stated, largely from the army. ... It was a strangely new experience to these men, to receive blows dealt against them with such of the force as to fell them to the ground, and yet never to utter a word or strike a blow in return.... I saw no act, no look, of defiance. It was a true martyrdom for them as they went forward, a true act of faith, a true deed of devotion to God. They remembered their Gurus how they had suffered, and they rejoiced to add their own sufferings to the treasure of their wonderful faith." Andrews was so moved that he argued with the Governor of Punjab and told him that he had seen "with his own eyes hundreds of Christs being crucified at Guru-ka-Bagh." This intercession by a man of God, in behalf of people of a different faith, was instrumental in a change in British policy.

Incidentally, it is worth noting that British Government's brutality was carried out in public. The sight moved the conscience of God-fearing people in position to influence government policy. Learning from that, when Indira Gandhi's government chose to put down the peaceful Sikh agitation in 1982, the beatings were not public but at police stations and in underground torture chambers of Punjab. No one knew what was going on and the Government covered up its misdeeds by lying and false propaganda blaming the victims through trumped up allegations. The same happened after the infamous attack on Darbar Sahib in 1984 when an entire generation of young Sikhs simply "disappeared" or was eliminated in faked "encounters". With correct information hard to come by, few consciences were moved to intercede on behalf of the victims of a planned genocide. When Indira Gandhi was assassinated, for three days it was open season against the Sikhs in India. Over three thousand were killed in the capital city of Delhi alone by violent mobs led and encouraged by the ruling political party and the police. In spite of grave

<sup>22</sup> Personal conversation with Dr. Jogeshwar Preet Singh, one of the founders of the Gurdwara.

<sup>23</sup> Mohinder Singh, *The Akali Struggle: A Retrospect*, Atlantic Publishers, New Delhi, 1988, pages 57,225.

provocations, it is noteworthy that, even at the height of the so-called “insurgency” in Punjab, there were no cases of Sikh mobs engaging in violence against innocent people.

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## 9. SUMMING UP

Sikh view of interfaith understanding and cooperation emphasizes that God is the fountainhead of love and understanding; that He pervades all creation and all act His will; that all faiths are God's creation; and that conflict is caused by ignorance and hypocrisy. The Sikh religion lays down tolerance and love of humanity as fundamental principles. Rite and ceremony are only incidental and open to adaptation. Contrary to the views expressed by some secularists<sup>24</sup>, fundamentalist belief in Sikh religion cannot and does not lead to fight back, for, with or against people of other faiths. A Sikh's primary struggle is against the five *thieves*, namely, lust, anger, greed, attachment and ego that wish to rob him of his love for God and of understanding the purpose of his own existence.

Hurting anyone for personal gain is against the fundamental Sikh principles. Historically, the Sikhs have consistently lived up to this commitment. Their many struggles have been peaceful and they are proud of the long list of their martyrs. Being a soldier of faith is part of Sikh belief but rarely, and only after all peaceful means have been exhausted, have the Sikhs taken to armed resistance and then only in support of freedom and justice and against oppression and tyranny.



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<sup>24</sup> T.N. Madan, Modern Myths, Locked Minds, Oxford University Press, 1997.

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**ACROSS FAITH BOUNDARIES--  
THE UNIVERSALITY OF SIRI GURU GRANTH SAHIB'S MESSAGE**

By

Ranbir S. Sandhu

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# ACROSS FAITH BOUNDARIES – THE UNIVERSALITY OF SIRI GURU GRANTH SAHIB’S MESSAGE

By

Ranbir S. Sandhu<sup>1</sup>

## INTRODUCTION

Siri Guru Granth Sahib’s message emphasizes belief in One God, Eternal, The Reality, Creator and Doer, All-pervading, Without Fear, Without Rancor, Transcending time, Unincarnate, Self-existent, (understood) through True Guru's grace. God is also just as well as forgiving, constant provider and supporter of life, devoted friend, loving parent. All that exists and all that happens in the universe is through God’s Will. Guru Nanak Sahib and the succeeding Gurus accepted different faiths are there by God and, therefore, are to be respected. However, they pointed out the fruitlessness of rituals and so-called “holy acts” like fasting, bathing at holy places, idol worship, austerities, etc., without love for God and His creation in one’s heart. They condemned bigotry, exclusivity, and hypocrisy in leaders of different faiths who engaged in abuse and corruption and at the same time pretended to be devoted practitioners of their faith. People of all faiths were advised to honestly practice their faith, to lead upright moral lives guided by faith in God, love of all creation, contentment, honest labor, and sharing the fruits of one’s labor.

Herein, we present examples of Siri Guru Granth Sahib’s teachings addressed to people of various faiths. During the Gurus’ time, the three major religious groups were the Muslims, the Hindus, and the Jogis. In Siri Guru Granth Sahib there are some references to Buddhists and Jains as well.

## GOD HAS BEEN ADDRESSED BY DIFFERENT NAMES IN DIFFERENT PERIODS OF TIME

Siri Guru Granth Sahib teaches oneness of God even though humanity at different times in history has addressed Him by different names.

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੇ ਸਚਿ ਸਮਾਵੈ ॥  
ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥ ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥  
ਨਾਨਕ ਤਉ ਮੇਖੰਤਰੁ ਪਾਹਿ ॥ ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਾਵਲਿ ਕਾਨ੍ਹ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥  
ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥  
ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੁਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹ ਭਇਆ ॥  
ਨੀਲ ਬਸਤੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

[੪੭੦]<sup>2</sup>

“(In the four Yugas<sup>3</sup> God has been remembered by different names). (In Sat Yug) Sam (Ved) calls Him the

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<sup>2</sup> Numbers in brackets refer to page numbers in Siri Guru Granth Sahib, printed version (1430 pages), published by Shromani Gurdwara Parbandhak Committee, Amritsar, India

<sup>3</sup> Hindu tradition divides the time span of civilization into four Yugas, each one having its set of social and moral principles.

Setamber Master who is constant in Truth. Everyone then was absorbed in Truth. (In Duapar Yug) Rig (Ved) says that God pervades all, the Name Raam is foremost among gods, and that through reciting his name all sins are removed and one attains liberation. (During Treta Yug), in Yuj (Ved), He was Krishan, Kahn, Jadam who forcibly tricked Chandraval; brought the *Parjaat* tree for his gopi; and showed miracles in Brindaban. In Kal Yug, the Ved is Atharban, Turks and Pathans have become rulers and wear blue clothes, and the Name is Khuda or Allah.”

[470]

Siri Guru Granth Sahib tells us that one's soul does not belong to any particular religion. However, it shares divine attributes and is beyond birth and death. It resides in bodies of people following different pursuits in life. For example:

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥  
 ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ ॥੧॥  
 ਇਆ ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
 ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ ॥  
 ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ ॥੨॥  
 ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥  
 ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੇ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥੩॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੇ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨੁ ਦੋਊ ਮਿਟਵਾਇਆ ॥  
 ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਐਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥੪॥੨॥੫॥

[੮੭੧]

“Who is it that resides in this body? No one has found the final answer to this. It is neither human nor god; it is neither a Jati, nor a worshipper of Shiv; it is neither a Jogi nor an ascetic; it has neither mother nor is it a son. It is neither a householder nor a recluse; it is neither a ruler nor a beggar; it does not have a body or even a drop of blood; it is neither a Brahmin nor a Khatri. It is neither an ascetic nor a Sheikh; it is not seen to be born and to die – mourning its death (of the body) one only receives peoples' disdain. Through the Guru's grace I have found the way. I have risen above birth and death. O Kabir, say, it is part of God; it is joined to God just as ink is to paper.”

[871]

## ALL CREATION IS SUBJECT TO DIVINE WILL

Siri Guru Granth Sahib teaches that all that happens in the entire universe is according to God's Will. However, love of God is worthwhile, all other pursuits are false. God Himself, in His mercy, blesses people with love for Him.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਪਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥  
 ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥ ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥ ੧ ॥

[੧੪੪-੧੪੫]

“If You so will, some dance and sing or bathe in (holy) water<sup>4</sup>. If You so will, some smear ashes over their bodies and blow the horn<sup>5</sup>. If You so will, some read the Books and be called Mullahs or Sheikhs. If You so will, some become rulers and enjoy tasty foods. If You so will, some ply the sword and have their heads cut off. If You so will, some go to other countries and bring home stories they heard. If You so will, You get some

<sup>4</sup> Practices common among Hindus.

<sup>5</sup> Practices common among Jogis.

attached to Your Name and through Your Will, they love You. Nanak humbly makes this one submission that all others (those who are not attached to God's Name) are practicing falsehood."

[144-145]

The Guru teaches that people of different faiths all sing God's praise at His Will.

ਤੁਹੁ ਧਿਆਇਨ੍ਹਿ ਬੇਦ ਕਤੇਬਾ ਸਣੁ ਖੜੇ ॥ ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਦਰਿ ਪੜੇ ॥  
ਬਹਮੇ ਤੁਹੁ ਧਿਆਇਨ੍ਹਿ ਇਦ੍ਰੁ ਇਦ੍ਰਾਸਣਾ ॥ ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣਾ ॥  
ਪੀਰ ਪਿਕਾਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ ॥ ਓਤਿ ਪੋਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ ॥  
ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਗੀਐ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥੨॥

[੫੧੮]

"The Vedas and the Books<sup>6</sup> stand together in praising You. It is not possible to count how many there are lying at Your Door. Brahmas, and Inders on their thrones, worship You. Many incarnations of Shiv and Vishnu sing Your praise; and so Pirs, Prophets, Sheikhs, and holy men too. O Formless (God) You pervade all completely and are manifesting Yourself in all. Engaging in falsehood one destroys oneself and through dutiful living one's life is fulfilled. However, (nothing is in our hands and) we all do whatever You Yourself get us to do. 2.

[ 518]

**ALL CREATION IS GOD'S – GOD PERVADES ALL AND TAKES CARE OF ALL**

Siri Guru Granth Sahib teaches that all creatures, all faiths, are created by God. For example:

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥ ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥੧॥  
ਰਾਜਾ ਰਾਮੁ ਮਉਲਿਆ ਅਨਤ ਭਾਇ ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥  
ਦੁਤੀਆ ਮਉਲੇ ਚਾਰਿ ਬੇਦ ॥ ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ ਕਤੇਬ ॥੨॥  
ਸੰਕਰੁ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ ॥ ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਸਭ ਸਮਾਨ ॥੩॥੧॥

[੧੧੯੩]

"(God) has made the earth beautiful and the sky too. In every creature, (God's) Divine Light shines. God beautifully manifested Himself in myriad ways. Wherever I look, I find God totally pervading all. Then, the four Vedas blossomed through (God's) Divine Light; Smritis blossomed as well as the Books; Shankar, the master of Yoga and meditation blossomed. Kabir's Master pervades all."

[1193]

The Guru teaches that none are good or bad but all act according to God's Will. The Formless God pervades all His creation and this wisdom is imparted by the Guru.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥  
ਲੋਗਾ ਭਰਮਿ ਨ ਭੁਲਹੁ ਭਾਈ ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥ ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥  
ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥ ਹਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥  
ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਨਾ ॥ ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੈਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਨਾ ॥੪॥੩॥

[੧੩੪੯-੧੩੫੦]

"First, God created light. All are bound by God's will and from one light the entire universe was created. How can we call some good and some bad? Don't be lost in doubt. God abides in His creation and the creation in Him. It is the same clay from which the Creator has created different forms. There is no shortcoming in the vessel made of clay nor is there any in the Potter. There is One Eternal God who abides in all and is the One doing everything that happens. Allah is beyond description and His qualities cannot be described. However, the Guru has given me the sweet (knowledge of God). Kabir says: My doubts have been removed and I have seen

<sup>6</sup> The "Books" are the religious texts of Judaism, Christianity, Islam and other faiths.

the Formless One everywhere (in all creation)."

[1349-1350]

People practice different faiths and many are even engaged in criminal or useless pursuits.

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥  
 ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥ ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥  
 ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥  
 ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥ ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥  
 ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥ ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭੀ ਕਾਈ ਕਾਰ ॥  
 ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥ ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥  
 ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

[੪੬੫-੪੬੬]

"Muslims like the praise of Shariat. They read it and study it. They think those who follow the Shariat will see God. Hindus praise the beautiful Boundless God through Shastras; bathe at places of pilgrimage, make offerings to idols using Sandal, fragrance and other objects. Jogis remember God by getting into trances and saying Alakh, Alakh as God's Name. They believe in One who is infinitesimal in form and beyond the reach of Maya<sup>7</sup> and the entire creation is His own form. Those who practice charity feel joy in thinking of giving - even though in giving they pray to God for returning it a thousand-fold - and the world praises them. Countless thieves, adulterers, liars, bad men are there too who waste all they have accumulated and leave this world empty-handed. You have given them this to do. In water, over land, in all cities and states is Your manifestation. Whatever they say is known to You, You take care of them too. Nanak, the hunger of the devotees is to praise the true Name which is their support. Day and night (always) they enjoy the bliss (in humility) of considering themselves as low as the dust of the feet of God's devotees."

[465-466]

## ALL FAITHS ARE DIVINE CREATIONS BUT FEW UNDERSTAND THE REALITY

People invoke God by different names and engage in various acts of worship. However, only those who accept that all is under God's Will understand God. For example, addressing Hindus and Muslims, the Guru teaches:

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥ ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥੧॥  
 ਕਾਰਣ ਕਰਣ ਕਰੀਮ ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥੧॥ ਰਹਾਉ ॥  
 ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ ॥ ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥੨॥  
 ਕੋਈ ਪੜੈ ਬੋਦ ਕੋਈ ਕਤੇਬ ॥ ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ ॥੩॥  
 ਕੋਈ ਕਰੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗੀਂਦੂ ॥੪॥  
 ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥ ਪੁਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥੫॥੯॥

[੮੮੫]

"Some people call you *Raam*, others call You *Khudaa*. Some serve *Gosain*, some *Allah*. O Merciful Creator and Doer, have mercy upon me. Some bathe in holy places and others go for *hujj*. Some do *pooja*, others bow their heads. Some read the Vedas, others the Books. Some wear blue, others white. Some call themselves Muslims, others Hindus. Some seek *bahisht*,<sup>8</sup> some *suarg*.<sup>9</sup> O Nanak, say; whosoever has understood *Hukam* (Divine order), has learnt the secret of God, the Master."

[885]

<sup>7</sup> Maya is the world of physical experience.

<sup>8</sup> Persian for heaven.

<sup>9</sup> Sanskrit for heaven

The Guru teaches that none of the faiths is false. People are lost in the form and ritual and forget the substance of their faith which is belief in God and upright living.

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਰਾਰੈ ॥

[੧੩੫੦]

“Don't say the Vedas and the Books are false. False is one who does not study (them).

[1350]

## DEVOTION TO RITUALS AND FORM IS FUTILE

Most people are lost in following the rituals and external observances of their respective faiths and forget the basic message of love and honest living that is common to all faiths. The Guru teaches:

ਬੁਠ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥ ੧॥  
ਮਨ ਰੇ ਸੈਸਾਰੁ ਅੰਧ ਗਹੋਰਾ ॥ ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ ਜਾਈ ॥ਜਟਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ ਪਾਈ ॥੨॥  
ਦਰਬੁ ਸੰਚਿ ਸੰਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ ॥ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਨਾਰੀ ॥੩॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੁਣੇ ਦੇਖਹੁ ਨਿਰਖਿ ਸਰੀਰਾ ॥ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ ਕਬੀਰਾ ॥੪॥੧॥

[੬੫੪]

"Hindus are lost in worshipping idols and Muslims in bowing (towards Mecca). Hindus burn their dead and Muslims bury them (and argue as to who is right). Neither has understood Your ways. O my mind, this world is in deep darkness. All around, the noose of Death is laid out. Learned poets are lost in reciting their verses; Sadhus visit Kedar etc. and waste their lives; Jogis keep long knots of hair and believe that is the right Way but none have understood You. Princes spend their lives accumulating wealth, they bury gold treasures in the ground; Pundits pride themselves on their ability to read the Vedas; and women spend their lives looking at their beauty in the mirrors. Look inside yourself, you will see that without God's Name, they are all lost. Kabir teaches that without (remembering) God's Name no one has ever attained liberation."

[654]

And,

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੋਰਾ ॥੧॥  
ਅਲਹੁ ਰਾਮ ਜੀਵਉ ਤੇਰੇ ਨਾਈ ॥ ਤੂ ਕਰਿ ਮਿਹਰਾਮਤਿ ਸਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਦਖਨ ਏਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹੁ ਮੁਕਾਮਾ ॥ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ ॥੨॥  
ਬੁਹਮਨ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ ॥ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ ॥੩॥  
ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ ॥ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ ॥੪॥  
ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ ॥ਕਬੀਰੁ ਪ੍ਰਗਰਾ ਰਾਮ ਅਲਹੁ ਕਾ ਸਭ ਗੁਰ ਪੀਰ ਹਮਾਰੇ ॥੫॥  
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਹਚੈ ਤਰਨਾ ॥੬॥੨॥

[੧੩੪੯]

"If God lives in one mosque (The Kaaba), then who does the rest of the country belong to? The Hindu thinks God lives in the idol. Neither has seen the Reality. O Allah, O Raam, O Master, have mercy on me; may I live my life remembering Your Name. (The Hindu says) God lives in the South<sup>10</sup>; (the Muslim says) God's home is in the West<sup>11</sup>. Look for God in your own heart, only in your heart; this is the place of God (who is present everywhere and in all His creation). The Brahmins advise fasting on twenty-four days (eleventh days of the waxing and waning moon) and the Qazi advises fasting in the month of Ramadan. They set aside eleven months and seek all the fruit (of their worship) in a single month. If there is evil in your mind, what is the use of bathing in Orissa, saying the Namaaz, going for Hajj, or bowing your head at the mosque? O God, You have created so many men and women, they are all Your form. Kabir is the ignorant child of Raam and Allah; they

<sup>10</sup> Reference is to Jagannath Puri.

<sup>11</sup> Reference is to Kaaba.

(all people) are all my Gurus and Pirs. Kabir says: Listen to me, you men and women, seek the protection of the One (God). Worship only God, only then will you be able to get across the ocean of life."

[1349]

### HYPOCRISY AMONG RELIGIOUS LEADERS

Whereas Siri Guru Granth Sahib accepts all faiths as created by God and, therefore, worthy of respect and careful study so that we can lead honest lives, hypocrisy among religious leaders is wrong. This is because such leaders misguide their congregations and create doubts in their minds regarding the faith itself. For example:

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥ ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣ ਜਾਹਿ ॥ ਇਸਤਰੀ ਪੁਰਖੇ ਖਟਿਐ ਭਾਉ ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥  
ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪੇ ਪੂਜਾ ਹੋਇ ॥ ਕਾਜੀ ਹੋਇ ਕੈ ਬਰੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥  
ਵਡੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪਛਿ ਸੁਣਾਏ ॥ ਤੁਰਕ ਮੰਤੁ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥  
ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ ॥ ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥  
ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ ॥ ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ ॥੧॥  
ਮਃ ੧ ॥

ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ ਜਨੇਊ ਪਛਿ ਗਲਿ ਪਾਵੈ ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥ ਨਾਤਾ ਧੋਤਾ ਬਾਇ ਨ ਪਾਈ ॥  
ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ ॥ ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੋ ਬਾਇ ਨ ਪਾਈ ॥ ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥  
ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦਾ ਪਾਈ ॥ ਮੁੰਦਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ ॥ ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥  
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਟਾਉ ॥ ਚੀਰੀ ਆਈ ਵਿਲ ਨ ਕਾਉ ॥ ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ ॥ ਹੋਰੁ ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥  
ਸਭਨਾ ਕਾ ਚੀਰ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥ ਨਾਨਕ ਅਗੈ ਪੁਛੁ ਨ ਹੋਇ ॥ ੨ ॥

[੯੫੧-੯੫੨]

"Those who call themselves pious and, sinning secretly, pretend they are pious; those who call themselves religious teachers and for love of money go to the homes of their disciples to teach; woman who loves her husband only for the money he brings and (does not care) if he himself comes or goes. None of them (Brahmins) believes in the Vedas or the Shastras; they all are worshipping their own selfish ends. The Qazi sits to do justice, tells the beads of his rosary, and says God's name. But he takes bribes to go against peoples' rights and if anyone objects, quotes from the scripture. Look at these Hindu leaders who listen to the orders of the Muslim (rulers); tell against their own people, get them robbed, and still claim to be pure. And there are Jogis who have matted hair and smear ashes over their bodies but they are householders and children are crying around them. They are neither householders nor Jogis. What did they gain by applying ashes upon their heads? O Nanak, this is the sign of Kal Yug; they consider themselves superior and boast about it. A Hindu (Brahmin) comes to the house of a Hindu (non-Brahmin) and puts a sacred thread around his neck after reciting a few verses. Wearing the sacred thread, if this Hindu does bad deeds, his bathing and washing are not accepted (by God). The Muslim who praises his faith but does not follow the instructions of his mentor (Guru or Pir) cannot (expect to) be accepted by God. Everyone asks the Way but only a rare one follows the Path. Without good deeds one cannot attain heaven. A person might go to a Jogi to ask him the Way (of life). He will even have his ears pierced and wear ear-rings and roam the entire world. But (he does not realize that) the Creator is Omnipresent. All creatures are travelers and cannot stay after the call is received. He who has seen God in this life will see Him in the other world as well."

[951-952]

And,

ਗਜ ਸਾਵੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥  
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥  
ਐਸੇ ਸੰਤ ਨ ਮੇ ਕਉ ਭਾਵਹਿ ॥ ਭਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥  
ਬਾਸਨ ਮਾਜਿ ਚਰਾਵਹਿ ਉਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥ ਬਸੁਧਾ ਖੋਇ ਕਰਹਿ ਦੁਇ ਚੁਲ੍ਹੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥੨॥  
ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥ ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਭੁਬਾਵਹਿ ॥੩॥  
ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ ॥ ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ॥੪॥੨॥

"Those who wear three-and-a-half yard long loincloths and triple sacred threads, have rosaries around their necks and polished vessels in their hands, should not be called saints of God. (In reality) they are thugs of Banaras. I do not like such saints. They will eat the trunk along with the branch (for personal benefit they will not hesitate to kill those they profit from). They scrub the utensils before putting them on the fire; they wash the wood they burn; they dig the earth to make two places for fire; but (their actions are such that) they will eat whole humans. They are sinners who always go around committing crimes but claim they never go near *Maya*. They are always strutting around in their pride. They ruin themselves and their entire families (followers). However, every one does what God has engaged him in. O Kabir, one who has met the True Guru is not born again (is liberated)."

[476]

### SIRI GURU GRANTH SAHIB'S ADVICE TO PEOPLE OF VARIOUS FAITHS

The Guru teaches that one should correctly follow the essence of one's faith which consists of remembering God with whatever name and constantly cleaning one's mind of the dirt of lust, anger, greed, attachment, and pride. For example:

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥ ੨ ॥  
ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥  
ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥  
ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥ ੩ ॥  
ਦਾਨਸਬੰਦੁ ਸੋਈ ਚਿਲਿ ਧੋਵੈ ॥ ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥  
ਪੜਿਆ ਬੁਝੈ ਸੋ ਪਰਵਾਣੁ ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥ ੪ ॥ ੫ ॥ ੬ ॥

[੬੬੨]

"Qazi tells lies and takes bribes; The Brahmin bathes at holy places but hurts people (of lower castes). The Jogi too is blind and does not know the correct lifestyle. All the three are in spiritual wilderness. The (real) Jogi is one who knows the correct way of life and through the Guru's grace understands the One (God). The *Qazi* is one who turns away from *Maya* and through Guru's grace, while living in the world, become unattached to it. The (real) Brahmin is one who thinks of God. He will swim across (the ocean of fear) along with all his family (followers). The wise person is one who washes his mind (of sin). A Muslim is one who rids himself of the dirt (of attachment to *Maya*). The learned one is he who understands true Way; he has the mark of acceptance in God's presence.

[662]

And,

ਸੋ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥ ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੈ ॥  
ਕਾਲ ਪੁਰਖੁ ਕਾ ਮਰਦੈ ਮਾਨੁ ॥ ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ ॥ ੧ ॥  
ਹੈ ਹਜ਼ੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥ ਦੁੰਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ ॥  
ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਨਾ ॥ ਤਿਸੁ ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ ॥ ੨ ॥  
ਸੋ ਸੁਰਤਾਨੁ ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ ॥ ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ ਆਨੈ ॥  
ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ ॥ ਸੋ ਸੁਰਤਾਨੁ ਛਤੁ ਸਿਰਿ ਧਰੈ ॥ ੩ ॥  
ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰੈ ॥ ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ ॥  
ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ ॥ ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ ॥੪॥੩॥੧੧॥

[੧੧੫੯-੧੧੬੦]

"A (real) Mullah is one who fights to control his mind; who, following the teachings of the Guru, confronts death and overcomes (the fear of) death; I bow to such a Mullah. God is omnipresent; do not think He is far away. You will reach God, the Beautiful One, if you control the troublemakers (Lust, anger, greed, attachment, and pride). A (real) Qazi is one who studies his own body and destroys the fire (of greed) with God's Light, and

does not let lust bother him even in his dreams; such a Qazi has no (fear of) aging or dying. A (real) ruler is one who strings two bows: one of controlling his mind to stay away from pursuit of worldly wealth and to be able to concentrate on what is within him and, second of seeking God's blessing to mobilize the army of good thoughts. Such a ruler truly deserves a canopy over his head. The Jogi recites the words "Gorakh, Gorakh" to remember God; the Hindu calls out "Raam, Raam"; The Muslim says there is but one Khuda; Kabir's God is the One who pervades all."

[1159-1160]

Advice to Muslims

Guru Nanak Sahib advises that a Muslim should be a good Muslim in his personal lifestyle as well in his behavior towards others. For example:

ਸਲੋਕੁ ਮਃ ੧ ॥  
ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥  
ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥ ੧ ॥  
ਮਃ ੧ ॥  
ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥  
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ ਮਾਰਣੁ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥  
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੈ ਪਲੈ ਪਾਇ ॥ ੨ ॥  
ਮਃ ੧ ॥  
ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੇਰ ਖੁਦਾਇ ॥  
ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥  
ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ੩ ॥

[੧੪੦-੧੪੧]

"Make kindness your mosque and faith your prayer-mat and rightful livelihood your Quran. Make avoidance of evil your circumcision, good attitude your fasting, and so become a Muslim. Make upright living your Kaaba, truthful life your guide, and your deeds your Kalma and Namaaz. Make whatever God likes your rosary; God will protect your honor. O Nanak, taking what is rightfully someone else's is like pork to one (the Muslim) and beef to the other (the Hindu); the Guru and the Pir will support you only if you do not take what belongs to another. Mere talk will not lead to heaven; one attains liberation only through practicing truth. Adding spice (of debate) to *haraam* (forbidden) will not make it into *halaal* (approved). O Nanak, false discussion only leads to falsehood. There are five types of Namaaz for the five times of the day and they have five different names. The first one should be truth; the second, rightful living; and the third, wishing God's blessings for all. The fourth should be clean mind and intentions; and the fifth, praise of God. Good character should be your Kalma; then only will you be a Muslim. O Nanak, all those whose life is not such practice falsehood, are false, and invite dishonor (at God's *dargah*)."

[140-141]

And,

ਸਲੋਕੁ ਮਃ ੧ ॥  
ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥  
ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥  
ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ੧ ॥

[੧੪੨]

"It is hard to be called a Muslim; only if one is a Muslim can he described as one. First of all, one should hold one's faith dear and then, just as one removes rust or dirt from something, give away one's rightful earnings. Becoming a Muslim guided by faith, one should overcome the doubt about life and death. One should accept God's Will, accept that everything happens according to God's Will, and get rid of self-will. Only then, O Nanak, one will love all creatures and be called a Muslim."

[142]

And,

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥ਅਲਹੁ ਅਵਲਿ ਦੀਨ ਕੇ ਸਾਹਿਬੁ ਜੇਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥  
 ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥  
 ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥  
 ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥  
 ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥੪॥  
 ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬਹਮੁ ਪਛਾਨਾ ॥ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

[੪੮੦]

“O Qazi, what you say is not proper. We are humble creatures of God and you like being the ruler. However, God is the supreme ruler of faith and He does not condone oppression. Fasting (during Ramadan), Namaaz, and Kalma alone do not lead to heaven. Kaaba is within oneself if only one knows that. One understands the faith only if dispensing justice is the real Namaaz; understanding God with one’s mind is the Kalma; and controlling the five (lust, anger, greed, attachment, and self-will) is spreading the prayer-mat. Recognize your Master; have kindness in your heart and get rid of pride as useless. If one knows oneself and understands others, then only one can have a place in heaven. There is the same clay from which God has created different people. Recognize God in everyone. Kabir asks why have you given up heaven and your mind is set upon hell.”

[480]

And,

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੇ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥  
 ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੇ ॥ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੇ ॥੧॥ ਰਹਾਉ ॥  
 ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ ॥ਪਵੈ ਗੁਨੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ ॥੨॥  
 ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੀ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥੩॥੭॥੨੯॥

[੪੮੩]

“The Qazi observes fasts and (ostensibly) propitiates Allah (by sacrificing an animal at the end of Ramadan) but (in fact) he is killing the animal for enjoying the taste of food. Keeping his own benefit in mind, he is unmindful of others. All his effort is useless. O Qazi, there is only One Master of all, yours too. He is within you as well. You do not think about it. Crazy about Deen (ritual), you do not understand this and that is why your life is wasted. The Books also say that Allah is Eternal and that no man or woman has permanent existence. O crazy man, if you do not understand this in your mind, all reading and study is useless. Allah, unseen dwells in all beings. Think over it carefully. Kabir says aloud that He is the same in the Hindu as well as in the Muslim.”

[483]

Advice To Hindus

Siri Guru Granth Sahib teaches a Hindu to study the Vedas and get rid of hypocrisy, greed and pride.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥  
 ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ ॥ ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤ ॥ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ ਦ੍ਰਿੜਾਵੈ ॥ ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ ॥੧॥  
 ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ ॥ ਮਨ ਕਾ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤ ॥੧॥ ਰਹਾਉ ॥  
 ਆਗੈ ਰਾਖਿਓ ਸਾਲ ਗਿਰਾਮੁ ॥ ਮਨੁ ਕੀਨੋ ਦਹ ਦਿਸ ਬਿਸਾਮੁ ॥ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ ॥ ਲੋਕ ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ ॥੨॥  
 ਖਟੁ ਕਰਮਾ ਅਰੁ ਆਸਣੁ ਧੋਤੀ ॥ ਭਾਗਨਿ ਗ੍ਰਿਹਿ ਪੜੈ ਨਿਤ ਪੋਥੀ ॥ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ ॥੩॥  
 ਸੋ ਪੰਡਿਤੁ ਗੁਰ ਸਬਦੁ ਕਮਾਇ ॥ ਤੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ ॥ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ ॥ ਨਾਨਕ ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ ॥੪॥੬॥੧੭॥

[੮੮੭-੮੮੮]

"With your tongue you recite (the scriptures) with paraphrasing but you do not have God in you nor do you live a clean life. You preach to others and ask them to understand carefully but you yourself do not follow what you say to others. O Pundit, study the Vedas and get rid of the anger in you. You place the idol before you but your mind wanders in all ten directions. You apply the saffron mark (on you forehead) and fall at the idol's feet but

you do all this to please the world. Performing the six good acts, sitting on a cushion and wearing a *dhoti* (while engaged in prayer); going to a rich man's home and reading the book (for him); counting the beads on his rosary and then asking (the rich man) for money; my friend, no one has reached his destination in this manner. He is the (true) Pundit who follows the Guru's word. The *Maya* of three *gunas* cannot influence that man. All the four Vedas are in God's Name. O Nanak, (only a fortunate one) comes to the service of such a one."

[887-888]

### Advice to Jogis

Siri Guru Granth Sahib tells a Jogi that he cannot find the way to union with God through merely talking about it or ritualistically wearing certain garb and engaging in certain practices. The only way to reach God is to live one's life in humility, equal consideration for all beings, and with mind focused on the Formless God.

ਜੋਗੁ ਨ ਖਿਥਾ ਜੋਗੁ ਨ ਡਿਭੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿਫੀ ਵਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥  
 ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥  
 ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਚੋਸਿ ਦਿਸਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੨॥  
 ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ ਬਰੈ ਸਹਜੁ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੩॥  
 ਨਾਨਕ ਜੀਵਿਤਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਜੇ ਬਾਝਹੁ ਸਿਫੀ ਵਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥੪॥੧॥੮॥

[੭੩੦]

"Union with God is not through wearing the "*khintha*", carrying a stick, smearing ashes over the body, wearing ear-rings, shaving one's head, or playing the horn. The way to union with God is to think of Formless God even while living a normal life. We cannot meet God through talk alone. Jogi is one who perceives all to be equal. Union with God is not through going to crematoria and cemeteries, through sitting in a trance, wandering in various lands, or through bathing at places of pilgrimage. If we meet the True Guru, fear (of death) is removed, the wandering mind can be controlled, love would spring in our hearts, mind would be restful in a state of equipoise, and we would approach God in our own heart. O Nanak, we should work towards a union (with God) in which while living we abstain from sin (thoughts, words, or acts that take one away from God); when there is a horn sounding in our mind without an instrument then we attain the state of fearlessness."

[730]

### GURU'S UNIVERSAL MESSAGE

Siri Guru Granth Sahib teaches us to rise above distinctions created by labels of faith, and to respect all religions as divinely revealed. It does not matter what name we use for God so long as we understand that God pervades all creation and live upright truthful lives in humility, contentment and love, treating all as equal, and controlling the five "thieves" (lust, anger, greed, attachment, and self-will). For example:

ਕਾਰਨ ਕਰਨ ਕਰੀਮ ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ ॥ ਅਲਹੁ ਅਲਖ ਅਪਾਰ ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ ॥੧॥  
 ਉਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥  
 ਜਰੀਨਾਥ ਜਗ ਜੀਵਨ ਮਾਧੋ ॥ ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ ॥ ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੋਵਿੰਦ ॥ ਪੂਰਨ ਸਰਬਤੁ ਮੁਕੰਦ ॥੨॥  
 ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ ॥ ਪੀਰ ਪੈਕਾਬਰ ਸੋਖ ॥ ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ ॥ ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ ॥੩॥  
 ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ ॥ ਰਮਤ ਰਾਮ ਘਰ ਘਰ ਆਧਾਰ ॥ ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ ॥ ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ ॥੪॥  
 ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ ॥੫॥੩੪॥੪੫॥  
 [੮੯੬-੮੯੭]

“(O God,) The Cause of all creation, Merciful, Provider of all, *Allah*, Unseen, Boundless, Yourself the Master of all, You are great beyond description. (O God,) The Master of creation, the Creator of all people, Omnipresent, I salute You. Master of the universe, Life of creation, Master of *Maya*, the Destroyer of fear, Worthy of remembrance in our hearts, Master of all senses, Preserver of the earth, Master of the world, Grantor of deliverance, the All-pervading. Merciful God, You are the only one to deliver *pirs*, prophets and *sheikhs*. The Master of all hearts is just. He is beyond the Quran and the Books. The Abode of Mercy (God) is Himself *Narayan* and *Narsingh*. He pervades and supports all. He is *Baasdev* and his home is everywhere. His wonderful creativity cannot be described. O Doer, have mercy (on me), show me kindness. O Creator, give me the gift of devotion and submission to You. Say, O Nanak, when the Guru rids one of his doubts, *Allah* and *Parbrahm* are seen as one.”

[896-897]

And,

ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥  
 ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾ ਨੋਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥  
 ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥  
 ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ ੪ ॥  
 ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥੫॥੩॥

[੧੧੩੬]

“I do not fast nor do I observe *Ramadan*, I only serve One God who always protects me. My one Master is Allah. I am done with both Hindu and Muslim. I do not go on *Hujj* to Kaaba nor do I go on any pilgrimage. I serve only One and no other. I do not perform *pooja*<sup>12</sup> or say the Namaaz; I bow only to the One Formless God. I am not a Hindu nor am I a Muslim. This body and soul are given by Allah, by Raam. O Kabir, say, I have understood my Master through meeting the Guru, the Pir.”

[1136]

Also,

ਸਰਬ ਧਰਮ ਮਹਿ ਸੋਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥  
 ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਰਿਆ ॥  
 ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥  
 ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਾਖਾਨੀ ॥  
 ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥

[੨੬੬]

“Remember God's Name and make your conduct pure. This is the supreme faith of all. Of all the holy acts the best one is that, in the company of the *Saadh* (Guru), one gets rid of the dirt of wrong thinking. Of all efforts the best one is to remember God's Name. Hear God's praises with your ears and sing them out with your tongue; of all words, these are the life-giving ones. Of all persons the best one is in whose mind God's Name resides.”

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Emphasizing universal love based upon love of God and learning from the Guru, Siri Guru Granth Sahib teaches:

ਤਨ ਤੇ ਛੁਟਕੀ ਅਪਨੀ ਧਾਰੀ ॥ ਪੁਭ ਕੀ ਆਗਿਆ ਲਗੀ ਪਿਆਰੀ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਮਨਿ ਮੇਰੈ ਮੀਠਾ ॥ ਤਾ ਇਹੁ ਅਚਰਜੁ ਨੈਨਹੁ ਡੀਠਾ ॥੧॥  
 ਅਬ ਮੋਹਿ ਜਾਨੀ ਰੇ ਮੇਰੀ ਗਈ ਬਲਾਇ ॥ ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨ ਨਿਵਾਰੀ ਮਮਤਾ ਗੁਰਿ ਪੂਰੈ ਲੀਓ ਸਮਝਾਇ ॥੧॥ ਰਹਾਉ ॥  
 ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਗੁਰਿ ਸਰਨਾ ॥ ਗੁਰਿ ਪਕਰਾਏ ਹਰਿ ਕੇ ਚਰਨਾ ॥ ਬੀਸ ਬਿਸੁਏ ਜਾ ਮਨ ਠਹਰਾਨੇ ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਏਕੈ ਹੀ ਜਾਨੇ ॥੨॥  
 ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ ਚਾਸ ॥ ਪੁਭ ਮੇਰੇ ਕੇ ਸਗਲ ਨਿਵਾਸ ॥ ਨਾ ਕੋ ਦੂਤੁ ਨਹੀ ਬੈਰਾਈ ॥ ਗਲਿ ਮਿਲਿ ਚਾਲੇ ਏਕੈ ਭਾਈ ॥੩॥  
 ਜਾ ਕਉ ਗੁਰਿ ਹਰਿ ਦੀਏ ਸੁਖਾ ॥ ਤਾ ਕਉ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਦੁਖਾ ॥ ਆਪੇ ਆਪਿ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ॥ ਨਾਨਕ ਰਾਤਉ ਰੰਗਿ ਗੋਪਾਲ ॥੪॥੫॥੧੬॥

<sup>12</sup> Hindu worship of idols.

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“Self-will left this body, God’s Will became dear to me, and my mind found whatever God does to be sweet; only then I saw this miracle with my own eyes. Now I have understood (God) and my woes have disappeared. My thirst (greed) has been quenched, my attachment (to Maya) is gone, and the Perfect Guru has taught me. In His mercy, the Guru took me into his protection and united me with God. If one’s mind is perfectly stable, one understands God and Guru to be the same. I am a servant to whomsoever God has created; my God abides in all. I have neither enemy nor opponent; I get along with all in close embrace as brothers (children of the same father, God). O Nanak, God Himself is the provider of all and whoever God and the Guru give comfort will never hurt again and will be immersed in love for God.”

## **Sikh Perspective and Mission Statement Dharma Academy of North America ( DANAM)**

1. Mission Statement DANAM Dharma Academy of North America click on

<http://www.danam-web.org/missionpage2.htm>

2. Harnam Singh Shan, "Sikhism original distinct and revealed religion"

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3. Daljeet Singh, "Sikhism: its identity" click on pages 12-32

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4. Daljeet Singh, " Sikh ideology" click on pages 8-137

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"Guru Nanak The Prophet of A Unique Ideology" click on pages 179-198

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6. Daljeet Singh "Sikhism, Vasnavism, Vedanta and Nathism- AComparision" click on pages 62-80

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