



Université du Québec
Institut Armand-Frappier

531, boulevard des Prairies
Case postale 100
Laval, Québec, Canada
H7N 4Z3
Téléphone: (514) 687-6010
Télécopieur: (514) 686-5501
Télex: 055-62171 Ard. Télégr.: Instfrap-Vdl

October 9, 1991

The Editor
World Sikh News
4545 Georgetown Plaza # 34 C
STOCKTON
CALIFORNIA 95207

Dear Sir:

Subject: Sikh and Sikhism - Definition Thereof

This is in response to the letter of S. Daljit Singh Jawa, Topeka, Kansas about "Defining Sikh, Sikhism" published in the WSN of May 24, 1991. When I started to work on this topic it was growing and growing till it became a fullfledged project. According to the letter of Sardar Jawa the response should have been in your office by the end of August, 1991. I am sorry that I could not complete the project on time.

The manuscript is enclosed herewith. I wish that it should be published in the WSN for the benefit of WSN's readers and for the whole Sikh community of the North America. You may publish it with the other responses received by you, if the responses from others have not been published as yet. It is upto you.

After reading the manuscript you would find that it is not written in a conventional way. I adopted the real approach and followed the only authentic source of information i.e. the Gurbani of Sikh Gurus which was incorporated by the Fifth Nanak, Guru Arjan Sahib, and the Tenth Nanak, Guru Gobind Singh, into the Aad Guru Granth Sahib. Because by using other sources we get into big troubles. Whatever I have written in the manuscript I have tried to justify logically and scientifically right in text at the appropriate places.

continued..... 2

Please bring this manuscript to the notice of Sardar Jawa. I am mailing a copy today to the World Sikh Organization in Ottawa through S. Ajit Singh Sahota.

I would highly appreciate to know your response about its publication in the WSN and any other actions you may take on this manuscript. Kindly acknowledge the receipt of the manuscript.

With regards.

Sincerely yours



Devinder Singh Chahal, PhD

Professor

Applied Microbiology Research centre

✓ CC: To the World Sikh Organization, Ottawa through
S. Ajit Singh Sahota.

SIKH AND SIKHISM -

Definition thereof

Dr Devinder Singh Chahal
 Université du Québec
 Institut Armand-Frappier
 531 Boulevard des Prairies
 Laval, Québec
 Canada H7N 4Z3

There are many types of definitions of "Sikh" and "Sikhism" in various books, encyclopaedias and dictionaries. It is a matter of great concern for the Sikhs that no correct definition of the terms "Sikh" and "Sikhism" has been given by any Sikh scholar or any Sikh institution so far. The irony of the fact is that words "Nanak", "Sikh" and "Sikhism", which have been explained invariably in almost all English to English dictionaries, are missing from the "English-Panjabi Dictionary" published by the Panjabi University, Patiala. But to my surprise the words "Christ" and "Christianity" were in there. So is the case with many other books published on Sikhism. Recently some books (Sikhism - A comparative Study of its Theology and Mysticism (1979) by Daljit Singh, Sterling Publishers Pvt. Ltd., New Delhi; Sikhism (1980) Edited by L. M. Joshi, Punjabi University, Patiala; and Perspectives on the Sikh Tradition (1986) Edited by Gurdev Singh, Academy of Sikh Religion & Culture, Patiala) were published to represent real Sikhism and to remove the misrepresentations reported in other books. Although these books have given very good account of Sikhism, there was no attempt by any of these authors to define the terms "Sikh" and "Sikhism". So much so that no definition of "Sikhism" was coined in the recent article, "Notes Towards the Definition of Sikhism" written by Dr Karnail Singh in Gurdwara Gazette of February, 1990 pages 5-16 and of March, 1990 pages 5-12. However, a sort of definition of "Sikh" was found there.

The man has made tremendous advances in the fields of science and technology during the last 50 years and we are progressing at a much higher speed than that of 20 years ago. On the other hand the Sikhism is youngest religion and it will be entering into the 21st century soon when it would be only six centuries old to face the test of the time along with the other religions of the world. It is a pity that Sikhism is still being taught the way it was done in early days except that the same material and same style of writings are appearing in English and other languages. Moreover, the Sikh scholars and Sikh institutions have failed to define even the most common terms "Sikh" and "Sikhism" accurately so far. There is a definition of "Sikh" given in Sikh Rahit Maryada (Codes of Conduct) issued by Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar and that too contains some redundancies. There is no definition of "Sikhism" in this Sikh

Rahit Maryada.

It is the high time now that the Sikh scholars and the Sikh institutions to get together to define these terms accurately and guide the authors and publishers, especially of those printing dictionaries and encyclopaedias to follow the precise and concise terms of "Sikh" and "Sikhism" in their new editions. In addition to this there is also a dire need of a special research project to work out a new and uniform Rahit Maryada to replace the old one and the others adapted by various Sikh institutions to serve their own purposes.

I have taken the liberty and some courage to define "Sikh" and "Sikhism", the most difficult task, in the present article. But I would like to emphasize that these definitions are not the final versions but are suggestive and workable definitions for further research to coin the most appropriate ones.

Before we start defining these terms, we should look into some of these already given by various scholars.

Some Samples of Definitions and Comments Thereon

1. Encyclopaedia Britannica (1973) 14th edition. Vol. 20:
page 505. Encyclopaedia Britannica, Inc., Chicago, USA.
(By K. Si. Abbreviations probably stand for Khushwant Singh)

SIKHISM, an Indian religion combining Islamic and Hindu beliefs, founded in the late 15th century A. D. by Nanak, the first guru (teacher).

The word "Sikh" is derived from the Sanskrit "Shishya" (disciple).

SIKHS are disciples of their ten Gurus, some of whose writings are compiled in the Granth Sahib, the Sikh sacred book.

An act of the Indian legislature defines a Sikh as one "who believes in the ten Gurus and the Granth Sahib".

Comments: These are incomplete definitions because important characteristics of "Sikh" and "Sikhism" are missing. Khushwant Singh, the author, considers that the readers already understand the Islamic and Hindu beliefs to visualize what Sikhism could be. However, these are also incorrect terms.

2. The New Encyclopaedia Britannica (1974) 15th edition.
(Reprinted in 1991). Vol 27: page 281. Encyclopaedia Britannica, Inc., Chicago, USA.
(By K. S. Abbreviations probably stand for Khushwant Singh)

NOT
TRUE →

9/2/00
not a Sikh
Sikhism
Sikhism

SIKHISM was a historical development of the Hindu Vaisnava Bhakti movement - a devotional movement among followers of the god Vishnu - that began in Tamil country and was introduced to the north by Ramanuja (traditionally, 1017-1137).

The word Sikh is derived from the Pali "Sikkha" or Sanskrit "sisya", meaning "disciple". Sikhs are disciples of their Ten Gurus (religious teachers), beginning with Nanak (1469-1539) and ending with Gobind Singh (1666-1708).

Comments: In these definitions "the combination of Islamic beliefs" and "founded by Nanak" given in the definition of the 14th edition of Encyclopaedia Britannica have been deleted and the Sikhism has been brought more close to Hinduism in the 15th edition of Encyclopaedia Britannica by the same author, Khushwant Singh. It indicates that Khushwant Singh is trying to amalgamate Sikhism into Hinduism by removing the Islamic belief from his previous definition given in the 14th edition of Encyclopaedia Britannica.

Most probably he has drawn the above conclusion to amalgamate Sikhism into Hinduism from Sher Singh's work: **Philosophy of Sikhism (1944)** wherein it has been mentioned that Sikhism is an offshoot of Vaisnavite Hinduism; and from W. H. McLeod's work: **Guru Nanak and the Sikh Religion (1968 & 1976)** wherein theory of eclectic faith has been rejected and it is asserted that it is a branch of Hindu Vaisnavism (Quoted from the 15th edition of Encyclopaedia Britannica (1991) vol 27, page 284).

3. Crim, Keith, (General Editor) Abingdon Dictionary of Living Religions (1981) Abingdon, Nashville, Tennessee, USA. page 688. (The portion on Sikhism is written by Khushwant Singh).

SIKH: The Sikh Gurdwara Act of 1925 defines a Sikh as "one who believes in the Ten Gurus and the Granth Sahib".

Sikhism is an eclectic faith combining the teachings of Bhakti Hinduism and the Muslim Sufis.

Comments: these definitions were also written by Khushwant Singh and he is almost sticking to his first definition of the 14th edition of Encyclopaedia Britannica because by eliminating the beliefs of Islam (Muslim Sufis) as he did in the 15th edition the prominent features of Sikhism like monotheism and rejection of idolatry and caste system would be missing from the definition of Sikhism.

If we analyse the definitions given by Khushwant Singh it appears that for him the term "Sikhism" is so loose that he can change it at any time according to his whims without giving any consideration what the Gurbani ("Sabd", hymns of Sikh Gurus) says.

4. Webster's New Collegiate Dictionary (1976) G. & C. Merriam Company, Springfield, Massachusetts, USA.

SIKH [Hindi, lit., disciple]: an adherent of a monotheistic religion of India founded about 1500 by a Hindu under Islamic influence and marked by rejection of idolatry and caste.

Sikhism: Noun.

Comments: This definition also indicates the nature of eclectic faith combining Hinduism and Islam.

5. Webster's Third New International Dictionary of the English Language Unabridged (1976) G. & C. Merriam Company, Springfield, Massachusetts, USA.

Sikh: an adherent of Sikhism.

Sikh: adj. 1. of, relating to, or characteristic of Sikhism.
2. of, relating to, or characteristic of the Sikh

Sikhism: a radically monotheistic religion of India founded about 1500 in the Punjab and characterized by its worship of one deity, by its allegiance to sacred scriptures, and by its witness to a line of 10 personal gurus until the guruship was transferred in 1708 - compare **khalsa 2, Nanakpanthi**.

Comments: This term is quite independent of having any bias from the already discussed definitions. Because it gives at least some salient features of Sikhism. Most probably it is so because it was not written by Khushwant Singh. But it has introduced two big divisions, **Khalsa** and **Nanakpanthi**, in it, which is against the basic tenets of Sikhism. It is clear from their definitions given as follows:

Khalsa: 1: the exchequer of an Indian state.

2: a militant theocracy arising in the late 17th century and continuing today as one of the significant divisions of the Sikhs.

Nanakpanthi: a member of major Sikh party distinguished by its primary emphasis on the peaceful tenets of Guru Nanak.

6. The Random House College Dictionary (1981) Random House, Inc. 201 E. 50th Street, New York, N. Y., USA.

Sikh: a member of a Hindu religious sect, founded in the Punjab c1500 by the Guru Nanak as a reformed offshoot of Hinduism, refusing to recognize the caste system or the supremacy of the Brahmanical priests and forbidding magic, idolatry, and pilgrimages.

Sikhism: the religion and practices of the Sikhs.

Comments: These definitions make Sikhism as a reformed offshoot of Hinduism.

7. **The Shorter Oxford English Dictionary on Historical principles** (1983) Clarendon Press, Oxford.

Sikh: a member of a military community belonging to the Punjab, where it was originally established as a religious sect by Nanak Shah in the early part of the 16th c.

Sikhism: the tenents of the Sikhs.

Comments: Here the Sikhs have been declared as a militant community.

9. **The Canadian Encyclopedia** (1985) vol. III, page 1695. Hurtig Publishers, Edmonton.

(Sikhism written by Norman Buchignani)

Sikhism: a major world religion, arose through the teachings of Guru Nanak (1469-1538) in Punjab, India. Its adherents call themselves **Sikhs** (disciples).

".... Guru Nanak travelled widely and incorporated many ideas from the Hindu Sant (saint) tradition, some from the Hindu Bhakti (devotional) tradition and, indirectly, some from the Muslim sufis into his own distinctive theology. He believed in monotheism and rejected Hindu notions of caste, idol worship and bodily mortification, as well as the belief in salvation through ascetic isolation from wordly affaires. Nanak claimed that salvation was accessible to all through devotion to God and the maintenance of a moral, responsible and selfless everyday life. Nanak's ideas were elaborated by 9 subsequent gurus...."

Comments: It appears from this definition that Buchignani has tried to put as many real characteristics e.g. major world religion, arose through the teachings of Guru Nanak; his own distinctive theology; salvation accessible to all; maintenance of a moral, responsible and selfless everyday life; Nanak's ideas were elaborated by 9 subsequent gurus etc..., of Sikhism as known to him. His definition seems to be much better than all others discussed here, although it has been mentioned that Guru Nanak incorporated some ideas from Hinduism and Islam, which is not true. However, we appreciate his efforts to disseminate some realities about Sikhism in Canada through the Canadian Encyclopedia.

9. **Dr Santokh Singh Dharam** (Quoted from letter of Daljit Singh Jawa, Topeka, Kansas, USA published in World Sikh News. Vol. 7: (21) May 24, 1991, page 5.

SIKHISM: A strictly monotheistic religion founded by Guru Nanak (1469 to 1535). It believes in one supreme being, the absolute timeless God, who pervades his creation and yet transcends it. It advocates repetition of Naam (God's name) as a means to attainment of the ultimate bliss. Sikhism is not a sect of Hinduism because it rejects the fundamental Hindu beliefs such as caste system, idol worship, pluralism and dualism.

SIKH: A follower of Sikhism. The word Sikh means disciple, a seeker of truth. Sikhs are disciples of their Gurus, Guru Nanak (1469-1535 AD) through Guru Gobind Singh (1666-1708 AD) and Guru Granth Sahib, their holy scripture.

Comments: These are not definitions because these are descriptive in nature and, moreover, these also lack some of the most essential characteristics of Sikhism.

10. Dr Karnail Singh (Gurdwara Gazette, February, 1990, page 6).

Sikh: As it were the word Sikh derived from the Sanskrit word 'shishya' which is translated as disciple in English. Let us say that a Sikh is a disciple of the guru and tries to discipline his lower self into the higher. He is admitted into the community after a specific initiation ceremony.

Comments: According to the rules for defining a term, it is not a definition at all. Because Dr Singh started to define with a phrase, "Let us say that....". And he was also not specific about "the guru" e.g which guru? In Sikhism there is no guru other than the ten Sikh Gurus (from Guru Nanak to Guru Gobind Singh) and the "Sabd" (hymns of Sikh Gurus) i.e. the Aad Guru Granth Sahib.

11. Some Observations by the Institute of Sikh Studies, Chandigarh.

Recently the Institute of Sikh Studies, Chandigarh has observed some trends (similar to those recorded above) in some books on Sikhism especially those written by W. H. Mcleod. Some of the misrepresentations in the books of Mcleod and others are being reproduced from a booklet, "Some Recent Publications on Sikhism - An Evaluation (1990)", Published by this Institute, as follows:

"The first in the series, which set this unfortunate trend, was the statement that it was misleading to call Guru Nanak the founder of Sikh religion, as he did not originate a new school of thought or set of teachings. This observation has been the base of similar other views that Sikhism is a part of the Bhakti tradition, being an amalgam of the Vaishnava and Nath systems, or an offshoot of the Vedantic thought in the Upnishads. Another scholar has even concluded that it would be unpatriotic and unspiritual for the Sikhs to try to maintain a separate identity from that of the Hinduism. In short, the independent ideological base and identity of Guru Nanak's religion have been questioned and denied.

In the same strain, it has been asserted that the Gurus did not speak with one voice, and that the ideology of Guru Nanak was quite different from that of Guru Gobind Singh. A thesis has appeared that Guru Gobind Singh resorted to the mythology of the Goddess because of the needs of militancy, which could not be supported by the ideology of the Guru Granth Sahib or the earlier Gurus.

In the line with the foregoing it has been argued that Sikh militarisation was the result of large scale influx of Jats in the Sikhfold during the time of the later Guru, and that many of the features of Sikhism like egalitarianism and symbols like "keshas" and "kirpan", were adopted by the Sikhs because these were features of the Jat cultural pattern. A virtual endorsement of this view was made in a paper which says that Sikhism may be spoken of as a rural religion, and that when dealing with beliefs, rituals and practices of the Sikhs - be they religious or political - it is always worthwhile constantly to remind ourselves that we are fundamentally dealing with peasantry, and world view of this social class has historically always been very different from other social classes. It has also been recorded that the Jats bewail the fact that the Gurus did not confer Guruship on any Jat."

Gist of these Definitions

A careful examination of these definitions indicates that Sikhism has been defined either as an eclectic faith (combining Hindu and Islam beliefs), a reformed sect of Hinduism, or a military community. And it was founded by a Hindu under Islamic influence. Various authors have given different dates for Guru Nanak. The correct dates are 1469-1539 AD.

Causes of Such Misrepresentations

It also appears from the above definitions that it seems to be beyond the ken of the authors/writers to understand and interpret the Gurbani in its reality and entirety to define Sikhism. According to Daljit Singh's analysis (in his book on page vii) of this problem, it is due to the following reason:

"As the Indian tradition comprises a large heterogenous variety of systems, there is general a chauvinistic tendency to regard Sikhism as a part and parcel of it".

In the same context it is interesting to note another chauvinistic tendency in the following passage from the "Forward" written by Dr Suniti Kumar Chatterji, President, Sahit Akademi, National Professor of India in Humanities for a book, **Guru Nanak: Founder of Sikhism (1969)** written by Dr Trilochan Singh and published by Gurdwara Parbandhak Committee, Delhi:

"...and Guru Nanak built up and organised during his life-time a very important religious persuasion which was broad-

based on the foundations of Vedantic Monotheistic 'Jnana' and Puranic Bhakti. **The faith preached by Guru Nanak was nothing new for India**, it was basically the old monotheistic creed of the ancient Hindus as propounded in the Vedas and the Upanishads - the Vedanta with its insistence upon 'Jnana' or Knowledge of the One Supreme Reality. And this monotheistic basis was fortified, so to say, to put the matter in a simple form by 'Bhakti' or Faith as inculcated in later Puranic Hinduism. **The Sikh Panth was nothing but a reformed and simplified 'Sanatana Dharma' of medieval times.**"

It is a pity that a well-established Sikh scholar, Dr Trilochan Singh, and the well-established Sikh institution, Gurdwara Parbandhak Committee, Delhi ignored to notice and allowed to be published the above profanatory and derogatory statements about Guru Nanak and Sikhism in the "Forward" written by Dr Suniti Kumar for the above book of Dr Trilochan Singh.

But according to M. A. Macauliffe such chauvinistic tendencies seems to be calculated ones to amalgamate Sikhism into Hinduism as is apparent from his following observations:

"Truly wonderful are the strength and vitality of Hinduism. It is like the boa constrictor of the Indian forests. When a petty enemy appears to worry it, it winds round its opponent, crushes it in its folds, and finally causes it to disappear in its capacious interior. In this way, many centuries ago, Hinduism on its own ground disposed of Buddhism, which was largely a Hindu reformation; in this way, in a prehistoric period, it absorbed the religion of the Scythian invaders of Northern India; in this way it has converted uneducated Islam in India into a semi-paganism; and in this way it is disposing of the reformed and once hopeful religion of Baba Nanak. Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support."

(M. A. Macauliffe. 1978 (1893). *The Sikh Religion*, S. Chand & Company Ltd. New Delhi. page Lvii)

The brief survey on the definition of Sikhism also showed that there is a general tendency to equate it with Hinduism. Why it is so? One good reason could be as pointed out by Khushwant Singh in the *Abingdon Dictionary of Living Religions* (page 688) is as follows: "Since all the Sikhs' ten gurus and the vast majority of those who accepted their teachings were Hindus, the influence of Hinduism on the development of Sikhism was preponderant". Here I would like to point out that had the Hindu followers of the ten Sikh Gurus followed their teachings in its reality and entirety then there would have not been preponderant influence of Hinduism on Sikhism.

Now it becomes very clear that the causes of such misrepresentations are due to the fact that those followers who did not follow the real Sikhism and those writers who did not represent Sikhism in its proper perspective were unable to understand and interpret the Gurbani of Sikh Gurus in its reality and entirety. Moreover, it is also assumed that they did so because they could not free their minds from the shackles of Hinduism.

Defining "Sikh" and "Sikhism"

Definition: Before we define any term we should bear in mind that what is a definition? Definition is: a word or phrase expressing the essential nature (characteristics) of a person or thing. If we look back to the previously discussed definitions it clearly indicated that these definitions lacked the essential characteristics of Sikhism and were also composed of misrepresentations and distortions of the reality. Therefore, these definitions are not only incomplete but incorrect also.

Bases for Defining "Sikh" and "Sikhism": For defining these terms we have to base our views on the Gurbani ("Sabd", hymns of Sikh Gurus) embodied in the Aad Guru Granth Sahib (AGGS) by the Fifth Nanak, Guru Arjan Sahib and the Tenth Nanak, Guru Gobind Singh, and its interpretation in its reality and entirety. And we have to follow this rule very strictly because any other publication or information would create serious problems to portray the real concept of these terms. There is already such an example: Bhagwant Singh Sidhu, advocate General, Punjab, has tried to prove that the Sikhs are Hindus and there is no difference between Sikhism and Hinduism in his book, *Chorahé Té Khloté Sikh* (1985) (in Panjabi), Dhanwant Singh and Co., 26, Yadevindra Colony, Patiala. He based this concept by using bani which was not incorporated into the AGGS, by using bani not written by the Sikh Gurus, and also by misrepresenting the Gurbani of Sikh Gurus.

The Sikh Gurus have clearly defined and explained what the Gurbani is:

1. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅਮਿਟੁ ਸਾਰੇ॥
ਗੁਰੂ ਬਾਣੀ ਕਰੈ ਸੇਵਕੁ ਜਨੁ ਮਾਰੈ ਪਰਤੀਖ ਗੁਰੂ ਨਿਸਤਾਰੇ॥ AGGS, M4, P482
2. ਸਫਲ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ॥ ਗੁਰ ਪਰਮਾਦਿ ਕਿਨੈ ਵਿਰੈ ਜਾਣੀ॥
AGGS, M5, P103
3. ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥
ਸਤਿਗੁਰ ਕੀ ਗੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਚੋਰਚੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੀੜੇ ਪੜੀਐ॥
ਓਨੁ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਤੇ ਝੀਖ ਮਰਦੇ ਕੜੀਐ॥
AGGS, M4, P304

That is why I have confined myself for defining these terms by using Gurbani of Sikh Gurus which has been incorporated into the AGGS by the Fifth Nanak, Guru Arjan Sahib, and the Tenth Nanak, Guru Gobind Singh. Moreover, while quoting the Gurbani from the AGGS, we should be very diligent to interpret its real philosophy. To do so we should keep our mind free from the old and strongly rooted convictions and by keeping in view the knowledge of all sciences known today.

I may add here that there were very few Sikhs even during the time of the Sikh Gurus who could interpret the Gurbani in its reality and entirety as conveyed by them (Gurus). It is evident from this verse of Gurbani:

- ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਲੀ॥
ਗੁਰਮੁਖਿ ਵਿਰੈ ਕਿਰੈ ਪਛਾਲੀ॥ AGGS, M3, P1044

Macauliffe also made a similar observation as early as 1893 in his book on page Lvi as follows: "The dialects and languages of the Gurus are now largely forgotten. There are no readable or trustworthy commentaries or translations of their compositions in any language, and the Sikhs find it difficult or impossible to understand them."

Therefore, it is ^{Imperative and,} very important that the Gurbani should be interpreted properly before defining or writing on Sikhism.

Origin of Word "Sikh": Before defining the terms "Sikh" and "Sikhism" we must trace out the origin of the word "Sikh". The word "Sikh" is very old one which has been extensively used in the Gurbani. It means the one who follows the advice of Sikh Gurus. It also means as "advice":

- ਗੁਰੁ ਸਭਿਗੁਰੁ ਕਾ ਜੋ ਸਿਖੁ ਆਖਾਏ ਸੁ ਭਖਕੇ ਉਠਿ ਹਰਿ ਨਾਮ ਧਿਆਵੈ॥
AGGS, M4, P305
- ਮਤਿ ਵਿਚਿ ਰਤਨੁ ਜਵਾਹਰੁ ਮਾਇਕੁ ਜੇ ਇਕੁ ਗੁਰੁ ਕੀ ਸਿਖੁ ਸੁਣੀ॥
AGGS, M4, P9
- ਨਾਨਕੁ ਸਿਖੁ ਚੰਦਿ ਮਨੁ ਪ੍ਰੀਤਮੁ ਸਾਧੁ ਸੰਗਿ ਕ੍ਰਮੁ ਜਾਵੈ॥
AGGS, M5, P79
- ਗੁਰੁ ਸਿਖੁ ਮੀਤੁ ਚੜ੍ਹਾਹੁ ਗੁਰੁ ਚਾਣੀ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਖ ਮਾਨਹੁ ਹਰਿ ਕਥਾ ਸਿੰਗਾਰੀ॥
AGGS, M4, P667
- ਸੋ ਸਿਖੁ ਬੰਧੁ ਹੈ ਭਾਲੀ ਜਿ ਗੁਰੁ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ॥
ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਾਣੈ ਭਾਲੀ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ॥ AGGS, M3, P601.

* Very True "Sanskrit" is not Sanskrit. 11

The Sikh Gurus did not use ^{*}Sanskrit for writing their bani instead they used the language which was spoken by the people so that they could easily understand what the Gurbani means to them. The word "Sikh" was used in the same form and meanings during the time of Buddha (563?-483? B. C.) as was used in the Gurbani. Thus the word "Sikh" was in use at least about 6 centuries before the birth of Christ. When the Buddhists wrote their sacred book in the language spoken by the people at that time, they named their sacred book as "Pali". Consequently the language used in their sacred book became to be known as "Pali". Keeping this fact in view I shall call that language as "Ancient Panjabi" because it was the same language which was spoken in the erstwhile Punjab with various dialects at the time of Buddha and is being spoken in the divided Punjab at present still with various dialects. The "Ancient Panjabi" word "Sikh" is still being used in both the Punjabs (India and Pakistan) in the same form and meanings as it was used before and during the time of Buddha and then during the time of Sikh Gurus.

It was very recent that the language spoken by the people of the erstwhile Punjab started to be called as "Panjabi". The Muslims started to penetrate into the Indian subcontinent through Persia by 700 AD and by 1030 AD they extended their rule over the Indus valley and the whole of the Punjab (The Last Two Million Years (1974) The Reader's Digest Association, NY). Therefore, it is evident that the name "Punjab" (Panj = five + ab = rivers, water), a Persian word, was given to the "Land of Five Rivers" by the new settlers, Persians, not very long time ago i.e. around 700 AD. Thus the language spoken by the people of that area was started to be called as "Panjabi" and the people of this area were also started to be called as "Panjabi" by these new settlers, the Persians.

* Sanskrit was not a language of common people of Punjab. Sanskrit is a DEAD language.
* Sanskrit was never a spoken language of the people because it was

meant only for the elites and the Brahmins. It is estimated that the Sanskrit was synthesized in the erstwhile Punjab by Pananni around about 400 BC from the language spoken by the people of the erstwhile Punjab i.e. "Ancient Panjabi". Pananni also prepared the grammar of this newly synthesized language, Sanskrit (Sans = perfect + Krit = to adore or to arrange). As the Sanskrit was a grammatically arranged language, therefore, it is evident that the so-called "Prakrit" is a sophisticated name given to the "not grammatically arranged language" i.e. Ancient Panjabi by the pro-Sanskrit scholars. In other words "Prakrit" is an antonym of "Sanskrit", and a synonym of "Ancient Panjabi". Therefore, it is clear that Pananni synthesized the word "Shishya" from the commonly spoken word "Sikh" of "Ancient Panjabi", the language of that time. There is a long list of Panjabi words being spoken today which are very similar to those of "Prakrit" ("Ancient Panjabi") and "Pali" (which were spoken before Sanskrit came into existence) and also to those of Sanskrit (which shows similarities of Sanskrit with Panjabi) (Panjabi Té Hoar Bhashawan (1970) (in Panjabi), Bhasha Vibhag, Patiala) to prove the above

thesis. Therefore, it is absolutely wrong to say that the word "Sikh" was derived from Sanskrit word "Shishya" as is quoted in many books, encyclopaedias and dictionaries by many scholars. In fact, it is just the reverse i.e. the word "Shishya" was derived from "Ancient Panjabi" word, "Sikh", which was spoken as early as 600 BC i.e. at least 200 years before the Sanskrit was synthesized.

It is interesting to add here that Barth (Quoted by P. Masson-Oursel, H. D. William-Grabowska, and P. Stern. *Ancient India and Indian Civilization* (1934) Routledge & Kegan Paul Ltd. London) gave very convincing documents that the great epic, Mahabharat, (and Veds) were written as early as 3102 BC or more correctly about 800 BC. If it is so, then the language of these sacred books could be the language spoken at that time i.e. "Ancient Panjabi" or the so-called "Prakrit" because Sanskrit was not evolved by that time (it was evolved only about 400 BC). The language of these sacred books could be only "Ancient Panjabi" because these were written in the erstwhile Punjab. Later on these sacred books were translated into Sanskrit to keep them confined to the Brahmins only.

Definition of "Sikh" in Sikh Rahit Maryada of SGPC: To discuss the definition given by the SGPC it was necessary to reproduce here the original definition in Panjabi to understand its English translation properly:

Original Panjabi version:

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

English translation of the above:

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

The above definition of "Sikh" is the best one ever given by any Sikh scholar or the Sikh institution so far. This definition was coined by the committee of most eminent Sikh theologians of 40's after having many sittings and discussions. The draft of the Sikh Rahit Maryadha prepared by this committee was submitted to the SGPC on the 7th January, 1945 and recommended some additions and deletions in it. According to the recommendations of the committee the SGPC accepted (approved) this draft on the 3rd February, 1945 for some addition and deletions. It is not clear from the available literature whether some additions and deletions, recommended by the committee, were done in this draft

or not so far.

However, there are a few apparent redundancies in this definition, which can be amicably settled. For example "A woman or a man" could easily be replaced with "One" or "A person". "Bani and advice of ten Guru Sahibans" is not a correct statement in this definition because all the ten Sikh Gurus did not write the Bani. It could also be easily modified. Another statement "does not accept any other religion" is redundant, since the believer in Gurbani automatically would not accept any religion other than the Sikhism.

Thus the suggested definition of "Sikh" is as follows:

SIKH: "One, who believes in the One Almighty, the Ten Sikh Gurus (from Guru Nanak to Guru Gobind Singh) and their Bani (which was incorporated into the Aad Guru Granth Sahib by the Fifth Nanak, Guru Arjan Sahib, and the Tenth Nanak, Guru Gobind Singh), the Amrit-system of the Tenth Nanak, Guru Gobind Singh, is a Sikh."

Now let us try to define "Sikhism":

SIKHISM: is a religion based on philosophy given in the Gurbani revealed by the Sikh Gurus (which is incorporated into the Aad Guru Granth Sahib by the Fifth Nanak, Guru Arjan Sahib, and the Tenth Nanak, Guru Gobind Singh).

The above short definition is based on the following stanza from Gurbani:

- ਸਿਖੀ ਸਿਖਿਆ ਗੁਰੁ ਫੀਚਾਰ॥ ਨਦਰੀ ਕਰਮਿ ਰਖਾਏ ਪਾਇ॥ AGGS, M1, P465.

- ਗੁਰੁ ਸਿਖ ਮੀਤ ਚਕੁ ਗੁਰੁ ਚਾਈ॥
ਜੇ ਗੁਰੁ ਕਰੈ ਸੋਈ ਤੇ ਮਨੁ ਹਰਿ ਕਥਾ ਨਿਰਾਈ॥ AGGS, M4, P667.

But the above definition does not give the salient characteristic of Sikhism, which must be included into a self-contained definition. Therefore, the following definition of "Sikhism" has been coined according to the Gurbani of the Sikh Gurus:

SIKHISM founded by Guru Nanak (1469-1539): is believing in the One and Only Almighty¹ (Who never incarnates² Himself into any form, and cannot be structured³ into any form); living under the command of His 'hukms'⁴ (rules created by Him to control the life and the Universe); leading a truthful⁵ worldly life in humility⁶; without egoism⁷ and in equality⁸; realizing His Being (The Naam⁹) to achieve¹⁰ salvation without falling into any rituals¹⁰; and the Amrit-system¹¹ of the Tenth Nanak, Guru Gobind Singh.

* ਸੁਲੀ ਚਕੁਰੀ ਤੇ (ਕਮੇਸੀ) (ਤਮਸੀ)

All the characteristics used to define "Sikhism" have been taken from the Gurbani of Sikh Gurus, which was incorporated into the Aad Guru Granth Sahib (AGGS) by the Fifth Nanak, Guru Arjan Sahib and by the Tenth Nanak, Guru Gobind Singh. The superscripts

on all the above characteristics refer to the verse of Gurbani from the AGGS and the page with the succession number of Guru Nanak as 'Mahla' (M) e.g. M 5 means Fifth Nanak, Guru Arjan Sahib. There could be many more appropriate verses from Gurubani which could be cited to support the above characteristics of the term, Sikhism. And there are also possibilities that I might have omitted some important characteristics in this definition.

The superscript reference numbers are explained as follows:

1. - ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ AGGS, M1, P1.
- ਜਿਨ ਕੈ ਹਿਰਦੈ ਏਕੰਕਾਰੁ AGGS, M1, P905
- ਦੂਜੈ ਭਾਇ ਖਗੋ ਦੁਖੁ ਪਾਇਆ ॥ AGGS, M3, P362.
- ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ
ਸਭੁ ਤੇਗਾ ਖੋੜੁ ਅਖਾੜਾ ਜੀਉ ॥ AGGS, M5, P103.
- ਤਿਸੁ ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕੁਰੁ
ਸਭ ਤਿਸੈ ਕੀਆ ਜਾਈ ਜੀਉ ॥ AGGS, M5, P106.
2. - ਅਜੂਨੀ --- AGGS, M1, P1.
- ਮੈ ਮੁਖੁ ਜਾਉ ਜਿਤੁ ਕਹੀ ਠਾਕੁਰੁ ਜੈਨੀ ॥ AGGS, M5, P1136.
- ਤੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੈਨਿ ਨ ਆਣੀ ॥ AGGS, M5, P1095.
3. ✓ - ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ AGGS, M1, P2.
4. ✓ - ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥ AGGS, M1, P1
✓ - ਹੁਕਮੇ ਆਇਆ ਹੁਕਮਿ ਸਮਾਇਆ ॥
ਹੁਕਮੇ ਦੀਸੈ ਜਗਤੁ ਉਪਾਇਆ ॥ AGGS, M1, P1037
✓ - ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨਹਾਰ ॥
ਜਾ ਕਾ ਹੁਕਮੁ ਨ ਮੇਟੈ ਕੋਇ ॥ AGGS, M5, P1144
✓ - ਹੁਕਮੀ ਸਰਜੇ ਸਿਮਰਿ ਉਪਾਈ ॥ AGGS, M3, P1043.

- ✓ 5. - ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ A.G.S. M1, P62.
- ✓ 6. - ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਰ ਰੇਨੁ ਛਾਰੀ ॥
ਇਸੁ ਆਖੀ ਕੋ ਨ ਟਿਕੈ ਵਕਾਰੀ ॥ ਗੁਰ ਪੂਰੇ ਏਹ ਗਾਰ ਮਾਰੀ ॥
A.G.S. M5, P628.
- ✓ - ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ A.G.S. M1, P470.
- ✓ 7. - ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਯਾਏ ॥ A.G.S. M3, P115.
- ✓ - ਹਉਮੈ ਮਠੈ ਬੰਧਕ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਹਾਵਣਿਆ ॥
A.G.S. M3, P124.
- ✓ - ਹਉਮੈ ਵਿਚਿ ਪ੍ਰਭੁ ਕੋਇ ਨ ਯਾਏ ॥
ਮੁਖੁ ਭੁਨਾ ਜਨਮੁ ਗਵਾਏ ॥ A.G.S. M3, P664.
- ✓ - ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਯੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ ॥
A.G.S. M1, P945.
- ✓ 8. ✓ - ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ A.G.S. M1, P7.
- ✓ - ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥
ਇਕੈ ਤਾਂਡੇ ਸਾਜੀਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਕੋਇ ॥
A.G.S. M1, P62.
- ✓ - ਨ ਕੇ ਬੈਰੀ ਨਹੀ ਥਿਗਾਨਾ .
ਸਗਰ ਸੰਗਿ ਹਮ ਕਉ ਧਰਿ ਆਈ ॥
A.G.S. M5, P1299.

9. - ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾ ਕੀ ਓਟ ਗਈਐ ਰੇ॥
ਜਿਨਿ ਪਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡੇ ਹਰਿ ਤਾ ਕੇ ਨਾਮੁ ਜਪੀਐ ਰੇ॥
AGGS, M5, P209.
- ✓ - * ਨਾਮੁ ਹਮਾਰੇ ਬੇਦ ਅਰ ਨਾਦ॥... AGGS, M5, P1145.
- ਜਾ ਕੈ ਰਿਦੈ ਬਿਸੁਆਸੁ ਪ੍ਰਭ ਆਇਆ॥
ਤਉ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ॥ AGGS, M5, P285.
- ਮਹਾ ਕਸਟ ਕਾਦੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ॥
AGGS, M5, P210.
- ਹਿਰਦੈ ਨਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ॥
ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨਾ ਰਮਾਈ॥ AGGS, M3, P159.
- ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਪਾਰਿ॥
ਸੀਘਰ ਕਾਰਜੁ ਤੇਰੁ ਸਵਾਰਿ॥ AGGS, M5, P176.
- ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਖਿਦ ਖਾਇ॥
ਜੇ ਵਿਛਹੁ ਸੋਈ ਫਨੁ ਪਾਵਹੁ ਫਿਰਿ ਭੁਖ ਨ ਜਾਗੈ ਆਇ॥
AGGS, M4, P368.
- ਜਾ ਕੈ ਹਰਿ ਦਸਿਆ ਮਨ ਮਾਹੀ॥
ਤਾ ਕਉ ਦੁਖੁ ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ॥ AGGS, M5, P143.
- ਏਕ ਨਿਮਖ ਜੇ ਸਿਮਰਨ ਮਹਿ ਜੀਆ॥
ਕੋਟਿ ਦਿਨਸੁ ਰਾਖ ਸਦਾ ਥਿਰੁ ਥੀਆ॥ AGGS, M5, P239.
- ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਵਿਸਰਾਨੁ॥
ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ॥ AGGS, M5, P188.

* ਨਾਮੁ = ਗੁਰਬਾਣੀ in Sri Guru Granth Sahib from Page 1 to 1429 plus
the ਹੁਕਮ (Command or order of the Eternal Creator).
ਗੁਰਮਾਰਗੁ is Not Gurbani as it has no name of its author or
Writer and has no Gurbani Ujadesh. It makes Sri Guru Sahib as "Plagiarist".

10. - ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥
ਜੇ ਕੇ ਯਾਵੈ ਤਿਨ ਕ ਮਾਨੁ ॥ AGGS, M1, P4.
- ਮੁਖਹੁ ਗੰਗ ਗੰਗ ਸਭੁ ਕੇ ਕਰੈ ਫਿਰੈ ਫਿਰਦੈ ਵਸਾਇਆ॥
ਨਾਨਕ ਜਿਨ ਕੈ ਫਿਰਦੈ ਵਸਿਆ ਮੌਖ ਮੁਕਤਿ ਤਿਨੁ ਪਾਇਆ॥
AGGS, M3, P 565.
- ਬਹੁਤੇ ਭੋਖ ਕਰਹਿ ਭੋਖਯਾਰੀ॥
ਭਇ ਭਇ ਭਗਮਹਿ ਕਾਚੀ ਸਾਰੀ॥ AGGS, M3, P 842.
- ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ॥ AGGS, M3, P 843.
- ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭੁ ਚਤੁਰਾਈ॥
ਉਝੜਿ ਭਗਮੈ ਗਹਿ ਨ ਪਾਈ॥
ਬਿਨੁ ਬੁਝੈ ਕੇ ਖਾਇ ਨ ਪਾਈ॥
ਨਾਮ ਬਿਹੁਣੈ ਮਾਥੇ ਛਾਈ॥ AGGS, M1, P 412.
- ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ॥
AGGS, M1, P 467.

Note: It is common to find out that the spellings of some words in a verse or stanza of the Gurbani are different than those found in the same verse or stanza or the others. The spellings of every word of Gurbani, quoted throughout the text, therefore, have been very carefully checked from the AGGS published by the SGPC, Amritsar in January, 1983.

Some scholars may object that I have not used bani of Guru Gobind Singh in defining these terms. I did so intentionally due to the following two reasons: 1. There is a lot of controversy about the bani of Guru Gobind Singh that which one is the real bani written by Guru Gobind Singh (See *Séhjé Rachio Khalsa (1988)* (in Panjabi) by Harinder Singh Mehboob, published by the Author, Khalsa College, Gardiwala, Hoshiarpur, pages 639-789); and 2. My study indicates that Guru Gobind Singh carried out the mission of Guru Nanak and he did what was already laid out in the Gurbani of Sikh Gurus which was incorporated into the Aad Guru Granth Sahib by the Fifth Nanak, Guru Arjan Sahib, and by himself. While adding the Gurbani of Nineth Nanak, Guru Teg Bahadur, the Tenth Nanak, Guru Gobind Singh, could have also added his own bani in the Aad Guru Granth Sahib but he did not do so. Why? I guess nobody knows so far. Nevertheless, I think he did not do so because he was just giving a practical shape to the whole philosophy of Guru Nanak which was already very well elaborated by Guru Nanak and the subsequent Sikh Gurus. The Sixth Nanak, Guru Hargobind Sahib did not write any Gurbani but he was the first Guru who initiated to put into practice the philosophy of Guru Nanak. However, it was the Tenth Nanak, Guru Gobind Singh, who completed the mission of Guru Nanak.

11. The Amrit-system: The last characteristics, "the Amrit-system" of the definitions was developed by the Tenth Nanak, Guru Gobind Singh, from the sum of the whole philosophy of Guru Nanak to give a distinct and unique characteristic to Sikhism. Some of the verses of Sikh Gurus which have been taken from the AGGS on which the philosophy of Amrit-system was formulated by the Tenth Nanak, Guru Gobind Singh, are as follows (Many more examples could be cited to support the above thesis):

- "Sabd" (words, advice) of the Sikh Gurus is an Amrit (elixir) for the Sikhs:

- ਗੁਰ ਕ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਯੀਤੈ ਤਿਖ ਜਾਇ॥
ਇਹੁ ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੈ ਰਹਿਆ ਸਮਾਇ॥ AGGS, M3, P35.

- Sikh is, who follows the advice (sabd) of the Sikh Gurus:

- ਗੁਰ ਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਣੀ॥
ਜੈ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਖ ਮਨਹੁ ਹਰਿ^{ਜੀ} ਕਥਾ ਖਿਰਾਣੀ॥ AGGS, M4, P667.

- ਸੇ ਸਿਖੁ^{ਸੁਖ} ਯਪਿਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ॥
ਆਪਣੈ ਭਾਣੈ ਜੈ ਚਰੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਯਾਵੈ॥ AGGS, M3, P601.

- No Casteism:

- ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ
ਸਤਨਾ ਜੀਆ ਇਕ ਫਾਉ॥ AGGS, M1, P83.

- To be ready for self-sacrifice while treading on the path of truth laid out by the Sikh Gurus:

- ਜਉ ਤਉ ਪੇਕਮ ਖੇਲ ਕਾ ਚਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਇ ਨ ਕੀਜੈ॥

AGGS, M1, P 1412.

- To protect the personal honor and rights:

- ਜੇ ਜੀਹੈ ਪਤਿ ਨਸੀ ਜਾਇ ਸਭੁ ਹਰਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

AGGS, M1, P 142.

- Threatening none and fearing from none:

- ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ॥ AGGS, M9, P1427.

- Following the principal of humility but having power, to cut off the fetters of slavery and to keep peace, is necessary:

- ਬਨੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ॥ AGGS, M9, P1429.

- No difference between the rulers and the ruled; and the teacher and the taught:

- ਤੂ ਆਪੇ ਗੁਰੁ ਚੇਨਾ ਹੈ ਆਪੇ ਗੁਰੁ ਵਿਚੁ ਦੇ ਤੁਝਹਿ ਪਿਆਈ॥

AGGS, M4, P758.

- ਆਪੇ ਗੁਰੁ ਚੇਨਾ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨ॥

AGGS, M3, P 797.

- ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹੈ ਚੇਨਾ ਉਪਦੇਸੁ ਕਰੈ ਪਰੁ ਆਪੈ॥

AGGS, M4, P605.

- Establishment of Halemi Raj (Benign Sovereignty):

- ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਸਿਹਰਵਾਨ ਦਾ॥

ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਲਦਾ॥

ਸਭੁ ਸੁਖਾਨੀ ਵੁਠੀਆ ਇਹੁ ਹੋਵਾ ਹਰੇਖੀ ਰਾਜ ਜੀਉ॥ AGGS, M5, P74.

- Right to rule only to those who are suitable to do the justice: - ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਸਾਇਕ॥ AGGS, M1, P1039.

- ਤਖਤਿ ਰਾਜਾ ਸੈ ਬਹੈ ਜਿ ਤਖਤੈ ਸਾਇਕ ਹੋਈ॥

AGGS, M1, P1088.

- Creation of council of five (Panj Pyaras) and bestowing in them the spiritual and temporal powers to establish the Halemi Raj (Benign Sovereignty).

- Under this philosophy keeping of 5 Ks: Kesh (uncut hair), Kanga (comb), Kirpan (sword), Kachh (short drawers), and Kara (iron bracelet) were declared necessary for the Sikhs.

An Appeal

This paper is written to make the Sikh scholars and the Sikh institutions aware of the trends of misrepresentations of Sikhism found in the literature. And they are appealed to get serious to take up this task before Sikhism is further distorted or profaned in the forthcoming books, encyclopaedias and dictionaries.

Finally I also want to admit that I am nobody to define these terms. The definitions given above are the suggestive ones as a base for further research to give a final shape to these definitions by a committee of eminent Sikh theologians, having some knowledge of science; the eminent Sikh scientists of various fields, having some knowledge of Gurbani; and eminent Sikh historians, having some knowledge of Gurbani and science both, under the command of the highest authority of the Sikhs, the Akal Takht. I am sure that there is no dearth of such type of qualified persons amongst the Sikhs of the world. I have put an emphasis on the knowledge of science because it would be very difficult for Sikh theologians alone to convince the present generation of the Computer Age and the Space Age about Sikhism. Because the present generation is not afraid of anybody in the world to say "WHY". The time of myths has gone since a long and we, the Sikhs, should realize it, sooner the better, and be prepared to satisfy the inquisition of this generation to keep the Sikhism, the most modern religion, alive in the future. I have noticed that Sikhism is a scientific religion and it should be presented to the world by using the scientific methodology for the benefit of the mankind.

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