

DICTIONARY OF SIKH PHILOSOPHY



Dr. Harjinder Singh Dilgeer

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OF
SIKH PHILOSOPHY**

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DICTIONARY OF SIKH PHILOSOPHY

(More than 600 concepts of Sikh Philosophy, Sikh culture,

Sikh literature & Sikh polity)

By

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For
Dr Darshan Singh
&
Prof. Parkash Kaur

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(Note: English translation of the hymns from Guru Granth Sahib is based, mostly, on Dr Darshan Singh's translation of Guru Granth Sahib).



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How to use this Dictionary

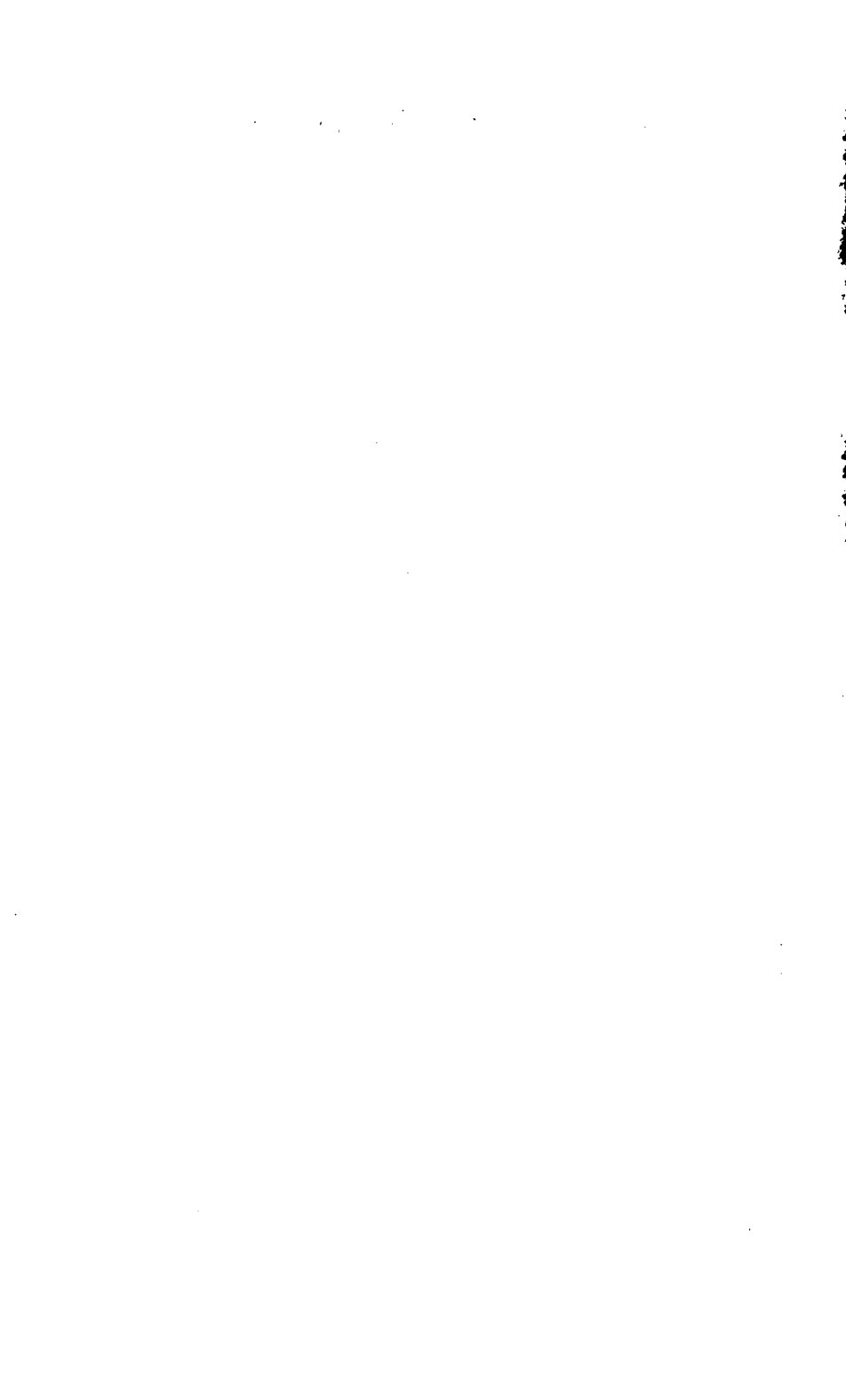
1. I have used following transliteration spellings i.e.

<i>My spellings</i>	<i>Other popular spellings</i>
Aalas	Alas
Aarti	Arti
Aasa Di Vaar	Asa Di Var
Aasa Mansaa	Asa Mansa
Aatma	Atma
Aadi Granth	Adi Granth
Akaal	Akal
Akaal Takht Sahib	Akal Takht Sahib
Baani	Bani
Baarah Maah	Barah Mah
Karam Kaand	Karam Kand
Karhaah Parshaad	Karhah Parshad
Maala	Mala
Naam, Daan, Ishnaan	Nam, Dan, Ishnan
Paatth	Path/Patth
Raag	Rag/Raga
Saadh Sangat	Sadh Sangat
Satnaam	Satnam
Tankhaah	Tankhah
Vaak Laina	Vak Iaina
Vaar	Var <i>etc.</i>

But I have accepted some spellings e.g.

Gurmata	Gurmata
Khalsa	Khalsa
Khanda	Khanda
Maya	Maya
Nanak	Nanak <i>etc.</i>

2. When a word appears in *Italics and bold* in the text of explanation, there will be a separate entry of that term e.g. if the following appears in some entry: "After 1708, ***Sarbat Khalsa*** was invested with the authority to make ***Gurmata***"; there are separate entries of ***Sarbat Khalsa*** and ***Gurmata***.



Dictionary of Sikh Philosophy, Culture, Literature and Polity

36 AMRIT / 36 PADARATH: See: Chhattih Amrit.

84 LAKH JOON/JUN: See: Chaurasi Lakh Joon.

A

AALAS: Aalas, literally, means: idleness/lethargy/inactivity or unwillingness to make efforts. In Sikhism, aalas means unwillingness to do virtuous actions. It is an obstacle in the path of spiritual advancement (Guru Granth Sahib, p. 460).

AARTI: The word *Aarati* is a combination of two words *Aa* (without) + *raatri* (night), According to popular Hindi diction, *Aarti* means: “that which can be done even if it is not night i.e. lighting of earthen (or any other) lamp. It is a form of Hindu worship. The Hindus place small earthen lamps in a platter, place it before some idol or deity, and then take the platter around that idol/deity, in the mornings and in the evenings. It is, in fact, worship of mythical Hindu ‘god of fire’. Sikhism strictly prohibits such worship (of god of fire or the otherwise). Some Sikhs, who are ignorant about Sikh philosophy (or are under the impact of Hinduism), though they do not burn lamps, still sing Guru Nanak Sahib’s hymn captioned *Aarti* by treating it as a formal *Aarti*. Guru Nanak Sahib’s hymn *Aarti* is a rejection of the hypocrisy exhibited by the Hindu *Aarti* ritual and of the idol worship and those Sikhs who consider it as a Sikh-*Aarti*, in fact, practice blasphemy. Guru Nanak Sahib, in the hymn about *Aarti*, has rejected all types of *Aarti* rituals and said that the real *Aarti* is being offered by Nature. The meditation of the Name of God and an effort to live a “truthful life” is also like performing *Aarti*. Guru Nanak Sahib’s poem, named *Aarti*, says, “The whole of the Nature is worshipping God. The sky is the platter (for *Aarti*); the sun and moon are the lamps in this platter; the whole sphere of the stars are the diamonds and the pearls (for decoration of the platter); the fragrance of the sandalwood trees of

Mallay region (known for its sweet fragrance) is the incense; the waving breeze is the royal *Chaur* and the whole of the vegetation is offering flowers (for the worship of God). This could be the worship of God.” Meaning thereby that the real worship of God is not done with the earthen lamps or such-like meaningless rituals. The show/exhibition of worship by lighting lamps in a platter before a deity is mere hypocrisy:

Sky is like a slaver; the suns, the moons are lamps (therein)
The planets of stars are like studded pearls.
The incense is of sandalwood; the fanning is by air,
The whole vegetation is the flowers (in platter for worship)
What a wonderful *Arti* (worshipping song with lamps).
O Destroyer of fear, Your *Aarti*.
The unfriictioned world is the sounding bells.
You have thousands of eyes, so no eye.
You have thousands of forms, so no form.
You have thousands of feet, so no feet,
You have thousands of noses, so no nose,
Thus, I am charmed by You (O Great God!).
In every one the light (of God) is same.
With that light, the light is in everyone.
With Guru’s teaching the light manifests.
The one that is liked by You that will be Your *Aarti*.
(Guru Granth Sahib, p. 13)

AASA DI VAAR: *Aasa Di Vaar* (literally: Ode in the musical measure, *Raag Aasa*) is a long poem (ballad) by Guru Nanak Sahib, to be sung in the tune of the famous folk ballad written in the memory of Asraja (who had a maimed hand). It is sung every day early in the morning in the Gurdwaras. Guru Angad Sahib had started the singing of this *Vaar* during the time of Guru Nanak Sahib. *Aasa Di Vaar* has been compiled in *Saloks* and *Pauris* (steps/stanzas). The original *Vaar* written by Guru Nanak Sahib comprised 24 *Pauris* and *Saloks*. Guru Arjan Sahib added the singing of 24 *Chhakkas* (stanzas) of Guru Ram Das Sahib. Since Guru Arjan Sahib, the *Aasa Di Vaar* sung in the Gurdwaras comprises of 24 *Pauris* and 59 *Saloks* (44 by Guru Nanak Sahib and 15 by Guru Angad Sahib) and the 24 stanzas by Guru Ram Das Sahib. The main theme of

this hymn is: God has created this world and He is watching every phenomenon. The purpose of a man's life is to meditate on the Name of God. Guru can show the path of self-realization. Self-realization includes meditation, contentment, and congregation of the lovers of God, humbleness, honest earning, truthful living, and surrender to His Order etc. Pride of worldly achievement is delusion; hence, it is false. Spiritual joy is the greatest treasure. This world is like a resting place. No one is going to stay here forever. So, one should not live a life, which leads one astray from the path towards union with God. Every phenomenon is under the command of God. He is the Only Master; man should love Him and meditate His Name. Guru can give this realization.

AASAA MANSAA: See: *Mansaa*.

AATMA: *Aatma* (self) is the element (part, fraction) of *Paramaatma* (Supreme Soul) in human being. Hence *Aatma* and *Parmaatma* are the same substance. In other words, both are substantially same but qualitatively different. After one's death, *Aatma* rejoins the *Paramaatma*. According to the Sikh philosophy, God resides in *Aatma*. Through *Aatma*, man communicates with God. In other words, it is transcendental self. The Sikh connotation of *Aatma* is different from "soul" (term used in general sense), which means spirit e.g. as 'soul' in the proverb: "a man with dead soul." The meaning of *Aatma* is different in different schools of the Hindu philosophy. It is a substance (*Nyaya-Visheshaka*); an object of inference (*Samkhya*); an object of intuition or the Impersonate Absolute or *Braham* (*Upanishadas*) or pure consciousness (*Vedanta*) etc. In the Sikh Scriptures, there are references, which seem to resemble some of the meanings of this term in different schools of the Hindu philosophy but all these references are contextual or relative and not conceptual (hence coincidental).

ABHEY PAD: Literally: state of fearlessness. It has also been called as fourth stage or *turiya awastha* or *jeevan pad*. In this state of a being one is free from the effect of *maya*.

When one realises abhey pad

Three types of suffering (aadh, biaadh, upaadh) vanish away. (Guru Granth Sahib, p.1123)

Also see: *Chautha Pad, Amar Pad.*

ABLUTION: Ablution means ceremonial washing of hands, vessels etc. In India, it is equated with *Pavitara*, which denotes spotless, virgin, pure, sacred, solemn, vestal, saintly etc. Ablution rituals have special significance for Hindus, who believe in the concept of purity of several things and several rites. In Sikhism, there is no such myth of ablution (nor of pollution). Remembering God is the real ablution. Though a Sikh must also be very conscious of physical cleanliness and good health. Sikhism believes that moral conduct, and not the rituals, is the basis of purity. Also see: *Pollution.*

ABORTION: Abortion is killing of a baby before its birth. Generally, it is performed to choose the gender of the baby or for reasons of family planning or in case of conception resulting from rape etc. Sikh religion encourages family planning through self-control but killing of a baby in womb is against Sikh thought. It is, in fact, refusal to bow before the Will of God. Also see: “*Infanticide.*”

ADI GRANTH: See: *Guru Granth Sahib.*

ADULTERY: Cohabiting with a partner who is not a spouse is strictly forbidden in Sikhism. For a Sikh, the woman of another person is like mother, sister, and daughter. Adultery is one of the four prohibitions (*Bajar Kurahits*) to be followed strictly by a Sikh. Its violation makes a Sikh an apostate and he/she has to undergo religious punishment and must get re-initiation. In Sikhism, marital fidelity and chastity is one of the basic issues:

Looking at, for a moment, madar and margosa,

One is misled to believe as delicious fruits.

Living with another's house (wife) is like living with a snake.

(Guru Granth Sahib, p. 403)

ADVAIT: Advait literally means ‘without duality’, i.e. monism. This is a

Vedic doctrine, which asserts that **Braham** is the only Reality and this world is unreal. Shankracharya was the main exponent of this thought. Sikhism does not support it. According to Sikhism, God is the only reality but this world is not unreal. Braham is all pervasive:

Whatever we see is Braham
Whatever we hear is Braham
(Guru Granth Sahib, p. 846)

AGNI: Literally: fire. In Guru Granth Sahib, there are references to three types of *Agni*; one in the womb of mother, the second one is *Maya* and the third one is the one, which burns the jungle as well as furnace. The first two have been equated with each other in Guru Granth Sahib. (Guru Granth Sahib, p. 921).

AGNI (DEVTA): *Agni Devta* is mythological god of fire. He is also known as *Baisantar Devta*. In the process of its evolution it is born from air and it evolves finally in water (or air). Sikhism rejects the concept of fire as god. In Guru Granth Sahib, the references to *Baisantar Devta* or *Agni* are metaphorical and not conceptual.

AHAM/AHAMKAR: See: **Pride**.

AHIMSA & HIMSA: Literally non-violence and violence. The concept of non-violence has prominent place in **Buddhism** and **Jainism**. The Hindus have borrowed it from Jainism. In Jainism, there are 108 forms of violence that one should not practice. In Sikhism, love, brotherhood, mercy and forgiveness are virtues one must inculcate in him/her. But, a Sikh also learns the lessons of self-respect, honour, fearlessness, bravery, sacrifice etc. If a Sikh's honour is at stake, or someone is insulting Guru Sahibs or Guru Granth Sahib, or if someone is attacking an innocent person, or if a Sikh is facing a terrorist, it is the duty of Sikh to act and if he/she has to use force, it is fully permitted in Sikhism. Sikhism believes in violence but the content and practice are different. When all other means fail, a Sikh is allowed to resort to violence. Also see: **Arms, Use of**.

AJOONI/AJUNI: This is another attribute of God. Literally, Ajooni means, one who has not entered womb, i.e. who is beyond life and death. In other words, he does not have father or mother or creator; hence self-existent. (Also see: *Saibhang*).

AJPA-JAP: Literally: to repeat the Name of God without speaking. See: *Jaap Karna*.

AKAAL: 1. Akaal means beyond time, i.e. which cannot be affected by Time (God). Also see: *Akaal Purakh*. 2 Among the Hindus if some one dies at a young age it is stated that he died *akal* (untimely death). Some Sikhs too use this term at the death of some one (young or the others).

AKAAL MOORAT: Literally: Eternal being. It is an attribute of God. Also see: *Akaal Purakh*.

AKAAL PURAKH: Literally "A person beyond Time i.e. God." The term *Purakh* is from 'Purusa' in *Samkhya* philosophy, which stands for the higher person, which copulates with *Prakirti* (Nature) for *creation*. In the Sikh terminology, God has been called *Akaal Purakh* and *Karta Purakh* also. He is the Cause of every phenomena of every cause. 'He' is *Purakh* but it does not denote His gender. In Sikhism, God has not been assigned any gender:

The wise and the beautiful True Form (Almighty),
Is neither male, nor female, nor bird.
(Guru Granth Sahib p. 1010)

He is father, mother, brother and he is everything:
(Guru Granth Sahib p. 103)

(O Almighty!) You are my father, you are my mother,
You are my relations, you are my brother.
You are my protector at all places.
O livable ! Then whom to fear and worry
(Guru Granth Sahib, p. 103);

You are my Master, I pray before You.
The life and body are Your gift.
You are my mother and father,
I am your child. (Guru Granth Sahib, p. 268).

Another term for Akaal Purukh is *Akaal Moorat* (eternal being). The most popular Sikh term, however, is *Waheguru*. In Sikh philosophy, God has been defined as The Only One entity, the (only) Truth, the only Creator, one beyond fear and enmity, Timeless, beyond birth and death, Self-Existent.

O lovable, Master! You (God) are in the beginning,
in middle and in the end,
None else is seen.
You are beyond *Gunas*; you are in all *Gunas*,
You are the giver of pleasures.
You are detached; you are busy in enjoying all lovable.
(Guru Granth Sahib, p.102)

In Your grace are lots of pleasures.
None knows your end.
Thus, You are the highest of the high.
The whole material is sustained by You.
Whatever is done by you; it is binding on us.
Your strength and dynamism is known only by You.
Nanak says, "I, the servant, am ever sacrificing myself for You."
(Guru Granth Sahib, p.268).

In *Jaap Sahib*, God has been remembered with hundreds of names but the final verdict in this composition is that God is *Anaam* (beyond names) i.e. He cannot be addressed with a particular or only one specific Name because He is the Name. According to Sikhism, He is Self-Existent; He is from and by Himself:

He Himself has created and Himself stands as pillar.
(Guru Granth Sahib, p.968)

He himself has created and Himself has realized.
Then separating earth from sky, He spreads sky as
canopy (on earth).
(Guru Granth Sahib, p.1279)

He is Omnipotent, and Omnipresent: He is the Creator, the Sustainer, and the Destroyer. God cannot be defined or explained in words. It can be realized (through Grace of **Guru**).

AKAAL TAKHT SAHIB: *Akaal* means “beyond Time i.e. God” (or the Immortal Throne), *Takht* means “throne” and *Sahib* (literally: God) is used for showing respect. Akaal Takht Sahib means the “Throne of Timeless (God)”. Guru Hargobind Sahib revealed it, in 1609 and laid down the foundation stone of the building of Akaal Takht Sahib. Baba Buddha and Bhai Gurdas joined to complete the rest of that structure exclusively. None else was allowed to participate in the activity of the construction (of that pedestal).

Akaal Takht Sahib represents the Sikh concept of oneness of *Miri* (temporal) and *Piri* (spiritual). It implies that in the court (or at the throne) of God, a man of *Piri* cannot escape from his role of *Miri*, and vice versa, on the plea of separation of scope or domain. According to the Sikh concept of oneness of *Miri* and *Piri*, sovereignty in both domains (spiritual and temporal) is not distinguishable separately. It is not the unity of *Miri* and *Piri*, but it is oneness of the both. According to the concept of Akaal Takht Sahib *Mir* (temporal part) has a duty to impart *Dharma* (Righteousness) and *Pir* (spiritual part) must not be a silent spectator to injustice, tyranny, and inhumanity. Hence, in the Sikh concept of *Miri-Piri*, these two domains do not stand segregated or separated, but they are a one whole. The same concept echoes when Guru Tegh Bahadur Sahib says “Neither fear nor frighten any one” and when Guru Gobind Singh Sahib says that a Sikh should “recite the name of God from his tongue, but in his heart of hearts, he should be ever-ready to struggle for Righteousness”.

It is wrong to suggest that Akaal Takht Sahib is a political seat as it is contradiction in terms. The authority of the Throne of God cannot be restricted to a particular domain (political or religious or any other), nor can it be abridged in any form or to any extent. Akaal Takht Sahib is 'one complete wholeness'. To sum up, Akaal Takht Sahib is the seat for freedom, justice, humanism, Righteousness, and spiritualism etc.

Akaal Takht Sahib is the supreme 'seat of authority' for the Sikh nation. A Sikh has only one loyalty i.e. to God, and, a Sikh is subject of the Supreme Sovereign. A Sikh has an obligation to accept the command of the Throne of God only. During the time of Guru Sahib, the Command of God was conveyed through Guru Sahib themselves. After 1708, **Sarbat Khalsa** was invested with the authority to make **Gurmata** (the Sikh form of consensus), at Akaal Takht Sahib (or any where else), in the presence of Guru Granth Sahib. The **Gurmata** of the **Sarbat Khalsa**, when released to the Sikh nation from Akaal Takht Sahib, becomes a **Hukamnaamaa**.

In the eighteenth century, when different *Misls* (confederation) of the Sikh Commonwealth had been operating in different zones of the Sikh Homeland, the *Misls* (files) of the territories freed by different sections, were kept at Akaal Takht Sahib. Since then, all the expeditions, agitations, and national programmes had been generally launched with the blessing of Akaal Takht Sahib. The caretaker of Akaal Takht Sahib was the co-ordinator of the activities of the Sikh nation. Since 1920, the caretaker of Akaal Takht Sahib has come to be *wrongly* called as the **Jathedaar**. This term is neither appropriate (for the caretaker) nor in accordance with the concept of Akaal Takht Sahib. The caretaker of Akaal Takht Sahib is not the chief of the Sikh nation or even any 'authority' in itself. His role is just that of a co-ordinator or a speaker. He, himself or as one of the so-called Punj Piaras, can't issue Hukamnaamaas or so-called excommunication orders. Since 1980, several *so-called* Hukamnaamaas have been issued by the priests of Akaal Takht, which are not in consonance with the Sikh ideology.

The building of Akaal Takht Sahib had been demolished thrice:

by the Moguls (1740), the Afghans (1757, 1762), and the Indian armies (June 4-7, 1984). The present structure was built between 1986 and 1994. Also see: **Jathedaar**.

For further details see: **Akaal Takht Sahib** (English edition 1995 and Punjabi edition, 2005) by this author.

AKAAL TAKHT SAHIB: A book by Dr. Harjinder Singh Dilgeer (first published in 1980 in English, in 1986 in Punjabi, in 1995 revised English edition, and in 2000 fully revised and enlarged Punjabi edition). This book explains the concept and the history of the institution of Akaal Takht Sahib. The 1995's English edition of the book presents valuable, hitherto unknown, material about the concept and the history of this Sikh institution of oneness of *Miri* and *Piri*. The Punjabi version (of year 2000) is fully revised and update and has a lot of material regarding the concept of Akaal Takht Sahib. A fifth edition of this book, fully revised and updated, almost double of the 2000 edition was published in March 2005.

AKAAL USTAT: This is a long poem (known as *Sawaiyyas*) attributed to Guru Gobind Singh Sahib. Some scholars believe that it was written by some of the poets of Guru Sahib. There are 232 stanzas in this poem, out of which, the first 126 might have been written by one poet and the rest by another of court poets. The first 126 stanzas have been written in the praise of God. Ten stanzas (21 to 30 stanzas) of this poem are a part of Sikh *Khande Di Pahul* (initiation) ceremony. The language of these verses is Brij/Braj. The poem, besides expressing the devotion of the author for God, also gives a message that man has been given life by God to live a truthful life and meditate on His Name. It says that all mankind, though it seems divided, is one. Every human being is striving, in one's own way, to achieve union with God.

AKAALI: Literally, one who belongs to **Akaal** (beyond Time). In other words, an Akaali is that person who is subject of none but God only. Conceptually speaking, the terms Akaali, Khalsa and Sikh are synonymous. The term Akaali was first used during the time of Guru Gobind

Singh Sahib. The term Akaali became popular in the last decades of the eighteenth century when Bhai Naina Singh, the uncle and the predecessor of Akaali Phula Singh used it as prefix of his name. His successor Phula Singh became even more popular as Akaali. Akaali Phula Singh was the caretaker of Darbar Sahib and **Akaal Takht Sahib** in 1800. He was known for his commitment to the cause of the nation. He brought an end to the un-Sikh practices started by the Hindu caretakers of the Sikh shrines. (During dark days of the Sikh history when the Sikhs were living in their hide-outs, the Sikh shrines had been occupied and controlled by the **Udaasis** and the **Nirmalaas**. This happened again after the death of Akaali Phula Singh and more organisedly after the annexation of the Sikh Homeland by the British in 1849). Since Akaali Phula Singh, the term came to be associated with "commitment, fearlessness, boldness, struggle, and justice." In 1920, when the Sikhs began Gurdwara Reform Movement, a newspaper was started, on May 21, 1920. It was named *Akaali*, apparently to associate it with the popular stories of boldness of Akaali Phula Singh. Akaali is, usually, spelled as **AKAALI**.

AKAALIDAL: See: Shiromani Akaali Dal.

AKAALI MORCHIAN DA ITIHAS: It is a book by Sohan Singh Josh. The author has given first hand detail of the Gurdwara reform movement (1920-25). This is a good book as far as data is concerned; but, the author, having later joined Communist Party, has presented one-sided (to some extent distorted) view of the aims and objectives of the movement and moreover, at places, he is subjective too. Still, it remains a valuable source book on the subject.

AKAASH: Literally: sky, firmament or ether. It is one of the five elements (four others being air, water, fire, and earth) of which human body comprises. It is also used for the 'sky over earth'. According to Sikhism, there are millions of skies and nether-regions. (Guru Granth Sahib, p.5).

AKHAND PAATTH: *Akhand Paatth* is non-stop recitation of **Guru Granth Sahib**. It is completed in approximately 48 hours. Several readers

perform this recitation in a relay system. The reading goes, in a relay manner, continuously, day and night. At given time (usually two hours per turn) the next reciter picks the line of hymn from the lips of the retiring reciter. There is no fixed number of reciters. Akhand Pathh is believed to have its origin in the middle of the eighteenth century. During the days of persecution, the Sikhs had to remain prepared to move from one place to another, at a very short notice; hence, they had to complete the reading of Guru Granth Sahib in a short time. In the second half of the twentieth century, it became a fashion to perform this ceremony. Ideologically speaking, Akhand Paathh is not in consonance with the Sikh philosophy, as a Sikh must not read the Guru Granth Sahib simply as a ritual. A Sikh must read, understand, and try to live his life according to the teachings of Guru Granth Sahib.

AKRITGHAN: Literally: ungrateful. According to Sikhism, ungrateful being is that person who forgets God. Bhai Gurdas reckons an ungrateful person as ‘the greatest burden’ on this earth.

ALAAHANIAAN: *Alaahaniaan* is a poem, composed by Guru Nanak Sahib in Vad-hans Rag. *Alaahaniaan* (plural of *Alaahani*), which literally means: to sing the praise of some one. In the Punjab of pre-Guru period, it was a tradition that, on the death of a person, the family and nears and dears, used to sing in chorus, in the praise and indispensability of the deceased. The wailing was led/monitored by some professional woman, usually a *Miraasan*. Guru Sahib stopped this custom. In Sikhism, the death of a person is pre-destined and inevitable. It is the Will of God and His Orders must not be mourned. Thus, Sikhism forbids wailing and *Alaahaniaan*. The Sikhs recite *Alaahaniaan* from Guru Granth Sahib (pp. 578 – 82), not in the style of wailing but like all the other hymns. The main theme of this poem *Alaahaniaan* is:

“Death is the Will of God and one must bow before His Order; mourning is meaningless; and, when someone departs, the Sikhs should sing hymns in the praise of God (the Cause of every phenomenon)”.

ALCOHOL: See: *Drinking*.

ALLAH: It is most popular Islamic name of God. See: *Almighty, God, Islam*.

AMAR PAD: Amar Pad literally means immortal state. It has been referred to as supreme state of a spiritually enlightened being. According to Sikhism, one who sings the praise of God and practices truth attains this state (Guru Granth Sahib, p. 1342). *Abhey Pad*, Amar Pad, Chautha Pad, *Sahij*, Turia have been used almost synonymously. Also see: *Abhey Pad, Sahij*.

AMRIT: *Amrit* (*a+mritya*) literally means beyond death. *Amrit* is that substance which frees one from death. It has also been used as synonymous with nectar and ambrosia. Meaning of *Amrit*, in Sikhism, is altogether different from the Hindu concept. According to a Hindu myth, the gods and the demons jointly churned the sea and created (distilled) *Amrit*. When finally *Amrit* was ready, both (gods and demons) began fighting to possess and consume it. This led to a prolonged battle. During this battle the whole of *Amrit* was spilled and none could drink it; hence none became immortal. The Brahmins were very clever. Now, they created another myth of immortality and transmigration of soul. The Brahmins propagated that the soul would never die and it will be transmigrated to another body, hence, still, one could be immortal. But, on the other hand, this also means that soul is not a part of the Supreme Soul and it will never merge with the latter.

Sikhism rejects the myth of forever living and even transmigration. According to Sikhism, human beings have a pre-destined span of life. Human body is made of five elements (air, water, fire, earth, ether), which rejoin their base after human being's death. The soul in man rejoins Supreme Soul.

In Sikhism, *Amrit* seems to have more than one shade of meanings but all these have one basic root that (meditation) of *Shabad* (the Word) i.e. Name of God is *Amrit*:

The Name of God is 'nectar', that is the base for all.
(Guru Granth Sahib, p. 1429).

Name is the treasure of nectar, join and drink O! Brother
Remembering whom we get all happiness, and quench our thirst.
(Guru Granth Sahib, p. 318)

O! God your word is all nectar.
By listening it, I am emancipated.
(Guru Granth Sahib, p. 103)

To achieve this *Amrit*, one has to churn it by repeating His name with one's tongue (mouth) repeatedly:

One's tongue should meditate upon His Name
And this churning will grant one *Amrit*.
(Guru Granth Sahib, p. 728)

The hour when we repeat His Name and ponder upon His
Excellences is the moment of achieving *Amrit*:
(Guru Granth Sahib, p. 2)

Singing the praise of God with one's tongue is (drinking) *Amrit*.
(Guru Granth Sahib, p.1219)

I see only One, none else.
By the grace of Guru I drink nectar.
(Guru Granth Sahib, p. 113)

For the treasure of water (nectar), you have come to this world,
That nectar is with Guru, O! Lovable.
(Guru Granth Sahib, p. 598)

Hence, in Sikhism, *Amrit* is realization of God. There can not be any physical nectar which will make a human being living forever i.e. immortal. It is only God who is and will be ever-existent; hence God is *Amrit*.

Amrit is also being used (though incorrectly) by some writers for the nectar taken (drunk) by a Sikh at the time of ceremony of initiation.

This ceremony is in fact *Khande Di Pahul*. Guru Gobind Singh Sahib himself performed the first Sikh initiation on March 29, 1698 (according to some sources 1699). *Khande Di Pahul* is prepared and granted by **Punj Piaray** (Five Chosen/beloved Ones). As *Amrit* i.e. *Shabad* (The Word) is the basis of the Sikh initiation ceremony; hence it has come to be known as *Amrit Samskaar*.

AMRIT BAANI: Literally: nectarous (blessed) hymn/hymns. It is another term for *Gurbaani*.

AMRITDHAARI: Literally: one who has taken *Amrit*. In Sikhism, *Amrit* has been used as synonym of **Gurbaani** too. In Sikh culture, an initiated Sikh is also known as *Amritdhaari*. It is wrong to call an *Amritdhaari* (an initiated Sikh) as “baptized” Sikh because ‘baptism’ is a specific Christian ceremony, which means initiating into *Christianity*.”

AMRIT SANSKAAR: *Amrit Sanskaar* is another popular term for the Sikh ceremony of initiation. See: *Khande Di Pahul*.

AMRIT VELA: *Amrit Vela* means ‘hour before the dawn of the day’. In Sikhism, there is no concept of any auspicious hour or moment. A Sikh, however, is supposed to get up before the dawn of the day and have shower before beginning his *Nitnem* (daily recitation of hymns). It does not mean that meditation at other times is less auspicious. According to Sikhism, all the days, hours and moments are auspicious for remembering God. A Sikh should remember God throughout the day:

Remember Him while standing, sitting, sleeping (all the time).
(Guru Granth Sahib, p.386)

Listening about your nectar Name, I remember it.
I sing of your attributes all through the day and night.
(Guru Granth Sahib, p.740)

AMRITSAR: THE LAST BATTLE OF INDIRA GANDHI: A book by

Mark Tully and Satish Jacob. The writer, a correspondent of the B.B.C., has detailed the events before and after the invasion of Darbar Sahib, by the Indian army, on June 4, 1984. This is a partial account of the situation. Mark Tully does not conceal his soft feelings for Indira Gandhi as well as his dislike for the Sikhs. Later, Mark Tully was awarded with the title of *Padam Shri*, by the Government of India (Such a title has never been given to any foreign journalist).

AMULETS: The Hindus and the Muslims believe in charms, *Taaweez* (Taweet in Punjabi) etc. In order to ward off so-called evils, witchcraft, mischiefs and even physical diseases, the Hindus and the Muslims (and some others) wear a charm or a perservative, which is an assurance for safety from the evils/diseases etc. The Hindus wear it with a *Mantra* and the Muslims with one of the many names/attributes of God. It is usually contained in a small metallic box worn around the neck or the biceps (the muscle of the upper arm). Sikhism strictly prohibits this hypocrisy. According to Sikhism, the Name of Almighty is the only amulet (Guru Granth Sahib, p. 868).

ANAAHAT: Anaahat literally means unfrictioned. In Sikh scriptures this word has come together with Shabad. Anaahat shabd means continuous (unending) and unassailable sound of the celestial music in the abode of God.

ANAND: *Anand* (also written as *Aanand*) literally means joy/delight/bliss. In Sikhism, *Anand* is state of harmony, equipoise and bliss. This bliss is not the bliss of body (or matter) but this is the “pure” bliss (of consciousness). It is like being in the company of God. *Anand* is liberation from self and *Maya* (delusion). It is a state where one’s self and the world do not matter to one’s being. In this state, one cannot differentiate between himself and God. It is like achieving complete fulfillment. It is a state of perceptual consciousness, which cannot be described in words, and, it is a matter of experience only. *Anand Sahib* is also the name of a long poem written by Guru Amar Das Sahib. This too explains the state of *Anand*.

ANAND KAARAJ: *Anand Kaaraj* is the Sikh marriage ceremony. The exact date of its origin is not known but references can be found that the marriage of the children of Guru Sahib had been performed by *Keertan* of *Gurbaani* and *Ardaas* only. As per the Anand Kaaraj ceremony, the couple circumambulates Guru Granth Sahib four times in clock-wise direction while hymns from Guru Granth Sahib (pp. 773-74) are read and the ceremony is completed after an *Ardaas* (the Sikh prayer). Some Sikhs do not perform nuptial rounds around Guru Granth Sahib because they believe that circumambulation is copy of the *Sapatpadi* (the Hindu marriage ceremony). They believe that simple recitation of four hymns from Guru Granth Sahib, followed by an *Ardaas*, completes the Sikh marriage rites. According to the *Anand* marriage ceremony, both the partners should be Sikhs. A law "Anand Marriage Act" was passed, on October 22, 1909, in order to give the Sikh marriage ceremony its legal status. It does not mean that the Sikh marriage ceremony has its origin only from this date. Bhai Daya Singh, in his *Rahitnama* (code of conduct), has mentioned the Sikh wedding rites. The founders of the real Nirankari organisation, Baba Dayal Singh and Baba Darbara Singh, resurrected these ceremonies in the first half of the nineteenth century and added circumambulation rituals (which is, in fact, a copy of Hindu *Sapatpadi*).

ANAND SAHIB: *Anand Sahib* (*Anand* literally: joy/delight/bliss and *Sahib* means God) is a hymn of 40 *Pauris* (steps) and sung on the Raamkali *Raag* tunes. According to authentic Sikh *Rahitmaryada* (Code of Conduct), its first 5 and the 40th *Pauri* are to be read at the end of the complete reading of Guru Granth Sahib and before final *Ardaas* (prayer). These six are to be read during evening prayer too. Along with four more *Baanis*, complete *Anand Sahib* too, is recited during preparation of *Khande Di Pahul* (nectar for initiation). The main theme of the hymn is love for God, union with God, hence attainment of Bliss. It says: *Anand* is the Grace of God, attained through Guru, who helps banishing suffering and darkness and bestows the gift of the Name and the other gifts. The Name purges one of desires, lusts, fear of death and gives peace, tranquility and bliss. Guru is the source of light, which brings an end to ignorance,

and veil of falsehood. Guru helps one to free oneself from the enchantment of *Maya* (delusion). God is beyond the reach of a human being. Even the angels and the men of spiritual heights crave for nectar of His Name. His Name eliminates ego, sin, fear, doubt, ignorance etc. Rituals do not lead to self-realization, it is only Name that can lead to the path of liberation. One must first purge one's ego and surrender completely and only then one can be a candidate for achievement of liberation (but liberation will come with His grace). Guru's *Shabad* (teaching) is precious treasure and it is attained through His Grace. Rituals, *Smritis* and *Shaashtras* (books of knowledge) can not eliminate *Maya*. Guru teaches concentration or meditation on the Name of God (the Creator, the Protector and the Sustainer). His Name is the real treasure. Blessed are those eyes, which see God everywhere; blessed are those ears, which always hear His Name; blessed is the feeling of realization of His Omnipotence. With such realization come the stage of *Anand*, which eliminates all sufferings, sorrows, and indispositions.

ANANDPUR SAHIB RESOLUTION: Anandpur Sahib Resolution (*Anandpur Sahib Da Mata* in Punjabi) is the name given to the manifesto of Shiromani Akaali Dal (one of the major organizations of the Sikhs), passed by the Dal, on October 16-17, 1973 at Anandpur Sahib. This resolution spelled the goal of the Dal, in the words: "***Khalsa Ji De Bol Bale***" (All decision making powers to the Khalsa). It meant an autonomous political territory for the Sikh nation. Later, the General House of this organization approved it, at Ludhiana, in 1978, in the form of 12 resolutions and changed the true spirit of this manifesto. Also see: *Khalsa Ji De Bol Bale*.

ANHAD: Anhad literally means 'produced without any friction'. In Sikh scriptures this word has come together with Shabad. *Anhad Shabad* means 'continuous resounding of celestial music'. Only those who have achieved the state of God-realization hear this sound. According to some writers *Anhad* is that which can not be heard through ears but it is received during the concentration of mind:

By remembering the Master, *anhad shabad* resounds.
(Guru Granth Sahib, p.263)

Where Divine effulgence is visualised *anhad shabad*
resounds there. (Guru Granth Sahib, p.657).

ANTIM ARDAAS: Literally: last (*Antim*) prayer/prayers (*Ardaas*). In Sikhism, this term has come to be used for the last prayer performed for a person after his ashes have been immersed in water. In this *Ardaas*, it is prayed that “may God’s Grace grant strength to the dears and nears of the departed soul, to obey His Will.” This completes all the ceremonies relating a human being. In fact, this ardaas ought not be called ‘Antim’ (last/final) Ardaas; it should be called simply ardaas, as there is no last/final ardaas in Sikhism. Also see: *Saraadh*.

ANTI-SIKHISM SCHOOL: It is name, given to a group of writers, who have been (and are) producing books to distort, defame, misrepresent Sikhism and the Sikh literature. This group included W. H. McLeod, Harjot Oberoi, Pishaura Sinh, Gurinder Mann, Leo Fench and their associates. They are collaborated by the writers like Khushwant Singh, J. S. Grewal, Harinder Singh Mehboob, Dr. Owen Cole (England), I. J. Singh (New York), Amarjit Grewal and Surjit Hans etc. Their writings are full of willful false information, distortion and mutilation of the Sikh history and philosophy; hence anti-Sikh propaganda. Some of these persons have written entries about the Sikhs and Sikhism for some Encyclopedias, including the Britannica Encyclopedia. These entries are full of malicious and mischievous material. There seems to be an international anti-Sikh conspiracy, as all the writings of these persons, notwithstanding their commercial and academic value, are published by some famous publishing houses like Oxford University Press, Cambridge University Press, Penguins etc. Similarly, only the persons belonging to this school are being appointed to the chairs/departments of the Sikh studies in the universities in the western countries. Also see: *McLeod, W.H.*

APVITAR: Literally: polluted, impure. See: *Ablution/Pollution*.

ARDAAS (Prayer): *Ardaas* is a combination of two words: *Araz* and *Daashat* (literally: the petition of a slave). As a servant is to the Master, the Sikh is to God, but the root of a Sikh's slavery of God is not 'awe of God' but 'love (as well as noble fear) for Him'. The Sikh *Ardaas* is different from the prayers of the other religions. A Sikh cannot make prayer for seeking personal prosperity, comfort, benefits, and the other material blessings. (A Sikh 'must' bow before the Will of God). A Sikh, however, may make *Ardaas* seeking, from God, blessing for strength to live a Truthful life. If a Sikh makes prayer from the core of his/her heart, the prayer cannot go futile, A Sikh makes his national *Ardaas* at least twice a day: in the morning after reading three *Baanis* and in the evening after *Rahiraas*. This national *Ardaas* has two parts comprising of seven sections in all. In the first part, a Sikh remembers (a) God, the Guru Sahib and Guru Granth Sahib (b) the *Punj Piaray* (the five beloved/chosen ones), four sons of Guru Gobind Singh Sahib and all the other martyrs, devotees and all those who made some contribution in the social, political and spiritual spheres (c) the Sikh martyrs and the valiant fighters of the past and present times (d) the Sikh seat of authority and all the shrines. In part two of his national ardaas, a Sikh prays for (a) the welfare of the Sikh Commonwealth and the Sikh polity and political institutions; the promotion of Sikh culture; all decision making powers to the Khalsa (b) for Almighty's blessing to get strength to practice the Sikh way of life; for preservation of the articles of Sikh faith; for blessing to get strength to practice for meditation; for blessing to get strength to have a dip in Amritsar (i.e. the Word) and for supremacy of *Dharma* (righteousness) (c) for grant of qualities of humbleness, intelligence, and finally, for the welfare of the whole of the humanity. After this, the occasional reference is made and approval-cum-blessing of God is sought.

According to Sikhism, a prayer sincerely performed never goes unanswered (Guru Granth Sahib, p. 819).

In Sikhism, an ardaas is a bridge connecting Sikh with God. It is a language for communication with God. Also see: *Bhaana Mannana*.

ARMS, USE OF: See: *Shastar*.

ASCETICISM: The word asceticism has its roots in the Grecian word *askesis*, which means training/exercise of the body and the mind. In religious terminology, it means severe self-denial and abstain from worldly comforts and pleasures. In other words, it means life of abstinence and austerity. In the Hindu culture, it means renouncing the world and living the life of non-attachment. It includes primitive dress (even nudity); cave dwelling, practicing silence, meditation, celibacy, vegetarianism; infliction of pain upon oneself, owning no wealth and depending solely upon begging and alms, suppression of desires and passions, fasts, ablution, pilgrimage etc. In Buddhism, and Jainism too, asceticism is an established institution. Sikhism rejects asceticism. Sikhism is **Parviri Maarag** (way of life like a householder). Guru Sahib commended the life of householder i.e. disciplined worldliness. According to Sikhism, the suppression of desires and self-torture do not control mind as mind can be disciplined only by purging one's ego, by **Naam Simran** (remembering the name of God) and by truthful living.

ASHAVAMEDHA: Ashvamedha is Hindu ceremony of 'horse sacrifice'. The earlier Hindus used to have even *Gomedha* (cow sacrifice) and even *Narmedha* (male human being sacrifice). But, later, the Hindus began worshipping cow and stopped human sacrifice. Sikhism rejects every type of animal sacrifice as these are of no avail for any purpose.

ASHTPADI: *Asht* means eight and *Pad* means stanzas i.e. a poetic composition of eight stanzas. It is a form of poetry used by Guru Sahibs. Though an *Ashtpadi* generally consists of eight stanzas but there are some *Ashtpadis* with 7, 9 or 10 lines too. There are 275 *Ashtpadis* in Guru Granth Sahib; 107 by Guru Nanak Sahib, 79 by Guru Amar Das Sahib, 46 by Guru Ram Das Sahib and 43 by Guru Arjan Sahib.

ASTROLOGY: Astrology is making predictions of future (and even past) events. Sikhism rejects this practice:

All calculations about stars and signs of Zodiac
Create doubts and apprehensions.
(Guru Granth Sahib, p. 904)

The reading of horoscope of mind brings ease and tranquility.
(Guru Granth Sahib, p. 1093)

ATTACHMENT: Attachment is one of the five chief vices that a Sikh should try to overcome. A Sikh should not have attachment (*Moh*) to family, friends, wealth etc. The bondage of attachment to, and extreme passion for, any thing is an obstacle in the path of liberation.

ATTH SATTH: Literally: 'eight plus sixty' (68). The Hindus believe that bathing in their so-called 'sacred' places is instrumental in obtaining liberation. These include: Ayodhya, Badri Narayan, Dwarka, Ganga, Gaya, Godavari, Gomati, Haridwar, Kurukashetra, Kapaal Mochan, Kedar Nath, Kashi (Varanasi), Maansarovar, Mathura, Paryag (Allahabad) etc. Sikhism completely rejects the idea of holiness of any river, place or spot. According to Sikhism, only the Name of God is "*Atth-satth Teerath*":

All these gods established at sacred places,
Beg for the feet-dust of saints.
(Guru Granth Sahib, p.1263)

AVTAAR/AWTAAR: Literally: descent. The Hindus believe that God descends to the earth to restore *Dharma* (Righteousness) in the world. Sikhism rejects this theory. According to Sikhism, God never descends on this earth because He is ever-present and is Omnipresent. According to Sikhism, evil and good, both are the creations of God. His Word teaches us to choose the path of Righteousness. According to Sikhism, the so-called *Avtaars* (of the Hindus) were simply human beings (of mythological/fictitious characters) and not God in human form. Guru Arjan Sahib says that a tongue, which claims that God appears in human form, is worth burning. According to Sikhism, even to consider Guru Sahib, as *Avtaars*, is blasphemous, as Gurus have unequivocally rejected the concept of descent of God on this earth.

Kishan (the Hindu god) is ever busy in (establishing) his
prophet-hood.
Whom the world should follow for liberation?
(Guru Granth Sahib, p.559)

Astraying in doubt, men act as immature,
Knowing not that God is beyond birth and death.
(Guru Granth Sahib, p.1136)

B

BAABAR VAANI: (This is a wrong heading of a set of poems from Guru Granth Sahib). Babar (Baabar) was the founder of the Moghul Empire in the Indian sub-continent. In 1520, his army attacked Sayyadpur (now known as Eimanabad), a big prosperous town in district Gujranwala (Pakistan) in those days. Babar's army ransacked the town and persecuted the ignoble ruling families, officials and the feudal. It was the belief of the people that the contemptible rulers had been punished by an aggressor, who was as cruel as they themselves were (rulers of Saidpur). Even God did not pity on the persecution of the despicable people. Those who violate His laws have to pay the price. Guru Sahib presents Babar as 'a tyrant punishing another tyrant'. Guru Sahib, on the other hand, has sympathised with the innocent victims of Babar's aggression and persecution. He says that 'when a strongman attacks a weak person God is to protect him'. The main theme of the hymns is: those, who do not obey His Laws, don't deserve to be protected and blessed by Him and those who live their lives as per His Command, shall receive freedom and peace. Guru Nanak Sahib was an eyewitness to the invasion of Sayyadpur by Babar. According to one source the army of Babar imprisoned Guru Nanak Sahib too but it does not seem probable as Guru Nanak was in Middle East during that period. In Guru Granth Sahib, *Baabar Vaani* is not the heading of these verses. It has been chosen from one of the closing lines of these verses (Guru Granth Sahib p. 417). The so-called *Baabar Vaani* appears in three places in Guru Granth Sahib (pp. 360 and 417-18, in *Raag Aasa* and p. 722, in *Raag Tilang*).

BAAJ: See: falcon.

BAANA: Literally: dress. In Sikh cultural terminology, it means all the five *Kakaars* (articles of faith) plus a *Chola* (a long shirt), *Chooridar Pajama* (tight-fitting trousers), a *Kamarkassa* (a belt to tighten *Gatra* and as a

sash around the waist) that make one very active. This was actually a dress for the battlefield. A Sikh is expected to be ever ready in *Baana* at every moment because, for a Sikh, the world is like a battlefield and he/she has to act, in every situation, in the discipline of a soldier in a battlefield. For a Sikh, according to the *Sikh Rahitmaryada* (Sikh code of conduct), *Kachhehara* and *Dastaar* are obligatory for a Sikh and there is no restriction of any other dress.

BAANI: *Baani* literally means: sound, language, speech etc. In the Sikh context, it means the hymns revealed by God. The sacred hymns in Guru Granth Sahib, all revealed to Guru Sahibs by God, are called Baani/Gurbaani. According to Sikhism, the Sikh Scriptures are direct revelation i.e. Divine Word. The respect shown to Guru Granth Sahib is not the worship of an object, but it is the respect of the Word contained in it. Also see: ***Gurbaani***.

BAANI BIORA: A book by Dr. Bhai Charan Singh (1867 - 1908). It explains some of the hymns of Guru Granth Sahib.

BAARAH MAAH: *Baarah Maah* literally means: twelve months (of a year). *Baarah Mah* is a form of poetry. In Guru Granth Sahib, there are two *Baarah Maahs*, one by Guru Nanak Sahib (in *Raag Maajh*, pp. 1107-09) and the other by Guru Arjan Sahib (in *Raag Tukhari*, pp. 133-36). The Hindu community gives special consideration to certain days or dates as auspicious. These hymns (*Baarah Maah*) reject this concept of auspicious-ness of any specific moment etc. The theme of these hymns is that all the months, dates, days and moments are of equal importance for meditation. One should not attach any special importance to a particular moment. A human being has an obligation to always remember God all the time. Under the influence of Hinduism, a hymn from Guru Arjan Sahib's *Baarah Maah*, depicting the scenes of the month, is recited on the *Sangraand* (the first day) of every month of the Bikrami calendar, in some Gurdwaras, managed by the ignorant Sikhs. It has no spiritual meaning and moreover, it is an un-Sikh like practice. It is shocking that the ignorant leadership of the S.G.P.C. too approved and adopted a calendar in 2003, which promoted such anti-Sikh rituals.

BAAWAN AKKHARI: Literally: a verse constructed upon *Baawan* (i.e. 52) letters. The Devnagari alphabet has 52 letters (33 consonants, 16 vowels and 3 compounds). In literature, it has been a tradition to write verses in stanzas, each stanza beginning with one letter of alphabet. In Guru Granth Sahib, there are two *Baawan Akkharis*: one by Guru Arjan Sahib (55 stanzas of 8 lines each) and the other one by Bhagat Kabir (45 stanzas). Similarly, poetic forms like *Patti* (35 letters of Gurmukhi script), *Siharfi* (alphabets of Persian/Arabic script) and *Satwara* (seven days of a week) too have been used in Guru Granth Sahib

BABA: Baba literally means elder. In Sikhism “Baba” is used even for God as He is the Father of every human being. Guru Nanak Sahib too has been called Baba Nanak. In Sikh culture, Baba is also used for a senior person who has such a status due to his services to the Sikh nation, either due to his actions (despite of his young age) or due to long time services to the nation. The first usage of Baba was made for Guru Nanak Sahib himself. From amongst Sikhs, Baba was used for Baba Buddha. The sons of Guru Sahib are also addressed as Baba(s). Senior leaders of the nation are also addressed as Baba, i.e. Baba Banda Singh Bahadur, Baba Bota Singh, Baba Garja Singh, Baba Baghel Singh, Baba Wisakha Singh, Baba Kharak Singh, Baba Jarnail Singh Bhindranwala etc.

BACHITAR NAATAK: *Bachitar Naatak* (literally “play marvelous”) is name of the poetic drama attributed to Guru Gobind Singh Sahib. Most scholars do not accept it to be a composition of Guru Sahib because the concept of re-birth presented in the drama does not correspond with the Sikh philosophy. The others believe that Guru Sahib used myth as a literary form and not as a fact. Still some others believe that the first part of this long poem is not composition of Guru Sahib.

Bachitar Naatak is a precious document of the contemporary history, specially the account of the battle of Bhangani (September 18, 1688), battle of Nadaun (March 19, 1691), attack by Dilawar Khan (August 19, 1695), battle of Guler (February 18, 1696). The presentation of the details and the picturesque is marvelous. While giving minute and

vivid details of scenes of the battles, the author has given tribute to warriors like Mahant Kirpal Das, Daya Ram (later, Singh) Purohit, Sango Shah and the other valiant fighters. After the depiction of the battles, the author proclaims that all these victories were the Grace of God. The Timeless helps His lovers and punishes those who trouble them (His lovers).

BAGLAA: Baglaa is Punjabi name for crane, heron. It is used for those persons who are hypocrites. A *Baglaa Bhagat* is one who makes a show of being a devotee but in reality he/she is exactly opposite of this.

BAIRAAG: (Also spelled as *Vairaaag*). It is state of non-attachment, dispassion, and passionlessness. It is distaste for the world and life and cessation of attraction to objects of mind's attachment. In this state a being has only one wish: to know, to see, to be one with God. "My mind is in the state of *bairaaag* for the sight of my Master and Friend Hari (God)." (Guru Granth Sahib, p 369). When one realises God and remains immersed in Him, one attains bairaaag (Guru Granth Sahib, p 390). Those who are imbued with the Name of God are true bairaaagis (Guru Granth Sahib, p 1246).

BAISAKHI: See: *Visaakhi*.

BAJAR KURAHIT: See: *Kurahit*.

BANDA SINGH BAHADUR (The Rule of): Baba Banda Singh Bahadur was the first Sikh to re-establish the Sikh rule in some parts of the Sikh Homeland. His reign was based on Sikh principles. It was the true egalitarian system; genuine democracy; real rule of the people; and a bona fide welfare State. Baba Banda Singh Bahadur issued the first Sikh coin and the Sikh seal and launched a new Sikh calendar also. Though this rule was short-lived; but it was a rule based on the genuine commands of Guru Sahib. On the other hand, (Maharaja) Ranjit Singh's rule (1799-1839) was the reign of a strong ruler, his family and his sycophants.

BANSAWALINAMA DASAN PATSAHIAN DA: It is a book written by Bhai Kesar Singh Chhibber in 1769. *Bansawalinama* literally means

genealogy. *Bansawalinama Dasan Patshahian Da* covers not only the life of the ten Guru Sahibs but also the Sikh history of the period up to first three decades of the eighteenth century. Bhai Kesar Singh Chhibber was the son of Bhai Gurbakhsh Singh and the grandson of Bhai Dharam Singh (who was *Diwan* of Guru Gobind Singh Sahib). Diwan Dharam Singh was the great-grandson of Bhai Parag Das (who had embraced martyrdom in the battle of Ruhila, on October 3, 1621) and cousin of martyrs Bhai Mati Das and Bhai Sati Das. Thus, Bhai Kesar Singh Chhibber belonged to a family, which had been associated with the Guru family for about one century. The book has 2564 stanzas in 14 chapters: one each on the ten Guru Sahibs, one on Baba Banda Singh Bahadur, one on Ajit Singh Palit (adopted, and later discarded, son of Mata Sunder Kaur); the last two chapters depict the persecution of the Sikhs by the Moghul rulers as well as the Sikh spirit of *Charhdi Kala* (the Sikh concept of high spirits). No doubt, there are several major factual and conceptual mistakes, but, in spite of this, the work is an important source of the Sikh history. The data given in the first half of this book (Guru Nanak Sahib to Guru Arjan Sahib) is more near truth. It seems that Kesar Singh might have had some document from which he had got this data. On the other hand the data of the rest of the book is full of several mistakes. Kesar Singh (because he himself was born in a Brahmin family) has tried to glorify the Sikh-Brahmins, which is against the Sikh ideology. As Kesar Singh has distorted some Sikh concepts too; hence it should be read with caution.

BAPTISM: Baptism is a specific Christian ceremony. It is wrong to call Sikh initiation ceremony, *Amrit Sanskaar*, as Sikh baptism. See: *Khande Di Pahul*.

BATTIH SULAKKHANI: Literally: (a female) with 32 positive qualities. According to Gurbaani (Asa M. 5), perfect female is one who has 32 positive qualities. These 32 include: beauty, cleanliness, modesty, intelligence, education (knowledge), loyalty to husband, servitude, mercy, truth, sweet-tongued, pleasing, humble, sincere, co-operative, forbearing, religious, sober, restraintful, generous, contemplative, industrious, brave, good house-keeper, respecting the elders, good host, child-caring (god

mother) etc. It is better if she has knowledge/expertise of music, poetry, painting, medicine, kitchen, sewing, embroidering etc.

BEERH: The Sikhs prefer to use the term “*Sarup*” for a volume of Guru Granth Sahib. Though it is also known as *Beerh*.

BEGGING: Begging (alms) is forbidden in Sikhism. A Sikh must earn his livelihood by honest means. Similarly, giving alms too is not in consonance with the Sikh ideology. To help some needy with money (or in any other form) is not alms giving; rather it is duty for a Sikh to help his/her brethren (Sikhism is a brotherhood and helping a brother is not alms-giving). Similarly, *daswandh* (the Sikh tithe), too, is not giving alms. It is “making one’s contribution to the national fund”.

In Guru Granth Sahib, there are several hymns condemning the act of begging by the Yogis (who, on one hand, renounce the life of a householder, and then they visit the houses of familymen for begging their food from them. Sikhism condemns this double standards, hypocrisy. (Guru Granth Sahib, pp. 149-50, 590, 878, 886, 903, 1245).

BEGHAMPURA: The term Beghumpura has been taken from a verse by Bhagat Baba Ravidas:

Beghumpura is the name of the city (State).
There is neither grief nor anxiety
(Guru Granth Sahib, p. 345).

Here, Baba Ravidas refers Beghumpura as an ideal (spiritual) State. Another term used for this concept is *Abchal Nagar*.

BHAABI: Bhaabi is a term used for a brother or a friend’s wife. In Sikhism, a friend’s wife is addressed not only as *Bhaabi* but as *Bhainji* (sister) also.

BHAAI/BHAI: Literally: brother. It is spelled as Bhai. In the Sikh culture, this term is used to show regards to respectable persons. A saintly person,

an intellectual, a humanitarian, a noble leader may be addressed as *Bhai*. The “title” of *Bhai* has been used for several great personalities throughout the Sikh history. However, it can be used only for genuine Sikh savants. The first usage of *Bhai*, in the Sikh history, was made for *Bhai Mardana*. The other oft-quoted names are: *Bhai Laalo*, *Bhai Gurdas*, *Bhai Rup Chand*, *Bhai Bhagatu*, *Bhai Nand Lal*, *Bhai Mani Singh*, *Bhai Bir Singh*, *Bhai Maharaj Singh*, *Bhai Ratan Singh Bhangu*, *Bhai Vir Singh*, *Bhai Bawlant Singh Canadian*, *Bhai Mewa Singh Lopoke*, *Bhai Fauja Singh*, *Bhai (Sirdar) Kapur Singh*.

BHAANA: *Bhana* literally means: “to like” and *Bhaana Mannana* means: to accept the will of God “. A Sikh has an obligation to accept the *Bhaana* of God without any grudge or rancour. Every phenomenon in this universe has only one Cause i.e. the Will of God. One cannot claim to have faith in the Divine Order when one does not bow before the *Bhaana* of God. However, it does not make Sikhism an ideology of fatalism. A Sikh is not a pessimistic. A Sikh must always make efforts, struggle and strive to the best of feasibility but the final Order is the Divine Will. The Sikh concept of *Charhdi Kala* (living in high spirits) is also closely related to *Bhaana*. Struggle (effort), knit with faith in God, leads to achievement of every goal. The faith of a Sikh in the Grace and the Blessing of God is the nucleus of Sikh spiritual culture. In Sikh Scriptures *Razaa* too has been used as a synonym of *Bhaana*. Also see: *Karam (Persian)*.

BHAANA MANNANA: *Bhaana Mannana* means ‘to accept the will of God’. Nothing, seemingly unpleasant, should make a Sikh despondent or angry. One should try to do one’s best and leave the rest to God. Sikh is not a fatalist. A Sikh has an obligation to submit to the Grace of God. To have faith in God and also to grudge over some unpleasant phenomenon is contradiction in terms. Also see: *Bhana, Charhdi Kala, Contenment*.

BHAGAT/BHAGT: *Bhagat* has roots in the word *Bhaj* (another variation is *Bhag* from *Bhaag*, i.e. to divide), which means divided (into self and the ‘other’; this ‘other’ may be a god or God) or sacrificed (into pieces for some god or for God); hence, literally, *Bhagat* is one who is devoted

to some god or God. The word *Bhagt* has also been traced to the word *Bhaj* (to adore, honour, love, revere). It has another root: *Bhagvata* (devotee of *Bhagwan*). According to Sikhism, a *Bhagat* is one who is devoted to God. In Guru Granth Sahib poets other than Guru Sahib have been mentioned as *Bhagat* (e.g. Kabir, Ravidas, Ramanand, Namdev, Tirlochan, Parmanand and Jaidev etc). Some of these *Bhagats* were, in the beginning, the devotees of some Hindu god/gods but, later, they became devotees of God only. In Guru Granth Sahib, the Muslim poet Farid is mentioned as Sheikh and the bards of the court of Guru Sahib are known as **Bhatt**. Also see: **Bhagti**.

BHAGAT BAANI: In Guru Granth Sahib, verses by some Bhagats, Bhattas and Sufi poets have been. The following Bhagats are represented in Guru Granth Sahib: Beni, Dhanna, Jaidev, Namdev, Parmanand, Pipa, Ramanand, Ravidas, Sain, Surdas and Trilochan. Some writers add the name of Kabir too to this list (while some consider him as Muslim). Besides these twelve, Bhikhan, Farid and Sadna were Muslims and they are known as the Sufis. The verses composed by the Bhagats are known as Bhagat Baani. In Guru Granth Sahib, the verses by these Bhagats have been given separate headings '*Baani Bhagtaan Ki*'. On the other hand Baba Farid's verses have been mentioned as *Bani Farid Ji Ki*. According to some sources Kabir and Ravidas had accepted Guru Nanak Sahib as their master, hence they should be considered as Sikhs.

BHAGAT RATANAWALI: *Bhagat Ratanaawali* also known as *Sikhan Di Bhagtaala* is a work believed to have been written by Bhai Mani Singh. If it is a work by Bhai Mani Singh then it might have been written between 1707 and 1733. It is likely that some one might have recorded Bhai Mani Singh's lectures, on Sikh history, in his own words. It is paraphrasing and explaining of the 11th *Var* of **Bhai Gurdas**. Bhai Gurdas has given just the names of the Sikhs of the first six Guru Sahibs; whereas *Bhagat Ratanawali* gives the names, family names, their places of residence and some details of some events associated with them. Hence, it becomes a great historical record of persons, families and culture of the time of Guru Sahibs.

BHAGTI/BHAKTI: *Bhagti/Bhakti* means meditation on the Name of God. In Sikhism, meditation is not mere recitation of hymns. A Sikh is supposed to recite hymns, understand the meaning and practice the same in life (live Truthful life). For a Sikhs, simple recitation is not *Bhagti*. In fact there is no need of rituals for *Bhagti*. The repetition of merely the Name of God or some special hymns, at a particular time or a particular number of times, or at a particular place, or in a particular manner, is not *Bhagti* in Sikhism. In Sikhism, this type of *Bhagti* is rather hypocrisy.

In Hinduism, there are four major paths of liberation: *Yoga*, *Karma* (rituals), *Gyan* (spiritual knowledge) and *Bhagti* (devotion). Sikhism rejects this classification. According to Sikhism, ablution, pilgrimage, rituals etc (*Karma*) are futile. Similarly, one cannot achieve liberation only by acquiring knowledge (*Gyan*). *Bhagti*, however, is recognized as an important step to achieve liberation (self-realization).

In Sikhism, *Bhagti*, *pilgrimage*, *Yoga*, *Karam*, *Gyan* have been re-defined. *Bhagti* means devotion for God [and not even of Guru Sahibs]. According to Sikhism one has to pass through the plans of *Dharam* (Righteousness), *Gyan* (Knowledge), *Sharam* (effort) to gain His *Karam* (Grace) before achieving the *Sachh* (Truth). This is the final stage of liberation (self-realization). (See: Japji's *Punj Khand*), In Sikhism, *Bhagti* is not a phenomenon of isolation; it goes side by side with *Parvirt* (life of activity).

Some writers, out of ignorance and/or mischief, have made attempts to define Sikhism as a part of Bhagti tradition. This label has been assigned by the fundamentalist Hindu writers (who dislike distinct entity and identity of Sikhism) as well as by some Western missionaries, headed by W.H. McLeod, Pishaura Singh, Gurinder Mann and Harjot Oberoi etc (who have always actively collaborated with the above-mentioned Hindu fundamentalists) due to their ulterior motives. In Sikhism, such a Bhagti is only one part of a man's complete religious world. In Sikhism, Truthful living is equally important. Further, it is obligatory for a Sikh to defend human rights by all means, a principle not cherishable (unpalatable) in earlier Indian tradition as well as

Bhagti tradition. Bhagti tradition recognizes the devotion of the mythical Hindu gods and Sikhism rejects them altogether. Hence, "Sikhism" and "Bhagti movement" as tradition, have little in common with each other.

He is the devotee, who knows God,
And also, with the grace of guru, knows himself.
(Guru Granth Sahib, p.88)

Some very rare know the Name of God
And understand the Word of perfect Guru.
Day and night they are ever in devotion
They enjoy this pleasure in ease.
(Guru Granth Sahib, p.127)

Gods (gods), men, sages all long for devotion
But none can get without true Guru.
(Guru Granth Sahib, p.425)

Nanak says: Devoid of devotion the world is mad
The union is only (possible) through true Word.
(Guru Granth Sahib, p.446)

Sixty-eight sacred places live with one in whose heart
God stays.
(Guru Granth Sahib, p.491)

The Master is in home (body) but not finding Him
Instead one wears stone around neck.
(Guru Granth Sahib, p.738)

Nanak says: Devotees remember none else; they are
merged in the Name alone.
(Nanak says): They are in love with God.
(Guru Granth Sahib, p.1246)

BHANGU, RATAN SINGH: Bhai Ratan Singh Bhangu (? -1846), son

of Bhai Rai Singh and grandson of Shaheed Bhai Mahtab Singh, was born at village Miran Kot (district Amritsar). He spent his later period in village Bhari (district Ludhiana). It seems that Ratan Singh was either a close acquaintance or an employee of the British Resident David Ochterlony or Captain Murray (an officer of the East India Company). When the British assigned Bute Shah, a Muslim, the job of writing the history of the Sikhs, Ratan Singh told the British that Bute Shah, being a non-Sikh, was supposed to be biased while writing the history of the Sikhs. (Bute Shah's work is also available. It is full of mis-information about Sikhism. It was he who began propaganda that the foundation stone of Harimandir Sahib was laid down by a Muslim, Sain Mian Mir). The British officer asked Bhai Ratan Singh also to write the history of the Sikhs. Bhai Ratan Singh Bhangu wrote *Prachin Panth Parkash*, in 1809 (present version, in Punjabi poetry, was completed in 1841). Bhai Ratan Singh Bhangu's work, though not completely free from flaws, is one of the most accurate accounts of the Sikh history.

BHATT BAANI: The Bhattas were the bards who used to write and recite poetry praising the glory of the rulers, the warriors and the holy men. Bhattas, who were associated with the Sikh Panth, belonged to Kaushish-Gaur Brahmin family. Several families of the Bhattas still live in the villages Bhadson (Ladva), Karsindhu (Safidon), Talaunda (Jind) and several other villages of Haryana and Rajasthan. There were several Bhatt devotees of Guru Sahib. Some of them composed their verses in praise of the contribution of Guru Sahib. The following 11 Bhattas are represented in 24 pages of Guru Granth Sahib (pp. 1385-1409): Bhikha, Kalh, Jaalap, Kirat (martyr), Mathura (martyr), Salh, Bhalh, Balh, Haribans, Nalh, Gayand. The *Bhatt Baani* celebrates the contribution of the first five Gurus. The Bhattas present all the Guru Sahibs as one light and when one Guru installs his successor, he also merges his light in him (the successor). To quote Bhatt Kalh, "From Guru Nanak Sahib (the light merged into) Guru Angad Sahib and from Guru Angad Sahib to Guru Amar Das Sahib and then Guru Ram Das Sahib and then Guru Arjan Sahib (p. 1407)." The same concept has been presented by Bhai Kirat Bhatt (at p. 1406) and Bhai Mathura Bhatt (at p. 1408).

BHATT \ AHI(s): Literally: the *Vahi* (register of records) by Bhatt. Before the twentieth century, the records of the genealogies and the specific events of the life of kings, warriors and holy men etc. were maintained by the Bhatt in their registers called *Vahis*. The Pandaas (Pundits) in Haridwar and Mattan (Kashmir) too used to perform the same functions. The Pandaas received the information from their “clients” who used to visit Haridwar to submerge the ashes of their relatives, but the Bhatt themselves used to visit their own clients. The *Pundits* had clients from all sections of society but the circle of the Bhatt was limited to some elite sections. The Bhatt *Vahis* preserve almost the truest account of the events especially of Guru period. The Bhatt have preserved precious data about the families of Guru Sahib and some other Sikhs, of the seventeenth and eighteenth centuries. In 1790, Bhai Sarup Singh prepared a volume *Guru Kian Sakhian* from the material preserved in these *Vahis* about Guru Sahib and Bhai Sewa Singh prepared genealogy of the family of Bhai Mani Singh, under the title of *Shaheed Bilas*. The first was edited by Giani Garja Singh and Piara Singh Padam and published in 1986; and the latter was edited and published by Giani Garja Singh in 1961. In 2001, this author (Dr Harjinder Singh Dilgeer) produced his work *Guru De Sher*, and in 2005 ‘*Mata Gujri, Char Sahibzade, Chalih Muktey*’, which were mainly based on the *Bhatt Vahis*. *Mata Gujri, Char Sahibzade, Chalih Muktey* is a treasure of the very precious history of Mata Gujri, Sahibzadas and more than 60 Sikh martyrs of Shahi Tibbi, Malikpur, Sarsa River (Jhakkhian village), Chamkaur, Fatehgarh and Mukatsar.

BHOG: Literally: pleasure, but used for completion/conclusion of a stage. In the Sikh context *Bhog* is the conclusion of the recitation of Guru Granth Sahib. It is followed by *Ardaas* and *Vaak* (or *Hukam* i.e. command of God) from Guru Granth Sahib. Finally, after the distribution of *Karah Parshaad*, the ‘ceremony’ of *Bhog* is over. The Sikhs call it *Bhog* (pleasure) because it denotes the pleasure of reaping the fruit of listening (or reading) to the praise of God.

BIBEK BUDH: *Bibek* means faculty of reasoning and *Budh* means intellect. According to Guru Granth Sahib, *Bibek Budh* can only be attained

through the True Guru (Guru Granth Sahib, p. 711). In Hinduism, *Bibek* also means extreme degree of ablution.

BIJAY SINGH: It is a novel written by Bhai Vir Singh. This novel presents the ethic, morales and the chivalry of the history of the Sikhs during the dark days of the Sikh history (during the eighteenth century). This novel changed the life of several Sikhs and boosted the morale of the nation.

BIKRAMI SAMMAT: A Calendar named after a Hindu king Vikramaditya. In Punjabi Vikrami is pronounced as Bikrami. Its abbreviation is Bk. The Hindus calculate their dates as per the Hindu astrology. Some ignorant Sikhs too adhere to this calendar. For a Sikh all the calendars have the same significance. During the time of Guru Sahib, *Bikrami Sammat* was in practice and now Gregorian calendar is used by the whole of the world. In 1998 and again in 2003, the S.G.P.C. too adopted a calendar in the name of Naanakshaahi calendar, which was just a combination of Bikrami, Saka and gregorian calendars, and, is anti-Sikh in character. Also see: *Calendar, Sammat*.

BIRD/BIRAD: Bird literally means: reputation (for being something) e.g. God has *Bird* for as Creator and Sustainer, mother has *Bird* for caring her children. Similarly, a Sikh has *Bird* to be protector of the weak, needy and oppressed. It can be defined as 'duty' too. Guru/God has *Bird* (duty) to protect the Sikhs in all situations.

BIRTH CEREMONY: In Sikhism there is no specific ceremony that to be observed as rituals after the birth of a baby. It is, however, the duty of a Sikh to take the child to any Gurdwara, for making prayers to thank God for blessing the family with a child. There is no time limit for this first visit of the child. It depends upon the health of the child, the weather, or the other circumstances.

BLUE (COLOUR): Though there is no restriction, for a Sikh, to wear clothes of any colour, but blue is the colour that had been used most by Guru Sahib, especially Guru Gobind Singh Sahib. In Sikh literature, God

has been depicted as one with blue garments. Similarly, because sky and sea both seem to be blue in colour, both have, frequently, been presented as symbols of God. But, these references are relative and have nothing to do with the Sikh ideology.

During the time of Guru Sahib, the colour of the Sikh flag was blue (which, the Nihangs, the standard-bearers of the Sikhs, have preserved till today). [For details see: 'Nihangs' in the book 'The Sikh Culture' by Dr Hajinder Singh Dilgeer]. When Guru Gobind Singh Sahib revealed Khalsa, at Anandpur Sahib, on March 29, 1698/99, he clad the **Punj Piaray** in blue garments and he himself too wore the same dress. It was during the control of the Sikh Gurdwaras by the **Udaasi** Mahants (1850-1920) that the colour of the Sikh flag was changed into saffro/yellow (which is the colour of the Udaasis). The Sikh leaders could not switch to the original Sikh colour. Now, ignorant Sikhs have accepted saffron/yellow as the Sikh colour.

BOLAY SO NIHAAL: *Bolay so nihaal sat sri Akaal* is known as war cry of the Sikhs during battle. Some writers believe that the original war cry was: *Jo Jaikaaraa bulavai, nihal ho javey, guru de man nun bhaavai; gajj ke bolnaa ji Akaal ! Akaal ! Akaal!*. Nowadays, most of the Sikhs use *Bolay so nihaal sat sri Akaal* to greet each other but it is not authentic way of greeting. Sikh way of greeting is to say *Waheguruji da/Ka Khalsa, Waheguruji di/Ki Fateh*. Also see: ***Waheguruji da Khalsa, Waheguruji di Fateh***.

BRAHAM: Braham means the Ultimate Reality i.e. God. In Sikhism it is Braham, God, who is Infinite, Eternal, Omnipresent, Omnipotent and Omniscient:

Whatever I see is Braham

Wherever I hear is Braham (Guru Granth Sahib, p. 846).

Also see: ***Advait, Almighty, God***.

BRAHAM GYAN & BRAHMGYANI: Brahamgyan literally means: the

knowledge of *Braham* (God). It is not mere recognition of His existence or His Excellences but it is continuous realization of God. A person with such knowledge of God (*Brahmgyan*) is called *Brahmgyani*. According to the Sikh philosophy, a *Brahmgyani* is one, who is unattached, is free from evil, looks all alike, has patience, has God-illuminated mind, treats friends and foes alike, is the highest (in virtues) but most feels himself as humble, knows the essence of self, is merciful, has his fetters cut off, is always in bliss, seeks pleasure in doing good, is free from shackles, holds his mind from shackles, holds his mind from wandering and his actions are holy and good, is like lotus in (muddy) water; and is not affected by pleasure and pain or honour and dis-honour. *Brahmgyani* is full of love, compassion and graciousness; he is impartial to all the creatures. A being with such high super spiritual state is like the Supreme Being i.e. God; hence only God is *Brahmgyani* (Guru Granth Sahib, pp. 272-74).

The knower of God, himself is formless.
(Guru Granth Sahib, p. 273).

The knower of God is perfect person, destiny-giver.
(Guru Granth Sahib, p. 274).

[Nowadays, several impostors (*saadhs*, so-called sants) love to be addressed as *Brahmgyani*].

BRAHMAND: Literally: 'egg of Brahma (God)'. This term is used for this universe (universe is egg, i.e. creation, of God).

BRAJ BHASHA: Brij/Braj Bhasha or Brij or Brijji is the language of the zone around Vindrabhan-Mathura area of the Uttar Pradesh (India). It is a dialect of Hindi. A lot of Hindu literature has been written in this dialect. *Akaal Ustat* attributed to Guru Gobind Singh Sahib is in this dialect.

BUNGA: During the last decades of the eighteenth century, the term Bunga was used for a place of residence for the pilgrims as well as a centre for scholars. Bungas were first established by the Sikh Misls at Amritsar. There were at least 69 *Bungas* at Amritsar in the nineteenth century. A

couple of them are still in existence. Nowadays, the term *Saraan* is used for the resting hostel for the Sikh pilgrims. At Darbar Sahib, Amritsar *Guru Ram Das Saraan* was the first to be built for the pilgrims. Other *Saraans* in Darbar Sahib complex are known as *Guru Nanak Niwas*, *Guru Hargobind Niwas*, *Guru Arjan Niwas* and *Mata Ganga Niwas*. Earlier, a paid hostel named *Akaal Rest House*, too, had been built. There are *Saraans* attached to almost all of the major Gurdwaras.

C

CALENDAR: The Sikh calendar is called *Naanakshahi*, beginning from 1469, the year of birth of Guru Nanak Sahib. Baba Banda Singh Bahadur adopted this calendar in 1710 after the victory of Sirhind by the Sikh army. According to that calendar, the year 1710 C.E. became 241 N.S. (Naanakshahi). Baba Banda Singh, however, continued adopting the months and the days of the months according to the Bikrami calendar. The Sikhs have been following the Bikrami Sammat to calculate the dates of the birthday/martyrdom days of Guru Sahib and prominent Sikhs. In 1984, Dr. Harjinder Singh Dilgeer drafted a Sikh Calendar. In this calendar, he suggested the adoption of Gregorian calendar (Common Era) with the names of Gregorian months (January to October, 10 months) to be replaced with the names of the ten Guru Sahibs, with November as *Granth* month and December as *Panth* month. Similarly, Dilgeer suggested the Sikh names for the days of week too. (See: *Dr. Dilgeer's Sikh Calendar*, published by Dr. Awatar Singh Sekhon, Edmonton, Canada). The Sikhs have nothing to do with the Bikrami or any other calendar. They had been using it earlier because during those days Bikrami calendar was in common use and was the only calendar then available in the Sikh Homeland. Now, Gregorian calendar (Common Era) is in practice; hence, it should be adopted after Sikhizing it. The most popular calendar in the world, Gregorian calendar, is wrongly called Christian calendar simply because it was Pope Gregor who finalised it. The Jews and the other non-Christians too use this common calendar. The non-Christians do not use the abbreviations A.D. (Anno-Domini, which means 'the year of our Lord/Christ') and B.C. ('Before Christ'). Instead, they use C.E. (Common Era, the Era which is continuing now, e.g. 2004 C.E. or so on) and O.E.

(Old Era). Before the year 1, e.g. what Christians will write 32 B.C. will be written 32 O.E. by the non-Christians).

In 1998, Pal Singh Purewal, a resident of Canada, succeeded in getting his calendar approved by the ignorant leadership of the S.G.P.C. but it caused strong opposition from various quarters and it was scrapped at various stages. The simple leaders of the S.G.P.C., however, adopted Purewal's calendar in 2003. Purewal's calendar is more anti-Sikh than even Bikrami calendar. It is shocking that the Sikh 'intellectuals' could not read conspiracy behind it.

CAP/HELMET: A Sikh is not expected to use cap or helmet of any type or in any form, as it is considered as a symbol of slavery for a Sikh. According to one of the *Rahitnaamaas* (the code of conduct), wearing of any form of cap leads a Sikh to his/her condemnation to inferno (i.e. wearing a helmet is like being in an atmosphere of so-called inferno). A Sikh must tie only a *Dastaar* (Turban) as his headgear. For a Sikh, turban is obligatory, and not optional. It is an article of faith and not a part of culture or a symbol. Also see: *Dastaar*.

CASTE SYSTEM: Caste or the family of birth is the hub of the Hindu society. In Hindu society Brahmin is the highest form of human creatures and *Dalits* (Chamaars and Chuhraas, whom Brahmins call 'untouchables') are the lowest form of human beings. In Sikhism, it is strictly forbidden to differentiate anyone according to one's family of birth. In practice, several Sikhs don't obey this command of Guru Sahib; hence they have no right to claim themselves as real Sikhs. This is against fundamental principles of Sikhism. This does not mean that Sikhism denies existence and/or significance of genetical traits of family of birth. (Marrying only in one's own caste, class, clan, however, is scientifically more workable). There are several quotations in Gurbaani which depict Guru Sahib's views about rejection of caste hierarchy:

Useless is the (pride of) caste and useless is the (pride of) name.
All creatures are under same shade (umbrella).
(Guru Granth Sahib, p. 83)

Those who forget Master are mean.
Know only light (Divine) and not the caste,
As caste is not the consideration hereafter.
(Guru Granth Sahib, p.349)

None should take pride in caste.
Brahmin is one who meditates upon Brahm (God).

O Idiot! Foolish, do not take pride in caste,
So many evil thoughts are products of this ego.

Every one talks of four categories (of so-called caste
hierarchy),
When every one is born of the seed of the same God.
One clay is used for (creation of) all the world.
The potter models pots in different ways.
(Guru Granth Sahib, p.1128)

I tell you, none will ask about birth or caste in the house
of the True.
(There) the caste, the honour is one's actions.
(Guru Granth Sahib, p.1330)

CELIBACY: Celibacy is 'fully abstaining from sexual relations'. In other words it mean lving the life of a non-cohabiting bachelor. Sikhism does not approve renouncing sex life or family life. Celibacy before marriage is a positive part of the Sikh ethics and it is mandatory for a Sikh (in normal circumstances) to get married. In Sikhism, suppression of sexual feelings, even if it can be achieved, is no way to salvation. Sexual urge is human instinct and one should not supress it. In Sikhism, sex is not forbidden but it should be controlled and disciplined.

CHAAR BAGH-I-PUNJAB: *Chaar Bagh-i-Punjab* is a work of history by Ganesh Das Badehra, completed in 1835. Ganesh Das was a revenue officer of the Lahore Darbar. This book presents the geographical, economic, commercial and administrative details of the Punjab of the period

up to the first half of the nineteenth century. This is a useful document of history as several unknown facts of the history of the Punjab have been recorded in this work. However, there is a lot of inaccurate and even blasphemous material about the Sikh philosophy and history, hence must be read with caution.

CHAAR PADAARATH: According to Eastern philosophers, there are four objectives of human action: *Dharm* (duty/virtue), *Arth* (economic prosperity), *Kaam* (pleasure or procreation), *Moksh* (salvation). Among these four, Moksh is the final emancipation or the highest goal for a human being.

CHAAR VARAN: In Hinduism, there are four classes of people. Brahman, Khatri, Vaish and Shudar. The Hindus consider Brahmin as the highest and the Shudar as the lowest in social hierarchy (in spiritual hierarchy the Shudars have no rights). Sikhism rejects this classification. There is no so-called low or so-called high caste in Sikhism. However, Sikhism does not deny inheritance of genetic qualities of people.

CHAAR VED: These are: Rig, Saam, Yajur and Athrav. These are books of knowledge, especially of social and cultural values.

CHAKVI: *Chakvi* is female of *Chakvaa* (Sheldrake). It eagerly waits for sunrise all night as it can not see its mate in darkness. Their love symbolizes pangs of separation in love, as it is between God and Man (devotee).

CHANDI DI VAAR: Literally: ballad about the goddess Chandi. *Chandi Di Vaar*, attributed to Guru Gobind Singh Sahib, is a ballad, presented in the background of a mythical goddess Chandi. The theme of this ballad is symbolic war between "good" and "evil." This ballad has been written in such a style that one who listens to it becomes ready to participate in the battle for Righteousness. According to the admirers of this ballad, *Chandi Di Vaar* presents the chivalry of valiant fighters who are ever ready to sacrifice their lives for a cause. *Chandi Di Vaar* has been written in central Punjabi language. It is replete with powerful, brilliant and articulating similes.

CHANDOA: *Chandoa* literally means a cover with the inscription of a moon on it. It has its origin in Islamic political culture. It was a canopy spread over the Muslim kings and emperors in throne, signifying protection of God (in Islam, moon is symbol of *Allah*, the Islamic name of God). In Gurdwaras, canopy spread above Guru Granth Sahib, does not have an inscription of moon on it. In Sikhism, Guru Granth Sahib, i.e. the Word, represents God; hence, a *Chandoa* is used as a symbol of royalty. Some writers believe that it is used to protect Guru Granth Sahib from sun, rain, wind etc. A *Chandoa* is made of fine cloth, sometimes even silk, and may be embroidered too. It has, however, nothing to do with spirituality or religion. A simple but neat and clean *Chandoa* or embroidered *Chandoa* has no difference of value. *Chandoa* is also used as synonymous of *Chanani* and *Chandani* (all the three have root in the word moon i.e. Chann/Chand in Punjabi).

CHANDRAVAL; She was the daughter of Chander Bhaan and wife of Govardhan. Krishan (a Hindu god) snatched her with force from her husband and brought her in his home. This story has been referred to in Guru Granth Sahib. This story denotes that Krishan was not a god but an ordinary jealous ruler, who had a weakness for women, and, he ruled (or misruled) due to his physical or military might.

CHARAN AMRIT: *Charan Amrit* literally means: ‘water in which thumb of right foot has been bathed/washed’. In some faiths, it is a tradition to drink *Charan Amrit* of the leader in order to join the faith. This water, according to these faiths, is “abluted” or “purified.” In Sikh literature, this word is used as a token of respect for the Guru Sahib. It has been mentioned by some writers that institution of *Charan Amrit* was prevalent among the Sikhs before Guru Gobind Singh Sahib started *Khanda Di Pahul* (the Sikh initiation). However, there is no authentic proof of the prevalence of the ceremony of *Charan Amrit* among the Sikhs. In Sikh ideology, *Charan Amrit* means the ‘Word of Guru Sahib’ and drinking *Charan Amrit* means to understand the Word and also to make efforts to live one’s life according to the teachings of Guru Sahib. *Charan Paduka*

and *Charan Pahul* too have been used as synonym for *Charan Amrit*. The Word of Guru is also treated as *Charan Amrit* by the Sikhs.

CHARAN KAMAL/KANVAL: *Charan* literally means feet and *Kamal/Kanwal* means lotus. In fact, this term has in its background the concept of lotus, which blossoms and remains in muddy waters but is not affected by its mud, dirt or even bad smell. Lotus has been used a simile for the pious feet of Guru Sahib (the Enlightener). The feet of the Enlightener are like *Kamal*; hence *Charan Kamal*. This term has been used for 'the feet of God' too. A Sikh craves to live in the *Charan Kamal* of Guru Sahib/ Almighty i.e in his company, his protection and blessing.

CHARAN PADUKA: See: Charan Amrit.

CHARAN PAHUL: See: Charan Amrit.

CHARHDI KALAA: *Charhdi Kalaa* literally means: ascending power. It is a unique Sikh concept of high spirits. A Sikh must always look positive. A Sikh is supposed to be ever optimistic. High spirits, cheerfulness, positive thinking, courage, resolution, fearlessness, confidence etc. are the attributes of the Sikh concept of *Charhdi Kalaa*. A Sikh achieves *Charhdi Kalaa* by the Grace of God; hence, sublimity is a part of this concept. A Sikh must have complete faith in Him and this faith in Him enhances the capacity, energy, power and willingness in a Sikh. *Charhdi Kalaa* and *Bhaana Mannana* both are interwoven. A Sikh is ever ready to bow before His Will and also has a faith that God is always Graceful. A Sikh must bow before His Will. But, he must struggle and strive for a better tomorrow. However, a Sikh shall achieve *Charhdi Kalaa* only through Grace of God, which one can seek by way of *Naam Simran* (i.e. remember the Name of God and live in *Charhdi Kalaa*). In his *Ardaas*, a Sikh prays for "Charhdi Kalaa through *Naam*" (*Nanak. naam charhdi kalaa. tere bhane sarbat da bhalaa*). Some writers define this part of the *Ardaas* as "the *Charhdi Kalaa* of His Name" but it is self-contradictory because the *Charhdi Kalaa* of His Name need not be prayed for, as it is *sue generis*.

CHARITAROPAKHYAN: *Charitaropakhyan*, also known as *Charitar*,

is a work that explains the deceitful tactics of the women. The book mentions more than 400 tactics/intrigues/conspiracies, which cunning women can use to impress upon (or fool) their husbands/lovers. It might have been written in order to warn men that they should be careful in the case of the women who may fool/cheat them or induce them (their husbands/lovers) to commit follies and even crimes. The ardent supporters of the *Dasam Granth* assert that Guru Gobind Singh Sahib is the author of this work, but others feel that Guru Sahib could not have written such an erotic book.

CHATRIK: A hawk-bird or brain fever bird. This bird is also known as *Sarang*, *Babihau* and *Papeehaa*. It is believed that it remains thirsty as long as it does not get the raindrops from the clouds. Its repeated cries for the raindrops are symbol used by Guru Sahib for a heart intensely yearning for love of God.

CHATURAI: Literally: (worldly) wisdom (cleverness). But, this worldly wisdom is of no use on spiritual path:

O Man! Attune your mind with God
God can't be attained through *chaturai*.
(Guru Granth Sahib, p.324)

CHAUBIS AWTAAR: *Chaubis Awtaar* is a book about the stories of twenty-four mythical incarnations. Among these twenty-four, the major are Ram and Krishan. Sections *Raamawtaar* (864 verses) and *Krishanawtaar* (2492 verses) cover more than three fourth of the total (4371 verses) volume. In the preface, the writer presents his 'prologue' that these mythical heroes were not incarnations of God. A Sikh should 'worship' only God. The supporters of the *Dasam Granth* assert that Guru Gobind Singh Sahib is the author of this work, which is not in consonance with the Sikh ideology. Also see: *Raam*.

CHAUPADA: *Chaupada* is a verse composition of four lines. Guru Sahibs have frequently used this form of poetry.

CHAUPAI: *Chaupai*, literally, means a verse composed in four lines in a specific meter. It is also known as *Benati Chaupai* (*Benati* means request. *Chaupai* is meter). The main theme of this hymn is to invoke God to seek his Grace and Blessing for protection in every sphere of life. It is also the confirmation of the belief in One and the Only God. It is recited at the time of *Anrit Sanskaar*. It is also a part of the evening prayer *Rahiraas*. (Most of the Sikh scholars believe that Guru Gobind Singh Sahib did not write it). Some more *Chaupais*, other than the above-mentioned *Benati Chaupai*, are also a part of the Sikh literature. A general request to the Sikh *Sangat* is also called *Benati*.

CHAUR: *Chaur* is a bundle, usually of fiber or man-made artificial fiber, placed in a wooden holder. Whenever the scripture is being read, the reader or someone standing besides the reader (or on his back), waves it over Guru Granth Sahib. *Chaur* is a symbol of royalty and sovereignty. It is insulting to call it a flywhisk, as its purpose is not to whisk flies but only to show veneration.

The most precious *Chaur* ever made has been preserved in the treasury of Darbar Sahib. Haji Mohammed Maskin Shah prepared it after great labour and travelled from Medina to Amritsar and presented it at Akaal Takht Sahib, on December 31, 1925. Haji Shah had prepared it from 145,000 fibers taken out of 350 kg of sandalwood. It took him 5 year and 7 months to prepare it. The price of 350 kg sandalwood, in those days was rupees 122. Haji Shah had made two *Chours*; he presented the other at Medina (the Muslim holy place). Haji Shah was presented *Siropa* (robe of honour) at Darbar Sahib.

CHAURAASILAKH JOON: Hinduism believes that there are 84,00000 (8.4 million) [in other words innumerable] types of species on this earth. According to this 'theory', the division of creatures is as follows: nine hundred thousand in the sea (water), one million with wings (birds etc.), two million plant life, 1.1 million reptiles, three million four-legged animals, four hundred thousand human-like (includes monkeys and apes etc.). Jainism has different classification. The reference to the *Chauraasi Lakh*

Joon, in the Sikh literature, is to express the infinity of creation and the number is not to account. Sikhism believes that His creation is not countable. There are hundreds of thousands of earths and there are countless creatures of every type on each earth. Similarly, Sikhism rejects the Hindu belief that one has to pass through 8.4 million lives before being born as a human being. In Sikhism, the reference to 8.4 million lives and human life means that human being is supreme among all the so-called 8.4 million (numerous) creatures. God has granted human beings a life, which is better than the rest of the numerous creatures. It has not been achieved after passing through 8.4 million lives but it is superior-most life.

CHAUTHA PAD: According to some writers a human being remains in one of the four stages i.e. awakening, dreamless sleep, sleep and the fourth one is *Sahaj*. See: ***Amar Pad, Sahaj***.

CHHATTIH AMRIT: *Chhattih* (36) *Amrit/Padarath* means luxurious food of thirty-six types. The figure 36 has been taken from the Hindu concept that there are 36 *Yugas* i.e. Ages (9 parts of each of the 4 Ages); hence the food of the taste of all the Ages (i.e. every type of food). In old days, girls were taught the art of cooking at least 36 dishes so that she might use the same after her marriage.

CHHE DARSHAN: This term is used for six houses of Indian philosophy. These are: Nyaya, Vashishak, Samkhya, Yoga, Purav Mimansa and Vedanta. ***Chhe Ghar, Khat Shastar*** and ***Six Schools of Indian Philosophy*** terms are also used for this.

CHHE GHAR: See: ***Chhe Darshan***.

CHINTA: Literally: worry. According to Sikhism, those who have more/less wealth than it is necessary are always engrossed in anxiety/worry. Similarly, those who aspire for more and more and are not contented always remained under the spell of anxiety/worry.

Today, every one seems to be afflicted by worry:
The people who appear to us great
Are engrossed in malady of anxiety.
(Guru Granth Sahib, p. 188)

Every body seems to be affected
Only he is in comfort, who remembers God.
(Guru Granth Sahib, p. 932)

He who has taken refuge of God is never in anxiety.
(Guru Granth Sahib, p. 380)

CHITAR GUPT: See: *Dharamraaj*.

CHOLA: Chola is the cloth, which covers the flag and its pole. It is changed at least once every year. This term is used for a cloak too. Also see: *Nishan Sahib*.

CHRISTIAN: One who believes in the teachings of Jesus Christ. At first Christianity was considered simply a Jewish sect. Since the time of Paul of Tarsus, it has become an independent church. The basic belief of Christianity is that Christ was the 'son of God'. Faith in God, Christ as His son and Holy Spirit (called Trinity) is basic for a Christian. In early centuries Christians too experienced persecution by the State. In the third century Christianity became a widespread belief. Today, Christianity is the largest religion of the world. There are numerous sects of the Christians, the major being the Protestants and the Roman Catholics. [Followers of both of them hate each other to such an extent that they have killed several believers of the opposite faith (particularly in Northern Ireland)]. The other major sects of Christianity are: Evangelists, Lutherans and Jehovah's Witness. In the past, several persons have declared themselves as "re-incarnation of Jesus." The Christians spend numerous sums of money throughout the world for propagation of Christianity. Christianity is State (officially or unofficially) religion in many European countries. But, like many other religions, Christians also have become indifferent to church as well as teachings of their founder.

CHUNNI: Chunni is a term for scarf used by the females of the Punjab to cover their heads. It is also known as *Dupatta*. Many of the practicing Sikh women, however, use *Keski* (small turban) instead of (or under) the *Dupatta*. Also see: *Keski*.

CODE OF CONDUCT: See: *Rahitmaryada*.

COINS OF THE SIKHS: Baba Banda Singh Bahadur issued the first Sikh coins, in May 1710. It was issued in the name of Guru Sahibs. The Persian inscription on it read:

Sikka zad dar har do aalam
Teg-i- Nanak Sahib ast.
Fateh Gobind Singh shah-i-shahan
Fazal-i-Sachcha Sahib ast.

(Meaning: "Coin struck in the two worlds by the Grace of God, victory to Guru Gobind Singh, the king of kings. The sword of Nanak is the granter of the wishes").

The other side read as:

Zarb ba Aman-ud-maswworat
Shahar Zinat-ut-takht-i-mubarik bakht

(Meaning: "coined at the ideal city, the refuge of the world, the ornament of the Fortunate throne")

In 1758, a coin is said to have been issued by Sirdar Jassa Singh Ahluwalia. The wording on the coin, which read "the country of Ahmed (Shah Durrani) captured by Jassa the distiller," however, proves that this coin could not have been issued at least by Sirdar Jassa Singh Ahluwalia himself. It seems that the Moguls or the agents of Ahmed Shah Durrani might have been minted this coin in order to enrage Durrani against the Sikhs and/or to insult the Sikhs and their leader.

In 1765, the Sikhs had regained sovereignty over the most of the territory of Sikh Homeland. After this, a Sikh coin was issued from Lahore. The coin was named *Naanak Shaahi*. The wording, in Persian, read:

Degh-o-tegh-o-fateh-o-nusrat-bedirang

Zafat az Nanak Guru Gobind Singh

(Meaning: "kettle, sword, victory and prompt patronage have been obtained from Guru Sahib, Guru Nanak Sahib to Guru Gobind Singh Sahib").

Again, another Sikh coin was issued from Amritsar, in 1778 (1835 Bikrami), with the inscription:

Shah Nanak Sahib Fateh Guru Gobind Singh fazal

Sikka zad dar har do alam sakht.

On the other side of the coin it read:

Zarah Amritsar jaloos takht Akaal bakht sammat 1835.

Some more coins were issued in 1786, 1787, 1789. The inscription on these coins resembled the coins of 1765. (Maharaja) Ranjit Singh occupied Lahore in 1799. He issued a new coin in 1800. Again, in 1803 and 1807, Ranjit Singh issued new coins. The inscription read:

Tegh Nanak az fateh va fazal Gobind Singh

Sachaa shahan sikka zad bar simo zar.

On this coin, Ranjit Singh's Brahmin ministers added a leaf. In later coins, a leaf of peacock bird was added in order to please Moran, a Muslim, the dancer wife of Ranjit Singh. *Moran Shahi* coins were minted up to 1827. On these coins, *Akaal* becomes *Kaal*. The coins issued in 1836 had the sketch of Ranjit Singh on one side and Baba Nanak on the other side. General Sirdar Hari Singh Nalwa too issued coins from Peshawar. Raja Jai Singh Kanhayia, Raja Sahib Singh Gujrat etc too had issued some coins. Some of these coins can be seen at Sikh Museum (Lahore, Pakistan) and British Museum (London, England).

The coin of the Patiala State was named *Patiala Rupee* and the *Mohar* was called *Raje Shahi*. The *Raje Shahi* rupee was eleven and a quarter Masha (about 10 grams) and the *Mohar* was ten and three quarter Masha. The inscription on Patiala currency read:

Hukam shud az qadare he choon ba ahmed baadshuh

Sikka zan bar simo zar az auje mahi ta bamah

The coin of Jind State was known as *Jindia Rupee*. Its weight was like the *Patiala Rupee* and the inscription on it was the same as that of the Patiala coin.

The Nabha coins, *Nabha Rupee* were $11\frac{1}{4}$ *Maasha* (a little more than 1 gram) and *Mohar* was $10\frac{1}{4}$ *Maasha* (about 1 gram) made of pure metal. The inscription on Nabha coin was the same like that of the Khalsa *Misls*.

COLOUR OF THE SIKHS: See: Blue Colour.

CONTENTMENT: In Sikh terminology, it is known as *Sabr, Santokh*. A Sikh must remain contented with the Order of God. Patience, detachment, temperance are the precious treasure of a Sikh. A Sikh must control his desires, needs, passions, infatuation and affection for his/her dear ones and emotional attachment etc. He should try to live his/her life as simple as possible. A discontented person becomes greedy, dishonest, jealous, angry and full of hatred. A 'discontented Sikh' is a contradiction in terms. It does not mean that a Sikh should not endeavour to improve his life. But, while doing so, he/she should not use unfair means, should not inculcate feeling of jealousy and must achieve his goal by hard work and honest means. Also see: *Bhaana, Charhdi Kala, Ethics*.

COURT & CAMP OF RANJIT SINGH: A book by W. G. Osborne, who was a military secretary of the Governor General of the British India during the period 1836 to 1842. W.G.Osborne visited Lahore in May 1838. Besides, he had contact with and received information about the Lahore Darbar from various sources. The book was published first in 1840. It is a valuable source of information about the Lahore Darbar, (Maharaja) Ranjit Singh's personality and the writer's assessment about the courtiers and the ministers of Ranjit Singh

COW: Cow is, now, a sacred animal in Hinduism. According to some sources, the Hindus have adopted worship of cow from Jainism. In ancient days, the Hindus used to have cow sacrifice and eat beef too. Even nowadays, most of the Hindus in foreign land eat beef (in hamburgers/

beefburgers and pizzas). In Sikhism, there is no religious sanctity for cow itself. A Sikh, who relishes meat eating, has no restriction to eat beef. However, the Sikhs and the other non-Hindus must respect the feelings of other faiths and not perform sacrilege of others' institutions, hence no cow killing should be performed openly and publically. Also see: *Ashwamedh*.

CREATION, THEORY OF: According to Sikhism, God created this universe out of himself. God first revealed Himself (Meaning: He was ever-existent) and then He created the universe. He created everything with one word and not in stages. The creation of universe was done by God at no specific time. None can know the date, day, time, hour, moment, season etc. when the creation took place:

The whole expansion is created out of one Word
From this (Word) are lacs of streams (of creation).
(Guru Granth Sahib, p.3)

Yogi does not know the date and day.
None else knows the season and the month
Only He, the Creator, knows when He created the universe.
(Guru Granth Sahib, p.4)

Here are lacs of nether worlds, lands, skies,
After hazardous research Vedas declare it one,
(Four) sacred books declare the number of created species
 eighteen thousand
But in essence they are of one stock.
(Guru Granth Sahib, p.5)

Therein are a number of clouds (Ind), moons, suns and a number
of spheres and countries
Therein are a number of those who have attained perfection,
enlightenment, mastery and divine forms.
Therein are a number of gods, demons, ascetics and a number of
oceans, the source of jewels.
Therein are a number of sources of life, forms of speech, number
of rulers, the kings.
(Guru Granth Sahib, p.7)

The air is from the true,
And the air gives water.
With water the three words are created.
In all bodies, the light (of God) is merging.
(Guru Granth Sahib, p.19)

Nanak says, "Master has created his creation in many ways and
in many forms."
(Guru Granth Sahib, p.275)

Many times expansion expanded
But one God is always there.
(Guru Granth Sahib, p.276)

The creation is from God:
He is all spreading; all that I see is God.
(Guru Granth Sahib, p.782)

For thirty-six ages there was darkness; this he himself counted.
Then he himself created the whole world and himself taught
wisdom.
(Guru Granth Sahib, p.949)

He Himself has created and He Himself stood as pillar.
(Guru Granth Sahib, p.968)

For many ages was prevailing darkness;
Therein Infinite sat in trance.
(Guru Granth Sahib, p.1026)

For billions of years, there was complete darkness.
Neither there was earth, nor sky;
Only His Order prevailed.
(Guru Granth Sahib, p.1035)

To sum up, there was nothing but God only for millions and billions
of years. First God created Himself and then He created universe out of

Himself. He created this universe with one command only and not in stages. No one knows the date, time or moment of the creation of this universe. God had destroyed and re-created this universe for unlimited number of times.

CUNNINGHAM, J.D.: Joseph Davey Cunningham (9.6.1812 - 1851), son of Allan Cunningham, was born at Lambeth (England). In 1832, he moved to Delhi (India) and became an officer of the British army. In 1837, he was appointed Aide to Col. Claude Wade, the Political Agent at Ludhiana. For some time he served as Political Agent in the State of Bahawalpur too. During the first Anglo-Sikh war, he was summoned to Ludhiana. He was attached to General Charles Napier and then to General Gough (the British Generals who led war against the Sikhs in 1845-46). During the battles of Baddowal and Aliwal, he served as Political Officer. Later, during the battle of Sabhraon (February 1846), he became Additional *Aid-de-Camp* (AADC) to the Governor General. As a reward for his services during the battle, he was appointed Political Agent of the Governor General to the State of Bhopal. Here, he worked on the history of the Sikh nation. In 1849, he published his book *A History of the Sikhs: from the Origin of the Nation to the Battles of the Sutlej*. Cunningham, in his book, exposed the treachery of the British and the treason of the Dogras and the Hindustani officers of the Lahore Darbar who had joined hands with the British to destroy the empire of (Maharaja) Ranjit Singh. When the book was published, Cunningham was dismissed from his job. He died broken-heart, in Ambala, at the young age of 39. Cunningham's work contains several minute and authentic details of the Anglo-Sikh wars. This is the first genuine account of the Sikhs by an Englishman.

D

DAAN: Literally: to give (gift). The term *Daan* has several shades of meaning: alms, charity, offerings etc. Charity is basic to almost all the religious beliefs. In Hinduism, it is the duty of every Hindu to give charity to Brahmins and alms to beggars and offerings to temples. In Sikhism, *Daan* is altogether a different concept. Begging as well as giving alms is not in consonance with Sikh ideology; there is no Brahmin (priestly) class in Sikhism; and.

offerings to shrines are not considered *Daan* in the Sikh terminology. In Sikhism, offerings made at Gurdwaras are *Bhaint* (presentation). Similarly, the Sikh institution of *Daswandh* (tithe) is altogether different from the Hindu concept of *Daan*. *Daswandh* is based on the three Sikh concepts: *Vand C'hhakna* (sharing with fellow beings), social cohesion and unity of brotherhood. *Daswandh*, in Sikhism, is not giving something; rather it is like "returning a loan." A Sikh cannot be a *Daani* (giver). If a Sikh considers himself a giver, he/she is ignorant, idiot. The feeling of 'claiming the credit of having giving something in charity' is also a sin:

If some one poses to be giver,
The Giver (God) treats him as idiot.
(Guru Granth Sahib, p. 282)

DAATA/DAATAR: Literally one who gives. In Sikhism, it is only God who is the 'Giver'. He bestowes all gifts on human beings. In fact, human beings love His gifts but forget Him (Guru Granth Sahib, p. 676). Also see: *Daan*.

DABISTAN-I-MAZAHIB: A work in Persian language, written in the seventeenth century, by Maubad Zulfiqar Ardstani (1615-1670), a Zoroastrian priest. Earlier, this it was believed to be a work by Muhsan Fani. Zulafikar Ardstani had spent a lot of time in Kashmir, the Sikh homeland, Gujrat, Maharashtra and Bihar. He died at Gulzarbagh, Patna (Bihar). *Dabistan-i-Mazahib* (literally: the schools of religions) depicts some aspects of philosophy and partial history of the religions prevalent in the sub-continent during the seventeenth century i.e. Islam, Christianity, Hinduism, Judaism, Sufi-ism, Nanak Panth (the Sikhs), 'Kabir Panth', Zoroasterianism. The writer claims that he had intimate meetings with Guru Hargobind Sahib and Guru Har Rai Sahib. Zulfiqar writes that the Sikhs believe that all Guru Sahib were Nanak(s) because all liked to be called Nanak. Those who did not believe so, were considered as the non-believers. The Sikhs worship only God. The Sikhs gave no regard to Sanskrit, the language sacred to the Hindus. He mentions that the number of the Sikhs was so high that there were not many cities where the Sikhs

could not be found. Zulafikar explains about the army, the horses, the guns of Guru Sahib, the *Masand* system, the battles of Guru Hargobind Sahib, and, the scene of cremation of Guru Hargobind Sahib. Though he has made several major mistakes of conceptual and historical nature, yet the work is valuable, but has to be dealt with utmost care.

DAKKHANI ONKAAR: In Guru Granth Sahib, it is only *Onkaar* and not *Dakhni Onkaar*, is a hymn written by Guru Nanak Sahib in Ramkali *Raag*. According to a tradition, Guru Sahib wrote it after his visit to Onkar temple (district Nimar, Madhya Pradesh). This hymn is in the form of stanzas. Each stanza begins with one letter of Devnaagari script. It is almost the same pattern as that of *Baawan Akkhari* (*Baawan*=52. Devnaagari alphabet has 52 letters and *Akkhar* means letter). It can also be called *Bawan Akkhari*. The main theme of this hymn is Oneness of God.

DAL KHALSA (1733): Dal Khalsa literally means: *Dal* (army) of the Khalsa. The term was first used, in 1700, during the time of Guru Gobind Singh Sahib, for the bands of the Sikh soldiers. Dal Khalsa was the name given to the whole of the Sikh army in the eighteenth century. In 1733, the Sikh army was divided into two major groups *Buddha Dal* (the veterans) and *Taruna Dal* (the young ones). The whole of the Dal Khalsa (the Sikh army) was led by one commander, Sirdar Kapur Singh (Nawab).

DAL KHALSA (1978): Dal Khalsa, an organization of the Sikh youth, was founded, at Chandigarh, on August 6, 1978. It adopted a sovereign Sikh country (Khalistan) as its goal. Some members of this organization hijacked an Indian airliner on September 29, 1981. In April 1982, its workers were indicted for the placing the heads of two dead cows outside two temples at Amritsar. The organization was banned on May 1, 1982. Later, most of its workers fled Punjab. In November 1983, this organization released a draft of the Constitution of the proposed sovereign Sikh State. Soon after, its leadership split into several groups, leading to the downfall of the Organization. It was revived in 2000.

DAMBH: Dambh literally means 'deceit, duplicity. It means saying

something else and practicing some thing different. In this sense, it may also be called ***Paakhand*** (hypocrisy).

DANCING: In Sikhism, there is no prohibition for making merry and dancing. Dancing in public and/or with some one who is not one's spouse is not in accordance with Sikh ethics because such dancing is likely to lead to promiscuous relationships and immoral life. In Sikhism, dancing and making merry is "a petty pleasure of mind" as the real pleasure is living truthful life in the "sacred fear" (it is, in fact, respectful love) of God. (Guru Granth Sahib, p. 465).

DARBAAR: Literally: court. In the Sikh context, it is used for the "court of Guru/God." Darbaar Sahib, *wrongly called Golden Temple*, was the first to be given the name *Darbaar Sahib*. Gurdwara is the *Darbaar* of God, and, in the *Darbaar* of God (Gurdwara), a visitor has to follow a discipline, a protocol. In the language of the monarchy, it is used for the court of a king/emperor also. This term is used for poetic symposia (Kavi Darbaar) as well.

DARSHAN (philosophy): Darshan means philosophy. Major section of the Indian philosophy is known as ***Khatt Darshan*** (six systems of philosophy). These six are: *Samkhya* of Kapila, *Yoga* of Patanjali, *Nyaya* of Gautama, *Visheshaka* of Kannada, *Purav Mimansa* of Jaimani and *Uttar Mimansa* of Vyasa. Gurbaani refers to these six system but considers them incomplete and even vague:

The six philosophoes are in vogue, but
Philosophy of Guru is incomprehensive
(Guru Granth Sahib, p. 360-61).

DARSHAN (sight): Literally, *Darshan* means: the source of sight i.e. 'eye'. In the Sikh context it mean to see or to hear the *Shabad* (the Word) i.e. Guru Granth Sahib. A Sikh is expected to have *Darshan* of Guru Granth Sahib and the Sangat only. In case of objects other than Guru Granth Sahib, their Hukamnaamaas, *Sangat* or *Gurbaani*, it is to see (*Dekhnai*),

to meet (*Milna*), to have discourse (*Vichaar Karna*) or to make a visit (*Phera Pauna*) only. The Persian word *Didaar* is almost equivalent of the Indian word *Darshan*; whereas *Nadar*, when used in religious context, means Graceful glance of God. A Sikh always has a craving for the *Darshan* of Guru Sahibs, their *Hukamnaamaas* and *Gurbaani*.

DARVESH: Literally, it means a hermit or a humble and pious person. The humble men of God are real *Darveshes*, who are received reverently at the door of God (Guru Granth Sahib, p. 1083-84). He is a *Darvesh*, who fixes his mind on the praises of God.

DASAM GRANTH: *Dasam Granth* (literally: the Book of the Tenth Master) is a volume consisting of writings attributed to Guru Gobind Singh Sahib. These consists of: ***Jaap Sahib, Akaal Ustat, Bachitar Natak, Chandi Chritra, Chandi Di Vaar, Chaubis Awtar, Gian Parbodh, Hikayats, Khalse Di Mahima, Charitaro Pakhayan, Rudar Awtar, Shabad Hazaare, Shastar-naam Maala, Swayyay (Sri Mukhvak), Zafarnaamah*** etc. Some scholars believe that many of these poems had not been written by Guru Gobind Singh Sahib but were composed by some of his court poets. The language of these compositions is Punjabi, Persian, Brij and Hindi. Also see: different hymns under separate entries.

DASTAAR: *Dastaar* (turban) is an integral part of a Sikh. A Sikh must not remain without *Dastaar* any time. A Sikh is not expected to wear a cap or a helmet in any form. *Dastaar* has a long history and it is being used, since centuries, in different parts of the world. In Islam, it has been an essential part of the dress of the religious personalities. In Hinduism too, spiritual and religious elite had been using turban for centuries. In Sikhism, it became a part of the Sikh's person since Guru Nanak Sahib, the founder of the faith. Guru Gobind Singh Sahib made it obligatory for a Sikh. *Rahitnaamaas* (Code of Conduct) mention Guru Sahib's command with regard to obligation of *Dastaar* as an article of faith. In one of the *Rahitnaamaas*, the term mentioned, in this context, however, is ***Keski*** (But this is still debatable).

There is no restriction to the size, colour, and shape of the material of *Dastaar*. A Sikh can't appear in public without a *Dastaar*. *Dastaar* is an obligation and not an option. It is an essential article of religion and not a part of culture. Removal of the turban of a person means insulting him. A Sikh touching the *Dastaar* of another Sikh with the intention of removing, shaking or disturbing, becomes guilty of a serious breach of Sikh discipline and is liable to serious disciplinary action. In culture, *Dastaar* has a specific, but different status. *Dastaar* is also a symbol of respect and leadership. It is equalled to honour as well. *Pagg Vatauna* (exchanging turbans with each other) means: "from now onwards, each other's turban (honour) shall be "one/common" and defending the honour of each other shall be a joint responsibility." For detailed study: *The Sikh Culture* by Dr Harjinder Singh Dilgeer (published by Sikh University Press, in 2002).

DASWAAN DUAAR: Literally: *Daswaan* means the tenth and *Duaar* means the door. There are nine holes (doors/gates) in human body (two eyes, two ears, two nostrils, mouth, anus and urethra). Some sections of the Hindus believe that there are some secret *duaars* (holes or doors or gates) in human body and these are not visible. The Hindu book *Bhagwad Gita* considers the human body as a city with nine gates. *Hatth Yoga* claims that there are ten doors in human body. *Katha Upanishad* claims eleven gates. Buddhism too believes in the concept of the Tenth Door. In Sikh terminology this *Daswaan Duaar* means consciousness. Guru Amar Das Sahib refers to the *Daswaan Duaar* as that secret door, which is opened by the key of Guru Sahib's Word. *Daswaan Duaar*, as a mystic concept, is not a concept of the Sikh faith. The Sikh concept of *Daswaan Duaar* is a state, which one achieves by meditating, worship and love of God. It has to be opened with meditation, so that nectar will tricle, drinking which one will achieve self-realization and be in bliss.

DASWANDH: *Daswandh* (literally: tithe or one-tenth), in Sikhism, means contribution of about one tenth of one's income for the *Panth*. Tithe is also one of the traditions of Judaism and Christianity. Every Jew and Christian is expected to contribute his tithe to Church for the expenses of Church (this tradition is almost dead now). In Islam, there is the institution

of *Zakaat* and it is 2.5% of one's wealth (to be assessed every year before the first month every year i.e. *Ramzaan* month). *Zakaat* is to be spent for the poor and the needy sections of society. *Daswandh* is an essential part of Sikh culture. This tradition had been started by Guru Nanak Sahib and was practiced by all Guru Sahib. When Guru Amar Das Sahib established 22 *Manjis* (missionary seats), he appointed *Masands* also. Their duty was to collect offerings and the *Daswandh* of the Sikhs, to be made over to Guru Sahib, who used to live at Goindwal in those days (later to Amritsar, Keeratpur and Anandpur Sahib (where ever Guru Sahib established their headquarters). Guru Gobind Singh made it mandatory for every initiated Sikh. Bhai Nand Lal has recorded the command of Guru Sahib with regard to the institution of *Daswandh*. A Sikh must spend about one tenth of his income for religious, social or the other humanitarian purposes. If a Sikh can't afford to contribute money, he/she may contribute his time or his services for the nation. For a Sikh *Daswandh* is a debt that ought to be paid as early as possible. *Daswandh* makes one an integral part of brotherhood and a useful member of community in particular and humanity in general. Therefore, he should contribute liberally:

Those who earn and give some part as contribution (charity),
Nanak says: only they know the real way.
(Guru Granth Sahib, p. 1245)

DAULAT RAI: He was an Arya Samaj activist, who wrote a book *Sahib-i-Kamaal* about Guru Gobind Singh Sahib. He was a propagandist and his basic approach was to establish that the Sikhs are merely "Hindus with hair". This book is one of the major anti-Sikh books.

DAYAA: Literally, *Dayaa* means to have pity on or to show mercy for or to express sympathy or to have compassion for some beings etc. It is a quality every Sikh must grow/inculcate in him. In Sikh idiom, *Dayaa* is a divine quality. It is not born out of non-violence. Its source is generosity, justice and service of mankind. A Sikh should be helpful to the needy person. It is a duty of a Sikh to nurse those who are suffering. It is a part

of a Sikh's culture to defend the weak. This is not born out of pity or mercy. It is based on the philosophy of *Dayaa Dharam* (Righteousness), justice and humanism. A Sikh must not be aggressor, offender or monstrous, but, in case of a tyrant or a cruel person, no compassion may be shown. Compassion, pity, mercy are meant only for innocent persons:

The spoken truth has to be acceptable only if one receives the true teaching.

He takes mercy upon beings and gives alms (Daswandh/tithe) (Guru Granth Sahib, p.468)

Truth, fasting, contentedness, sacred places, knowledge, concentration, bath are (considered important);

But (real) important are those persons whose god is mercy and ornament is forgiveness.

(Guru Granth Sahib, p.1245)

DEATH: Death, in Sikhism, is separation of soul from body. Human life is pre-destined. Death, and not life, is 'the truth' of human existence. In Sikhism, death is not a matter of sorrow as there is union of human soul with Supreme Soul (God). (*Sikhism rejects the theory of re-birth. Also see: reincarnation*). A Sikh must not feel grieved, nor should one wail at the time of the death of a dear one. The Sikh *Rahitmaryada* (code of conduct) forbids wailings (though ignorant Sikhs don't follow the command of Guru Sahib). When some one in family dies, instead of lamentating, a Sikh should sing hymns in the praise of God, who is the Cause of every phenomenon. Death is in the Will of God. A Sikh has an obligation to bow before His Will. Similarly, the observing *Barsi* (anniversary of death) is not in consonance with Sikhism. Even in the case of the martyrs, the Sikhs observe *Shaheedi Jorh Mela* (and not *Barsi*), which means remembering their sacrifices/ contribution and not the grief of separation. In Sikhism, dead body of a human being has no sanctity (nor is it pollution). It is just the earth of the corporal body as human body is a structure made up of five elements. The Sikhs perform cremation of dead bodies and submerge the ashes into the nearest flowing water. For this purpose, no water, river,

site, day, time, direction etc. is sacred in Sikhism. Some ignorant Sikhs submerge the ashes of the dead bodies of their relatives particularly at Keeratpur Sahib:

This body is the union of air, water and fire
And then it is the play of slipping wavering mind
The body was of earth and air was speaking therein
Then tell O Knowledgeable! Who has died?
(Guru Granth Sahib, p.152)

The subjects (common folk), the big persons,
the officials and the collectors.
None of them is seen ever living in this world.
(Guru Granth Sahib, p.227)

As water comes to merge with water,
(The) same way light merges in light.
(Guru Granth Sahib, p.278)

Whosoever is born will die but when turn comes.
(Guru Granth Sahib, p.474)

The day that comes shall pass.
Every one shall depart; none is forever.
When companions are leaving, we too have to leave.
Death is hovering over our head.
(Guru Granth Sahib, p.793)

Perceive this world (such) as none will stay forever.
(Guru Granth Sahib, p.855)

O my brother! Whether child, old or young,
All shall be snatched by death.
(Guru Granth Sahib, p.895)

Nanak says: one is sent to come and goes back when called.
(Guru Granth Sahib, p.1239)

Nanak says: Listen, O! My mind, the life is ever reducing
(becoming short).
(Guru Granth Sahib, p.1426)

Nanak says: O! Wiseman, know that body is made of five elements,
Accept (understand) that they will merge in from where they have come.
O my friend! Know that all created is false.
Nanak says: nothing is stable, like the wall of sand.
Whatever is born shall die, may be today or tomorrow.
(Guru Granth Sahib, p.1428).

Also see: "Funeral."

For detailed study: *The Sikh Culture* by Dr Harjinder Singh Dilgeer
(published by Sikh University Press, in 2002).

DEGH TEGH FATEH: Literally, *Degh* mean kettle, *Tegh* means sword and *Fateh* means victory. *Degh Tegh Fateh* means "economical (*Degh*) and political (*Tegh*) prosperity and sovereignty for every one is the real objective for the Khalsa." The Sikh National Anthem also includes the words: *Degh-o-tegh-o-fateh-o-nusrat bedirang; yaafat az Nanak - Guru Gobind Singh* (meaning: economic prosperity, political freedom, national victory and prompt assistance obtained through the blessings of Gurus Nanak to Gobind Singh). These words had been inscribed on the Sikh coins issued by Baba Banda Singh Bahadur in 1710 and the Sikh *Misls* (units of *Sarbat Khalsa*). *Degh Tegh Fateh* is a national aphorism as well as a part of the Sikh national prayer also. The Sikhs pray for economic prosperity and political sovereignty of the (Sikh) nation.

DEMOCRACY, The SIKH: The Sikh polity is based on democratic principles. Its basic institutions are *Sarbat Khalsa* (the Sikh Commonwealth) and *Gurmataa* (the Sikh system of consensus). In the process of decision-making, everyone (whether majority or minority) has equal rights and opportunity to have their say. Guru Sahibs introduced this kind of democracy in Sikhism. Thus, the Sikh democracy is not the rule of majority; it is consensus of the whole of the Sikh Panth. Also see: *Sarbat Khalsa* and *Gurmataa*.

DEV (GURU NANAK DEV): *Dev* means a god (as per Hindu belief). The Hindus consider all their mythological gods, kings and leaders as *Devs*. The term *Dev* is also used by some ignorant Sikhs for Guru Nanak Sahib, Guru Angad Sahib and Guru Arjan Sahib. This suffix had been added to the names of these three Guru Sahib in later part of the nineteenth century and was blindly accepted after 1984 and more especially after 1993, after the downfall of the militants in the Punjab. DEV was never a part of the name of any Guru. There are *five Janamsaakhis*, three *Gurbilaases* and none of these have used DEV even once in these works. Eleven Bhatt poets and bards Satta and Balwand have written several poems about the work of Guru Sahib (in Guru Granth Sahib) and none has used DEV for any Guru. Bhai Gurdas does not use it in his *Vaars*. *Gur Sobha* (1709), *Guru Kian Sakhian* (1797), *Sikhaan Di Bhagatmaal* (attributed to Bhai Mani Singh) or Bhai Nand Lal or even Persian writers did not use *DEV* anywhere in their works.

Even *Bhagauti Di Vaar* does not use this suffix (the Sikhs begin their universal ardaas with a paragraph from this Vaar). Its usage began during the time of Maharaja Ranjit Singh. It seems that it was a conspiracy of some Hindu writers who wanted to present Guru Sahibs as *Devtaas* (mythical gods in Hinduism). It is strange that several Sikh scholars fell into the trap of this conspiracy and did not even bother to read between the lines of this conspiracy.

DEVOTION: Devotion means strong attachment or affection (for a cause/person), marked by dedicated loyalty. In religious context it includes religious zeal, piety and prayers. In Sikhism, God is the only object of devotion. Here too, a Sikh's devotion is not ritualistic, it is remembering the Name of God, singing songs in His praise, always living in His "sacred fear" and always being ready to surrender before His Command.

DHAADI: *Dhaadi* has been derived from *Dhadd*, a small drum. *Dhaadi* means one who plays *Dhadd*. In Sikh context a *Dhaadi* is a ballad (usually heroic) singer. A *Dhaad* and a *Saarangi* (a stringed instrument of music) are an essential part of a *Dhaadi* group. In cultural and political context.

singing of heroic ballads is an essential part of Sikh way of life. Heroic ballads stimulate enthusiasm for duty and sacrifice, which is an essential part of a Sikh's being.

In Sikh culture, the *Dhaadis* have always had a respectable status. Bhai Abdullah and Bhai Natha were the courtiers of Guru Hargobind Sahib. They used to sing heroic ballads in front of Akaal Takht Sahib. Bhai Nath Mall and Bhai Chhabila Maashki were among the leading *Dhaadis* of the time of Guru Gobind Singh Sahib. During the time of *Misls* and the other Sikh rulers, *Dhaadis* have been a part of the Sikh Darbars. Even today, a *Dhaadi* group is a special attraction in all the Sikh congregations.

Dhaadi has another connotation also i.e. 'one who sings the praise of God'. Guru Nanak Sahib called himself as a *Dhaadi* of God:

I am the ballad singer of God, Master, and have come to His doors.
(Guru Granth Sahib, p.91)

I, the bard, sing as Ordered by Master.
Nanak, in all ages, gets One to abide in mind.
(Guru Granth Sahib, p.148)

I was a bard, without work He put me on job.
I sing (His praise) day and night as pre-ordained.
(Guru Granth Sahib, p.150)

I am bard of low status (caste), when every one else is
(likes to be) called of high one.
(Guru Granth Sahib, p.168)

DHARAM: *Dharam/Dharma* is derived from the word *Dhaaran*, which means: which should be adopted. Dharam has a lot of shades of meaning. The word *Dharam* has been used for Righteousness as well as Divine law. *Dharam* also means religion (faith, cult, sect) but this shade too is based upon the Divine Law. *Dharam* is also used for justice, duty, moral law and spirit of truth etc. It also means principles, which determine man's

conduct and his sense of right and wrong. In Hinduism, *Dharam* also means life style and it is different for different castes, genders and groups (as defined by Manu in *Manu Smriti*). In Sikhism, *Dharam* is a man's duty to follow Divine Law. It includes remembering God, living a truthful life, serving humanity, and promoting justice:

Of all the religions, the best one is,
Remember God's name, which is the pious-most action.
(Guru Granth Sahib, p.266)

There is one religion, let every one know, it is truth.
Perfect in all ages is One.
Know it through the wisdom of Guru.
(Guru Granth Sahib, p.1188)

Those who do not know their being and self;
All their faith is blind and content-less.
(Guru Granth Sahib, p.1351)

Kabir (says) Wherever there is knowledge, there is faith.
Wherever there is lie, there is sin;
Wherever there is greed, there is hunger.
Wherever there is mercy there is He.
(Guru Granth Sahib, p.1372)

Faith and action are blessed by perfect true Guru.
(Guru Granth Sahib, p.1397).

Also see: ***Religion***.

DHARMKHAND: Literally: the region of Dharma (Righteousness). This is the first of the five *Khands* (regions) described in the hymns of *Japji Sahib*. The base of this 'region' is our earth, where we perform various actions. One must perform one's actions according to *Dharma*.

DHARAMRAAJ: Literally: the Lord of Dharma (God). In Guru Granth Sahib, there are a couple of references of the myth of Chitar and Gupt, the

two mythical consuls/accountants of the Dharamraaj, who present before God the accounts i.e. performance (good and evil both) of the deceased, when he/she appears in His court. Guru Sahib has used this myth in order to teach the value of virtuous actions in the court of God.

DHARAMSAALA: Literally, *Dharamsaala* means a place where *Dharam* is practised. Guru Nanak Sahib used the term *Dharamsaal* (in broader sense) for this earth too (Guru Granth Sahib, p. 7). This term had been used for Gurdwara during the days of Guru Sahibs. The Sikh history is replete with references to the establishment of *Dharamsaals* in different areas of the sub-continent, during the time of all Guru Sahib. These *Dharamsaalas* had dual functions: it was a place for gathering for the local *Sangat* (Sikhs) as well as a *Saraan* (hostel) providing food and shelter to the Sikh travellers to that town/village. Gurdwara is a more recent term for a Sikh religious place. Even after the compilation of *Adi Granth Sahib* and its installation in *Darbar Sahib* on August 16, 1604, the term Gurdwara was not in use in the present meanings. At the time of Guru Gobind Singh Sahib, a Sikh religious place came to be known as *Gur Darbaar*. The term Gurdwara became popular probably in the later half of nineteenth century. Nowadays, the term *Dharamsaala* is used (usually by the Hindus) for a hostel or the other residential buildings used by the pilgrims. The Sikhs call it *Saraan*, *Saraai* or *Niwas* etc.

DHARAM YUDH: Literally: "war of faith". In the words of Guru Gobind Singh Sahib: It is duty of a Sikh 'to always utter the Name of the Lord (from mouth) and always be prepared for a war for Righteousness'. Guru Nanak Sahib had reminded the same in the poem wrongly known as *Baabar Vaani*. *Dharam Yudh* presupposes that the war must be a genuine struggle for Righteousness, and, secondly, the Sikh war-ethics must be strictly followed during the course of such a struggle: there should not be feeling of revenge or enmity; the ambition should not be acquiring power only; the participants must join it for promotion of justice and not for material gains (their goal should be *Sewa* and not show of force); minimum (but necessary) force should be used during the war; arms should be taken only when all other means have failed. All Guru Sahib fought *Dharam*

Yudh. The Sikh nation, during the eighteenth century, fought a *Dharam Yudh* for the freedom of the Sikh Homeland. In 1982, the Akaali Dal began an agitation under the name of *Dharam Yudh Morcha* (though it was not so in the strict sense of term). The Sikhs' struggle for their sovereignty (in 1980s and 1990s) may also be considered as a *Dharam Yudh* (though, here too, the Sikh war-ethics had not been followed).

DHIAN/DHYAN: It means steadfast concentration without any break. It is one of the steps in *Ashtanga Yoga* (the eightfold discipline of Yoga), in which one concentrates on some object in order to keep one away from everything else. It means undisturbed flow of thought round the object of meditation. A Sikh need not practice this type of *Dhian* and Guru and God are the only objects of *Dhian*.

DHUR KARAM: It means Grace of God Himself. Here, *Dhur* does not mean 'from the beginning', rather it means 'direct' from God:

Those on whom God has been Graceful directly
They have remembered Him
(Guru Granth Sahib, p.469).

DHUR MASTAK: Destiny written by God (on forehead). It means pre-ordained or pre-destined.

DIB DARISHTI: Literally: *Dib* is Divine and *Drishti* is sight/vision. When there is awakening of Divine vision, illusion is destroyed and, with the Grace of Guru, one attains the supreme state. Such state is known as *Dib Darishti*. (Guru Granth Sahib, p.922)

DILGEER: Literally, Dilgeer means sad. It also means detached, disconsolate, discontented. A Sikh is expected to live a life of detachment (*Dilgeeri/Udaasi*) from this world (Guru Nanak Sahib's four missionary journeys are known as *Udaasis* in this meaning of the term). One must not feel despondent or sad but should live *Dilgeer* (detached) from its

(world's) enchantment. According to the Sikh philosophy, this world is not false; it is real. A man's life in this world is like a journey. A passenger must not have attachment to a resting place. On the other hand, it also implies that one must not opt out of (renounce) this world. A Sikh should live in this world like a lotus, which grows in mud but is not affected by the dirt of the mud. A Sikh must not renounce the world but he should live *Dilgeer* from worldliness.

DIVAAN/DIWAAN: A Sikh congregation is called *divaan/diwaan*. Literally, *Diwaan* means 'court'. In Persian, it also means 'register of administration'. It has also been a designation, like a minister or sub-governor. The presence of Guru Granth Sahib makes a Sikh congregation a *Diwaan* (Court of God). The place where such congregation is held is called '*Diwaan asthaan*' (congregation hall); the most famous *Diwaan Asthaan* of the Sikh nation is *Manji Sahib* at Darbar Sahib, Amritsar. A *Diwaan* is held, usually, within a Gurdwara compound but if the number of the people expected to attend the function is much more than the capacity of the Gurdwara complex, it may be held in specially installed tents or in open. The term *Diwaan* has also been used for some organisations as well. Some such organisations were/are: Majha Khalsa Diwan, Malwa Khalsa Diwan, Punch Khalsa Diwan Bhasaur, Chief Khalsa Diwan (Amritsar), Khalsa Diwan Society (Vancouver, Canada) etc.

DIVORCE: Divorce means legal dissolution of a marriage. In Sikh ideology, there is no place for divorce. A Sikh *Anand Karaj* (marriage ceremony) is sacramental and it cannot be annulled by a decree of any court. But, there is a spate of legal divorces nowadays. Those who support divorce assert that even divorce has sanction of Guru Granth Sahib. According to them, Gurbaani says that it is better to break relationship with those who are *Kachey* (not up to the mark) and find True friends (Guru Granth Sahib, p. 1102). It also says *Sanjog* (marriage) and *Viyog* (divorce) are both pre-destined and are in the Order of God.

DIWALI: Diwali is a Hindu festival falling on *Katak Vadi* 30 (in October/November). On this day, the Hindus worship the mythical goddess of

wealth. Diwali or the mythical goddess has nothing to do with Sikhism. During the eighteenth century, the Sikhs used to congregate at Darbar Sahib Amritsar or elsewhere twice a year. They chose the days of Diwali and Visakhi for convenience sake. During those days, the Sikhs had to depend upon the current Bikrami calendar, the only one that was available to the people in those days. Similarly, the lighting of lamps at Amritsar on the plea that on that day (the Diwali day) Guru Hargobind Sahib reached Amritsar after release from Gwalior Fort prison does not make it a Sikh festival. (*Moreover, Guru Hargobind Sahib, after his release from Gwalior Fort prison in October 1619, reached Amritsar on December 28, 1620, and, even if the Sikhs, lighted lamps in Darbar Sahib on that day, it was, atleast not the Diwali day*). The celebration of Diwali, at Amritsar, began at the time when the management of the Gurdwaras came in the hands of the Udasi Mahants.

DIWAAN-I-GOYA: Bhai Nand Lal used *Goya* as his pseudonym in his poems. *Diwaan-i-Goya* is the name of a book of *Ghazals* (a form of verses) by him. These *Ghazals* have been written in the praise of God as well as to express the author's love for Guru Gobind Singh Sahib. Bawa Brij Ballabh has translated this work into Punjabi under the name *Prem Pataari*, and Bhai Megh Raj published another volume under the heading *Prem Phulwari* and several others.

DOHRA: Dohra, Dohira or Doha is a verse as well as metre comprising of two lines. Guru Nanak Sahib and Bhagat Kabir frequently used this meter. There are hundreds of *Dohas* in Guru Granth Sahib.

DOLI: *Doli* literally means palanquin. Departure of a bride from her parents' house, after completion of the marriage ceremony, is also called *Doli Torna* (departure of palanquin, which carries bride to her husband's house from her parental house). There had been a common practice to carry the bride, from her parents' house to her husbands house, in a *Doli*; hence the name. In the twentieth century, cars have replaced *Doli* (palanquin). In Sikh code of conduct, this ceremony finds no mention. However, in the modern world this ceremony is a meaningless show.

DOs & DON'Ts FOR A SIKH:

Four major Prohibitions for a Sikh

[to be strictly followed by a Sikh]:-

1. Must not cut hair.
2. Must not eat *Halaal* (meat).
3. Must not use tobacco (or drugs) in any form.
4. Must not commit adultery.

[The one who violates any one of these four, becomes a *Patit* (apostate). He/she has to get re-initiation].

Seven prohibitions for a Sikh:

1. Should not enter into brotherhood with any member of the recalcitrant groups: *Minas, Masands, Dhirmallias, Ramraiyaas, Nirankaris* or those who, having once embraced Sikhism, take to shaving, smoking, or committing female infanticide.
2. Should not dine in the same dish with a person who is not an initiated one or is an apostate.
3. Should not dye or pick out any grey hair.
4. Should not receive money in return of a daughter's hand in marriage. It includes giving/accepting dowry as well.
5. Should not use any drug or intoxicant.
6. Should not perform any ceremony, which violates any of the Sikh principles.
7. Should not break any vow taken at the time of *Khande Di Pahul*.

(One who violates of any of these seven prohibitions becomes a *Tankhaahiya* and he/she is liable to disciplinary action).

A Sikh should :

- * have faith in *Waheguru* (One God)
- * believe in "one-ness" of Ten Guru Sahibs
- * live his/her life according to the teaching of Ten Guru Sahibs

- * take *Khande-di-Pahul* (initiation) as early as possible
- * worship (have faith) only the Almighty. (the Sikhs don't worship in ordinary sense of the term)
- * always use *Singh* as last name of a male and *Kaur* of a female
- * learn reading, writing and speaking Punjabi language and Gurmukhi script
- * acquire maximum knowledge of the Sikh history and the Sikh philosophy
- * impart knowledge of Sikhism to his/her children
- * teach Punjabi language and Gurmukhi script to his/her children
- * perform family ceremonies as per authentic Sikh rites (as approved by Akaal Takht Sahib)
- * visit Gurdwara and join Sangat frequently
- * earn livelihood by honest means
- * offer *Daswandh* (tithe) of his earnings for the promotion of and for the welfare of the Sikh nation
- * participate in community service
- * believe in equality (of caste, colour, creed, gender etc.)
- * protect the weak and the oppressed; oppose injustice
- * participate in the welfare of the Sikh Motherland
- * remain conscious of the perseverance of the Sikh identity
- * perform family functions as simple as possible
- * have simple food habits (no alcohol/tobacco/drugs etc.)
- * get up early in the morning, have shower and recite *Nitnem* (prescribed five hymns)
- * purge one's mind of five vices i.e. *Kaam* (lust), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment) and *Hankaar* (vanity)
- * purge oneself of *Haumai* (ego)
- * regard another man's wife as his sister and the daughter of another as daughter
- * be loyal to one's spouse
- * always greet another Sikh with the salutation:
Waheguruji Ka/Da Khalsa, Waheguruji Ki/Di Fateh."

A Sikh MUST NOT :

- * bow before any one except Guru Granth Sahib.
- * pray/worship in a temple, mosque, church, synagogue or any other place of worship. A visit for other purpose is, however, not prohibited. But, a Sikh must respect the faith/religion of the others.
- * worship or bow before idols, statues or pictures (even of Guru Sahib) etc. (There is no real picture of the Guru Sahib; but even if there was a real picture, it is still against Sikh ideology to bow before it).
- * believe in magic, occult power, superstitions etc.
- * seek auspicious moments, eclipses.
- * practice infanticide or *Sati* (widow burning).
- * observe fast e.g. *Karva Chauth*, *Ramzaan* etc. (fasting otherwise for health reasons is not prohibited). *Sangraand* (first day of the Hindu Bikrami calendar), *Massya*, *Pooranmaasi* etc. have nothing to do with Sikhism and to observe these days is against the Sikh ideology.
- * believe in wearing of the (so-called) sacred thread, other symbols or similar rituals.
- * observe *Sharaadhhs* (annual rituals for the dead).
- * have socio-religious relations with *Radhasoamis*, *Nirankaaris*, *Naamdhaaris* and the other cults or the other groups of the *saadhus* (they are impostors as per the Sikh thought) etc.
- * move in public without *Dastaar* (the Sikh turban). Even while at home, one should cover one's head with a *Keski* (a small turban).
- * renounce the world (should lead an householder's life).
- * use tobacco, drugs, intoxicants etc.
- * commit adultery.
- * observe *purdah* (veil). (But, *Beauty Contests* are not in consonance with the Sikh ideology).
- * abort a child in womb.

DOOJE BHAEL: In love for other (than God). It refers to one's love for worldliness, maya etc

DRESS: A Sikh must wear a **Kachhehra** (specially designed and stitched Sikh shorts) and a **Dastaar** (turban). Otherwise, a Sikh (male or female) may wear any dress. Gurbaani, however, explains that the dress of a person should be simple and not meretricious or gaudy, which arouses sensuous feelings and provokes the others. '*Salwaar, Kamiz and Dupatta*' is the best presentable dress for a Sikh woman and it is the most suitable in the meaning of the Sikh way of life. Sikh males too, used to wear a *Kurta/Kameez* and *Pajama* (it is not pyjamas, a night dress of the west) but for the past few decades, the western shirt and trousers have replaced the traditional dress of the males of the Sikh Homeland. Similarly, the female folk in the Punjab have adopted blue jeans, in sheer sheep mentality, without even knowing the unaesthetic nature of this (blue jeans) dress for a female.

A Sikh is at liberty to keep beard tied or flowing beard; or to wear *gaatra* (sword-belt) under or over his/her shirt; wear pantaloons; wear clothes of a particular colour or design; use a necktie etc. But, a Sikh female is not expected to use veil. She, however, must cover her head with a **Dupatta** or **Keski**.

O Elder! Wearing else spoils happiness,
By wearing which the body aches and the mind is polluted.
(Guru Granth Sahib, p. 16).

DRINKING: A Sikh must not drink any kind of alcohol. It is one of the *Kurahits* (prohibitions) for a Sikh. Drinking leads a man to evil thoughts. It affects man's capacity to understand, rationalise, analyse and differentiate between good and bad. It is anti-spiritual in nature and it also spoils physical and mental health. According to Sikh *Rahitmaryada* (code of conduct), a Sikh should not take alcohol, *bhang* (cannabis indica), opium or any other intoxicants. A Sikh may become an addict to only one intoxicant i.e. meditation of the Name of God.

DRUGS: A Sikh must not use drugs in any form. It is strictly forbidden in

the Sikh code of conduct. Drugs, which are a part of medicine, are, however, an exception. Intoxication (it may be of any type and to any degree) is strictly forbidden in Sikhism:

O elder! Eating else spoils happiness
By eating which body aches and mind is polluted.
(Guru Granth Sahib, p.16).

Your (God's) fear is hemp; my mind is skin (vessel).
I, the enraptured, am thus carefree.
(Guru Granth Sahib, p. 721)

DUHAAGAN: Literally: a deserted woman. In other words, the one, whom He does not love or like. "What is the sign of a *duhaagan*? She is separated from her lover and moves in humiliation. She is clad in dirty dress and passes her night in anguish" (Guru Granth Sahib, p.72). Its antonym is *suhaagan*. Also see: *Suhaagan*.

DUMAALA: A part of turban cloth hanging on any side (usually left-side), upward downward, is called *Dumaala*. In the case of the ordinary persons, one corner of turban is lifted upward. It is done by way of stiffening the turban with starch. But, this custom has almost disappeared now. The other style upward downward is the style of the *Nihangs*. They do not stiffen the *Dastaar* (turban) with starch, and, their *Dumaala* has specific meaning. In this sense, *Dumaala* is also called *Farra* (literally: which is furled). It symbolizes the Sikh national flag. Guru Gobind Singh Sahib started the tradition of *Farra*, at Anandpur Sahib, on January 16, 1704. During the battles between the Sikhs and the Moguls/hill armies, the *Nihangs* with *Farra* in their *Dastaar*, used to fight in the forefronts.

DUPATTA: *Dupatta* is a piece of cloth used by females to cover their head. The Sikh females (like the Sikh males) have an obligation to always cover their heads, preferably with a *Dastaar*, though a *Dupatta* is very popular. (*Dupatta* is known as *Chunni* too). Committed or enlightened Sikh females wear *Dastar* and the others use *Dupatta*. Also see: *Keski*.

DURLI JATHA: The origin of the word *Durli* is unknown, *Jatha* means band. In spite of this, its sense is conveyed onomatopoeically. *Durli Jatha* means a band of dedicated workers who do not have any desire for any office, status, reward or publicity; and intend at selfless service of the nation. The term had, probably, been coined during the Gurdwara reform movement (1920-25). The *Chakarvarti Jatha*, later known as *Babar Akaali Jatha*, had already shown its performance. Whereas *Chakarvarti Jatha* or *Babar Akaali Jatha* had adopted armed struggle to fight against injustice and terror of government, the *Durli Jatha* chose peaceful means. *Durli Jatha* was formed during the Guru Da Bagh (1922) and the Jaito (1923-25) Agitations. It played the role of spying as well as facilitating the participants during the agitation, at different stages and in different situations. Again, in 1960, during the Punjabi Suba agitation too, such a *Jatha* was formed. In general situations too, this term is used for that band of the Sikh activists who do not participate in organizational activities or for offices but intend at reform and watchdog activities.

DURMAT: It means bad, immoral and irreligious practice. Another synonymous for this is *Manmat*. It is opposite of *Gurmat* (wisdom of Guru).

One who does not follow Gurmat and is enslaved by Durmat;
loses all respect. (Guru Granth Sahib, p.879)

When Durmat is purgated, one is purified,
And his mind gets absorbed in the Name of God.
(Guru Granth Sahib, p.443)

The fire of Durmat burns away the world
Only he, who contemplates on the Word of Guru, is saved.
(Guru Granth Sahib, p.225)

Also see: *Gurmat, Manmat*.

E

EAR PIERCING: Making holes in ears for ornaments sake is an un-Sikh like practice. Similarly, piercing of nose or any other part of body, for

wearing ornaments, is also prohibited in Sikhism. Even generally speaking, it is a symbol of slavery. In earlier times, noses or any other part of the animals, slaves and women, were pierced in order to identify the ownership of animals, slaves and women. See: Sikh Rahitmaryada, section 2 (Gurmat way of life), sub section K.

EETI/ITI: A wooden lump, of the size of a small ball, tied on the both ends of rope, for handling while churning curd.

EGOTISM: Egotism is interest in one's own self. A Sikh must release himself from ego. Ego is denial of the supreme authority of God. An egotist cannot love humanity, Nature, God. An egotist denies the value of knowledge, spiritualism and godliness. In Sikhism, ego is a disease and its cure is very much in itself. (Guru Granth Sahib, p. 466)

EQUIPOSE: Equipoise is state of balance, equilibrium of mind. It is the last stage on the path of achieving self-realization. The process for its attainment is meditation on the Name of God. In Sikh philosophy *Anand* is the product of equipoise. Also see: *Anand*.

ETHER: Ether is one of the five elements of which human body is formed. See: *Aakash*.

ETHICS, (The SIKH): Ethics is a set of moral principles approved by a particular group, community or nation. The Sikh ethics is based on human principles. It is a set of moral principles involving morally sound thinking for life. Simple eating; non-drinking; non-smoking; no-drugs; simple dress-code; equality of caste, colour, creed, gender; honest earning; sharing with others; defending the poor and the needy; struggle for promotion of justice; praying for welfare of the whole of the humanity; living the life of a householder; being ever-ready for fight for Righteousness; non-stealing, non-begging; telling the truth; not hurting any one's feelings; not cohabiting with a partner that is not one's spouse; respect for the faith of the others; non-aggression; not to be a silent observer to injustice (against oneself or the others); early-rising; cleanliness of body, sacrifice, mercy, contentment,

forgiving, loving etc. are among the basic essentials of the Sikh ethics. See different points under separate headings.

F

FALCON: Falcon is a bird for preying. Guru Hargobind Sahib, Guru Har Rai Sahib and Guru Gobind Singh kept falcons as pet. Guru Gobind Singh Sahib is known as *Chittian Bajan Wale* (master who had white falcons). White falcon is very fine looking, sprightly and spry as compared to the other falcons. Falcon in those days was a symbol of royalty. It was a hobby of the sovereigns. Falcon, as bird or pet, has no significance in the Sikh ideology. Nor it is a symbol of any aspect of the personality of Guru Sahib. Some ardent Sikhs have tried to present falcon as a Sikh symbol or as Sikh national bird. According to one source, the immediate cause of the battle of Amritsar (April 13, 1634) was believed to be a falcon, which had flown from the chief of the Mogul army to the court of Guru Hargobind Sahib. During some political and religious agitations, when some falcon appeared in the vicinity of Darbar Sahib, Amritsar, or the other Gurdwaras, it was propagated that the falcon belonged to Guru Gobind Singh and had appeared to observe the plight of the Sikh nation. This does boost the Sikh morale, but it also creates a false myth in Sikhism.

FASTING: In Islam, every Muslim must observe fast for full month of Ramzaan (30 days), Judaism prescribes 40 fasts a year for every Jew and a Hindu has an obligation to observe fast on *Ekaadashi*, *Karva Chauth*, *all Tuesdays* and several other days as a part of their religious rituals. In Sikhism, there is no significance of formal fasting; and, conceptually speaking, in Sikhism, fasting as a means of spiritual achievement is considered hypocrisy. Sikhism does not prohibit fasting for maintaining good health. But as a ritual, it is forbidden. Some Sikh politicians had, from time to time, used “fast unto death” as a weapon for attainment of some political goal. All these ventures were in contradiction with the Sikh philosophy. The first “fast unto death” was observed by Sampuran Singh Raman in 1953, to be followed by Fateh Singh in December 1960, Master Tara Singh in August 1961, Fateh Singh again in 1965 and 1966, and, Darshan Singh Pheruman in 1969. Fateh Singh underwent his last ‘fast

unto death' in 1971. With the exception of Darshan Singh Pheruman none of the above kept one's vow and broke his fast on one or another pretext. Gurbaani considers fasting as hypocrisy:

Leaving food (keeping fast) is pretentious,
Neither she (such a woman) is married nor a widow.
Being without food means no good time.
Forsaking food does not lead to union with God.
(Guru Granth Sahib, p.873)

Penancing wears off body.
With the heat of fasting mind remains not in peace.
(Guru Granth Sahib, p.905)

FATALSIM: It means that all that happens is decreed by fate. It is same as *Taqdir* in Islam. Sikhism does believe in the theory that every phenomenon is pre-destined (however, the Grace of God can re-write it): God showers His Grace on those who seek His refuge.
(Guru Granth Sahib, p. 834).

FATHERHOOD OF GOD: According to Sikhism all the human beings are the children of God. None is a chosen person or more dear than other to God:

There is only One father and
We are His children
(Guru Granth Sahib, p. 611).

FESTIVALS: Festivity, in itself, in literal sense of the meaning, has no place in Sikhism. A Sikh must rise above these temporary emotions of mind. A Sikh's real bliss or festivity is his moment of meditation. The Sikhs observe the birthdays, installation days and martyrdom days of Guru Sahibs and the Sikh national heroes and some historical events of the post-Guru period. On such occasions, the Sikhs congregate in Gurdwaras or in open grounds and observe the event by performing *Keertan*, exegesis of Gurbaani and lectures etc. These functions are as religious and spiritual.

Diwali, Visakhi, Lohri, Rakhri (Rakhi), **Holi** are not Sikh festivals and these festivals should not be celebrated, in any form, by a Sikh. Some ignorant/phony Sikhs have tried to find excuses to celebrate some of these un-Sikh like festivals like Diwali and Visakhi:

One who believes in (purity of) date and day is a fool. is an idiot.
(Guru Granth Sahib, p.842)

FIVE (Importance of figure 5 in Sikhism): See: **Punj**.

FIVE ELEMENTS: According to Sikhism, human body is made of five elements (*Punj Tatt*). These five are: air, water, fire, earth, and ether. After the death of a human being all these five elements rejoin their roots.

FIVE EVILS: In Guru Granth Sahib, there are several references to *Punj Chor*, *Punj Vikaar*, *Panch Dokh*, *Kilbikh/Kilvikh/Paap/Dokh*. These are five major weaknesses of a human being, which are an obstacle in the path to liberation (self-realization). These five are: *Kaam* (lust), *Karodh* (anger/wrath), *Lobh* (greed/avarice), *Moh* (attachment), *Hankaar* (vanity). There are repeated references to these five evils in Guru Granth Sahib and among these five, *Hankaar* has occurred most. To overcome these five evils, one should meditate upon His name and live a Truthful life.

FOOD: There is no food restriction in Sikhism. A Sikh, however, should not eat that food, which creates extreme, usually unethical, feelings in a human being. A Sikh has no instruction to be vegetarian but a Sikh has an obligation to eat only *Jhatka* (meat of the animal killed with one stroke). Likewise, a Sikh has no restriction of eating or not eating any particular animal's meat. If a Sikh eats meat, he may eat beef, pork or any other variety of meat. In Gurdwaras, meat is not usually cooked/served because *Langar* is meant for every one and several of the visitors to Gurdwara are vegetarians. Likewise, there is no restriction on not eating meat or any other thing on a particular date, day or hour. Light food habits are a preferable way of life in Sikhism:

O elder! Eating else (that) spoils happiness
By eating which the body aches and the mind is polluted.
(Guru Granth Sahib, p.16)

All eating and drinking (non alcoholic) are pure.
He has given (us) food in abundance.
(Guru Granth Sahib, p.472).

FUNERAL: The Sikhs dispose off the body of a dead by burning it (cremation), though there is no restriction, if a need be there, to immerse a Sikh's body in river/stream or even bury it. A Sikh funeral is very simple. Before cremating, the body is given a wash and clothed in clean (may be new or old/used one) dress and then it is taken to the cremation place. In the cremation ground, the body is placed on a raised platform of wood. It is followed by *Keertan* and *Ardaas* (prayer). After *Ardaas* the pyre is lit, hymns are sung and *Sohila* (the last prayer) is recited. After a few days, according to convenience of the family, *patth* of Guru Granth Sahib is arranged. After its completion the final *Ardaas* is made. This brings an end to the final ceremony with regard to a human being. Also see: ***Death***.

G

GADDI: Literally, cushion. In Sikh sense it means the "throne" of a Guru. In Sikh context, it has been used for the transfer of the missionary charge to the successor e.g. transfer of *Gaddi* by Guru Nanak Sahib to Guru Angad Sahib and so on; hence, it also means succession. Also see: ***Gurgaddi***.

GAMBLING: Sikhism disapproves gambling. The present lottery system is, however, a different phenomenon. It is not gambling but a commercial proposition in the Sikh meaning of the term.

GANESH: In Hinduism, this mythical, partly human and partly elephant, creature is considered as a god. The Hindus worship this mythical god before beginning any work. Guru Sahib strictly forbade faith in, and worship of, any idol or god. A Sikh even simply thinking of worshipping Ganesh or having his picture or statue in his home or place of work is a ***Dambhi***

(hypocrite) as well as a **Tankhahiya**. A Sikh having the idol of a Ganesh in his home/office should rather be called phony.

GAYTRI: It is dictum (*Mantara*) of the Hindus. Only high class Hindus have right to recite it. It is also the name of a mythical, lame cow to which this dictum has been attributed in the Hindu mythology.

GEETA/GITA: A famous scripture of the Hindus. It is believed to be a speech made by Hindu god Krishana during the battle of Mahabharat. The Hindus present it as philosophy of action.

GHAR: *Ghar*, literally means home. *Ghar* is also a term used in Guru Granth Sahib for two literary purposes: *Ghar* means a *Taal* (rhythm) used in a particular *Raag*. *Ghar* is also a 'note used in musical instruments' e.g. in a harmonium. There are 12 notes in a harmonium, and, in *Rabaab* (rebec) there are 17 notes. In Gurbaani, *Ghar* has also been used for heart/soul.

GIAN/GYAN: Literally: to know. In religious context, it is used for spiritual knowledge, knowledge about the mysteries of God and the process for achievement of liberation etc. Also see: **Knowledge**.

GIANI: Giani/Gyani means a man of *Gian/Gyan* (spiritual knowledge). In Sikh culture, it is used for a person who has sound knowledge of Sikh scriptures and Sikh history. Sometimes the *Granthi* (one who performs service; not like a priest in Christianity, Maulvi in Islam or *Pujari* in a temple) of a Gurdwara too is called *Gianiji*.

The tradition of "Giani" goes back to the days of Guru Gobind Singh Sahib. Bhai Mani Singh was perhaps the first senior "Giani" of Sikh philosophy. The first usage of the term Giani, in the Sikh history, had been done with the name of Giani Bhagwan Singh, the father of Bhai Jassa Singh Ramgarhia. The term Giani became a part of Sikh Gurdwara history during the reign of Maharaja Ranjit Singh. After the death of Akaali Phula Singh, Gianis used to perform the services at Darbar Sahib, Amritsar. Gradually, the term 'Giani' came to be used for one who is well versed in

Sikh Scriptures. Those who were engaged in the exposition of the Sikh Scriptures were also called Giani. This term has also been used for some political personalities who were well versed in the Sikh ideology (e.g. Giani Sher Singh, Giani Kartar Singh etc.). Before the adoption of the western system of education, it was *Gianis*, who used to teach language, literature, Scriptures etc. Giani/Gyani is also an academic qualification in Punjabi literature, equivalent to 14th grade in the Punjab's education system.

GIANI SCHOOL: It is a name given to a school associated with the exposition of Guru Granth Sahib. The school dates back to Bhai Mani Singh. Bhai Mani Singh was a sort of "Professor of Sikh Philosophy". He had learnt exegesis of Guru Granth Sahib, the Sikh theology and the Sikh history from Guru Gobind Singh Sahib. Baba Dip Singh, followed by Bhai Diwan Singh, Bhai Gurdial Singh and Bhai Gurbakhsh Singh succeeded Bhai Mani Singh. After the death of Bhai Gurbakhsh Singh, Bhai Amar Singh (see A) and Bhai Surat Singh (see B) established their own centers:

(A) Bhai Amar Singh was succeeded by Bhai Jassa Singh, followed by Bhai Ram Singh and Bhai Chanda Singh). After the death of Bhai Chanda Singh, his successors Giani Hazara Singh and Bhai Daya Singh established their own centres. Giani Hazara Singh was succeeded by Bhai Vir Singh (famous Punjabi poet); on the other hand Bhai Daya Singh was succeeded by Bhai Bhagwan Singh, followed by (i) Giani Amir Singh and Giani Kirpal Singh, (ii) Bhai Fateh Chand, Bhai Sangat Singh Kamalia and Bhai Kartar Singh and Giani Hamam Singh (succeeded by Giani Bishan Singh Murala, Giani Sunder Singh Bhindranwale, Giani Kartar Singh Bhindranwale [some members of this *Jatha* claim Giani Mohan Singh as the successor] and Baba Jarnail Singh Bhindranwale, who embraced martyrdom on June 6, 1984).

(B) Bhai Surat Singh was succeeded by his son Bhai Gurdas Singh followed by grandson Bhai Sant Singh (who was priest of Darbar Sahib during the time of Maharaja Ranjit Singh). After the death of Bhai Sant Singh, this centre too was divided into two different centres, one headed by Bhai Sant Singh's son Gurmukh Singh, followed by grandson Bhai

Parduman Singh; the other was headed by Bhai Santokh Singh, succeeded by Bhai Megh Singh and followed by Giani Gian Singh and Giani Sardul Singh. Now two of these centres are very active: one at Chowk Mehta and the other at Amritsar. These centres of Sikh studies have produced a large number of *Granthis* and the Sikh missionaries. Besides teaching of the Sikh Scriptures and the other literature, these centres have initiated hundreds of thousands of Sikhs and have built several Gurdwaras and have established several schools and other institutions for the welfare of humanity. Some of the leaders of this school have written some books about the exposition of the Sikh Scriptures. The interpretation of Gurbaani by these Giani groups is not accepted as authentic by the Sikh scholars because they feel that it is more Brahminic/Vedantic than Sikh.

GOD (CONCEPT OF): Sikhism is monotheistic religion. In Sikhism, God is but One, His Name is truth, He is the Only Creator (and Sustainer and Destroyer of all the creation), He is Fear-free, He is without enmity, He is Timeless, He is self-Created, He can be realized through Grace of Guru; He is Infinite, Omnipotent and Omnipresent. God, in Sikhism, is *Nirankaar* (formless). In Indian tradition, *Nirgun* (beyond attributes) and *Sargun* (with attributes) are two forms of God, but according to Gurbaani He is beyond both, yet vibrating and operating in every particle of His creation. One can realise and not meet/see Him.

In Sikhism, God never descends on earth in any form, and, He manifests Himself in Nature. Guru Sahibs have used several names for God: *Hari* (8344 times), *Raam* (2525 times) [it is not Hindu mythical god Rama whose name appears for 8 times], *Prabhu* (1371 times), *Gopal* (491 times), *Govind* (475 times), *Paarbraham* (324 times), *Thakur* (216 times), *Parmeshwar* (139 times). Other names used are: *Murari*, *Narayan*, *Antaryaami*, *Jagdish*, *Satnaam*, *Mohan*, *Allah*, *Bhagwaan*, *Narhari*, *Mukand*, *Madhav*, *Parmanand*, *Krishan*, *Saranpaani*, *Bitthal*, *Banwaari*, *Narsinh*, *Damodar*, *Madhusudan*, *Raghunaath*, *Bawan*, *Sarangdhar*, *Nirankaar*, **Satguru**, **Guru**, *Sach*, *Salah*, *Shah*, **Sahib**, *Swami*, *Saeen* (*Sain*), *Patshah*, *Khudaa*, *Niranjan* etc. The most popular term used by the Sikhs is **Waheguru** (which appears

for 13 times in *Guru Granth Sahib*). Guru Sahibs address God in the terms of attributes too: *Daataa, Daataar, Dayal, Karim, Karta, Kirpaal, and Qaadir* etc. Also see: Akaal Purakh.

GOINDWAL POTHI(s): This name is given to the two volumes of hymns, which had been preserved in Goindwal by the descendants of Guru Amar Das Sahib. Now, one of these volumes is preserved at village Ahiyapur (district Jullundur) and the other one is in a village near Pinjaur (near Kalka, district Panchkula, Haryana). These are also known as Baba Mohan's Pothi(s). These volumes seem to have been prepared sometimes in the eighteenth century. It is wrong to suggest that these volumes had been prepared by Guru Amar Das Sahib or any predecessor or successor Guru Sahib. Bhai Gurdas (1551-1636) does not make any mention of existence of these volumes. Even Bhai Kesar Singh Chhibber does not mention them in his work *Bansawalinamah Dasan Patshahian Da* (1769). Sarup Das Bhalla is the first person to make mention of these volumes in *Mahima Parkaash* (1776). It seems that these volumes were prepared not much before 1776 and were known only to Sarup Das Bhalla and the other members of the Bhalla family of Goindwal. It is likely that Goindwal Pothi(s), the present version of *Janam Saakhi Baala, Gurbilas Patsahi Chhevin, Gurbilas Patsahi Dasvin* and *Gurbilas Patsahi 10* were a joint venture and might have been prepared in collaboration. References can be found regarding cooperation between the groups of Bidhi Chand Handalia, Dhir Mall, Ram Rai and some other descendants of Guru families who had been rejected as successors-in-mission by Guru Sahib. Anti-Sikhism School, led by W. H. McLeod, tried to distort the Sikh scriptures by presenting these volumes as work of pre-1604 period. Gurinder Mann, a student of McLeod, was granted a research degree, with the help of anti-Sikh School, for distorting Sikh Scriptures.

GOSAIN: *Sain* means the Lord and *Go* means earth; hence *Gosain* means lord of the earth. This is another attribute and name of God. This "go" (earth) should not be confused with "gai" (cow).

GRACE: A Sikh's prime-most duty is to have faith in His Grace. It is one of the fundamental principles of Sikhism. In Sikhism God is always Generous and Graceful to each and every being. To keep grudge against God in one's mind is a sin for a Sikh. Joy and sorrow must be treated alike and should be considered as gifts from Graceful God. In order to seek His Grace, one must meditate on His Name, attend the company of the enlightened people (*Saadh Sangat*) and live truthful life; but, still, it is His own Will to grant Graceful Bliss to the human beings. See: *Guru Granth Sahib*, pp. 5, 7, 8, 10, 44, 49, 323, 749, 837, 1020, 1190 etc.

Also see: *Bhaana* and *Karam (Persian)*.

GRANTH: *Granth* literally means volume or book. It is an abbreviation for *Guru Granth Sahib* too. In 1746, Lakhpat Rai, a minister of the Moghul government, made a proclamation banning the use of the word *Granth* for a book because *Granth* reminded one of *Guru Granth Sahib* and the ten *Guru Sahib*. See: *Guru Granth Sahib*.

GRANTHI: Literally, *Granthi* is a person who recites (may also interpret) *Granth* (Sikh scriptures). In Sikh culture, the term *Granthi* is used for an over-all custodian of a *Gurdwara*. It is not proper to define him as a priest. In Sikhism, there is no priestly class. Any Sikh, who has the knowledge of Scriptures and *Rahitmaryaada* (code of conduct), may perform services in a *Gurdwara*. After the achievement of sovereignty in the Sikh Homeland (in the later half of the eighteenth century), several small and big *Gurdwaras* were built and the need to look after them gave birth to the appointment of full time employees. This class, with the passage of time, came to be known as *Granthi*. In the twentieth century, the Sikhs have added un-Sikh like titles of *Head Granthi* apparently in line with the Christian clergies or the other hierarchical patterns in other religious groups.

GREED: Greed is one of the five vices, which a Sikh should purge from himself off in order to achieve liberation. One may have greed for wealth, power, fame or any other thing; every type of greed is negative. Greed leads a man away from spiritual path. Meditation upon the Name of God leads to purgation of this vice.

GRIHSTI: *Grihsti* literally means householder. Living the life of a *Grihsti* is obligatory for a Sikh. A Sikh must not renounce work. A Sikh is an important and useful part of society and he/she must live a regular life of a normal human being. While referring to the *Yogis* and the ascetics, Guru Nanak Sahib said that these people escape from the realities of life but they still beg food from (and depend upon) the householders. One must become *Sachiaar* (self-realized) in this world along with playing, enjoying, eating and also living a truthful life. One should live in this world but as a *Dilgeer* (detached) from its enchantment:

Intuned with Name is ever detached
Even in his home he is in love with True.

(Guru Granth Sahib, p.230)

Day and night, they only sing the praise of God
They are liberated even when householders.

(Guru Granth Sahib, p.281)

God Himself gave faith to devotees and keeps them
detached even in family.

(Guru Granth Sahib, p.494)

Laughing, playing, dressing, eating, the salvation is all through.

(Guru Granth Sahib, p.522)

A familyman is better than in guise (of renunciation),
Where some one is served.

(Guru Granth Sahib, p.587)

Live detached even while in family,

As a lotus remains (detached) in (muddy) water.

(Guru Granth Sahib, p.1070)

GUNAS: Guna means: quality, virtue, traits, attributes and elements etc. In eastern philosophy, Prakriti (*maya*) is said to have three gunas (qualities/elements): *sattva* (rhythm), *rajas* (motion) and *tamas* (resistance). When these qualities are in equilibrium, there is inertia and the *maya* is ineffective.

But, when this equilibrium ends, the action of *maya* begins. According to Sikhism, these three gunas are the Maya of God. (Guru Granth Sahib, p. 1123). *Tamo/Tamas* is also a symbol of stupidity, laziness and inertia; *Rajo/Rajas* is a symbol of passion, restlessness, and aggressive activity; and, *Sato/Satava* is a symbol of purity, calmness, and tranquility.

GUR SOBHA: It is an account of the life and time of Guru Gobind Sahib, written by Chander Sain Sainapati (also known as Saina Singh). It was completed in 1711. Sainapati was a court poet of Guru Gobind Singh Sahib. This work gives vivid details of some of the battles of Guru Gobind Singh Sahib, the revelation of Khalsa, the reaction of the Hindus towards the Sikhs after revelation of Khalsa, the evacuation of Anandpur Sahib and after. Though it is not free from small errors and partial presentation but still it is an important source of the Sikh history.

GURBAANI: Literally “the *Baani* (Word) of Guru Sahib.” In other words, the hymns composed by Guru Sahib are their *Baani*, hence *Gurbaani*. *Gurbaani* is also called *Dhur Di Baani* i.e. revelation. This term is also used for all the verses of Guru Granth Sahib. Also see: ***Bhagat Baani***.

GURBILAAS PATSAHI 10: *Gurbilaas* literally means “pleasure of Guru Sahib.” *Gurbilaas* is history in verse. This particular book is a narrative, mainly of the life and the events of Guru Gobind Singh Sahib, in verse. This book, written by Sukkha Singh in 1797, is a history in verse (in Braj language). The base of this book (of 30 chapters) seems to be the ***Bachitar Naatak***. This book is an amalgam of history, fiction and oral tradition. Several of the mythological and fictitious events are even distortion of the Sikh faith. This book and ***Gurbilaas Patsahi Chhevin*** seem to be the first works of distortion of Sikh philosophy.

Also see: ***Goindwal Pothis***.

GURBILAAS PATSAHI CHHEVIN: This is a narrative, mainly of the life and the events of Guru Hargobind Sahib, in verse. It is claimed that it was written in 1718. However, it seems that it was written much later

because there are references to events of the first decades of the nineteenth century in the text of this work. All the 21 chapters of this work relate to an important period of the Sikh history. No other book gives so minute details of the revelation of the Akaal Takht Sahib, the construction of the building of Takht Sahib, the battles of Guru Sahib etc. But, several of the dates/events given by the author are incorrect and there are a very large number of conceptual misrepresentations in the book. According to the author this book is based on the account told to the author by Bhai Mani Singh. But, it seems that Gurmukh Singh, caretaker of Akaal Takht Sahib and Darbar Singh Granthi, compiled this work, in 1830s, in order to establish his prominence among the Sikhs (Kahan Singh Nabha, *Gurmat Maartand*, p.94 *fn*). In 1998, Giani Joginder Singh Vedanti (he became caretaker of Akaal Takht Sahib in March 2000) prepared an annotated version of this work, which was published by the S.G.P.C. There are several incidents, which do not behove the status of Guru Sahibs. Besides, this book is replete with distortion of Sikh philosophy; hence it has been severely criticized by the Sikh scholars. Also see: ***Goindwal Pothis***.

GURBILAAS PATSAHI DASVIN: Written by Koer Singh, in 1840, this is a history of the times of Guru Gobind Singh Sahib. The writer seems to be under the influence of Hinduism; hence he has distorted Sikh philosophy in this book. It should be used with great caution. Also see: ***Goindwal Pothis***.

GURDAS, BHAI: Bhai Gurdas (1551 - 25.8.1636), son of Bhai Ishar Das (? -1563) and grandson of Bhai Vishnu Das Bhalla, was born at Goindwal. He was the nephew of Guru Amar Das Sahib. At the age of 12 he became orphan and was looked after by his uncle Guru Amar Das Sahib. Bhai Gurdas did not marry. In 1579, he moved to Goindwal. He studied a lot of religious, mythological and philosophical literature. He was a learned scholar of history and philosophy. When Pirthi Chand started collecting tithe and the other contributions from the Sikhs and Guru Arjan Sahib had problem with financial sources, Bhai Gurdas, with the help of Baba Buddha and the others played remarkable role to educate the Sikhs about Pirthi Chand's designs. Bhai Gurdas made active contribution to

the establishment of the town of *Guru Da Chakk* (Amritsar). Guru Arjan Sahib sent Bhai Gurdas, to carry out missionary activities, to various towns of the sub-continent including Kabul, Kashi (Varanasi), Agra etc. He was amanuensis of the first volume of Guru Granth Sahib, edited by Guru Arjan Sahib, in 1603-04. Under the instructions from Guru Hargobind Sahib, he, along with Baba Buddha, completed the construction of Akaal Takht Sahib (Throne of the Almighty) in 1609. When Guru Hargobind Sahib was imprisoned in Gwalior Fort prison, Bhai Gurdas was appointed caretaker of Akaal Takht Sahib. Like Baba Buddha, Bhai Gurdas was almost a member of Guru Sahib's household. He had the privilege of attending the marriages of Baba Gurditta, Baba Suraj Mall and Guru Tegh Bahadur Sahib (the three sons of Guru Hargobind Sahib). Bhai Gurdas was a great poet. He wrote 39 *Vaars* (ballads in heroic meter), running into several poems. He also wrote 556 *Kabit* (a meter of poetry). It seems that some of his poems have been changed by some vested interests as we find unSikh-like material in some of them. Bhai Gurdas's poetry is considered as hermeneutic explanation of the Sikh scriptures. He was the master of depiction of culture and myth. His knowledge of history and mythology was superb. He may also be called the first theologian of the Sikh nation. He died at Goindwal in 1636.

GURDWARA: Gurdwara literally means *the door/house of Guru Sahib*. A Gurdwara is the Sikh place for learning and living religion. During the time of Guru Sahib, a Sikh-place for congregation was known as *Dharamsaala*. [Also see: **Dharamsaala**]. Installation of Guru Granth Sahib is most essential in a Gurdwara.

Nowadays, a Gurdwara, usually, has four major sections: (1) The main congregation hall, (2) A *Langar* hall and a kitchen, (3) A *Saraan* (a hostel or a resting place for the Sikh visiting the Gurdwara from distant places), and, (4) An office and a library. In most of the Gurdwaras (particularly in foreign countries), a school for teaching of Punjabi and Gurmukhi is, usually a part of Gurdwara. A Gurdwara is not a "*Sikh temple*". It is sheer ignorance to call it a *Sikh temple* because a temple is a place where an idol is worshipped. Idol-worship is forbidden in Sikhism. Similarly, it is wrong to call it *Sikh church* or *Sikh mosque* etc.

Most of the historical Gurdwaras were built during the rule of the Sikhs *Misls*. Before that time, there were only a few Gurdwaras, which had been built by Guru Sahib or during their time. After the *Misls*' period, most of the Gurdwaras had been taken-over by the *Udaasis* and the *Nirmala* hereditary *Mahants*. The Sikhs had to launch a struggle for the freedom of these Gurdwaras. Hundreds of the Sikhs laid down their lives and thousands were arrested during this Gurdwara Reform Movement (1920-25). Even now, most of the Gurdwaras are not being managed in *Panthik* (authentic Sikh) manner. The present election system is not in accordance with the Sikh ideology. Most of the members are elected because of family relationship, tribal or caste reasons and even for money, alcohol or other incentives. The life-style of a very large number of the members of the S.G.P.C. is in complete contradiction to the Sikh ideology. Like *Mahants* of pre-1920 period, most of the managements of the Gurdwaras consider themselves as the owners of the property of the Gurdwaras.

GURGADDI: Gurgaddi literally means: throne of Guru. It meant transfer of succession of Sikh mission from one Guru to another. All the Gurus selected their successor and granted their throne in his favour. Capability of a person was the main criteria for grant of gurgaddi. From the time of Guru Ram Das Sahib, gurgaddi was given by Guru Sahibs to some blood relation yet the criteria was merits and not the relationship. Had Guru Sahibs followed Indian system of succession, they would have given gurgaddi to the eldest sons only. Some-writers have mentioned that Guru Sahib used to present a coconut and five paisas as a part of ritual of transfer of gurgaddi. It is utterly wrong. The only ceremony performed was presentation of a *Dastaar* (turban) to the succeeding Guru.

GURMANTAR: See: *Mool Mantar*.

GURMAT: Literally: *mat* (wisdom/teachings) of Guru Sahib i.e. the teachings of Guru Sahib. It also means the Sikh way of life and the Sikh ideology. Its antonym is *Durmat*.

Mind is stilled by Gurmat and then it never wavers.
(Guru Granth Sahib, p.538)

One who does not follow Gurmat & is enslaved by Durmat
Loses all respect. (Guru Granth Sahib, p.879)

Also see: *Durmat*.

GURMATA: *Gurmata* is a decision made according to Guru's *Mat* (wisdom/teachings). All the decisions affecting the Sikh nation, reached through a consensus, in the presence of Guru Granth Sahib, are called *Gurmata*. First examples of this institution can be found from the lifetime of Guru Gobind Singh Sahib. In the summer of 1705, the joint forces of the hill rulers and the Moguls had besieged the Sikh capital, Anandpur Sahib. It continued until December 1705. On December 5, 1705, the Sikhs passed a *Gurmata* asking Guru Gobind Sahib to leave Anandpur Sahib. Similarly, the Sikhs in the fortress of Chamkaur passed another *Gurmata* on the night of December 7 and 8, 1705, asking Guru Sahib to leave the fortress of Chamkaur Sahib for a safer place. During the eighteenth century, the Sikhs held several *Sarbat Khalsa* (the Sikh Commonwealth) gatherings and passed *Gurmata*s with regard to the military and political plannings and the other issues affecting the Sikh nation. If a *Gurmata* is concerned with the whole of the Sikh nation, the representatives of all the organizations of the Sikhs, which owe their loyalty to Akaal Takht Sahib, must be represented in such a meeting. With Guru Granth Sahib amid them, the Sikh representatives begin the meeting with a vow that from that moment, and during the whole of the proceedings of *Sarbat Khalsa*, while reaching consensus on any issue, affecting the Sikh nation, they should not consider themselves associated with (or representatives of) any group or organization. A *Gurmata* can be made about the Sikh national issues or the issues regarding clarifications and/or support of the issues pertaining to the fundamental principles of Sikhism. A *Gurmata* can't pronounce verdict on Sikh philosophy, not can it change any postulates of the Sikh ideology. A *Gurmata*, after the *Sarbat Khalsa* has passed it, is released as a *Hukamnaama*, to the Sikh nation, from Akaal Takht Sahib. The caretaker of Akaal Takht Sahib (or the so-called *Punj Piaray*) can't

issue a *Hukamnaamaa* of his/their own. The decisions of the Sikhs with regard to the issues not relating to the whole of the nation are called *Mata* (resolution).

Also see: *Hukamnaamaa* and *Mata*.

GURMUKH: *Gurmukh* literally means a person with his *mukh* (face) towards Guru Sahib. In other words, Gurmukh is one who looks at the *Mukh* (face) of Guru (for instructions and advice); one who follows the teachings of Guru Sahib; one who follows the command of Guru Sahib, instead of one's own mind; one who is Guru-oriented and not self-oriented; one who lives his life according to the teachings of Guru Sahib. Gurmukh is Guru-ward, God-ward, highly virtuous. Its antonym is *Manmukh* (one who has his *Mukh* towards himself) i.e. one who follows passions of one's heart. According to Sikhism, the whole humanity can be divided into two classes: *Gurmukh* (God-ward) and *Manmukh* (mind-oriented).

Gurmukhs remember Name, Manmukh does not understand.
The face of the Gurmukhs is ever bright; God abides in their mind.
They are happy in ease, and, in ease they are merging.
(Guru Granth Sahib, p.66)

O lovable, Gurmukhs are going after earning, when the
Manmukhs have lost even their capital also.
(Guru Granth Sahib, p.74)

Gurmukh kills his ego, putting it on the touchstone of Word.
He ever drinks the nectar of Name, this is what Gurmukh earns
by his deeds.
(Guru Granth Sahib, p.87)

Gurmukh lives detached while in the world.
With the support of Guru, we stay in Name.
(Guru Granth Sahib, p.118)

Service is the life live of Gurmukh (Guru-oriented)
(Guru Granth Sahib, p.229)

The ego goes out from within of Gurmukh.
The filth does not touch Gurmukh.
(Guru Granth Sahib, p.230)

Gurmukh is intuned with True.
(Guru Granth Sahib, p.232)

The Gurmukhs realize themselves.
They remember Him single-mindedly.
(Guru Granth Sahib, p.429)

Gurmukhs when in concentration, produce sounds in ease,
Thus, they intune their mind with true love.
Gurmukhs, day and night, live in the Name of God, that
is pleasing to him.
(Guru Granth Sahib, p.512)

The faces of the Sikhs of Guru are ever bright
They are accepted in His Court.
(Guru Granth Sahib, p.590)

Gurmukh is one who fears God and realizes his self.
With the grace of Guru, he dies while living.
Then his mind enjoys (higher) mind.
(Guru Granth Sahib, p.647)

Gurmukh, when in love with world, he is cool and
surrenders his self.
(Guru Granth Sahib, p.649)

Gurmukh is at peace in mind,
His mind and body are merged in Name.
(Guru Granth Sahib, p.653)

Gurmukhs remember the Name of God;
I sacrifice myself for them, since they always keep the
benedictions of God in their mind.
(Guru Granth Sahib, p.757)

Gurmukh is blessed with the love of True.
Gurmukh is pure, sings the benedictions of God.
Gurmukh is pure. He achieves supreme position.
Gurmukh remembers God from each pore.
Gurmukh relates the unrelatedable thoughts.
Gurmukh is liberated along with family.
Earth is created by True (God) for Gurmukh.
Gurmukh does true deeds.
Gurmukh pleases the mind in True.
Gurmukh goes for bath in His Name and charity.
Gurmukh is intoned with concentration in ease.
Gurmukh gets honour in His court.
Gurmukh does what is worthy.
Nanak says: Gurmukh meets and gets to meet (God).
Gurmukh comes to know of every secret.
Gurmukh enjoys the love of the Name of God.
(Guru Granth Sahib, p.941)

Gurmukh is one who is pleasing to god.
(Guru Granth Sahib, p.1073)

Gurmukh is nectar-Name,
Consuming which the whole hunger goes.
(Guru Granth Sahib, p.1250)

Gurmukh is in ease from within,
His mind has reached the tenth state.
Gurmukh's face is bright,
They are praised in His Court.
(Guru Granth Sahib, p.1414)

Also see: Bhai Gurdas, Vars 6, 7, 12, 13, 19, 22 etc.

GURMUKHI DASTAARA: Round turban is popularly known as *Gurmukhi Dastaara*. It denotes simplicity as compared to Patiala-style turban, which is currently in practice. The latter has become more popular though the round turban had been the general style among the Sikhs up to the first half of the nineteenth century.

GURMUKHI SCRIPT: *Gurmukhi* literally means “from the *Mukh* (mouth) of Guru Sahib.” It is the script of Punjabi language. (In Pakistan, Punjabi is generally written in Persian script, which is not fully suitable for Punjabi language). *Gurmukhi* script had evolved from Taakari, Sharada and Landei scripts, in the eighth and ninth centuries. The script came to be known as *Gurmukhi* because Guru Nanak Sahib popularized it and finally Guru Angad Sahib standardized it. Guru Angad Sahib also began teaching *Gurmukhi* as a national script. *Gurmukhi* has thirty-five letters including three short vowels. A dot is added in the foot of five of its letters to write Persian sounds. Attempts had been made to write Punjabi in *Devnagri* (Hindi) script but it could not replace *Gurmukhi* because of non-suitability. Guru Granth Sahib, though in several languages, has been written in *Gurmukhi* script. The Hindu fundamentalist, to express their hatred for the Sikhs, disowned Punjabi language and *Gurmukhi* script after 1947 and propagated that Punjabi language and *Gurmukhi* script belonged to the Sikh nation only. In Pakistan, the Muslim fanatics too disowned, first *Gurmukhi* script for Punjabi and then Punjabi language itself. Later, in 1980s, some genuine Punjabi Muslims revived the movement of teaching of Punjabi language.

GUR PARTAP SURAJ GRANTH: It is a book of Sikh history in verse, by Bhai Santokh Singh. It was completed in 1843. Also known as *Suraj Parkash*, it is a great work of poetry. From historical point of view, it is full of serious distortions of history as well as philosophy. According to some scholars the distortion are due to the conspiracy of the Hindu assistants of Bhai Santokh Singh; whereas others believe that Santokh Singh himself was to blame due to his ulterior motives. This book should be studied with great caution. During the first half of the twentieth century, this work was recited and paraphrased in several Gurdwaras, in the noon-sessions.

GURPURAB: The days associated with the births of Guru Sahibs’ are called *Gurpurab* (the day of Guru Sahib). Now, it also includes the anniversaries of their installation as Guru, death/martyrdom etc. On the occasion of a *Gurpurab*, the Sikhs hold congregations and perform

Keertan. Lectures on Sikh history and philosophy and exposition/commentary of hymns are also a part of such functions. On some occasions, and at some places, *Jaloos* (processions), known as *Nagar Keertan*, are also brought out. Besides the days associated with Guru Sahib, the Sikhs observe martyrdom days of some of their generals and martyrs as well. Also see: Festivals.

GUR SHABAD RATAN PARKASH: A work by Akaali Kaur Singh (1890-1953) published in 1923. It is line-index of Guru Granth Sahib. Although this was the first line index of Guru Granth Sahib, now, more line indexes too are available.

GURSIKH: Gursikh is a person who lives his life strictly according to the teachings of Guru Sahib. Gurmukh is its synonym. Also see: *Gurmukh*, *Manmukh*.

GURU: In Sikh faith, the term *Guru* has been used for God, the Ten Gurus and Guru Granth Sahib. Literally, Guru means the Enlightener. In Sikhism, this term can't be used for any human being. Sikhism defines Guru as one with God. *Guru* is God and God is *Guru*. Guru, in Sikhism, is the guide towards the path of liberation (self-realization). Guru cleanses the mind of the seeker of Truth by helping one purge one's ego. Guru gives knowledge about the mystery of the Creator, His Creation, purpose of a human being's existence. Guru gives realization of Word of God. Without Guru one can't find way towards union with God.

In Sikhism, Word is Guru. The grant of the status of 'Guru' to Guru Granth Sahib was the confirmation of the Sikh principle that Word is Guru. Guru is also used for the Ten Gurus. They are called Guru because God revealed His Word through them. All the Ten Gurus were one entity, one spirit but separate physical bodies. When one Guru installed his successor he merged his light to the light of his successor. The Sikhs respect the Ten Gurus but worship only *Shabad* (the Word). (*Worship, in Sikhism, means love and not any ritualistic functions*). Guru Sahibs are not considered as *Awtaar* (incarnation of God or descent of God on

earth), but they were human beings blessed by God to give His message to the humanity. Sikhism rejects the theory of “descent” of God in human form. In Sikhism, there is no concept of a person being *Awtaar*, Son or Prophet of God. Guru Sahib themselves did not like to be called any one of these. Hence, respect and reverence for Guru Sahib should not lead to worship. Even worship of the photos (which are of course imaginary) of Guru Sahib is against the Sikh philosophy. [These imaginary photos of some models, said to be those of Guru Sahib, ought not be kept in the homes and Gurdwaras but some ignorant Sikhs keep these photos at home].

The third usage of the term Guru is done for Guru Granth Sahib. Guru Granth Sahib is the Guru-Eternal of the Sikhs; in fact, it is Guru of the whole of the world. It is Guru, because it contains the Word (hence it is the Word). According to one source, Guru Gobind Singh Sahib granted Guru Granth Sahib the status of Guru-Eternal, on October 6, 1708. Guru Gobind Singh Sahib stated that the *Sarbat Khalsa* (all the initiated Sikhs) should be considered *Guru-Panth* to make Gurmatas for the national issues of the Sikhs. Here, *Guru-Panth* means the “*Panth* of Guru Sahib” and not *Panth* as Guru. See: Guru Granth Sahib, pp. 49, 53, 55, 58, 149, 262, 308, 387, 435, 441-42, 463, 466, 597, 635, 650, 722, 763, 802, 878, 942-43, 951, 966, 982, 1332 etc. For detailed study: *The Sikh Culture* by Dr Harjinder Singh).

GURU DE SHER: A book by Dr Harjinder Singh Dilgeer. It consists of biographies of more than 225 Sikh martyrs of the time of Guru Sahib. Most of them belonged to the families of Bhai Mani Singh, Bhai Aalam Singh Nachanna, Bhai Sukhia Rathore and their elders). The author has also given family trees of 45 martyr families. This book is based on the *Bhatt Vahis*.

GURU GRANTH SAHIB: Guru Granth Sahib is the sacred Scripture of the Sikhs. It consists of the hymns (poems) of Guru Sahib, twelve Bhagats, three Sufis, 11 Bhatt poets and three Sikhs. It was edited by Guru Arjan Sahib and was scribed by Bhai Gurdas. The first copy was completed at

Amritsar on July 31, 1604 and was installed in Darbar Sahib on August 16, 1604. Baba Buddha was the first *Granthi* (one who performs services; it is not equivalent of a priest). This first copy remained preserved at Kartarpur (district Jullundur) till 1757, when it got burnt, during an attack of the Afghans on the town of Kartarpur. Several copies of Adi Granth Sahib had already been prepared. The final volume, which was dictated by Guru Gobind Singh Sahib, in 1678 to Bhai Mani Singh, at Damdama Sahib (Anandpur Sahib); is known as *Damdami Bir*. In 1706, more copies of this final volume were prepared at Talwandi Sabo. Before its installation, it was known as Adi Granth Sahib. It was installed as Guru-Eternal on October 6, 1708; since then it is called Guru Granth Sahib.

Guru Granth Sahib is a collection of devotional verses. Six Guru Sahib, 15 Bhagts and Sufis, 11 Bhattas and three Sikhs, from different parts of the sub-continent, have written these verses. The number of the hymns by different composers is as follows: Guru Nanak Sahib 977, Guru Angad Sahib 62, Guru Amar Das Sahib 907, Guru Ram Das Sahib 679, Guru Arjan Sahib 2218, Guru Tegh Bahadur Sahib 116, Kabir 467, Farid 134, Namdev 61, Ravidas 40, Satta and Balwand (3+5) 8, Sunder 6, Trilochan 4, Dhanna 3, Beni 3, Jaidev 2, Bhikhan 2, Surdas 1 (one line), Sain 1, Pipa 1, Sadna 1, Ramanand 1, Parmanand 1, 11 Bhattas 123. The following 11 Bhattas are represented in Guru Granth Sahib: Kalh/Kalshaar (54), Nalh (16), Mathura (14), Gayand (13), Kirat (8), Jalap (5), Salh (3), Bhikha (2), Balh, Haribans (2), and Bhalh (1). Some writers have attributed Guru Nanak Sahib's three saloks (addressed to Bhai Mardana) as Bhai Mardana's own. But, no serious scholar accepts this view.

Some ardent followers of some of the Bhagat poets represented in Guru Granth Sahib call them (the Bhagats), as *gurus* on the plea that as Guru Granth Sahib is Guru, all represented in it too are gurus. If we accept their argument then the bards Satta, and Balwand, Guru Amar Das Sahib's grandson Sunder and the Bhatt poets too will also become Gurus, which is not true. Guru Sahib himself has used the term Bhagat for the Bhagat poets. Guru is used for ten Gurus and Guru Granth Sahib only.

Total hymns are 5867, covered in 1429 pages. The controversial Raag Maala begins on page 1429 and ends on page 1430. The languages used in the hymns are Punjabi, Sadhukri (an amalgam of different local dialects used by the ascetics and the missionaries of those times), Sindhi, Apbhransh, Persian, Prakrit, and Marathi etc. The verses of Guru Granth Sahib have been set on different *Raags*. With the exception of Japji by Guru Nanak Sahib, the Swayyas by Bhattas and a few other verses, all the hymns are set to tune of 31 different *Raags*: Sri, Majh, Gauri, Aasa, Gujari, Devgandhaari, Bihaagraha, Wad-hans, Sorath, Dhanaasari, Jaitsri, Todi, Bairaarhi, Tilang, Suhi, Bilaawal, Gaund, Raamkali, Nat, Maaligaura, Maaru, Tukhaari, Kedaara, Bhairo, Basant, Saarang, Malhaar, Kaanra, Kalyaan, Parbhaati, Jaijawanti

Guru Granth Sahib is the *Granth* of Sikh philosophy, Sikh ethics, Sikh culture, Sikh way of life etc. Guru Granth Sahib is world's 'greatest book/volume of love for God'. All the pages of Guru Granth Sahib are replete with praise of and love for God. It is amazing that Guru Sahib used so many different words, terms, patterns, styles, and verses to praise God. The main theme of Guru Granth Sahib is: Greatness of God; how to achieve union with God; who is an ideal person; what is the purpose of human life and the other philosophic questions. To sum up in one sentence let us quote a question and its answer from Japji Sahib:

Kiv sachiaaraa hoviai, kiv koorai tuttai paal

(How to become a truthful-living person and how to break the wall of falsehood i.e. ego?)

Hukam rajaati challanaa, Nanak likhiaa naal

[Nanak (says): By living according to His Order (which inhibits in the souls of all of us)]

The essentials of Sikh ethic i.e. love, truth, humility, contentment, service, restraint of passions, respect of all human beings including women, mercy for all beings, simple and truthful living have been dealt with in detail. Faith in God, brotherhood of man, meditation, purity of mind etc is the core of the motif of Guru Granth Sahib.

Guru Granth Sahib is the central object in a Gurdwara. The Sikhs love Guru Granth Sahib but do not 'worship' it. The concept of worship is not acceptable in Guru Granth Sahib as it is ritualism. That is why the Sikhs don't worship it. For a Sikh, 'worship' of Guru Granth Sahib means: 'acting upon the teachings of Guru Granth Sahib'. Guru Granth Sahib is not like a Hindu idol nor is it a book like Bible or Quran. Special respect is given to Guru Granth Sahib because it contains the Word. It manifests the spirit of the Ten Gurus. Further, placing Guru Granth Sahib in air conditioned rooms in winter or under quilts in winter is against Sikh ideology.

GURU GRANTH SAHIB DARPAN: This is a *Teeka* (exegesis) of Guru Granth Sahib, in ten volumes, written by Principal Sahib Singh. It is, so far, the most popular translation in Punjabi. There are several points that need corrections/rectification in the *Teeka* by **Principal Sahib Singh**. But in spite of this, it remains the most authentic. Besides this *Teeka*, several other translations (by Bhai Vir Singh, Giani Mohan Singh, Faridkoti Teeka) are also available but all these have their peculiar flaws.

Gopal Singh, Gurbachan Singh Talib, Manmohan Singh and Dr Darshan Singh too have translated Guru Granth Sahib in English language. Dr Darshan Singh, so far, has produced the best English translation of Guru Granth Sahib.

GURU KIAN SAAKHIAN: A work, based on *Bhatt Vahis*, compiled by Bhai Sarup Singh (son of Bhai Kesar Singh Bhatt of Bhadson) in 1790. It was edited and published by Giani Garja Singh and Piara Singh Padam (in 1986). It is probably the most authentic source of the history of the Guru period (1635 to 1708) and a great treasure of hitherto unknown facts.

GUTKA: It is a small collection of Sikh hymns, usually of *Nitnem* (daily prayer) and some more hymns. All the Sikhs have usually more than one *Gutka* in their homes. Adults and children recite *path* (recitation of hymns) from these *Gutkas*. A *Gutka* too has to be treated with special respect because it consists of *Shabad* (the Word). It should always be wrapped

in some neat and clean cloth and should be placed separate from the other things and even books. One must wash his hands and cover his head before reading or even touching it.

GYAN ANJAN: Collyrium, which is used (usually by females) in India, for the make up of the eyes. It is also known as Surma. In Sikhism, it has been used for Divine knowledge.

H

HAIR: See: Kes.

HALAAL: *Halaal/Jaddaad* is that meat of an animal that has been slaughtered in Muslim manner (which the Western scholars consider torturous for an animal). A Sikh is strictly forbidden from eating *Halaal* (meat). For a Sikh, there is no restriction with regard to meat-eating and a Sikh may eat meat of any bird or animal. The idea behind restriction for *Halaal* meat might be assertion of Sikhs' distinct identity. Some writers assert that during the time of Guru Sahib, no non-Muslim was allowed to keep a weapon and for *Jhatkaa* killing of an animal a sword was must. Guru Sahib prescribed eating of *Jhatka*, which meant that the Sikhs would keep sword. However, this does not seem to be true, as Guru Sahib had already prescribed *Kirpaan* as a *Kakaar* (an article of faith). Also see: **Jhatka, vegetarianism.**

HANKAAR: See: **Pride.**

HANUMAAN: According to the Hindu book of Ramayana, he was leader of an army of the monkeys. He assisted Raam, a Hindu god, in getting back his wife, whom another king, Ravana, had kidnapped. Hanumaan is known as Hanvant also. Also see: **Raam.**

HATTH YOGA: Hatth Yoga is a system of disciplining body. Patanjali propounded it. It stresses more on physical training and hard practices for achievement of 'liberation'. This school had been very popular in the Punjab and the north-central India during fourteenth and fifteenth centuries. Sikhism

rejects Hatth Yoga as means to discipline body. Sikhism does not forbid physical exercise for health reasons but it does not consider **Yoga** or any other physical exercise etc. as a device or aid for attainment of liberation. Guru Nanak Sahib has completely rejected this kind of *Yoga* in *Japji Sahib* and also in *Sidh Gosht*. According to Sikhism, love of God, purgation of ego and attachment, and living truthful life are the basis of way to liberation:

Make contentment your ear-rings, modesty and dignity your pouch.
Do the *Bibhut* (smearing ash on the body) of contemplation.
(Let) time be the rags for your chaste body,
And the staff of faith your device.
O ! members of *Aace* (all) Panths and all sects
The world can be conquered by conquering the mind.
(Guru Granth Sahib, p. 6)

How an imperfect can know the mystery of liberation.
Such a yogi ponders over the method.
Killing five (vices) he places the True in his mind.
(Guru Granth Sahib, p.223)

The royal play is created by Your name.
Yoga is in singing Your praise.
All pleasures are in Your refuge.
Once the true Guru removes the curtains of doubt.
(Guru Granth Sahib, p. 385)

The word (identity) of Yoga is the word of knowledge,
And the word of Brahman is the word of Veda.
(Guru Granth Sahib, p. 469)

Yogi is one who knows the device.
With the grace of Guru, he has known One only.
(Guru Granth Sahib, p. 662)

Neither yoga is in wearing patches, nor in staff and nor in smearing ash.
Neither yoga is in ear-rings nor in shaving head and neither in blowing horn.
Live taintless in taints, thus you can get to way of Yoga.
Nanak says: O Yogi ! Die while living, gain thus the way of yoga (with God).
(Guru Granth Sahib, p. 730)

The way of Yoga is to live in home (self), in ease.
(Guru Granth Sahib, p. 879)

The celibacy, the truth, the discipline, the awareness:
Nanak says: that makes a Yogi, friend of (all) in three worlds.
(Guru Granth Sahib, p. 903)

One who realizes Order is called a Yogi.
He shall have mind in One (God).
(Guru Granth Sahib, p. 908)

O Yogi! Yoga is difficult one: only he follows whom He graces.
O Yogi! This can't be Yoga that you leave family and roam about.
(Guru Granth Sahib, p. 909)

Yoga is neither in concentration nor in the guise of knowledge:
Why roaming about from place to place for exhibition (of Yoga exercises).
(Guru Granth Sahib, p. 1308)

Yoga is neither in ochre-dress nor in dirty clothes.
Nanak says: By teaching of Guru Yoga can be adopted while at home.
(Guru Granth Sahib, p. 1420)

HAUMAI: The term *Haumai* has its roots in the Sanskrit word *Ahum*, i.e. 'I' and 'I'. *Haumai* is the belief in the supremacy of 'self' i.e. ego. According to Sikhism, it is *Haumai*, which stands as an obstacle between God and Man. But, this *Haumai* too is the creation of God. When a human being understands the delusion of ego, the breach/distance between him and Him disappears. **Shabad** (the Word) can make us understand the delusion of *Haumai*. When one chooses to live by obeying His **Hukam** (Will/Order), *Haumai* is purged. Meaning thereby *Haumai* is veil (of falsehood); it is a breach created by listening to emotions and not God.

As *Haumai* is the major obstacle in the path of liberation (self-realization), Guru Sahibs call it *Deeragh Rog* (chronic disease). Guru Sahibs have diagnosed this disease (ego) and have also suggested its cure: *Daaru Bhi Is Mahi* (cure from *Haumai* is inherent in it, i.e. purgation of *Haumai* by meditating on His Name) [Guru Granth Sahib, p. 466]. To overcome *Haumai* one should absorb oneself in loving devotion of God.

One should seek the company of *Saadh Sangat* (those who are devotees of God). Still the final apothecary is the Grace of God. It is His Grace that eradicates ego.

In Sikh literature *Haumai* has been used as an ethical phenomenon also. In that case it means ego:

The ego, the love (worldly) are charming,
All are robbed by vanity.
Those who forget the Name (of God),
And are busy in other deeds,
They are in duality, dead by burning,
The fire of lust is still in them.
(Guru Granth Sahib, p.19)

Even when having *Purakh* (God) in home,
He has not realized; such people are robbed by ego and pride.
(Guru Granth Sahib, p.34)

All created is the network of *Maya*;
It is load of ego, greed, doubt and fear.
(Guru Granth Sahib, p.292)

The world is astraying in ego, in evil wisdom, in evil deeds, in poison.
(Guru Granth Sahib, p.312)

If my Master puts on, then one can be in (devotion),
The Word creates awareness to kill ego.
(Guru Granth Sahib, p.415)

If one realizes (and purges oneself of) ego, then he can reach Him.
Devoid of knowledge he talks (irrelevantly) and suffers fits (of delusion).
Ego is serious disease but the cure is in itself.
(Guru Granth Sahib, p.466)

Ego has enmity with Name; both do not stay at one place.
Nanak says: Meeting Guru ego is gone. Then Truth comes to
stay in my mind.
(Guru Granth Sahib, p.560)

Ego is serious disease;
Such a patient acts in others' love.
(Guru Granth Sahib, p.589)

If one serves true Guru, that person realizes;
If he kills ego, he can find His door.
(Guru Granth Sahib, p.842)

Nanak says: One knows the mystery of Word if he is blessed to know.
Burning ego, he can merge (in God).
(Guru Granth Sahib, p.941)

Worldliness is the product of poisonous mixing of ego in it
But if one lives inward, that poison will go.
(Guru Granth Sahib, p.1009)

Bound in bandages, take birth and die.
Thus ego is the noose of Maya around neck.
(Guru Granth Sahib, p.1041)

Without Word, who has ever killed ego?
(Guru Granth Sahib, p.1046)

Truth and discipline are at the doors of Guru.
Ego, anger are removed by Word.
(Guru Granth Sahib, p.1057)

Those who realize Order, they get to unite.
Thus, Word burns the ego.
(Guru Granth Sahib, p.1258)

The mind is charmed by poison of ego; thus it is like carrying
heavy load of sanke.
By putting the curing Word in mouth, one kills the poison of ego.
O my mind! The love of ego gives lot of suffering.
(Guru Granth Sahib, p.1260)

Meeting True Guru, one becomes pure.
The poison of ego leaves him crying.
(Guru Granth Sahib, p.1415)

HAVAN: See: *Hoam/Hoam*.

HAVAN KUND: *Havan Kund* is a furrow (or an alike structure) dug for the Hindu ceremony of *Havan* also known as *Hoam/Homa*. In this furrow, ritual of burning fire is performed. In Sikh history, the only reference to *Havan Kund* goes back to September 1965, when Fatch Singh, an Akaali leader, declared to immolate himself if the demand for Punjabi Suba was not conceded by the central government by a particular date. But, Fatch Singh did not keep his word. He carried such political stunts several times. As he was in the control of the Sikh Gurdwaras, he created such structures permanently on the top of a building adjacent to Akaal Takht Sahib. These structures were visible from every spot in the Darbar Sahib. It symbolized cowardice and looked ugly. In 1968, these structures were secretly demolished. Self-immolation or fasts are not in consonance with the Sikh philosophy.

HEAVEN & HELL: According to the Sikh philosophy, there is no heaven or hell beyond this world. Life of goodness (absorption on the Name of God) is heaven and an evil life (living in ego and away from the Supreme Love) is hell; and, all this exists on this earth and in this very life. In *Gurbaani*, the terms heaven (*Swarg/Baikunth/Bahishat/Jannat*) and hell (*Narak* or *Jahannum*) have been used at several places because it was popular vocabulary, familiar to the people of the day. These references are contextual, relative and metaphoric and not conceptual. Sikhism does not believe in re-birth, hence this birth is not because of *Karma* (past deeds), rather it is *Karam* (Graceful Blessing) of *Waheguru* (*karami avai kappra, nadri mokh duar*. Here, *Karam* is Persian term meaning Grace like *Nadar* i.e. Blessing) and not the Karma of Sanskrit:

None knows where the paradise is,
But every one says that he knows.
Kabir says: whom to tell this?
The paradise is in the congregation of saints.
(Guru Granth Sahib, p.325)

Let us not desire for (so-called) paradise, and not fear from living
in (so-called) hell,
Whatever has to happen, it will happen, build no hope in mind.
(Guru Granth Sahib, p.337)

The salvation and paradise are in the congregation of saints.
The men of God are blessed with the abode of God (in their heart).
(Guru Granth Sahib, p.682)

Heaven is the place where men of God abide.
(Guru Granth Sahib, p.742)

The paradise is where Your (God's) praise is sung.
(Guru Granth Sahib, p.749)

The paradise is where Your name is recited.
(Guru Granth Sahib, p.890)

Many of heavens are not comparable with (His Name).
(Guru Granth Sahib, p.1078)

Every one wants to go to heaven
Knowing not where heaven is.
Some people do not know even their self;
Yet they talk of heaven.
Till your mind hopes for heaven
You can't have place at His feet.

Kabir says: What to say now?
The heaven is in the congregation of saints (men of God).
(Guru Granth Sahib, p.1161)

HELMET: See: Cap.

HINDU: Hindu is a term, generally applied to the followers of Brahminic rituals and Vedic culture. It is a group of people who have faith in Vedas, sacred cities and sacred rivers, wear sacred thread (Janeo), use (frontal) mark on forehead and worship cow. The term Hindu was used first by

those who invaded the Indian sub-continent. Probably, the word Hindu has been derived from Sindhu; meaning those who live around or downwards the river Sindhu. It is not easy to define the term Hindu, as there are no defined ingredients of this community. This is a conglomeration of different beliefs. The Hindus worship several gods and goddesses; some consider this number as high as 350 million. The Hindus worship idols and have faith in miracles of queer type. Hinduism stresses more on rituals and the other-worldliness. Some Hindus are vegetarian (the followers of Vishnu) and others non-vegetarian (the followers of Shiva), but the non-vegetarians Hindus don't eat beef and some of them don't eat any type of meat on Tuesdays (the day of the mythical god *Mangal* i.e. Mars, which, according to Hinduism, is the son of the Earth goddess). The famous books of the Hindus are *Ramayana*, *Mahabharata*, *Gita*, *Purans*, *Samritis* and *Vedas* etc. The first two are epics and have nothing to do with philosophy. Even the heroes of these epics, Rama and Krishna, seem to be some feudal lords. The Hindu social structure is based on *Manu Smriti*, which is a good document of sociology (many people consider this work as racist and fascist in tone). The Hindu polity is based largely on *Arth Shaastra* of Kautilya; again, a document which teaches more of pragmatism than of diplomacy and administration. See: Guru Granth Sahib, pp. 556, 951 etc.

HISTORY OF THE SIKHS: A work by Joseph Dawey Cunningham (1812-1851), published in 1849. It gives details of the history of the Sikhs up to 1848. The best part of the work is the narrative of the Anglo-Sikh war. Cunningham was a senior officer of the British regime and had first hand knowledge of the most important information about the details of the Anglo-Sikh battles; hence authentic material. He was dismissed by the British for telling truth about the British conspiracy against the Sikhs. This broke his heart. Soon after, he died at Ambala. Also see: *Cunningham, J.D.*

HOLI/HOLA MAHALLA: *Holi* is a festival of the Hindus. It is observed on *Phaggan Sudi 15* (early March) to commemorate the death of a mythical Hindu evil spirit named Holika. On this day, the Hindus throw colour-powder and spray coloured water on each other. Nowadays, it

has become more of hooliganism than religion. Guru Gobind Singh Sahib, in order to wean the people away from this silly custom, organized wrestling and sword-wielding competitions, mock-battles and practising art of warfare maneuver etc. at Anandpur Sahib. Guru Sahib named it *Hola* (in fact, *Halla*, literally: attack) *Mahalla* (literally: place), in other words: 'attack and the place for attack'. Now, it has become an annual formality to hold celebrations on day, next to *Holi*, at Anandpur Sahib. The date or the day itself, however, has no religious sanctity for the Sikhs. It is strange that some Sikhs have adopted it in the form of a Sikhized Hindu-Holi festival. On this day, some ignorant Sikhs throw/spray even colour-powder/liquid dye on the others; completely in contradiction to the Sikh ideology.

HOMA/HOAM: Literally Homa/hoam means to burn fire to please some deity (the Hindus have 330 millions gods). In other words, it is a Hindu ceremony of oblation by fire. According to this belief, all the oblations are thrown into fire, which form a ladder to the world of gods and spirits. Homa is in fact a part of the several ceremonies of a yag/yajnas. It is also known as *Havan*. Sikhism rejects all such ceremonies (Guru Granth Sahib, p. 265). A Sikh performing even a tiny part of any such ceremony is guilty of religious breach and must undergo religious punishment.

HONEST EARNING: The first cardinal principle of Sikhism is *Kirat Karna* (honest earning). A Sikh must earn his livelihood by honest means. He/she cannot earn his/her livelihood by fraud, begging, smuggling, stealing or any other unethical means. A Sikh has an obligation to lead a truthful life. Also see: *Daswandh*.

HUKAM: *Hukam* (literally: order) means the Command of God. Hukam is also universal order given by God. A Sikh must always be ready to carry out the Command of God. He/she must always bow before the Will of God. In Sikhism, everything and every phenomenon occurs under His Order.

Guru Nanak Sahib, in Japji Sahib, while answering the question:

“How to become *Sachiaar* (truthful person)?” says that one can become *Sachiar* “by living according to His Will and Order.” *Hukam* is writ on every phenomenon. The creation, life, birth, joy, sorrow, pain, pleasure are all under His Order. When one understands His Order, one does not suffer from the delusion created by ego. In Sikh philosophy, self-realization/ liberation, too, can be achieved by His Will. One can strive, by living life according to His *Hukam* but, still, it is His *Hukam*, which grants us even realization for understanding His *Hukam*. Living life according to His *Hukam* does not entitle one to liberation, but it is fulfillment of one’s requirements to become a candidate for His Grace.

Hukam, in the Sikh culture, is used in another sense too. It also means a hymn read from Guru Granth Sahib, at random, in order to find the Command of God, on a particular occasion. Reading of Guru Granth Sahib at random, to seek instructions, before beginning any job by a Sikh is also called *Hukam*. Another term for reading hymns for such a purpose is *Vaak Laina* (to seek a sentence i.e. instruction, from scriptures) [Also see: *Vaak Laina*]:

Everyone is within the fold of Order,
None is outside (His) Order.
Nanak says. “If one realizes the Order,
He will not fall prey to ego”.
(Guru Granth Sahib, p.1)

Those who started enjoying His Will
They got the doubts forsaken from within.
(Guru Granth Sahib, p.72)

Your Order is true, this Gurmukh knows,
By wisdom of Guru, he shuns ego and thus realizes the truth.
(Guru Granth Sahib, p.144)

There is no place other than You (God),
Whatever happens is only Your will.
(Guru Granth Sahib, p.151)

Tell what a person can do
Whatever He likes he gets one to do.
(Guru Granth Sahib, p.277)

This mind has no form, no design,
It is from Order, will realizing be in Order.
(Guru Granth Sahib, p.330)

If reflecting-over Order is accepted.
Then one can get into the home of Master.
(Guru Granth Sahib, p.471)

O dear! None can realize Order without Guru.
True ones depend upon the power of True.
(Guru Granth Sahib, p.636)

Obey the Order of Guru and sing the true Word.
(Guru Granth Sahib, p.962)

One comes in Order, dies in Order.
The seen world is created in Order.
Obeying Order one wears the robe of honour in His Court;
He unites with True and merges.
(Guru Granth Sahib, p.1037)

The whole world is created in Order.
Those who obey Order, get happiness.
Order rules over the kings of kings.
(Guru Granth Sahib, p.1055)

One who realizes Order is said to be servant (of God).
(Guru Granth Sahib, p.1076)

Nanak says: Those who obey the Order of True;
They get the true honour (from Him).
(Guru Granth Sahib, p.1089)

It is the Order (of God) that (all) dealings be in order.
(Guru Granth Sahib, p.1128)

Whosoever obeys Order
That person is accepted (in His Court).
(Guru Granth Sahib, p.1175)

He writes the fate of every one,
And uses no pen, no inkpot.
(Guru Granth Sahib, p.1280)

He creates in Order, destroys in Order.
It happens lacs of times in one moment.
(Guru Granth Sahib, p.1289)

HUKAMNAAMAA: *Hukamnaamaa* literally means: "Royal Order." Hukamnaamaas are the letters written by Guru Sahib to a Sikh/Sikhs. The Sikhs respected these letters so much that they used to preserve them as relics. A simple look at such letters (Hukamnaamaas) was considered an honour and those who received these letters felt themselves somewhat 'special', hence very proud. Though most of these letters asked the Sikh/Sikhs to send their tithe to Guru Sahib or were asked to send some local product for the court of Guru Sahib. A few of these letters are still in existence. (Most of these have been published in the form of a book). Besides the Hukamnaamaas written by Guru Sahib, some letter written by Guru Gobind Singh Sahib's wife and Baba banda Singh are also available.

For the past few decades, the letters/verdicts issued by the caretaker (the chief priest) Akaal Takht Sahib have also come to be claimed as Hukamnaamaas. In fact, during the eighteenth century, the Sikhs used to take their decision by way of Gurmata (Sikh way of consensus). After it was resolved, the Gurmata would be issued as *Hukamnaamaa* of Akaal Takht Sahib. It was, in fact, the *Gurmata* of the *Sarbat Khalsa* and not of Akaal Takht Sahib. When it is issued from Akaal Takht Sahib, it becomes a *Hukamnaamaa*. So-called *Punj Piaray* (five priests) or the caretaker

(wrongly known as **Jathedaar**) of Akaal Takht Sahib can't issue a Hukamnaama of his own. Since 1979, the caretakers of Akaal Takht Sahib have issued several controversial so-called Hukamnaamaas, which have seriously harmed this institution in particular and the Sikh Panth in general. Also see: *Gurmata*.

HUMANISM: Humanism is the interest and love for humanity at heart. According to Oxford Dictionary, 'humanism is an outlook or system of thought concerned with human rather than divine or supernatural matters'. However, Sikhism, in itself, consists of both, spiritualism and humanism. A Sikh must have love for humanity and he should be ever ready to serve the human beings, without any distinction of any kind. The Sikh prayer includes the Sikh nation's humanistic manifesto: **Sarbat Da Bhalaa** (welfare of the whole humanity).

HUMILITY: Humility is one of the greatest virtues to be achieved by a Sikh. A Sikh must get rid of ego and pride. The virtues like that of humility lead one to the candidature for liberation. It is one of the major steps, an ideal Sikh must adopt:

One who behaves like a low (person),
He is counted as highest among all.
Whose mind becomes the feet-dust of all,
He sees God's Name in all bodies.
(Guru Granth Sahib, p.266)

If one wants his well being
He should do virtuous acts and be called mean (low).
(Guru Granth Sahib, p.465)

Sweetness is in modesty and is the essence of all virtues.
(Guru Granth Sahib, p.470)

O Farid! if some one beats you with blows;
Do not beat him in turn.
Rather before leaving for your home kiss his feet.

O Farid! Be (like) grass on way;
If you desire for Master of all.
(Guru Granth Sahib, p.1378)

I

I (self): 'I' means 'self', 'me', 'mine'; which is ego, pride, and vanity. Sikhism believes that it is this "I-ness" which is the root cause of most of the problems of Man. In order to achieve self-liberation, a Sikh must purgate this ego from his being. When one destroys his "I-ness" from his self and effaces his duality, he can become one with God (Guru Granth Sahib, p. 943). Also see: *Haumai*.

IDOLATRY: Idolary is worship of idols of gods/deity. Sikhism strictly prohibits idolatry. It is obligatory for a Sikh not to worship idols in any form. A Sikh must have devotion for the One and the only God and His Word (as contained in Guru Granth Sahib). Sikhs don't worship even Guru Granth Sahib (but respect and love the Word in it). It is out of sheer ignorance that some writers have used term "Sikh Temple" for Gurdwara (the Sikh place of worship). A Sikh can't worship even the pictures of Guru Sahib or Sikh personalities (even if one could find real photographs). Sikhs do show respect to and love for their Guru Sahib, the martyrs and the leaders, but don't worship them:

Strange, you love one stone;
And place your foot on one, second one.
(Guru Granth Sahib, p.525)

The Master is in home (body) but not finding Him.
One (the idolaters) wears stone around neck.
(Guru Granth Sahib, p.738)

Those who call a stone god;
Their service goes in vain.
One who runs to the feet of a stone (idol); his labour goes waste.
Our Master ever appeals.
A stone neither speaks nor gives any thing.
Thus all actions are waste and one's service is fruitless.
(Guru Granth Sahib, p.1160)

IK ONKAAR: It is the first word of the Sikh scriptures. It means that God is but one and His existence and His rule is uniform everywhere. It is different from the Hindu concept of *Om*, which is believed to be a combination of three letters *o*, *a* and *m* (representing Brahma, Vishnu, Mahesh). According to Sikhism, He (God) is One (one appears as a prefix of *Onkaar*) and He is uniform and universal everywhere (hence, Sikhism negates trinity).

IKKI VISVAY: Literally: twenty-one parts. The term *Ikki Visvay* has been derived from land measuring system: one *vigha* (*bigha*), a measurement of land, comprises of 20 *visvas*; hence 20 *visvas* are one complete (*vigha*). In this sense, *Ikki Visvay* means something which is more than one whole. Some writers have used this term to denote that Guru called himself *Veeh Visvay* and the Sarbat Khalsa as *Ikki Visvay* (i.e. more than Guru Sahib). This is simply wrong. The Sikhs, even if they are one the whole nation, can never be more than Guru Sahib in any situation and in any circumstances. Also see: *Ikkis*.

IKKIS: Literally: twenty-one. It is another name of God. It is believed that the whole of the creation can be summed up in twenty sections. Twenty-first is the soul which is a part of the Supreme Soul. According to another view it means One God (*Ik* means one and *Is* means God). Also see: *Ikki Visvay*.

ILAM/ILUM: See: *Knowledge*.

IND/INDER: He is a mythical 'god' of the Hindus. He is also known as the ruler of the Hindus' mythical 'heaven'. As a person, he is romantic, sexy but conspirator and jealous. He loves to drink *Somras* (alcohol). Several instances of his actions of adultery can be found in the Hindu literature. When he seduced Ahlaya, the wife of Gautama, he was cursed and was inflicted with a thousand female vaginas on his body. He is also known as rival to the mythical Hindu king-god Krishna, who stole his (Inder's) mythical *Paarjaat* tree known for its (tree's) mystical power, for his (Krishana's) mistress. Both these stories have been mentioned in Guru Granth Sahib, at pages 470, 710, 988, 1343.

INDIA KILLS THE SIKHS: A work by Dr. Harjinder Singh Dilgeer published in 1992. An enlarged edition was brought out in 1994. Later, in 2002, Dr Awatar Singh Sekhon published one more edition. The work contains the photographs and short details of about 2500 (out of a total of 25000) Sikhs killed by the Indian regime during 1978-1992.

INFANTICIDE: Infanticide is the practice of killing newborn infants. It had been a tradition among some Hindu tribes, particularly Rajputs, to kill females (and deformed males too), soon after their birth. Sikhism forbids this cruel inhuman practice. Though the Sikhs do not practice this at all, but it is a part of the injunctions for a Sikh, in the Sikh *Rahitmaryada* that a Sikh must not practice female infanticide. Infanticide includes abortion of an unborn child, which is a common practice among the Punjabis (including Sikhs), who abort female children in order to have a male child. Also see: *Abortion*.

IRAA, PINGALAA, and SUKHMANAA: *Iraa* is a name given to a vein somewhere between left nostril and spinal cord. Similarly, vein on the right side of nostril, has been called *Pingalaa* and a vein which links nostrils, spinal chord and brain has been given the name *Sukhmanaa*. These are the veins supposed to be helpful in practice of *Yoga*. The mention of *Iraa Pingalaa Sukhmanaa* in the Sikh literature is relative and metaphorical and not conceptual (and only in order to reject them). In Sikhism, only remembering God is real *Yoga*.

ISHNAAN: *Ishnaan* literally means: to have a shower i.e. to clean one's body. In Sikhism, the idiom *Naam Daan Ishnaan* has special significance. It means: one must always remember the Name of God (*Naam*); one must, in order to be a useful citizen of the world, spend a part of his earning for social welfare (*Daan*), [*Daan*, in Sikhism, does not mean alms-giving, it means contribution of *Daswandh* i.e. tithe]; and one must have a sound body, mind and soul through bath (*Ishnaan*). The Sikh concept of *Ishnaan* is not limited to physical cleanliness; it comprises purification of body, conduct, morale, environment etc. *Ishnaan* should grant a sickness-free being i.e. freedom from bodily, mental and

psychological sickness (*Aadh, biaadh and upaadh*). Another meaning of *Ishnaan* is having a dip in the Name of God (Word). Also see: *Naam*.

J

JAAP KARNA: Literally, it means ‘to repeat’ the Name of *Waheguru* (one of many names of God, which is most popular among the Sikhs). It can be done in three manners: to repeat, so that the others should listen; to repeat it slowly, so that the others may not listen; to repeat in mind. The last one is also known as *Ajpa-Jap*. In Sikhism, *Jaap Karna* is not mere repeating of His Name or a hymn but it means also to keep His ‘sacred-fear’ always in one’s mind, so that one may not do anything against His Order. However, *Waheguru* is not a spell/charm/magic/incantation etc. The repetition of His Name or of a hymn, as a *Mantra* or as some other magical power is not in consonance with the Sikh ideology. A Sikh, however, may adopt repetition of His Name in order to keep one away from distractions or some temporary disturbance.

JAAP SAHIB: *Jaap Sahib* is a composition by Guru Gobind Singh Sahib. All the Sikhs recite it in the morning as a part of their daily prayer (*nitnem*). The main theme of *Jaap Sahib* is the appreciation of the Grandeur of God. It has 199 stanzas, in which ten different meters of poetry have been used. It narrates various names and the attributes of God and sums up by saying that though people remember Him by different names but words cannot describe the Greatness, Excellences or the Attributes of God.

JAIKAARAA: *Jaikaaraa* means slogan of and for victory, applause, devotion etc. In Sikhism, a *Jaikaaraa* is an amalgam of spiritualism, warming up, optimism and high spirits. Like: *Jo Jaikaaraa bulave, nihāl ho javei, Guru de man nun bhave, gajj ke bolanaa ji: Akaal! Akaal! Akaal!* Another popular version (probably a product of convenience/history) is: *Bole so nihaal, Sat Sri Akaal*. The Sikhs greet each other with: *Waheguruji Da Khalsa, Waheguruji Di Fateh*.

JAIL CHITTHIAN: A work by Bhai Randhir Singh, the founder of Akhand Kirtani Jatha. It depicts the life in British jails during the period

1915-1930. The author had spent several years in different jails. Though it is a subjective account yet it is a valuable source of the history of the time.

JAIMAALA: *Jaimaala* literally means: (**Mala**) garland of (*Jai/Vijay*) victory. According to some Hindu epics, the marriages, during the ancient days, were performed by way of *Jaimaala*. A competition was arranged for the wedding of a girl (usually from royal family or feudal-type families). These competition, usually, were heroic, martial or chivalrous actions. The bride would garland the winner of that competition. This completed the ceremony of marriage. Nowadays, the Hindus perform this ceremony as penultimate to the final wedding rituals. In Sikhism, **Anand Kaaraj** is the complete and the only wedding ceremony; hence, *a Sikh can't perform Jaimaala*. It is violation of the Sikh code of conduct.

JAIN (JAINISM): Varadhman Mahavir Jain founded the Jain religion. The main principles of this faith are: non-violence, telling truth, not to steal, celibacy, and non-attachment. Jainism does not believe in God as an independent identity. Their principle of non-violence is extremist in practice. They walk bare-foot so that no insect may be killed under their shoes etc. They cover their mouth with a piece of cloth. As Jainism is a passive ideology, so, majority of its followers do not act upon most of its principles. There are two sects of Jainism: Shawetambar and Digambar. The Jainism, after 1947, has lost its independent identity and is now known (though wrongly) as a part of Hinduism. Now, some of their leaders are struggling for separate religious identity. Guru Nanak Sahib and the other Guru Sahibs have commented upon the practices of the Jainis (during Guru Sahib's times):

They have their head-hair plucked, drink dirty water,
And eat the begged polluted food.
They dig and spread at the filth,
Inhale its odour, and fear to see water.
(Guru Granth Sahib, p.149)

One, Jainis are strayed; they are lost as pre-ordained.
In their mouth they (recite) no Name; neither they take bath at
sacred places.

They do not shave but pluck their hair with hand.
(Guru Granth Sahib, p.1285)

JALAU: *Jalau* is the exhibition of the (precious articles). *Jalau* also means: to display, pageantry, show and splendour. The most important usage of this term is done for the display of the Sikh treasury at Darbar Sahib Amritsar; which is done for public, four times a year. The terms *Jalwa* and *Jaloos* (procession) have also been derived from the word *Jalau*. Also see: *Jaloos*.

JALOOS: *Jaloos/Jalus* is an outdoor procession, usually led by Guru Granth Sahib. A *Jaloos* is generally a part of the celebrations of a *Gurpurab*. It is also known as *Nagar Keertan* (literally: singing of hymns in the streets of a town). In big cities and the towns, the Sikhs arrange such processions on the anniversaries of the birthdays of Guru Nanak Sahib (22.10.1469) and Guru Gobind Singh Sahib (18.12.1661), the Revelation of Khalsa (March 29, 1698/99) day, Guru Arjan Sahib's martyrdom (May 30, 1606) day and Guru Tegh Bahadur Sahib's martyrdom (November 11, 1675) day. Protest processions are also taken out to mark certain events. Since 1984, the Sikhs have begun taking out procession to observe the day of the attack on Darbar Sahib by the Indian army (June 4, 1984). Also see: *Jalau*.

JANAMSAAKHIs: Literally: witness of birth. In Sikh literature, *Janamsaakhi* is literary biographical sketches of Guru Sahib. Several *Janamsaakhis* about the life of Guru Nanak Sahib are available. The most famous are: Bhai Mani Singh's, Vilayat Wali, Sodhi Meharban's, Bhai Bala's etc. Some of these *Janamsaakhis* include hagiographic stories too. The *Janamsaakhi* by Bhai Bala is the oldest. The original version of Bhai Bala's work is no more available. It seems that Bhai Gurdas might have gone through this work as he could not have written his 'Var I' without the data from this work. During the dark days of the Sikh history,

the original *Bhai Bala Janamsaakhi* was distorted by the family of Handal of Jandiala, with a purpose to exalt the status of Baba Handaal (father of one of the promoters of anti-Sikh propaganda). When Bhai Karam Singh Historian rejected *Bhai Bala Janmasaakhi*, it was the *Handalia version* and not the original one. The *Janamsaakhis* are the earliest and most valuable first sources for Sikh history. A Christian missionary W. H. McLeod made mischievous propaganda against the value and the authenticity of the *Janamsaakhis*, but the Sikh scholars immediately exposed his designs. McLeod had been collaborated by his students Harjot Oberoi, Pashaura Sinh, Gurinder Mann and the other associates of ***Anti-Sikhism School*** like Khushwant Singh and J. S. Grewal etc. Max Arthur Macauliffe, in the Preface of the *Janamsakhi*, edited by him in 1885, had explained about the distortion of the *Janamsaakhis*. Also see: ***Anti-Sikhism School***.

JANGNAAMAAH: It is a work by Qazi Nur Mohammed. He must have written it after 1764 as he has given an eyewitness account of the battle of December 1, 1764, in which 30 Sikhs fought an uneven battle against 50,000 soldiers of Ahmed Shah Durrani. In this work, the author has paid remarkable tribute to the Sikhs. The author does not have a soft corner for the Sikhs but his depiction of the contemporary history speaks of the high morals, ethics, chivalry and sacrifices of the Sikhs. The original work is in Persian. Dr. Ganda Singh has produced a Punjabi translation.

JANGNAAMAAH SINGHAAN ATE FARANGIAAN: This is a narrative in verse, by Shah Mohammed, a poet of (Maharaja) Ranjit Singh's times. It is folk history of the Anglo-Sikh wars (1844-49). Shah Mohammed has dared to speak truth about Anglo-Sikh wars as well as the persons involved in it. There are several factual mistakes of fact but it still remains a valuable source of the Sikh history.

JAP(JI) SAHIB: *Jap (Ji) and Sahib* suffixes have been added for reverence) is a long poem written by Guru Nanak Sahib. It is also the first hymn of Guru Granth Sahib. Some scholars consider it as the gist of the whole of the Sikh philosophy. Its recitation is a part of daily nitnem of the Sikhs.

Most of the Sikhs remember it by heart. There are 38 *Pauris* (steps, stanzas) followed by one *Salok*. *Japji Sahib* depicts the Sikh concept of God; union with God as the purpose of human life; and the means of attainment of this union (by way of meditation) and a truthful life.

JAP MAALA: See: Maala.

JATHEDAAR: *Jathedaar* literally means the: *Daar* (the keeper/head) of a *Jathaa* (group) i.e. one who heads a *Jathaa* (the leader of a band). The presidents of the Sikh organizations e.g. Shiromani Akaali Dal, are known as *Jathedaars*. During the agitations, each *Jathaa* (band, unit) has a leader, who is called *Jathedaar*. This term has been used in the Sikh literature since seventeenth century. In the eighteenth century, the whole of the Sikh army had been in action in the form of *Jathaas* (bands), which were headed by a leader who was known as *Jathedaar*. On October 12, 1920, when the priests of Akaal Takht Sahib left Takht Sahib unattended, the Sikhs there appointed a *Jathaa* (band) of 25 Sikhs, to take care of the building of Takht Sahib. Since then, the ignorant leaders of the Sikh nation have been wrongly using the term *Jathedaar* for the caretaker of Akaal Takht Sahib. The designation *Jathedaar* of a Takht is not in consonance with the Sikh thought. Also see: *Akaal Takht Sahib*.

JEEVAN MUKTI: *Jeevan Mukti* literally means: liberation from the cycle of life and death. In Sikhism, the concept of liberation is unique and is altogether different from all the other religions. In Sikhism, one achieves *Jeevan Mukti* during one's lifetime and not after death. Absorption in His Name, purgation of one's ego, living truthful life, are preconditions to become a candidate for *Jeevan Mukti* (self-realization). One can achieve *Jeevan Mukti*, however, only by Grace of God:

Those who contemplate upon (God's) Name,
Do succeed in their endeavour,
Nanak says, "Their faces are radiant (they are liberated),
And many more are liberated with them".
(Guru Granth Sahib, p.8)

Those who serve the true Guru, are great men of the world,
They get liberated and liberate their whole family.
(Guru Granth Sahib, p.161)

Without virtuous deeds none can be liberated.
The gift of liberation is by remembering Name.
(Guru Granth Sahib, p.201)

If one eats the non-eatable, then his doubts are finished.
He is liberated while living, since he gets Name (of God) to
stay in his mind.
(Guru Granth Sahib, p.412)

Laughing, playing, dressing, eating; the salvation is all through.
(Guru Granth Sahib, p.522)

With the Word of Guru, the doors of the treasure of liberation are found
With the grace of Guru is liberation; thus care for the true Name.
True Guru is boat and the Word gets across.
(Guru Granth Sahib, p.1009)

The liberated while living, is one who earns the Word of Guru.
He ever lives merged in God.
(Guru Granth Sahib, p.1058)

The liberated while living, gets the Word to hear that
Real happiness is in truthful living.
Devoid of true Guru none can get liberation; he comes, goes and
leaves dying.
(Guru Granth Sahib, p.1343).

Mukti: A Sikh who is absorbed in love with God rejects even the so-called

An enlightened person even gives up (even the thought of) liberation.
(Guru Granth Sahib, p. 1078)

I do not wish kingship, (and I) do not wish Mukti
I need just the love of His feet.
(Guru Granth Sahib, p. 534)

JHANDA: It is another name of Nishaan Sahib. See: *Nishaan Sahib*.

JHATKA: *Jhatka* means killing of an animal with one single stroke. Sikhs are forbidden from eating *Halaal* meat. If a Sikh chooses to eat meat, he may eat *Jhatka* only. (*Jhatka* has nothing to do with “sympathy for or mercy on animal”). In Sikhism, no animal is sacred or sinful and a Sikh may eat meat of any animal including cow, goat, pig, deer, lion etc. A large number of Sikhs do not eat any meat at all. Several instances referring to Guru Sahib’s hunting tours can be found in the Sikh history. Guru Hargobind Sahib, Guru Har Rai Sahib, Guru Tegh Bahadur Sahib and Guru Gobind Singh had been hunting in the hill forests. Even Guru Nanak Sahib cooked meat at Kurukashetra. These examples do not mean that a Sikh “must” eat meat. It is only one’s own personal choice, but the Sikhs have no restriction for or against meat eating. Also see: *Halaal*:

The foolish quarrel over the eating of flesh.
They neither have knowledge nor pay attention.
Which is flesh and which is vegetable,
And which (of the two) is the sin operating.
Born of blood of mother and father,
Still they do not eat fish or flesh.
When wife and man meet during nights,
They also play with flesh.
(Guru Granth Sahib, p.1289)

JHOOLDE NISHAN RAHIN PANTH MAHARAJ DE: This line has been taken from a long poem written by Bhai Nihal Singh. Literally, it means: “the flags of the Sikh nation may always flutter (high).” It is a Sikh national supplication that “the Sikh nation might always remain sovereign” and the distinct identity and the entity of the Sikh nation may always be protected (by God). It is a sequel to the Sikh phrase *Khalsaji De Boal Bale* (all decision making powers to the Khalsa). This supplication is often repeated during the Sikh processions as a slogan of high spirits.

JOON/JOONI: See: Chaurasi Lakh joon.

JOT: Jot literally means light. In Sikh terminology it means spiritual light, which Guru Nanak Sahib merged in Guru Angad Sahib and the same was done by the succeeding Gurus. Death too has been referred to as *Jyoti-Jyot Samaanaa* (to merge light into light). This too is in reference to the same *Jot*. Another meaning of jot is flame. The burning of a torch or flame in a Gurdwara is not the *Jot* of Gurbaani. Burning of such a *Jot* in a Gurdwara, for purposes other than light (emergency light), is against Sikh ideology.

JURISPRUDENCE (The Sikh): The Sikh legal system is drawn from Guru Granth Sahib. The writings of Bhai Gurdas, Bhai Nand Lal, the Sikh history, the Sikh customs and traditions from the times of Guru Sahib are secondary sources. The sanction of the Sikh jurisprudence vests in the ***Sarbat Khalsa***, in the name of ***Akaal Takht Sahib***.

JUTTH/JUTTHAA: Literally: unclean and/or impure. An unclean utensil or food left out by someone is known as *jutha*. According to Hinduism, if a so-called low caste person touches an utensil/thing it becomes *juthi* (polluted). Sikhism does not support the Hindu view. In Sikhism, there is no taboo of the Hindu-like caste system. In a Gurdwara any one irrespective of caste, birth, colour, gender or any other distinction can cook, serve and eat the same food. According to Sikhism:

If mind is unclean, the body is unclean and also one who utters falsehood from mouth, is also jutha
(Guru Granth Sahib, p. 56).

When the interior (mind) is unclean, how can we purify it
Such a person is rare who purifies it with Word.
(Guru Granth Sahib, p.1344).

Also see: ***Ablution, Pollution.***

K

KAABA: A sacred and the central place of the Muslims in the city of Mecca (in Saudi Arabia). A Muslim has an obligation to visit Kaaba at least once in his/her lifetime.

KAAM: *Kaam* is literally: lust. In earlier times *Kaam* was considered to be an instinct for procreation. It was related with creativity. With the passage of time it came to be known as lust. *Kaam* (lust) is one of the major vices. Sikhism does not prohibit love for one's life partner but it prohibits indulgence in carnal pleasure (even with one's spouse). Animated sensuality, voluptuousness, in Sikhism, is moral ailment. Besides, lust is illusion. All this can be overcome by meditating upon the Name of God:

With cupidity and anger the city (body) is full to brim
By meeting a saint these can be cut into pieces.
(Guru Granth Sahib, p.13)

The man is empowered by cupidity, anger, greed,
He has forgotten the person (being) of God.
(Guru Granth Sahib, p.219)

The cupidity and anger meet the body; like the borax meeting gold.
Nanak says: The poison of cupidity and anger is removed, if dear
one grants to grace.
(Guru Granth Sahib, p. 943)

Those empowered by cupidity, anger, lust know not the dynamism
of One.

With broken (blind) eyes they can not see anything.
They die, drowning without water.
I do not care for the loving devotion; my job is to rule.
Forgetting God in ego.
Gold, women, very beautiful,
I see and believe them to be real;
Greed, lie, evil deeds are very intoxicating (to me)
This way the life passes off.
(Guru Granth Sahib, p.1124)

The beauty and sex are in friendship;
(it is) same as (there is friendship) between taste and hunger.
Political power, money, beauty, (so-called high) caste and youth;
all the five are robbers.
The robbers have robbed world and they cared for none.
(Guru Granth Sahib, p.1288)

The praise of God, (noble) action, faith, honour and worship;
(They) all burn the cupidity and anger in fire.
The evil wisdom, the duality has become deaf and blind.
Her blouse of cupidity and anger is tear-able.
Thus Word kills the five thieves (vices).
The cupidity, the anger, the ego is removed.
(Guru Granth Sahib, p.1345)

KAAMDHEN: A mythical cow which masters magic. It fulfills all the wishes of one who possesses it. In Sikhism, only God possesses the so-called Kaamdhen (i.e. only He can fulfill our wishes).

KAAR SEWA: Term *Kaar* has been derived from the word *Kaar* (literally: hand). Hence, *Kaar* means work done with hands and *Sewa* means unpaid manual service. In Sikhism, it means voluntary participation in manual work organized for the repair, construction and/or renovation etc. of the Sikh shrines or other religio-social centres. *Kaar Sewa* dates back to the times of Guru Sahib. The Sikhs themselves had constructed most of the Sikh shrines (the first being Goindwal Sahib and Darbar Sahib Amritsar), by means of *Kaar Sewa*. The Sikhs have organized *Kaar Sewa* for cleaning of the silt of the *Sarovar* (tank) at Amritsar (in the years 1923, 1973, 1985, 2004) and also at the other places, several times. Every Sikh considers it a matter of honour to participate in *Kaar Sewa*.

KABIT: Kabit is a poetic metre as well as form. There are four lines in each Kabit. Poets of the *Darbaar* (court) of Guru Gobind Singh Sahib had frequently used this form.

KACHCHI BAANI: *Kachchi Baani* literally means: false verses. It is used for apocryphal compositions, written by persons of vested interests, impostors and even aliens, who wanted to distort the Sikh scriptures. Some of these verses had been written during the time of Guru Arjan Sahib. According to a tradition, Bhai Dhilli Mandal was perhaps the first person to inform Guru Sahib about this conspiracy. It was one of the reasons that Guru Arjan Sahib compiled Granth Sahib in 1604. Even

later, persons belonging to different sections had composed several verses. Some of the verses known as *Kachchi Baani* include: *Naanak naam jahaaz hai charai so utrai apar; Khanda jaa ke hath mein kalgi sohe sis; Chit charan kamal kaa aasra*.etc. Besides this *Praan Sangli, Bihangam Baani, Kakaar Vichaar, Karni Naamaah, Paak Naamaah, Nasihat Naamaah, Prem Sumaarag Granth, Sarb Loh Granth* and some other verses of *Dasam Granth*. There is controversy about some other hymns too. In fact it is wrong to call it even *Kachchi Baani* (*Kachchi Baani* means it is *Baani*, even if *Kachchi*).

KACHH: It is an abbreviation for the term *Kachhehraa*. See: ***Kachhehraa***.

KACHHEHRAA: *Kachhehraa* is one of the Five Articles of the Sikh Faith. *Kachhehraa* is Sikh shorts/drawers, designed and stitched in a specific manner. *Kachhehraa* is considered to be a symbol of moral ethics, restraint and control. It is a symbol of royalty also. *Kachhehraa* is obligatory for a Sikh. A Sikh must wear it on his person, all the time, until his death.

KAILAASH: It is another name of Sumer Mountain, near Mansarovar Lake, now in China's territory. Once, Guru Nanak Sahib visited this place and had a discourse with the Yogis. This visit has been recorded by Bhai Gurdas.

KAKAAR: *Kakaar*, literally, means: words beginning with Gurmukhi letter *Kakkaa*. *Kakaar*, in Sikh context, there are the five articles of Sikh faith. These Five *Ks* are: ***Kes*** (Hair), ***Kanghaa*** (specific Sikh comb), ***Karaa*** (Sikh-bracelet made of iron. It is not bangle; and even bracelet is not a proper term for a *Kara*), ***Kachhehraa*** (shorts stitched in a specific style), ***Kirpaan*** (sword). Every initiated Sikh must have all these Five *Ks* on his person, all the time, until his death. These *Kakaars* are an essential part of the being of a Sikh. These are obligatory and there can be no exemption to it in any manner. A Sikh lacking any one of these *Kakaars* ceases to be a representative of the Sikh Panth. Such a person, even if he tries to claim

himself as a Sikh, he/she is not recognized by the Sikh Panth; nor does such a person enjoy the strength and blessing of Guru Sahib. These *Kakaars* are not symbols but are the “articles of faith.” They stand for solidarity, cohesion, strength and unity of the Sikh Panth. A *Sahijdhari* (not initiated) Sikh too must have unshorn hair and all the *Kakaars*.

Also see: *Kes, Keski, Kanghaa, Karaa, Kachhehraa, Kirpaan*.

KALYUG: The Indians divide time in four eras or Ages: *Satyug, Treta, Duapar* and *Kalyug*. These four are in sequence of time as well as qualities. *Satyug* being the foremost, it is considered as the top-most time of the humanity and *Kalyug* being the latest, is considered as the lowest time of humanity. Sikhism does not believe in this division. Any references to these *Yugas*, in Sikh literature, are relative and metaphoric but not conceptual. In Sikhism, *Kalyug* means darkness in the mind of human beings. Similarly, *Satyug* means the state of enlightenment in a human being. One can live in *Satyug* by meditating the Name of God and by living Truthful life:

Dark Age is a cutter; the kings are butchers.
The faith has got wings and is flown off.
In such darkest night the moon of truth is not seen,
Even if it has arisen somewhere.
(Guru Granth Sahib. p.145)

Of the Dark Age, the chariot is of fire and falsehood is the charioteer
(Guru Granth Sahib, p.470)

O Brother! Tell me (about) the faith of Dark Age
How I can get the liberating liberated?
(Answer to the above question:)
Have the boat of remembering God and His Name as raft.
(That) remembering God will swim you across the one far
acrossing (t,he world ocean).
(Guru Granth Sahib, p.668)

In the darkest of Dark Age, Only One method is available (useful)
(That) none can tell except perfect Guru.
(Guru Granth Sahib, p.1024)

KAMAL: Literally: lotus. The feet of Guru Sahib have been compared to lotus because as lotus is not affected by mud and pollution, in which it grows. Guru Sahib too is not affected by worldliness i.e. *Maya* (delusion):

The knower of God is ever detached.
As lotus in water is untouched.
(Guru Granth Sahib, p. 272)

As lotus in water remains untouched and duck in water remains
undaunted;
Similarly swim across the terrible ocean with loving Word.
Nanak tells of the Name (way)
(Guru Granth Sahib, p. 938)

Also see: ***Charan Kamal***.

KANGHAA: *Kanghaa* is the Sikh comb, manufactured with a specific design. It is placed generally in the *Joor*a (top-knot) of the hair. An initiated Sikh must have it with him all the time. It is used for combing and cleaning hair. A Sikh has an obligation to comb his hair at least twice a day. Sikhism gives utmost importance to cleanliness particularly of Kesas along with the rest of the body. An initiated Sikh should not use a comb (called *Kanghi*) of ordinary type.

KARAA: *Karaa/Karhaa* (the specific Sikh bracelets; it is not proper even to call it bracelet) is one of the five articles of the Sikh faith. It is made of iron. A *Karaa* of gold or any other metal is not proper because *Karaa* is not an ornament. It reminds the wearer that he/she should not perform any evil act. As it is in right hand of a male/female, it reminds one to be vigilant to the Sikh ethics and the Sikh *Rahitmaryaada*, while doing anything. Another view interprets *Karaa* as a symbol of universality of Sikhism because universe moves in circular manner. In this way *Karaa* can be considered representing universal nature of Sikhism.

KARAM (Persian): *Karam* is a Persian word, which means Grace of God. Guru Sahibs have frequently used the word *Karam* in their writings. According to the Sikh philosophy, each and every blessing is the Grace of God. Birth, life, death, liberation, joy and sorrow, comfort and pain, all are His Grace. A Sikh has an obligation to have complete faith in His Grace, as He is ever Graceful to the whole of the humanity and not to some selected or chosen people or categories. Also see: *Karm/Karma (Sanskrit)*.

KARAM INDERIAAN: *Inderiaan* (organs) to perform *Karam* (acts). They are five units in number: hands, feet, mouth, anus, and sex organ.

KARAMKAAND: Literally: ritualism. Sikhism rejects all kinds of ritualism and reckons it as hypocrisy. According to Sikhism, contemplations, austerities, fasts, yajnas (havans etc) are all hypocrisy. Except the remembrance of the Name of God all other activities are useless (Guru Granth Sahib, p 216).

Nowadays, some acts being performed by some ignorant Sikhs (who are under the influence of the Hinduism) are ritualism. These include: to have a look at Guru Granth Sahib by lifting the *Rumaala* (cloth to cover Guru Granth Sahib) with no intention to read it; lighting of *Jot* (flame) in a gurdwara (except for illumination purposes); to place a coconut or *Kumbh* (water, to make it sacred) near Guru Granth Sahib; to bow before the photo of a Guru; to massage Guru Granth Sahib or the pedestal on which it has been seated; to donate the clothes (or other things) to someone as charity on behalf of a dead person; to pick up bones after burning of a dead body and to take them to Keeratpur Sahib (to immerse them there). All these are against Sikh ideology.

But, the following are not considered as *karam kaands*: recitation of *nitnem*; to get initiation (*Khande Di Pahul*), to cover *Gutka* (small volumes of *Gurbaani*) with clothes and to place them separate from other articles; to cover hair while eating; to wash hands before touching a volume of *Gurbaani* or other articles in a Gurdwara; to wash feet before entering

in Gurdwara; to sit bare-foot (or on floor) in the presence of Guru Granth Sahib; to make obeisance to Guru Granth Sahib; to keep five kakaars.

KARAM KHAND: Literally: Realm of Grace of God. This is the fourth of the five realms of spiritual ascent as explained by Guru Nanak Sahib in *Japu Ji Sahib*.

Also see: *Dharam Khand*.

KARAM SINGH HISTORIAN DI ITIHASAK KHOJ: This is a collection of research articles written by Bhai Karam Singh Historian. Besides other material, it preserves the first hand account of the reign of (Maharaja) Ranjit Singh as narrated by those who were eyewitness to the times.

KARAMAT: See: Miracle

KARHAAH PARSHAAD: *Karhaah Parshaad* (*Karhaah* is a specific Sikh pudding and *Parshaad* means blessing). It is food blessed by God. It is the *Parshaad* (blessing) of God. *Karhaah Parshaad* is prepared with equal proportions of flour, sugar and *ghee/ghio* (clarified butter) and almost a triple portion of water. Hymn must be read while preparing it. When it is ready, it is taken to the presence of Guru Granth Sahib. After recitation of the first five and the last stanza of *Anand Sahib*, followed by *Ardaas* (prayer) seeking blessing and approval of God and reading of *Vaak* (random reading of a portion of *Baani* from Guru Granth Sahib), it becomes blessed (sacred) i.e. *Karhaah Parshaad*. Lastly, it is crossed with a *Kirpaan* (the Sikh Sword) and, then, it is distributed among the persons present in the congregation. One must have covered his/her head and should spread both his hands (in cupped shape) to receive it. Though *Karhaah Parshaad* is not eaten in plates or with spoons as a dish, but, majority of the scholars feel that it is better if it is served in plates, bowls or cups and/or is distributed with service spoons instead of hands (See: *Gurmat Maartand* by Bhai Kahan Singh Nabha, published by the S.G.P.C., pp. 291-92, 1978 edition).

KARODH: Literally: Anger. It also includes aggressive mood. Like lust it damages/destroys human being's body. Sikhism considers it a vice, which is an obstacle in man's spiritual journey.

KARM/KARMA (Sanskrit): *Karm/Karma* means actions. According to the Hindu Law of Karma, one reaps what one has sown (in his previous life). In Sikhism, *Karma* philosophy, unlike Hindu philosophy, does not mean that the human birth is a result of the actions done in the previous life. According to the Sikh philosophy, one gets reward/punishment for one's *Karmas* (actions) in this very life. In Sikhism, hymns which seem to refer to the past life, are meant at clarity of the popular belief; hence relative and metaphoric and not conceptual. According to the Sikh philosophy, human life is a result of God's *Karam* (Grace). Similarly, in Sikhism, liberation too depends upon His Grace. Meditation, purgation of ego and truthful living, by themselves, do not entitle one to achieve liberation, as liberation too is His Graceful Blessing. (Guru Granth Sahib, p. 5) Good *Karmas* may lead to a better, pious life, which is an obligatory qualification for consideration for candidature in His Court for liberation.

Also see: *Karam (Persian)*.

KARTA PURAKH: Literally: the Creating Person. It is one of the attributes and Names of God. According to Sikhism, only He is the Creator and He has created everything out of Himself. The *Samkhya* School of philosophy believes that creation is a result of copulation of *Purush* and *Prakriti*. Sikhism believes that accepting the existence of *Prakrit*, independent of God, would negate the absolute power of God. According to Sikhism, God created first Himself and then he created Nature (not from any matter) but out of himself. Thus, Sikhism negates even the role of *Brahma* (mythical Hindu god of creation). He has created every thing with one command and not in stages. According to the Sikh philosophy, He is the first Cause and the only Cause of every phenomenon (Guru Granth Sahib, pp. 463, 1279).

Also see: *Akaal Moorat, Akaal Purakh, God, Waheguru.*

KARVA CHAUTH: It is a fast which most of the Hindu women observe to make prayers to God wishing for long life for their husbands. It is against Sikh ideology to observe this or any other fast. (Guru Granth Sahib, p. 873). Also see: *Fasting*.

KATEB: Kateb is plural of Kitaab (book). In Islam, there are four books: Torak, Zahur, Bible and Quran. All four combined are known as Chaar Kateb (literally: four books).

KATHAA: *Kathaa* literally means exegesis i.e. exposition of the Sikh scriptures and/or history. It includes paraphrasing and commentary of 'literature in verse'. In various Gurdwaras, noon and after-noon sessions are held. In these sessions, the experts perform the exposition of Guru Granth Sahib. In some Gurdwaras, the works of Bhai Gurdas, Bhai Nand Lal and even controversial *Suraj Parkash* by Bhai Santokh Singh and *Panth Parkash* by Bhai Ratan Singh Bhangu, have been paraphrased and/or explained. Explaining hymns too is known as '*Kathaa of Gurbaani*'. Exposition of Sikh philosophy by scholars during a congregation too is known as *Kathaa*. Thus, *Kathaa* means explanation of *Gurbaani* as well as narration/explanation/exegesis of Sikh history.

KAUR: *Kaur* is an integral part (second half) of the name of a Sikh female. Without using this, a female cannot claim to be a Sikh. Strictly speaking, *Kaur* is not a suffix for a Sikh female but it is, in fact, a part of her full name. *Kaur* literally means prince. A Sikh girl is supposed to be as brave, responsible and important as a male prince is. This symbolizes equality of women and men in Sikhism. It also symbolizes Sikh national cohesion.

KEERTAN: *Keertan* literally means: 'to sing the *Keerat* (praise)' of God. Keertan is the best form of remembering and praising the Excellences of God. It means linking one's soul to the Supreme Soul. Extreme expressions of love make a man's soul joyful. This is best expressed by performing *Keertan*. But *Keertan* is different from music in general. Music in general leads to sensuous feelings where as *Keertan* leads one's soul nearer to the feeling of having a glimpse of the existence of God. Most of the Sikh hymns have been composed to be sung according to specified *raags*

(tunes). But, in Sikhism, *Shabad* (Word) is primary and not the *raag*, *alaap* (modulation of voice in singing) or *taan* (aria, cadenza). No dance or clapping is allowed during, before or after the keertan. Keertan can not be performed on film tunes.

For a Sikh, *Keertan* is a part of his daily life. Every Sikh is expected to himself perform *Keertan*. In their shrines and congregations, the Sikhs sing hymns from Guru Granth Sahib. According to Sikh Rahitmaryada, the writings of Bhai Nand Lal and Bhai Gurdas may also be sung in Gurdwaras. No other hymn or verse ought to be sung in a Gurdwara. Nowadays, *Keertan* is generally accompanied with harmonium, drums and sometimes with the other instruments like rebec, *Sitaar*, guitar etc. There is no restriction of use of any musical instrument but the general practice is that of harmonium and drums only. But, harmonium is not a Sikh musical instrument. It is an instrument of the beggars in Europe and rest of the Western world. Rebec, *Saarandaa*, *Iktaraa* etc were the musical instruments used during the time of Guru Sahib. According to *Rahitmaryada*, only a Sikh can perform *Keertan* for *Sangat*.

KEERTAN SOHILA: *Sohila* is one of the five *Banis* of *Nitnem*. It is wrongly called Keertan Sohila. See: ***Sohila***

KES/KESH: *Kes* (uncut/unshorn hair) is one of the most conspicuous aspects of a Sikh's being. A Sikh can be recognized from amongst hundreds and thousands because of his/her hair and turban. In Sikh culture, *Kes* (hair) invariably means 'unshorn hair'. It is one of the five articles of the Sikh faith. A Sikh shall opt for death when he has to make a choice between "life and hair." There are several instances when such a situation arose and the Sikhs refused to compromise hair for life. In 1745, Bhai Taru Singh was sentenced to choose between cutting of hair and chopping of his skull and he opted for the latter. There is an episode from the life of king Aala Singh of Patiala also, who had to pay heavy price for saving his hair. Those, who choose to cut their hair or trim their beards of moustaches, can't claim themselves to be Sikhs. For detailed study: *The Sikh Culture* by Dr Harjinder Singh.

KESDHARI: A person who keeps *Kes* (of course uncut hair) is called *Kesdhari*. A Sikh has an obligation be *Kesdhari* and he/she must not cut his hair from any part of his body. In fact, there is not much difference between *Kesdhari* and *Sahijdhari* as far as uncut hair is concerned. Both *Kesdhari* and *Sahijdhari* must have uncut hair. *Kesdhari* is a person who is born in a Sikh family and a *Sahijdhari* is a person who is born in either a Sikh or a non-Sikh family but he/she does not cut hair and lives his life like a Sikh proper and intends to get initiation as soon as possible. *Sahijdhari* does not mean one without hair. Several Hindus (and even some Muslims and Christians) tried to present themselves as *Sahijdharis*, simply in order to be enrolled as voters for the S.G.P.C. elections in 1996 and 2004. The term *Sahijdhari* had been coined in the second half of the nineteenth century. A so-called *Sahijdhari* cannot continue to be so for a very long time (for several years). Also see: ***Kakaar* and *Kes***.

KESKI: Literally: that which is for *Kes* (hair). It is a small turban worn by Sikhs under their *Dastaara* (regular turban). According to *Bhat Vahi Bhadson Pargana Thanesar*, it is one of the five *Kakaars* [and not *Kes* (hair)]. But, according to the *Rahitmaryaada* approved by Akaal Takht Sahib, *Kes* and not *Keski* is a *Kakaar*. Uncut hair is otherwise obligatory for a Sikh. Nowadays, it has become a practice among children to wear a *Keski* (wrongly called *Patkaa*) instead of a regular turban. Some sportsmen too wear it. A *Keski* without a *Dastaar* over it is not a presentable head-dress for a Sikh.

KHAARI BEERH: The copy of Granth Sahib prepared/copied by Bhai Banno (then, a resident of village Mangat, district Gujrat, Pakistan) is known as *Khaari Beerh*. It was a distorted version. It has 467 pages. There are several additional verses or additional lines of some verses in this volume, e.g. one in Raag Sorath, one in Raamkali Raag, one in Maaru Raag, one in Saarang Raag, three *Saloks* written in the name of Guru Nanak Sahib (in the last pages), an episode about Shivnabh king (in prose) etc. It was but not approved by Guru Arjan Sahib; hence the name *Khaari* (brackish) volume and not sweet (authentic) volume. This volume is still with the descendants of Bhai Banno. According to another version the

zone to which Bhai Banno belonged was known as *Khaara* (where water is *Khaara* i.e. brackish); hence the name *Khaari Beerh*.

Also see: ***Kachchi Baani***.

KHALIS: *Khalis* means “pure.” *Khalsa* (sovereign) is different from *Khalis*. A *Khalsa* is one who is *Khalis* too. Also see: *Khalsa*.

KHALISTAN: *Khalistan* literally means: the Land of the *Pure*. It was the name given to an independent Sikh State as proposed by Dr. Vir Singh Bhatti, of Ludhiana, in 1940. In 1971, Dr. Jagjit Singh Chauhan revived the slogan during Indo-Pak War. Later, after 1978, various groups of the Sikhs demanded the creation of an independent State. On June 11, 1984, Government of Khalistan (in exile) was formed by the **Dal Khalsa** at London. It was followed by Dr Chauhan’s Government in exile, on June 13, 1984. On April 29, 1986, another Government of Khalistan was declared by a *Panthik Committee* from Darbar Sahib, Amritsar. On October 7, 1987, Council of Khalistan was announced by the caretakers of the Khalsa thrones. Dr. Gurmit Singh Aulakh was selected Chairman of this Council. Various Sikh organizations have been participating in the struggle for achievement of this goal. Council of Khalistan was granted full membership of the *Unrepresented Nations and People’s Organization* on January 24, 1993 but, soon, it was withdrawn due to differences among the supporters of Khalistan movement.

Also see: ***Khalsa-stan*** and ***Khalsa***

KHALSA: Khalsa is a Persian term. Literally, it means the land or the property, which is under the personal and direct control of the sovereign; in other words, it means “sovereign” land. Before 1698, most of the *Masands* (regional representatives-cum-organizers), who had been appointed by Guru Sahib, for the collection of tithe from the Sikhs, living at far off areas, had become corrupt and had even begun presenting themselves as “deputy-Gurus.” In March 1698, Guru Gobind Singh Sahib abolished *Masand* system and declared that the Sikhs shall be “the direct”


subjects of God, not even of Guru Sahib himself (*Khalsa akaal purukh ki fauj*). As Khalsa is God's own, those who join Khalsa Brotherhood shall *ipso facto* be the direct subjects of God. Guru Gobind Singh Sahib revealed Khalsa on March 29, 1698/99, as per the command of God. In his own words: *Pargatio Khalsa parmaatam ki mauj* (Khalsa has been revealed as per His Command). Thus, Khalsa (i.e. sovereign's own; hence sovereign) is the sovereign subject of the Supreme Sovereign. Khalsa has a specific dress code too. These special distinguishing marks include: *Kes*, *Kanghaa*, *Karaa*, *Kirpaan*, *Kachhehraa* and *Dastaar* (uncut hair, Sikh-comb, *Karaaa*, Sikh-sword, Sikh-shorts and turban). This specific uniform distinguishes Khalsa from the rest of the world. One can join Khalsa brotherhood after *Khanday Di Pahul* (the Khalsa initiation ceremony). Also see: **Kes, Keski, Kanghaa, Karaa, Kirpaan, Kachhehraa.**

KHALSA JI DE BOL BALEY: Literally: All decision-making powers to the Khalsa. In other words "the rule of the Khalsa" or an independent, sovereign Sikh nation with a well demarcated territory. This is the central part of the *Anandpur Sahib Resolution-1973* (the manifesto of the Akaali Dal). In 1978, the Indian (Janta Party) government managed to win over some leaders of the Akaali Dal who changed the meaning of these words to: "the supremacy of the Khalsa" which negates complete sovereignty. Similarly, in the same document there was another sentence: *Desh kaal gharhanaa* (to carve out an "autonomous set-up with a well demarcated territory") was also changed to the words "to create congenial atmosphere."

KHALSAY DE BOLAY: *Khalsay De Bolay* literally means: (peculiar) language of the Khalsa. This language had been devised, coined and developed by, among and for the Sikhs, during the eighteenth century. These are also known as "*Gargajj Bolay*" (literally: thundering words), the language of high spirits. The purpose behind the creation of this language was secrecy as well as to keep the Sikhs in high spirits. Some of these were: *Sawaa Lakh* (one hundred twenty-five thousand) = one Sikh; *Badaam* (almonds) = black grams; *Kutub Deen* (respected Muslim name) = dog; *Laraaki* (fighter/pricking) = chilli; *Kattaa* (male young buffalo) = elephant; *Kaabuli Kuttaa* (dog from Kabul) = Ahmed Shah Durrani/Abdali etc.

KHALSA-STAN: Literally, it means: the *Land of the Khalsa* (the sovereign people). The Sikh sovereign land was wrongly named Khalistan. Khalistan is combination of two words: *Khalis* (the pure) and *Stan* (the land). According to another analysis the term Khalistan can also mean, “empty” land i.e. *Khali* (empty) and *Stan* (land). Even if the term was “the land of the pure,” it should be called *Khalis-stan*. In case of “the land of the Khalsa”, proper name would be *Khalsa-stan*. ❧

KHANDA: *Khanda* is a double-edged sword, which *Khands* (literally: cuts) the body of an enemy (into two parts). *Khanda* is a very powerful weapon too. The relics of Guru Sahib as well as some Sikh generals preserved at Akaal Takht Sahib include a few *Khandas*, which are very heavy in weight. *Amrit* (nectar for initiation of a Sikh) is prepared with a *Khanda* (which is more oblong in the middle, as compared to the *Khandas* with which *Pahul* is given nowadays). The first ceremony of *Khanda Di Pahul* (the Sikh initiation) took place, at Anandpur Sahib, on March 29, 1698/99. The *Khanda*, with which *Amrit* was prepared that day, has been preserved at Kesgarh Sahib, Anandpur Sahib.

KHANDA (INSIGNIA): *Khanda*  is an emblem of the Sikhs. It consists of two *Kirpaans* (the Sikh swords), one *Khanda* (double-edged sword) and one *Chakkar* (quoit). Guru Sahib did not carve this *Khanda* emblem. The British first used it during the second half of the nineteenth century, for the soldiers of the Sikh Regiment, to give them a distinct identity. The earlier insignia designed by the British had one *Chakkar* (quoit) and a small *Khanda* (double-edged sword) only. Later, two more swords were added to this insignia. With the passage of time, various Sikh organisations adopted it as national insignia. Different scholars have given different interpretations for the three articles of the insignia. One view is that the two swords represent spiritual and temporal sovereignty of the Sikh nation, *Chakkar* symbolizes the circular design of the universe; and double-edged sword (*Khanda*) symbolizes initiation. Thus, sovereignty, infinity and initiation are three basic points of the Sikh national emblem.

KHANDAY DI PAHUL: *Khanday Di Pahul* is the Sikh (or Khalsa) initiation rite. Literally, it means, “tempering (one) with Khanda.” Any one, of any age, who is mature enough to understand its significance, can be given *Khanday Di Pahul*. The ceremony of initiation has to be held at a place, which should not be a thoroughfare. Guru Granth Sahib must be installed there with full respect. After reading *Hukam* from Guru Granth Sahib, *Khande Di Pahul* (tempering of Khanda) is prepared by the *Punj Piaray*, while they recite *Japji Sahib*, *Jaap Sahib*, *Swayyay*, *Chaupai* and *Anand Sahib* while sitting in *Bir Aasan* (posture of a soldier ready for battle). Each one of the candidates comes to *Punj Piaray*, kneels in *Bir Aasan*, takes *Amrit* in cupped hands and drinks it. The *Punj Piaray* also spray *Amrit* on the eyes and hair of the candidate. When every candidate has taken *Amrit*, all the candidates drink the remaining *Amrit* sip by sip till it is finished. After this, every one recites *first stanza of Japji Sahib*. Finally, they are told about the *Rahits* (the discipline that a Khalsa must keep) and the *Kurahits* (prohibitions). To conclude an *Ardaas* (prayer) is offered and the ceremony is over after *Vaak* (reading of one hymn, at random, from Guru Granth Sahib) and distribution of *Karaah Parshaad* (the sacred/blessed food).

KHAT DARSHAN: Literally: six philosophies. See: *Chhe Darshan*.

KHAT KARAM: Literary: Six Actions. In Hinduism, reading and teaching of Vedas (the Hindu books), performing and making others perform Yagnas, giving and getting charity are the six actions/duties a Brahmin is obliged to perform. The reference to Khat Karam in Guru Granth Sahib is just metaphoric. Otherwise, Sikhism does not support this idea. (Guru Granth Sahib, p. 888).

KHIMA: Khima literally means: forgiveness and *Khima Karna* means to forgive. *Khima Karna* is a virtue that a Sikh must have in him. A Sikh must forgive mistakes, errors and wrongs of innocent person. Even if some one has done a serious harm to a Sikh but has sincerely realized it, a Sikh must take no time to forgive him/her. A Sikh always forgives an innocent person but not a tyrant. The Sikh virtue of forgiveness is not like the Hindu

leader (Mahatama) Gandhi's advice: 'if someone slaps you, you should offer him the other side of your face; which means asking him to slap there too, which would put such a person to shame'. Gandhi's suggestion is a sort of cowardice. In Sikhism, forgiving is not cowardice; it is generosity.

KIRPAAN: *Kirpaan* (sword) is a combination of two words: *Kirpaa* (mercy) and *Aan* (honour). Thus, the Sikh *Kirpaan* means: "the defender of the honour of a person." It is a specific Sikh concept. Sikhism grants very high status to *Kirpaan* but it has to be "soaked in mercy." *Kirpaan* can never be used as a weapon of offence. *Kirpaan* represents Sikh's duty to defend the poor and the oppressed. An initiated Sikh must have *Kirpaan*, on his person, all the time, throughout his life. Also see: ***Dharam Yudh*** and ***Resistance***.

For detailed study: *The Sikh Culture* by Dr Harjinder Singh.

KNOWLEDGE: *Ilam/Ilum* (literally: *Gian/Gyan*) is not mere intellectual learning; it means enlightenment. One must know the mystery of the Creator, the Creation, the universe, human existence, purpose of creation, human being's role in this world etc. One can read several books and get bookish knowledge but enlightenment and Divine knowledge are obtained only through mediation of Word, and, by the Grace of God. The opposite of knowledge is ego. To attain knowledge one has to purge one's ego.

KRISHNA: Krishna, who was ruler of Bindraban-Mathura zone, is one of the Hindu gods. In Guru Granth Sahib, there are six references to this king-god Krishna (pp.339, 464, 470, 998, 1136,1402). In these references, Krishna has been presented as a king and not god. On the other hand, he has been presented as a human romantic ruler and not as a spritual personality. Sikhism rejects the Hindu theory that God descends over this earth as a human being.

Also see: ***Raam/Rama***.

KUCHAJJI: Literally: clumsy, unmannerly, unskilled (male or female). In Guru Granth Sahob, it is a form of poetry also.

KUNDALINI: See: *Yoga*.

KURAHIT: *Kurahit* literally means: one, which should not have been done i.e. a prohibition. It is an act that a Sikh is expected to abstain from doing it. There are four *Bajar* (strong, major) *Kurahits*: 1. Not to cut or trim hair. 2. Not to eat *Halaal* (meat). 3. Not to use or touch tobacco in any form. 4. Not to commit adultery. Doing a *Kurahit* makes a Sikh *Patit* (apostate). One, who commits any one of these four, has to get re-initiation. Besides these four *Bajar Kurahits*, there are some other *Kurahits* too. These include: 1. Not to have relationship of any kind with *Minas*, *Masands*, *Dhirmallias*, *Ramraias* or those who having once embraced Sikhism, take to shaving, smoking or committing infanticide. 2. Not to dine with a non-initiated or an apostate. 3. Not to dye or pick out white hair. 4. Not to receive money in return of one's daughter's hand in marriage (it includes dowry). 5. Not to use drugs or intoxicants. 6. Not to perform any such ceremony, which violates any of the Sikh fundamentals. 7. Not to break vows taken at the time of *Khande Di Pahul* (the Sikh initiation). A Sikh violating any of the first four becomes apostate and he/she must get re-initiation. Breach of the latter seven leads to **Tankhah** (disciplinary action; it is not proper to call it punishment).

L

LAAVAAN: *Laavaan* literally means circling. In Sikhism, it means four hymns (from Guru Granth Sahib, pp. 773-74) to be recited at the time of the wedding ceremony of the Sikhs. Some Sikhs recite and sing them along with nuptial circumambulation around Guru Granth Sahib. The others believe that nuptial circumambulation is an imitation of the Hindu *Sapatpadi* ceremony (seven circles around fire). They believe that mere recitation of the four hymns, followed by an *Ardaas*, completes the marriage ceremony. The hymns of *Laavaan* describe union of man with God. The four *Laavs* are the four stages of this path to union. The first is the stage of understanding for the necessity/purpose of union; the second stage is that of living in His sacred fear and devotion; the third stage is the stage of surrender of one's ego and immersion of oneself in Him and it is followed by (the fourth stage) the stage of union. It indicates that the bride and the

bridegroom have to strive to become one soul in two bodies and then they have to strive for union with God. According to Sikhism, marriage is a sacred union. According to Sikhism, the time of marriage and the marriage partner are pre-destined; and, marriage is not a contract. It is not meeting of two bodies; it is union of two souls:

Mother, father, wife, sons, relatives, deity, friends and brothers
Are in union as pre-ordained,
But none of them can help when ending up.
(Guru Granth Sahib, p.700)

O my father! Marry me with God, as I like Him,
And I am of Him, the powerful bridegroom.

One, who is wife of God,
She is ever married.
Nanak says: I like True as husband and my love is same in all ages.
(Guru Granth Sahib, p.763)

O damsel! Now you are married, all your hopes and desires are fulfilled.
(Guru Granth Sahib, p.765).

Also see: *Divorce*.

LANGAR: *Langar* literally means, “anchor” of a ship. In Persian it means an alms-house; a public kitchen, run by some rich or prominent person for holy persons, his followers, his associates and the poor people. It can also be used for the place and the food served at such place. *Langar* has been an essential feature of the Sufi *Deraas* and the other missionary centers of Islam.

In Sikhism, *Langar* means “Sacred Sikh Kitchen” (and not free kitchen; of course it is food free of cost). *Langar* has a prerogative place in Sikhism. It is an essential part of every Gurdwara. Any one visiting a Gurdwara is expected to dine in *Langar*, usually before attending congregation. *Langar*, though it is without any monetary cost, proper discipline and protocol has to be observed. One must remove one’s shoes, cover one’s head, should not have been under the influence of alcohol or any drug etc. Distinction of any kind during *Langar* is forbidden. Every

one has to join *Pangat* (literally: a row) to eat *Langar*. Here, *Pangat* does not mean sitting on floor in a row. It means bringing an end to hierarchy or differences of each and every kind; i.e. to inculcate the feeling of equality among the Sikhs. Guru Nanak Sahib founded this institution at Kartarpur (the village founded by him), in 1522 C.E. [It is wrong to presume the beginning of the institute of *Langar* with the unauthentic episode of Guru Nanak Sahib spent twenty rupees (given to him by his father for investment in business) for buying food for some hungry people]. Guru Amar Das Sahib, the third Guru, made it obligatory for every one to dine before joining a congregation. *Langar* is an essential part of every Gurdwara. Conceptually speaking, food cooked in the house of every Sikh is *Langar* and any one is welcome to share it. In fact, a Sikh has a duty to feed the hungry first and then to eat the remaining food himself.

LIBERATION: See: *Jiwan Mukti*.

LIFE (Purpose of): The purpose of a human being is to achieve self-realization. In Sikhism one's life is a term for meditation upon the Name of God. A Sikh has an obligation to live life of an active householder, make positive contribution to the society and meditate upon the Name of God. All this will lead to the attainment of the stage of liberation (self-realization), which is man's only goal:

O my body! After coming into the world, which achievement you have made?

O my body! Which achievement you have made since you came into the world?

One who created you; you did not care to keep that God in (your) mind.

Nanak says: Only that body will be accepted, who fixes his mind on the true Guru.

(Guru Granth Sahib, pp. 921-22).

LINGHAM: It is male organ. It also refers to Hindu god Shiv. Many Hindu sects worship it. It is also known as *Shivling*.

LOBH: See: Greed.

LOHRHI: Lohrai is a religious festival of the Hindus. It is not a cultural or seasonal festival. The Hindus observe it on the day sun enters Capricorn on the eve of *Sangraand* of *Magh* month (usually January 12-13). It symbolizes worship of the mythical Hindu god of fire (*Agni Devta*). It has nothing to do with Sikhism, hence not a Sikh festival though some Sikhs do observe it due to lack of knowledge about Sikhism.

LUST: See: *Kaam*.

M

MAARFAT: Literally: Via, through sufficiency. It is third stage in the spiritual progress of a Sufi.

MACAULIFFE, MAX ARTHUR: Bhai Max Arthur Macauliffe (25.9.1837 - 15.3.1913) was born in Ireland. He joined service with the British administration in India and came to the Punjab in 1864. In 1882, he became a Deputy Commissioner. Professor Gurmukh Singh introduced Sikh religion to Macauliffe. In 1883, he started learning Guru Granth Sahib. In 1893, he resigned his job to study Sikhism. He began writing his book *The Sikh Religion*. It was published in six volumes, in 1909. It is a commendable work and so far best by a non-Sikh. Macauliffe also wrote the entries about Sikhism for the *Encyclopaedia Britannica* and the other reference books too.

MAAGHI: Maaghi is the first day of Maagh month of the Bikrami calendar. A special martyrdom 'festival' is observed on this day at Muktsar in the memory of the forty brave Sikhs who laid their lives at Khidmæ-Di-Dhab (now known as Muktsar), while fighting against a huge Moghul force, on December 29, 1705. They were cremated on 30th December 1705, which was the first of Maagh month.

MAHALA/MAHILA: In Guru Granth Sahib, word *Mahala* has been used for Guru Sahib. For example a hymn composed by Guru Nanak

Sahib will be under *Mahala Pahila* (one) means the First Nanak or the first Guru, *Mahala Duja* or 2 (*Mahala 2* too is to be pronounced as *Mahala Duja*) means composition of Guru Angad Sahib and so on. No Guru Sahib has used his own name (as composer of the poem) in any of the hymns, and, only Nanak, the name of the first Guru Sahib, has been used in all the hymns by all Guru Sahib as all the Gurus considered themselves as Nanak. According to the Sikh faith, all the ten Guru Sahibs embodied one spirit (successive incarnation) with ten bodies. Guru Sahibs used *Mahalla* (female; wife in Sikh meaning) because they considered themselves as God's wives, as God is the only male and the *Jivas* (Humans) are feminine. *Mahala* is also pronounced as *Mahila* also but *Mahala* is more appropriate. *Mohalla* (which means sector/ avenue) is not correct pronunciation.

MAHAN KOSH: An encyclopedic work by Bhai Kahan Singh Nabha, prepared in 1926, after a labour of 14 years. It was published, along with appendix, in 1930. This volume of more than 1247 pages (earlier editions had 800 pages) covers several subjects of Sikh studies, including etymology and meaning of the words used in Guru Granth Sahib as well as the writings of Guru Gobind Singh Sahib and Bhai Gurdas; short biographical sketches of prominent Sikhs and the other persons associated with the Sikh nation; Sikh shrines and towns; ideological concepts of Sikhism etc. It was the first work of this type. Several scholars facilitated Bhai Kahn Singh in preparation of his *Magnum Opus*. Although there are some mistakes of data and conceptual explanation in this work, this work is of great importance and has been, and is, used and quoted by almost all the students of Sikh studies.

MAHARAAJA: Literally monarch. In Sikhism, the institution of "monarch," as such, does not exist. Sikhism rejects the right of an individual to rule the mind and bodies of human beings. As Khalsa means, "sovereign's own", none can rule over Khalsa. Similarly, a Khalsa too can't rule another Khalsa. Sikhism respects every individual's sovereignty; hence every Sikh is a sovereign. According to the Sikh philosophy, only God is "The King" (the Kings of the Kings). In Sikhism, the so-called administrator of any territory

is not an authority; he is rather a manager or a servant. The institution of “emperor” pre-supposes one who gives orders and the others who obey it. This is not approved in Sikh polity. In Sikhism, the collective leadership (*Sarbat Khalsa*), consensus (*Gurmata*) etc are the basic institutions of the Sikh polity.

MAALA (rosary): In Hinduism, Islam and Christianity, rosary is like an aid to meditation. It is usually made of wool and there are knots, which look like beads. Rosaries with beads, pearls, *Rudraksh* fruit or alike are also popular. In Hinduism, there are usually 108 beads of a rosary, though smaller rosaries (28 beads) too are common. In Islam, there are 99 beads in a rosary and some people have rosaries of 100 beads too (one additional for the name of God). In Islam, a smaller rosary is also popular. In Christianity, a standard rosary has 135 small and 15 big beads and a smaller rosary has 55 beads. The Jain people use a rosary of 111 beads. In all the above-mentioned religions, there are some sects, which believe that rosary is not important, essential or useful in meditation. *Maala* has been rejected in Sikhism. For a Sikh, the Name of God and ‘truthful living’ is the real rosary. (Guru Granth Sahib p.388). During the past few decades several pictures of Guru Sahib having rosary in their hands have been painted and published with a motive to introduce rosary in Sikhism. Several Sikh intellectuals have taken notice of this mischief/conspiracy. *Maala* is known as *Simarani*, *Tasbi* also.

MAALWA ITIHAAS: A work by Bhai Wisakha Singh. This three-volume work is a valuable source of the Sikh history of the villages and personalities of the Malwa tract of the Sikh homeland. The work has to be dealt with caution, as it is an amalgam of myth, facts and folklore. In spite of all its weak points, it remains a useful work for the researchers of the Sikh history.

MAN (English): Literally: individual or human being. Human being is a creation of God. He controls all the actions of human beings. Man’s purpose of life is self-realization, which can be achieved by truthful living, purgation of ego and meditating upon His Name. Also see: *Jiva, Life (Purpose of)*.

MAN (Punjabi): *Man* or *Manas* has been defined as conscious/soul. In Sikhism, *man* (or *mann*) is a combination of soul and conscious. This *man* guides man's actions.

Man is like an intoxicated elephant and only goad of Guru
can give it a new life.
(Guru Granth Sahib, p.221)

O *man* you are light (of God) realise your source (i.e.God).
(Guru Granth Sahib, p.441)

When *man* is conquered, whole world is conquered.
(Guru Granth Sahib, p.256)

Also see: *Aatma, Jiva*.

MANMUKH: Literally, *Manmukh* is a person, whose *Mukh* (face) is towards his *Man* (mind) i.e. one who follows his own mind. In Sikh idiom, it means a person who does not live his life according to the teachings of Guru Sahib. *Manmukh* is self-oriented, self-willed person, irreligious, unspiritual and one who has turned away from spiritual/Divine path. *Manmukh* is one who is absorbed in negative activities; his style is selfishness, greed, untruthfulness, sensuousness and evil thoughts. *Manmukh* is always in the fear of life and death (and **rebirth**). *Manmukh* is antonym of *Gurmukh*. There are numerous lines in Guru Granth Sahib, which explain the plight of a *Manmukh*:

Manmukhs have become tired with repeating (the name of) God
But their dirt is not washed off.
The dirty minds can't remember, neither they can get Name
(Guru Granth Sahib, p.39)

Manmukh has capital, which carries no value; (it is) same
is his expansion.
Earning by telling lies, have to suffer serious sorrows.
(Guru Granth Sahib, p.116)

Manmukhs are ungrateful,
Recognize not the good done to them.
They solute when compelled,
This, Master does not like.
(Guru Granth Sahib, p.143)

Manmukhs are in the darkness of lies and thus they earn lies.
(Guru Granth Sahib, p.145)

Manmukh earns lie after lie.
He will never get to the house of Master.
(Guru Granth Sahib, p.363)

No gain is earned by sowing in calcareous soil.
Manmukhs are not happy with truth; they sow lies.
(Guru Granth Sahib, p.419)

The Manmukhs, blind, do not remember, how can they see Him.
(Guru Granth Sahib, p.421)

O dear! Manmukhs can find no refuge and they are punished in
His Court.
(Guru Granth Sahib, p.641)

Manmukhs are in the darkness of ego; they speak in others' love.
In others' love there are all sufferings, thus (their act is like)
churning waters.
(Guru Granth Sahib, p.955)

The faces of Gurmukhs are bright and Manmukhs are sifted
out as chaff.
(Guru Granth Sahib, p.967)

Manmukhs are like the colour of saf flower (which is)
beautiful but for four days (short-lived).
(Guru Granth Sahib, p.985)

Manmukhs roam and cry a lot but are lost in others' love.
(Guru Granth Sahib, p.1044)

The life of Manmukhs is a curse in the world.
They have not remembered the Name of God even in dream.
They are never in love with God.
(Guru Granth Sahib, p.1132)

Nanak says: Manmukhs are drowned; Gurmukhs do swim across.
This is grace of His Grace.
(Guru Granth Sahib, p.1238)

Manmukhs do not meditate in the Name (of God);
Devoid of Name they suffer and weep.
(Guru Granth Sahib, p.1414)

Also see: ***Gurmukh***.

MANSAA: Literally wish. It is *mansa*, which gives birth to *aasaa* (literally hope). In Gurbaani, *aasaa* and *mansaa* has usually come together. This term has, usually, been used in reference to human wishes, leading to hope, for getting more and/or better things. In this sense, *aasaa-mansaa* is against the Sikh concept of *bhaanaa mannanaa*. But if one has a wish to be God-oriented or self-realized then such *aasaa-mansaa* is a positive thing. A Sikh is expected to forsake material wishes:

Such a person is rare who forsakes them (*aasa mansaa*).
(Guru Granth Sahib, p.956)

The whole world has been deluded by *aasa mansaa*
(Guru Granth Sahib, p.59)

Word of Guru burns *aasa mansaa*.
(Guru Granth Sahib, p.413)

MANTRA: See: ***Mool Mantar***.

MARRIAGE: See: ***Anand Kaaraj*** and ***Laavaan***.

MARTYR: See: ***Shaheed***.

MASAND: Word Masand term has been derived from the Persian word *Masnad* (seat). In Sikhism, *Masands* have been an important institution. Guru Amar Das Sahib started this *Masand* system and Guru Ram Das Sahib institutionalized it. The *Masands* were the *Sewaadaar* (servant)-messengers of Guru Sahib. Their duties were missionary as well as organisational. They had been appointed to give the message of Guru Sahib to the Sikhs and to collect *Daswandh* (tithe) and other offerings from the Sikhs to be made over to Guru Sahib. They were just *sewaadaars* (servants) and not the middlemen or representative authorities. With the passage of time, their establishment led to corruption, immorality and nepotism. Some of them began presenting themselves as sub-Guru too. In 1698, Guru Gobind Singh Sahib punished the corrupt *Masands* and abolished this institution.

MASSIYA: *Massiya* means the day of moonless night. Some Hindus treat it as one of the auspicious (and some people consider it inauspicious) day. Sikh philosophy rejects the notion of auspiciousness or inauspiciousness of any particular, day, hour or moment. A few phony/ignorant Sikhs bathe in some specific *Sarovars* (tanks of Gurdwaras which had been built for bathing of the visitors) especially on this day. This is in complete disregard of the injunctions of Guru Sahib. See: Guru Granth Sahib, pp. 842-43.

MAT/MATI: *Mat* means advice, instruction. *Mata* in the word *Gurmata* too has its origin in *Mat* (*Gurmata* means *mat* of Guru). A Sikh has an obligation to seek Guru's advice before performing any action:

O ignorant one! Follow the instruction of Guru.
(Guru Granth Sahib, p.288)

MATA/MATAA: Literally, *Mataa* means resolution (it has other meanings too). The decisions regarding the issues, which do not affect the Sikh nation as a whole, are called *Mataa*. It affects the persons or the groups covered by its scope. Also see: *Gurmataa* and *Hukamnaama*.

MATHTHA TEKANA: *Maththa Tekana* is the action of showing reverence (or making obeisance) to Guru Granth Sahib. Literally, *Maththa* means forehead and *Tekana* means to touch floor with it. In Sikhism, one tradition is to touch the ground with forehead and both the palms of the hands are placed on the floor for convenience. Another tradition is to bow before Guru Granth Sahib in *Bir Aasan* (the posture of a soldier), with one knee touching the ground and the other knee in erect position.

MAYA: The Hindu scholars have defined *Maya/Maya* as illusion. According to Vedant, everything other than God is *Maya* (illusion), non-existent, false. It is revealed through three *gunas* [*rajas* (energy), *tamas* (greed), *satva* (truth)]. Sikhism believes that everything that God has created is true, eternal, more so because He lives in it. Of course, what is man-made is false, is for a given period; hence it is *Maya*. *Maya* is used for money/wealth also. Mention of *Maya*, in Sikh scriptures, does not refer to this world/universe rather it refers to delusion which keeps a man away from Truth (God). This world, and every thing of this world are real (not unreal) but they are ephemeral. This ephemeral aspect is called *Maya* in Sikhism. The way to overcome *Maya* is to live truthful life, overcome one's ego and remember God. When Almighty makes a Graceful Glance, a man is born. Life is His Blessing. But, as one grows up, one forgets the Creator and becomes increasingly attached to pleasure, greed, materialism and egotism. It is the beginning of the spell of *Maya*. Such a person gradually becomes a *Manmukh*. His Grace can turn a *Manmukh* into a *Gurmukh*, who is free from the effects of *Maya*:

In multiple colours, types and species,
This *Maya* (universe) He created.
(Guru Granth Sahib, p.6)

The emancipated are in the wisdom of Guru,
And in love for God,
They live detached at His feet.
(Guru Granth Sahib, p.42)

The love for greed is off,
By wisdom of Guru, they merge in ease
(Guru Granth Sahib, p.67)

The Word of Guru showed Him in my heart,
The Word burnt the greed for wealth.
(Guru Granth Sahib, p.120)

Who is big, the 'bigness' is of Maya.
(In fact) big is one who is intuned with God.
(Guru Granth Sahib, p.188)

Maya is the maid of devotees,
She works for them.
(Guru Granth Sahib, p.231)

Earning thousands one runs for lac,
Not contented, he runs after Maya.
(Guru Granth Sahib, p.279)

The whole world is fettered by the love of wealth.
The foolish *Manmukhs* are burning with ego.
(Guru Granth Sahib, p.394)

For this wealth, lot many are ruined, this wealth has
created lot of troubles.
This (wealth) cannot be collected without committing sins,
(Guru Granth Sahib, p.417)

The praise for wealth is for four days,
It takes no time in fading.
(Guru Granth Sahib, p.429)

The Maya of three Gunas, is the source (of dirt),
In ego one forgets Name.
(Guru Granth Sahib, p.647)

We gather wealth, collect money but they trouble in the end.
(Guru Granth Sahib, p.648)

The lust of even great emperors and the landlords is not quenched.
Intoxicated in the love for wealth, they are ever indulging.
Their eyes cannot see anything (else).
(Guru Granth Sahib, p.672)

Of what use is the prestige of wealth, which takes no time in vanishing.
Being in sleep they don't realize that this (Maya) is a dream
And indulge in this (Maya) unwillingly.
The idiot is robbed by great greed
And thus he stands and leaves, just when we are watching him.
(Guru Granth Sahib, p.740)

The love for family is false; but the idiot Manmukh is indulging in (it).
(Guru Granth Sahib, p.787)

As is the fire in womb, same is wealth outside.
The wealth and fire are all along the same.
The Creator has created this game.
(Guru Granth Sahib, p.921)

O blind! The wealth does not accompany; how that you are
indulging in it.
You remember the feet of Guru, and then the bondage of wealth
will break.
(Guru Granth Sahib, p.1093)

O my mind! All bliss in the Name.
Every other action for wealth is vain; all this (other action) looks
like ash.
(Guru Granth Sahib, p.1223)

For wealth one labours hard;
That earned wealth he buries under earth;
Troubles hard to keep it safe.
The idiot does not know that wealth will remain under earth
But the body will become dust.
(Guru Granth Sahib, p.1252)

The kings gather wealth and become egoist.
But this lovely wealth does not accompany.
The love of money is of many forms;
But other than Name nothing will go with.
(Guru Granth Sahib, p.1342)

The foolish, the ignorant run after wealth,
The mind is engaged by wealth; thus the Name of God is forgotten.
Day and night, man loses faith for money.
Blinded by the intoxicating wealth man does not remember
anything else.
(Guru Granth Sahib, p.1427)

McLEOD, W.H.: W. H. McLeod, a Christian missionary, was employed as Lecturer in Baring Union Christian College at Batala, where he worked for several years. Later, he moved to New Zealand. He stayed for some time at Toronto (Canada) too. He is considered as the leader of the group of the writers who produce literature to distort history, philosophy and culture of the Sikhs. This group is known as the *Anti-Sikhism School*. McLeod himself has written several such anti-Sikh books. The other members (most of them are his favourite students) of his group include: J.S.Grewal, Harjot Oberoi, Pishaura Sinh, Gurinder Maan, Surjit Hans, Amarjit Grewal etc. All the collaborators of Anti-Sikhism fully facilitate him. It includes some editors of Oxford University Press and Cambridge University Press etc. All the writings of this group are published by the above-mentioned publication houses without consideration of their academic or commercial value, simply because these works attempt at damaging the Sikh religion. Also see: "*Anti-Sikhism School*".

MEAT EATING: See: *Halaal, Jhatka, Vegetarianism*.

MEDITATION: See: *Bhagti*.

MEHMA PARKAASH: *Mehma/Mahima Parkaash* is a book, of Sikh history, written by Sarup Das Bhalla, in 1773. It depicts the history of Guru Nanak Sahib in detail as well as some details about the nine

succeeding Guru Sahib and Baba Banda Singh Bahadur. There are several serious factual and conceptual mistakes in this work. Still, it is an important source for the scholars of Sikh history. But, it must be read with caution. Bawa Kirpal Singh Bhalla, another member of this family, too had written a book of the same name.

MEHR/MEHAR: See: *Karam (Persian)* and *Grace*.

MELA: Literally: fair. Mela is celebration of some mythical, historical or seasonal event. In ordinary sense a Mela is an occasion of enjoying feasts, food, drinks, dances and other feats of merrymaking. The Sikhs do not celebrate their historical days in the meaning of making merry and jublations. Big gatherings, feasts, eating and drinking and merry-making, rowdiness, sensuous fun, exhibition of activities creating nuisance etc. is not a part of the Sikh culture. But, the Sikhs do observe *Mela*. A Sikh *Mela*, of course *Shaheedi Jorh Mela* (fair in the memory of a martyr) comprises of *Keertan*, singing of heroic ballads, *Kathaa* (explaining history and Gurbaani) and lectures about Sikh history and Sikh savants. The Sikhs observe several *Shaheedi Jorh Mela(s)* in the memory of the martyrdom of Guru Sahib and the Sikh martyrs.

MIAAN: It has many shades of meaning. It has been used for husband, father, feudal, Muslim priest and Rajput feudals It has been used even for God.

MILNI: Meeting of the families of the bride and the bridegroom at the time of the arrival of the marriage party at the residence of the parents of the bride or the place, where the marriage ceremony is going to be performed, is called *Milni*. In this ceremony turbans are exchanged with each other symbolizing the union of family. This ceremony has nothing to do with the religion, however, it is observed as a custom of the culture of the Punjab.

MIRACLES: Miracle is performance of a marvellous and welcome event, that seems impossible to explain by means of law of nature, and therefore

it is attributed to some supernatural agency. Performance or show of miracle is ego satisfaction. Sikhism rejects miracles, charms, incantation, occult power, magic etc. According to Sikhism, pain and pleasure, joy and sorrow are His gifts. A Sikh must live his life according to His *Hukam* (Order). Sikhism rejects interference in His Order. Magic, miracles and such actions are against His Order. According to Sikhism, practice of miracle is against the concept of Bhaana Mannana (obeying God's Order).

In Sikhism, there is only one miracle i.e. remembering His Name without any expectation for a reward. He (God) alone knows, to whom, when, what, how much and where will His Blessing be granted. In fact, Sikhism does not believe that there exists any such power, which can perform such actions. The stories of miracles and supernatural events presented in the *Janamsaakhis* by some writers do not denote that Guru Sahib themselves believed in such things. The miracles presented in the *Janamsaakhis* did never happen and these are a method adopted by some writers to present a certain point in the paradigm of fiction. It can be partly compared to a sugarcoated pill (but all these miracle-stories are fiction and against Sikh ideology):

He Himself is the Master; every one else is His subject,
Playing miracles is other (undesired) taste (of life).

The creation (universe) is functioning due to (the Law of) union
and separation.

Achievements are due to destiny.
(Guru Granth Sahib, p.6)

God's meditation is nine treasures and miracles;
But it is for one who has conquered his mind.
(Guru Granth Sahib, p.543)

Love for miracles is all greed.
If this is there the Name does not come to stay in mind.
(Guru Granth Sahib, p.593)

All miracles fall at the feet of the devotees.
This is (achieved) from Guru in ease.
(Guru Granth Sahib, p.637)

The pre-ordained can not be changed
(Hence, there is no miracle with any human).
(Guru Granth Sahib, p.907)

MIRI (MEERI) & PIRI (PEERI): Literally: *Miri* means temporal and *Piri* means Transcendental. This is a unique Sikh doctrine, presented by Guru Nanak Sahib and manifested by Guru Hargobind Sahib by wearing two swords: one representing *Miri* and other *Piri*. But, two swords alone are not *Miri-Piri*; they are just symbols of royalty (spiritual as well as temporal).

In Sikh polity, the administration of the State is based on the principles of Righteousness; hence State is negated to the minimum. According to this doctrine, a man of temporal domain is the defender of spiritualism, and, a man of religion is the defender of the weak, the needy and the oppressed. In other words, a man of religion must not be silent spectator of tyranny, injustice and inhumanity; and, a man in his temporal capacity must be the defender of *Dharma* (Righteousness). In the Sikh concept of "oneness" of *Miri-Piri*, *Miri* and *Piri* do not stand apart but they exist as a united phenomenon. Both these aspects (i.e. *Mir* and *Pir*), in the Sikh philosophy of the unity of *Miri* and *Piri*, go side by side; not in two persons or two personalities of one person; but in one person, in the one-ness of his personality. It is in this concept of Sikhism that makes a Sikh "a saint-soldier." The same sounds when Guru Gobind Singh says that a Sikh should recite the Name of God with his tongue but in his heart of hearts must be ever ready for battle for Righteousness (*Mukh te Har chitt mai-n yudh bichaare*). Also see: ***Dharam Yudh, Akaal Takht Sahib***.

MISL: Literally: a file. In the eighteenth century, when the Sikh army had become partly successful in freeing its Homeland from the Moghuls and the other foreigners, the huge Sikh army (the *Dal Khalsa*) was divided into 11 groups (on March 29, 1748). Every group had a *Misl* (file), which was kept at *Akaal Takht Sahib*. In these files the territory freed by each and every *Jatha* was recorded. Later, these *Jathas* came to be known as '11 *Misls*' because of the 11 *Misls* (files). (After the occupation of Amritsar

by Maharaja Ranjit Singh, these files disappeared or might have been destroyed). The Patiala-Nabha family too considers itself as one *Misl*, hence they claim themselves as 'twelfth Misl'.

MOH: Attachment, craving, desire. See: *Attachment*.

MOHSIN FANI: The author of *Dabistan-i-Mazahib*. The real writer of this book is Maubad Zulfiqar Ardaastani but for several decades, researchers had wrongly been mentioning Mohsin Fani as its author. Maubad was a contemporary of Guru Hargobind Sahib and Guru Har Rai Sahib. See: *Dabistan-i-Mazahib*.

MONARCHY: See: *Maharaaja*.

MONOTHEISM: Sikhism preaches Oneness of God. The Hindus believe in one type of Trinity (Brahma, Vishnu, Mahesh), whereas Christianity believes in another type of Trinity (God, Son and Holy Spirit). In Sikhism, God is but One. To presume any other power equal to, or like that of, God is contradiction in terms. Also see: *Akaal Purakh, Kartaa Purakh*.

MORCHA/MORCHAA: Literally Morcha means 'a trench of defence post'. In the modern meaning of the term, it means an agitation, usually peaceful. During the eighteenth century, the Sikhs had to fight a guerrilla war against huge forces. In some cases the number of the Sikhs would be too small that the Sikhs had to hide themselves to wait until the army of the enemy reaches near them. In such cases the combat was generally between one Sikh compared to ten, twenty or even fifty soldiers of the enemy. A Sikh could easily fight this number. The present usage of the term *Morcha* for an agitation dates back to the early days of the twentieth century. The first agitation during the Gurdwara reform movement (1910-25) was launched for the reconstruction of the wall of Gurdwara Rakab Ganj (1914) and first success during this agitation was taking the control of Gurdwara Chumala Sahib (Lahore) in July 1920, but, the first regular Sikh *Morcha* was the "Keys Agitation" (1922), though the term *Morcha* has been used for the early agitations too, but the publications in which the term appears.

had been written after 1922. The famous Sikh *Morchas* were: Keys' Agitation (1922), Jaito (1923-25), Bhai Pheru (1924), Kirpaan *Morcha* (1936), Punjabi Suba Zindabad (1955), Punjabi Suba (1960-61), Chandigarh (1969), *Dharam Yudh Morcha* (1982-84) etc.

MOOL MANTAR: *Mool* means the root and *Mantra* means the incantation; but in the Sikh context, this term has been used, by some writers, for the first verse of Guru Granth Sahib. Either complete or a part of this (so-called) *Mool Mantra* appears at the beginning of each poem (hymn) in Guru Granth Sahib. In fact, it is wrong to call it Mool Mantar, rather it may be called 'primary theological statement of Sikhism'. Some writers have called it "the essence of Sikh theology" but it is better to call it the epitom of the Sikh concept of God. The text of this (so-called) *Mool Mantra* is: *Ik Onkaar, satnaam, kartaa purakh, nirbhau, nirvair, akaal moorat, ajooni, saibhang, gurparsaad* [meaning: One (God) is, Formless, Dynamic; Truth is (His) Name; (He is the) Person who creates; (He is) beyond fear and animosity (He is all love); (He is) Eternal Being; (He is) not subject to birth and death; (He is) Self-existent; He can be realized through the Grace of Guru (the Enlightener)].

Bhai Gurdas has used the word *mantar* in one of his poems; *waheguru gurmantar hai jap haumai khoi*. Here, *mantar* (as part of *gurmantar*) is not any magical apothecary, but it means "(meditation of) God is the only incantation by meditating which one get rid of ego".

This (so-called) *Mool Mantra* is not like the Hindu incantation or spell or some magical power. It is not esoteric and is open (and the same) for every one. Sikhism rejects all so-called incantation, spell, charm and magic, and, in the Sikh ideology, no verse in *Gurbaani* can be used for any type of occult activity.

Thousand *Akhand Paatths* (or even *sahaj paatths*), million recitations of Sukhmani Sahib (a hymn), billion reciations of the (so-called) *mool mantar* do not become mantars. Similarly, reciation of *paatth* from several copies of Guru Granth Sahib in the same room or even undisturbed/

uninterrupted (Akhand) paatth of Guru Granth Sahib does not become a mantar. All these *paatths*, if we do not understand the meaning of *baani*, and if we don't live according to the teachings of *baani*, are of no avail.

MUKTI: See: *Jeewan Mukti*.

MUNDAAVANI: *Mundaavani* literally means: seal or process of sealing. The last hymn of Guru Granth Sahib has been named *Mundaavani* (the seal). It meant that no alterations could be made and nothing could be added beyond that. (That is why *Rag Maala* is not considered as *Gurbaani*). *Mundaavani* is a composition of Guru Arjan Sahib. The gist of the text of *Mundaavani* is: Truth, contentment, wisdom, along with nectar of God's Name, is the basis of life. These are must for achieving liberation (self-realization). In the second part of *Mundaavani*, Guru Sahib said: God has blessed the human beings with every thing but man is not grateful. It is His Grace if He blesses us with meditation of His Name.

MUSLIM: Muslim is one who believes in the teachings of Hazrat Mohammed, the founder of Islam. Islam is a monotheistic religion. Islamic philosophy has five basic principles: to have faith in one God; to perform/offer *Namaaz* (prayer) for at least five times a day; to pay *Zakaat* (it is 2.5% of total wealth) for the welfare of community; to observe thirty fasts during Ramzan month; to perform *Hajj* (pilgrimage) of *Ka'ba* (in Saudi Arabia) at least once in life. Muslims do not eat pork (a pig's meat) or meat that is not *Halaal/Jaddad/Kosher*. Every Muslim must have circumcision. Now, there are (atleast) 72 *Firkas* (groups/sects) of Islam, the major being: the *Shia* and the *Sunni*. In the later part of the nineteenth century, the followers of Mirza Ahmed, who claimed himself as the *Messiah*, began another sect, which was rejected by the Islamic *Ullamah* (intellectuals). This cult is known as Qadiani (because their leader Mirza Ahmed belonged to Qadian, a town in the Punjab) or Ahmadiyas (after the name of the founder of the cult). Later, Ahmadiyas were excommunicated from the Islamic world. Today, Islam is the State religion in several countries.

Have thirty fasts, your protectors, five prayers your companions
(But be careful) lest the Satan, by name, may undo it.
(Guru Granth Sahib, p.24)

The mosque be of mercy, the mat be of faith, the Quaran (Sharif)
be of justice and virtues, the circumcision be of modesty
and fast be of character.
Then one can be a Musalman.
(Guru Granth Sahib, p.140)

It is very difficult to be called a Musalman,
If one is, then one has the right to be called.
First, he should be sweet in faith,
Then by scrapping wealth of vanity he should be a Musalman in the
faith of Pir, prophet,
And cast away the doubts about life and death.
He should accept the will of God, Creator (as protector).
And lose his ego.
Nanak says, "Only then he can be called a Musalman,
If he is merciful to all beings."
(Guru Granth Sahib, p.141)

One goes on fast, offers prayers, reads Kalma (Muslim sacred prayer);
But this will not get him to heaven.
The true Kalma is within body, if someone knows.
The prayer is one, which ponders for justice.
Praying-mat is killing five (vices). Thus one recognizes (real)
religion (Islam).
(Guru Granth Sahib, p.141)

Wise is one who cleans his heart.
Musalman is one who washes off his (inner) dirt.
(Guru Granth Sahib, p.662)

Musalman praises God (but he should know that)
Without Guru/Pir none can find a place (in his court).
Very rare (people) follow the shown way.
None can get to paradise without good deeds.
(Guru Granth Sahib, p.951)

One who earns truth; he is (real) Kazi (Muslim judge).
One who purifies his heart; he is (real) Haji (who has completed
pilgrimage to Mecca).
The (Muslim) priest is one who abstains from evil.
The saint is one who lives on His praise.
Musalman is one who is kind-hearted
The dirt within, he washes from the heart.
(Guru Granth Sahib, p.1084)

Make your mind Mecca (and) make your body a (Muslim) temple.
Telling such things is supreme formula.
(Guru Granth Sahib, p.1158)

Kabir says: O Mullah (Muslim priest)! Why are you climbing over
roof (for prayer-call).
Master is not deaf for whom you give call (for praying); He abides
in your soul.
O Sheikh! Devoid of contentment, what is if you go for a Haj
(pilgrimage) to Kaba?
Kabir says: those, whose heart is not steady, how there is God for them.
(Guru Granth Sahib, p.1374)

N

NAAD/NAADAM: Eternal sound/music, music one receives from the
message of God. It is, in fact, being lost in God and His meditation.

NAAM: Literally: Name (of God). See: *Naam Japna, Kirat Karna,
Vand Chhakna.*

NAAM DAAN: Literally: gift of the Name of God. It is Guru's teaching
for meditating in the name of God.

NAAM JAPNA, KIRAT KARNA, VAND CHHAKNA: Mediation in
the Name of God (*Naam Japna*) is basic tenet of Sikhism. Human life is
meant for mediation upon the Name of God. *Naam Japna* is not simple
reading of hymns; it means understanding the Word and living life according
to it (Word). *Naam Japna* dispels darkness and leads to self-realization

and finally to union with God. Honest earning (*Kirat Karna*) and sharing with the others (*Vand Chhakna*) is equally important for a Sikh. Without honest earning and helping the poor and the needy (i.e. social role), mere meditation is of no use. Such a meditation is more of a hypocritical ritual.

NAAM SIMRAN: Naam Simran literally means: remembering (*Simran*) the Name (*Naam*) of God. In Sikhism, remembering God does not mean mere recitation of hymns or any other type of meditation. It means always keeping in one's mind His sacred Fear. It includes purgation of ego, truthful living (honest earning, sharing with others, helping the needy, defending human rights) also. See: *Naam Japna, Kirat Karna and Vand Chhakna*.

NAAM, DAAN, ISHNAAN: See: *Naam Japna, Kirat Karna, Vand Chhakna & Ishnaan*.

NAAMDHARI(s) - The Naamdharis is a cult, whose members claim to be the followers of Baba Ram Singh. Baba Ram Singh was a soldier in the army of Maharaja Ranjit Singh. Later, he became follower of a Sikh missionary, Baba Balak Singh (1799-1861). Several years after the death of Baba Ram Singh (1885), the descendants of Ram Singh's brother started a new cult, claiming Baba Balak Singh as 11th Guru and Baba Ram Singh as the twelfth Guru and so on. According to them, Guru Gobind Singh Sahib did not die in 1708 and lived up to 1812 (this makes Guru Sahib 151 years old) and before his death he appointed Baba Balak Singh as his successor. (They don't answer as to why Guru Gobind Singh was not noticed by Maharaja Ranjit Singh or the other Sikh rulers and why "the so-called twelfth Guru" Ram Singh had to be an ordinary soldier of a Sikh ruler). The Naamdhari cult also preaches that Baba Ram Singh (died 1885) is still alive and some day he will return from Burma. Their chiefs still call themselves as the successors of Guru Sahib.

The Naamdhari are **a cult of Hinduism (and not Sikhism)**. They worship cow, holy to the Hindus, and they perform wedding around fire, like Hindus. It is wrong to consider them a part of Sikhism because

they do not accept Guru Granth Sahib as their Guru. A Sikh can't be a Naamdhari and a Naamdhari is not a Sikh.

The Naamdharis have their biggest centre at village Bhaini, in the district of Ludhiana. (Another Naamdhari centre, established by Harnam Singh (17.1.1877 - 11.10.1980), at village Naushehra Majjha Singh [formerly, of village Qila Suba Singh, district Sialkot, Pakistan], does not accept the lineage of Guru-dom). There are several Naamdharis abroad also, their largest number being in Thailand, who even trim their beards and indulge even in some bohemian activities; some of them practice wife-swapping too. The followers of the other group, known as *Neeldhari*, don't indulge in such activities but still; they don't follow the Sikh *Rahitmaryada*.

Baba Ram Singh never considered himself a Guru. He professed that Guru Granth Sahib was the Guru-Eternal of the Sikh nation. The Naamdharis began with social and religious reform but turned violent in order to stop cow killing (cow killing or beef eating is not forbidden in Sikhism) and graves-dmolishing. This led to their downfall. Baba Ram Singh was arrested and imprisoned at Rangoon (Burma), where he died. Naamdharis remained under State surveillance, till 1920. When Gurdwara Reform Movement began in 1920, the Namdharis collaborated with the British. After 1947 also, they have invariably stood with the Indian regime, the Hindu fundamentalists and all the other anti-Sikh forces. The Indian government too has always cooperated with the Namdharis. The Namdharis are known as *Kukas* also, because, while singing songs they begin *Kukaan* (screaming).

NADAR/NADR: See: Grace.

NAGAARA (RANJIT): Literally: the drum (*Nagaara*) of the winner of battle/battles (*Ranjit*). In 1684, Guru Gobind Singh Sahib got a special drum prepared. It was named *Ranjit*. This drum was sounded at Chakk Nanaki (1684-85), Anandpur Sahib (1689-1705) and Paonta Sahib

(1685-88) every day, as a declaration/symbol of the sovereignty of the Sikh nation. Guru Sahib had made it obligatory that before the closing of Gurdwara *Nagaara* must be beaten. *Nagaara* is a symbol of sovereignty. Only the winner of a battle has a right to beat it. It is, in fact, an announcement of sovereignty and victory. *Nishaan* (flag) and *Nagaara* (drum) are an integral part of *Takht Sahib* (Khalsa Throne) and all the Gurdwaras, symbolizing Sikh sovereignty.

NAGAR KEERTAN: Literally: to sing hymns, in a procession, down the streets of a village/town. It is one of the latest additions to the Sikh celebrations. Before the twentieth century, such processions were not common. (The only *Nagar Keertan*, that finds a place in the Sikh history, was taken out at Anandpur Sahib, in March 1703, on the occasion of Hola/Halla Mohalla.). In *Nagar Keertan*, the Sikhs take out a procession throughout streets of a pre-decided route. Guru Granth Sahib and five Sikhs, carrying five flags, lead the procession. The *Raagis* (hymn singers) and the common folk sing hymns throughout the route of the procession. Besides, the slogans of high spirits are also raised along with chants of "Akaal! Akaal!! Akaal!!!" The float of Guru Granth Sahib, all the vehicles accompanying the procession and the whole of the route is nicely decorated. It is different from a protest procession. In protest processions, there are no such decorations. Slogans of protest, the high spirits and the Sikh goal are chanted in the protest processions. Also see: *Jaloos*.

NALWA CONFERENCE: A Conference, held at Ludhiana, on July 4, 1965, in the memory of great Sikh General Hari Singh Nalwa (who had embraced martyrdom in 1837). The conference, in the form of a resolution, asserted "the right of the Sikh nation to self determination (the formation of a sovereign Sikh country)." This resolution was proposed by (former Justice) Gurnam Singh and was supported by Giani Bhupinder Singh (both belonging to different Akaali Dals). It is widely believed that Sirdar Kapur Singh drafted the resolution. Almost an alike wording, however, had already appeared in the manifesto of the Sikh Students' Federation, sixteen years earlier (passed at the annual conference of the Sikh Students' Federation, held at Jullundur, on October 8, 1949). This resolution of "right of the

Sikh nation to self-determination” became the basis of the Sikhs’ agitation for Sikh Homeland, followed by Khalistan struggle.

Also see: *Anandpur Sahib Resolution, Khalistan, Khalsa Ji De Bol Bale.*

NAMING CEREMONY: In Sikhism, there is no prescribed child-naming ceremony, though suggestions have been given in the *Rahitmaryada*, released from Akaal Takht Sahib. Nowadays, most of the Sikhs bring the child before Guru Granth Sahib. *Vaak* (hymn at random opening of Guru Granth Sahib) is read and the name of the child is selected usually from the letters of the first word of the hymn. Many Sikhs choose the name of the child themselves earlier and make a prayer before Guru Granth Sahib for blessing/approval from God. The Sikhs have some specific names for their children. Some popular Sikh names were: (all Sirdars) Ajit Singh, Jujhar Singh, Zorawar Singh, Fateh Singh, Ajaib Singh, Udey Singh, Bachitar Singh, Jassa Singh, Kapur Singh, Baghel Singh, Gurbakhsh Singh, Deep Singh, Mani Singh, Taru Singh, Tara Singh, Baaz Singh, Binod Singh, Mahtab Singh, Sukkha Singh, Bota Singh, Garja Singh, Ratan Singh, Dharam Singh, Ganda Singh, Jhanda Singh, Diwan Singh, Phula Singh, Ranjit Singh, Maan Singh, Charhat Singh, Sobha Singh, Gian Singh, Amar Singh, Sahib Singh, Jodh Singh, Baisa Singh, Lehna Singh, Nibahu Singh, Daya Singh, Mohkam Singh, Himmat Singh, Karora Singh, Bir Singh, Ranjodh Singh, Tegha Singh, Chatar Singh, Sher Singh, Gurmukh Singh, Dit Singh, Sham Singh, Tara Singh etc. Presently, a large number of the Sikh names end with the suffix “inder” (the name of a mythical Hindu god), apparently under the impact of the Hindus and also because of the spate of fashion. Earlier, the Sikh names used to represent chivalry or some aspect of the Sikh culture. During the ‘contra-revolution’ (ushered by the princely rulers), the Sikh names too underwent an un-Sikh like change. (For details read the book: “*The Sikh Culture*” by Dr Harjinder Singh Dilgeer).

NANAK PANTHI: Literally: one who follows the *Panith* (way) of Guru Nanak Sahib. It is another term for a Sikh. Anti-Sikhism School (led by

W.H.McLeod) had tried to establish that a *Nanak Panthi* is “something different” from an initiated Sikh. It was malicious propaganda by the *Anti-Sikh School* (*W.H.McLeod*, Harjot Oberoi, Gurinder Mann, Pishaura Sinh etc). But, the learned people refuse to be confused by this anti-Sikh propaganda.

NANAK PARKAASH: It is a book about the life history of Guru Nanak Sahib in poetry. Bhai Santokh Singh wrote it, in 1823. It has 130 sections. This book is based of Janamsaakhis and is full of fictitious material as well as conceptual mis-information.

Also see: *Gur Partap Suraj Granth*.

NANAK SHAHI: See: *Coins*.

NATION: See: *Qaum*.

NATIONAL ANTHEM: The Sikh national Anthem is: *degh-o-tegh-o-fateh-o-nusrat bedirand; yaafat az Nanak-Guru Gobind Singh* (meaning: the economic and political power and the unending victory has been granted to the Sikh nation through the graceful blessing of Guru Sahib, Guru Nanak Sahib to Guru Gobind Singh Sahib). Some Sikhs, out of ignorance, began using “*deh shiva bar mohe ihai shubh karman te kabhoon na taron...*” as the Sikh national anthem. There was another planning of making another verse “*khag khand bihandang...*” as the national anthem of the Sikhs. The Sikh national anthem “*degh-o-teg-...*” was sung during the rule of the Sikh States up to 1948, and even a couple of recordings were also available on long play records (LPs). See: *Mahan Kosh* by Bhai Kahan Singh Nabha, p.1165.

NEEL BASTAR: Literally: blue dress. It is used to symbolize Muslim colour. In fact green is the Muslim’s sacred colour. In Sikh sources, the dress Guru Gobind Singh Sahib and the Punj Piaray wore on the day of first initiation at Anandpur Sahib was blue. During the time of Guru Sahib the colour of the Sikh flag too was blue.

NIHANG: *Nihan* literally means: a fearless person. Some writers try to find its origin from the Persian word *Nahang* (crocodile), which is incorrect. In Gurbaani too, the meaning of the *Nihang* is carefree (Guru Granth Sahib, p. 392). Sikh literature refers to *Nihang* as a fearless person. The *Nihang(s)* have their origin from the times of Guru Gobind Singh. On January 16, 1704, when Ajmer Chand, the ruler of Bilaspur attacked Anandpur Sahib, Bhai Maan Singh, the standard bearer of the Sikh army, fought bravely. During the battle, he was seriously wounded and the pole of the Khalsa flag, he was carrying, was broken. When Guru Sahib came to know about the incident, he tore a strip from his blue *Keski* (under-turban) and tied it on the top of the turban in the style of a flag. From this began the tradition of *Farra* (flag in turban). After this Bhai Udey Singh, Bhai Sahib Singh, Bhai Mohkam Singh and Bhai Aalam Singh also tore a stripe each from their blue under-turbans as their *Farra*. Guru Sahib said that all the Sikh leaders shall have *Farra* in their turban and the Sikh flag shall never be lowered. Sahibzada Fateh Singh, who was just six years old at that time, also tied a *Farra* in his turban. Guru Sahib said, "This *Farra* shall live for ever as a part of the Sikh *Panth*. It is the dress of the Formless and the Timeless (God). The Sikhs should always respect it as the Sikh national flag." This incident was the beginning of the *Nihangs*, who were, expected to be, like Bhai Maan Singh, the fearless standard-bearers. The *Nihangs* were especially conspicuous during the times of Baba Naina (Narain) Singh and Akaali Phula Singh, in the late eighteenth and the early nineteenth centuries. Since Akaali Phula Singh, they have also been called Akaalis. During the reign of the Sikh rulers, particularly after the death of Akaali Phula Singh, the *Nihangs* became addict to *Bhang* (cannabis) and gradually, they lost their valour. Since 1920, term Akaali has become synonymous with the members of the Akaali Party (founded on December 14, 1920). The *Nihangs* were associated with the duty of management of the Gurdwaras. [After the death of Akaali Phula Singh, (Maharaja) Ranjit Singh, and subsequently the British regime, appointed *Sarbrahs* and *Mahants* to manage the affairs of the Sikh shrines.] The *Nihangs* were known as dedicated Sikhs and fearless fighters till 1978. But the *Nihangs*' indifference to the Sikh struggle has made them

non-significant entity. Among the *Nihangs*, Santa Singh, a yes-man of Indira Gandhi, and Ajit Singh Puhla (a criminal by nature), a yes-man of the Congress party, are the most detested by the Sikhs. Still, there are some genuine *Nihangs* too.

NIRANKAAR: Literally: formless, i.e. one who does not have a form (is beyond attributes/form) i.e. God. In Sikhism, God has no form. Also see: *Avtaar, God (Concept of), Nirgun, Sargun.*

NIRGUN: Literally: Beyond *Gun* (attributes). According to eastern philosophy, *Nirgun* (God without attributes) is also known as the Higher Brahman as well as Para Brahm. He is beyond qualities and attributes. He is Unborn, Eternal, Infinite and Self-Existent. He is indeterminate and incomprehensible. He is non-phenomenal, non-spatial, non-temporal, non-causal, impersonal and devoid of all qualities attributed to senses.

God, in Sikhism is both with attributes and without attributes. His attributes manifest themselves in His creation (i.e. *Sargun*) but He is beyond attributes because He is beyond comprehension by human mind (i.e. *Nirgun*):

He has thousand eyes, so none.
He has thousand forms, so none.
He has thousand feet, so none...
(Guru Granth Sahib, p. 13).

Also see: *Sargun.*

NIRLEP: Literally: non-attached. This term has been used for '*Brahm Giani*' (one who has knowledge of Brahman i.e. God) in the hymn Sukhmani Sahib:

Brahm giani is always unattached like the lotus in water.
(Guru Granth Sahib, p. 272)

Also see" *Brahamgiani.*

NIRMAL: Literally: pure. It also means “of godly qualities”:

Brahm giani is the purst of the pure
(Guru Granth Sahib, p. 272).

All the world is full of dirt.
Only God is Pure and Immaculate
(Guru Granth Sahib, 1158).

NISHAAN SAHIB: *Nishaan* literally means sign, mark, seal, flag and *Sahib* (literally: the Master) is a term used to show respect for the Sikh national flag. Thus, a Nishan Sahib means, ‘the Sikh national flag’. A *Nishaan Sahib* is obligatory for a Gurdwara building. During the time of Guru Gobind Singh Sahib it was a triangular-shaped cloth of blue colour. The colour of the flagpole, nowadays, is usually saffron. (Earlier this too was blue). The height of the flagpole is not fixed but it is always taller than the building of the Gurdwara or it should be fitted at the top of the building. At the top of the pole, nowadays, there is, usually, an iron or steel *Khanda* (insignia comprising one *Chakkar* (quoit), one *Khanda* (double-edged sword) and two *Kirpaans* (swords), representing *Miri* and *Piri* (temporal and transcendental). The origin of the *Nishaan Sahib* is not known but during the time of Guru Hargobind Sahib, there were two blue flags hoisting at the building of Akaal Takht Sahib. Similarly, the origin of the insignia *Khanda* too, is unknown. The British Army prepared this insignia towards the second half of the eighteenth or the beginning of nineteenth century as a badge for turban for the soldiers of the newly formed Sikh Regiment. The forst badge was in the form of a quoit and a *khanda* (double-edged sword). Later, two swords were added to it; hence the present form of the insignia. But, gradually, all the sections of the Sikhs gladly accepted and adopted this insignia. Similarly, the blue colour of the Sikh Nishan Sahib was switched to saffron (or yellow) during the time of the *Udaasi* managers of the Gurdwaras (sometimes between 1840 and 1870). When the Sikhs got their shrines liberated from the Udaasi and the other Mahants, they forgot to stop several of the un-Sikh practices, which had been started/ adopted by the Mahants with their ulterior motives. The Nihangs, who

were the banner-carriers (*Nishanchis*) of the Sikh nation, however, preserved the original blue colour of the time of Guru Gobind Singh Sahib. Five *Nishaan Sahibs* are often carried in front of Guru Granth Sahib and/or in front of the *Nagar Keertan* (Sikh religious procession) too. The flags of all the Sikh organization resemble the Sikh national *Nishaan Sahib*.

Also see: ***Dumaala, Khanda.***

NITNEM: *Nitnem* literally means daily code of conduct. In Sikhism, *Nitnem* means five *Baanis* (hymns) to be read by a Sikh every day. It included *Japji Sahib, Jaap Sahib, Swayyay, Rahiras* and *Sohila*. The first three are to be read early in the morning the forth after sunset and last one before retiring to bed. These five *Baanis* are the minimum for an initiated Sikh, a large number of Sikhs read many other hymns too; including *Aasa Di Vaar, Sukhmani Sahib, Anand Sahib* and another set of *Swayyay* etc. as a part of their *Nitnem*.

NON-DUALITY: See: ***Advait.***

NOSE PIERCING: Sikhism forbids piercing of nose, ear or any other organ of body for wearing of ornaments. Also see: ***Ear Piercing.***

O

O/OANKAAR: *Oan/oam* literally means: “to defend” and *Kaar* means “uniform”. *Oankaar* is that entity which defends everyone in uniform manner i.e. God. There are other interpretations too. Also see: ***Akaal Purakh, Dakkhni Onkaar.***

ONKAAR (DAKKHANI): See: ***Dakkhni Onkaar.***

ONGKAAR, EKANGKAAR AND NIRANKAAR: Bhai Gurdas (the first Sikh exponent of *Gurbaani*) used three words in consequential order: *Nirankaar, Ekangkaar* and *Ongkaar*. God is *Nairankaar* (Formless) resting in trance in perfect void, in complete haze. In such a situation there is no creation, nor even vibration. In such a complete stillness He desires to create. He creates material within *Himslef* (*Ekangkaar*) and then later,

expands through Ongkaar within Himself and putting life in it. He activates it in various forms and colours through within Himself. This process of creation continues consecutively in circular manner. Hence, creation and life are synonymous. Ongkaar is God that animates life even in stones (See: *English translation of Guru Granth Sahib* by Dr Darshan Singh).

P

PAAK NAMA: A narrative wrongly attributed to Guru Nanak Sahib. This is also known as *Makke Madinei Di Gosht*. This poem narrates a dialogue between Guru Nanak Sahib and the Muslims at Mecca. It is possible that it may be a composition of Mehrbaan (son of Prithi Chand Mina) or some later poet. Also see: ***Kachchi Baani***.

PAAKHAND / PAKHAND: Literally: hypocrisy, prudery, pretension, pretence, humbug, and deceit etc. Its root is Sanskrit word Paashand, which means to work against one's defender, i.e. *Dharam*. In Sikhism, it has been used for those who perform religious rituals or show themselves generous persons but in their heart of hearts they believe the otherwise. By hypocritic acts one can't achieve liberation.

(Guru Granth Sahib, p. 839)

With wickedness in heart one can't meditate.

Hypocrite can't achieve (union with) God.

(Guru Granth Sahib, p. 88 & 849)

Also see: ***Ritualism***.

PAAKHANDI / PAKHANDI: Paakhandi/Pakhandi is hypocrite. See: ***Paakhand/Pakhand***.

PAALKI: *Paalki* (literally: palanquin) is a wooden cabin used for carrying Guru Granth Sahib to some destination. In some Gurdwaras, it is being wrongly used as a support-cum-seat for Guru Granth Sahib. Its place is not in congregation hall as it is not a 'throne' but its function is only to carry Guru Granth Sahib to a destination. It is not meant for sitting or seating, though throne is meant for placing or installing of Guru Granth

Sahib (and not *Paalki*). In a Gurdwara, Guru Granth Sahib is installed on a *Peehrha*/Takht and not on a *Paalki*.

PAAR BRAHM: Paar Braham/Braham literally means Supreme God. See: *Brahman, Nirgun*.

PAARAS: An imaginary 'philosophers stone', by the touch of which metals (iron, copper, bronze, brass etc) turn into gold. In Gurbaani, *Paaras* is used for God and His Word.

PAARJAAT: Paarjaat is a mythical tree, which was known for its unique fragrance. It was grown in the garden of a Hindu mythical god Inder. This tree led to a major battle between the Inder and Karishna (another Hindu god) as the latter tried to forcibly take it to Dawarka state to please his (Karishna's) wife Satyabhaama [according to Guru Granth Sahib his Gopi, a keep] (Guru Granth Sahib, p 470). According to another interpretation it is a mythical tree, which fulfills the wished of those who posses it. In Guru Granth Sahib, it stands for God as only He can fulfill all the wishes.

PAATSHAH: Literally: the sovereign/emperor. In Sikhism God is called *Sachcha Paatshah/Paadshah* (literally: the true ruler) as compared to an earthly sovereign who is who was believed to be *Jhoottha Paatshah* (unreal/ephemeral ruler). According to the Sikh faith God is the 'emperor of the emperors'. The authority of the true ruler (God) reigns over the whole of the universe alike. Here, in God's domain, the relationship between the ruler and the ruled is that of love. On the other hand, an earthly ruler controls a limited territory and moreover his authority is due to force, awe, and, is not voluntary etc. A temporal king (or the president or the prime minister in the modern times) has a limited span of reign:

The Master is the king of the kings
Nanak says, "Live as He wills us to live."
(Guru Granth Sahib, p.6)

The kings, the subjects, nobles,
None will stay back (forever).
(Guru Granth Sahib, p.141)

He is king in kingdom and yogi in yoga
He is mediator in meditation and consumer as household.
(Guru Granth Sahib, p.284)

God is king
He created around to see
He sees, understands, knows every thing
He perceives within and without.
(Guru Granth Sahib, p.433)

Your Command is True and True is Your Court.
Your Order is True and true is Your Ordinance.
(Guru Granth Sahib, p.463)

You are said to be king among kings and landlord among the
land-lords.
(Guru Granth Sahib, p.507)

You graced kingdom to your devotees and Yourself (God)
prepared an (royal) umbrella for their heads.
(Guru Granth Sahib, p.590)

No king (can be equal) to God.
These worldly kings are only for four days
And they make a false display (of royalty).
(Guru Granth Sahib, p.856)

Neither kings nor beggars will stay (for ever).
They are coming and going all through ages.
(Guru Granth Sahib, p.931)

He Himself is the king of his cabinet.
The judicious Master sits on His throne,
Thus doubts, discrimination, fears, all banish.
(Guru Granth Sahib, p.1022)

There is one throne and one ruler
He, the carefree, pervades all the places.
(Guru Granth Sahib, p.1188)

Only that king should sit on the throne, which is fit to rule.
(Guru Granth Sahib, p. 1088)

These rulers should not be called kings as they suffer in others' love.
(Guru Granth Sahib, p. 1088)

You yourself are the creator one able to (any thing and every thing).
You are non-discriminating ruler, thus subjects are happy.
(Guru Granth Sahib, p.1190)

The kings are tigers; their officials are dogs.
They go and awake (people) sitting and sleeping (in peace).
(Guru Granth Sahib, p.1288)

Only True throne ever survives
All others come and go.
(Guru Granth Sahib, p.1279)

PAATTH: *Paatth* means recitation (liturgical reading) of scriptures. In Sikh culture, *Paatth* means recitation of *Nitnem* (daily prayer/worship). *Akhand Paatth* (non-stop recitation of Guru Granth Sahib), *Sehaj/Sahij Paatth* (recitation of Guru Granth Sahib without time limit) too are *Paatth*. Also see: *Akhand Paatth*.

PAATTHI: One who performs *Paatth* (recitation, liturgical reading) of Guru Granth Sahib, is known as Paatthi. A Paatthi may be a professional one or one may recite Paatth for himself only.

PACIFISM: Pacifism is rejection of war and use of force. Sikhism is not a pacific religion. *Kirpaan* (the Sikh sword) is one of the "five articles of the faith" of a Sikh. The Sikh *Kirpaan* is not a symbol (nor it is a weapon of offence). *Kirpaan* is a Sikh's duty to fight for *Dharma* (Righteousness). A Sikh has an obligation to resist tyranny by all legitimate means (it includes use of not only *Kirpaan* but also the other weapons, according to necessity and the gravity of the situation).

Guru Nanak Sahib, the founder of the Sikh religion, told the Sikhs not to

be a passive observer to injustice. He himself spoke against the tyranny of the Lodhi rulers of Saidpur as well as the army of Babar. He called Babar as *Jaubar* (tyrant) in the same tone as he spoke against callousness of the Lodhi rulers (see: Guru Nanak Sahib's account of the invasion of Babar, Guru Granth Sahib, pp 360, 417-18, 722). Guru Arjan Sahib refused to submit to terrorizing style of Birbal (a minister of Akbar). Guru Hargobind Sahib had to fight more than four battles against the aggressive forces. Guru Tegh Bahadur Sahib sacrificed his life for the right of the people to practice their faith. Guru Gobind Singh Sahib fought ten battles and sacrificed his whole family for the defence of his cause.

It is sacred duty of a Sikh to always be ready to resist persecution, injustice, tyranny and in-humanism. But, a Sikh, before resorting to arms, must have tried all peaceful means; minimum and only necessary force should be used; Sikh moral traditions must be followed, and, the intention of a Sikh fighter should be to defend the cause and not to capture power. It is his duty to fight against fascist powers.

The writers of the *Anti-Sikhism School* had unsuccessfully tried to establish that Guru Nanak Sahib was a pacifist and from Guru Hargobind Sahib (some reckon it even from Guru Gobind Singh Sahib) onwards the Sikhs underwent some "transformation" or "evolution". This propaganda of these writers is, in fact, a part of a deep conspiracy, which intends to establish that the followers of Guru Nanak Sahib and Guru Gobind Singh are different from each other. This anti-Sikh group has tried to divide the Sikh religion into two sects (but have miserably failed). The truth is that the Sikh ideology never underwent any evolution, change or transformation. Guru Nanak laid down the principle of taking arms against tyranny in his *Baani* and it was carried on by his successors. The Sikh thought has remained the same with all the Ten Gurus, and, in spite of the malicious and mischievous propaganda, the Sikh nation stands firm on its national principles, even today.

PADSHAH: See: *Patshah, Monarchy*.

PAGG/PAGRI: See: *Dastaar*.

PALLA: Literally, it means border of a scarf/cloth. During the Sikh wedding ceremony, the bridegroom holds one border of the *Palla*, and the bride

holds the other end. **PALLA PHARAUNA:** The father or some other (usually male) relative of the girl hands over the border of the *Palla* (the scarf) to the bride after one border of that cloth has been held by the bridegroom. This moment of the ceremony is called *Palla Pharauna*. It means giving daughter in marriage to the bridegroom. According to traditional Hindu view, it means 'delivering the daughter, as a property, to her husband'.

PANCH: Panch, as used in Japu Ji Sahib, in Guru Granth Sahib, does not denote figure/number 5 (five). Panch, in Gurbaani, means one who is above five evils, i.e. *Kuam* (lust/cupid), *Karodh* (anger/aggression) *Lobh* (greed/avarice), *Moh* (attachment/craving/desire), and *Hankaar* (ego). One who purgates these five is a Panch. Panch may be defined as an ideal person or complete personality or a spiritual being.

PANCH DOKH, PANCH VIKAR: See: *Punj, Punj Dokh, Punj Vikar*.

PANGAT: Sitting in a row for eating *Langar* is called *Pangat*. The basic concept of *Pangat* is rejection of hierarchy of status, caste, colour, gender and every type of distinction. *Pangat* does not mean sitting in a row only on the floor. If every one shares the same food on equal footing even, on chairs and tables, it is also will form a *Pangat*. It teaches humbleness, national unity and social cohesion. *Pangat* is not to be observed only in the *Langar* hall but also in every sphere of life, every time and at every place.

PANNA: Some Sikhs use the term *Panna* for page/leaf of Guru Granth Sahib. *Panna* is a Hindi word, meaning gem. During the early days of Sikhism, the term used was *Pat* (leaf). Some writers also use *Ang, Safaa, Patraa, and Pattar* etc. All these mean page. There is no religious or spiritual significance of the usage of any of these terms.

PANTH: *Panth* literally means 'way'. Sikhism is a way of spiritual and social life; hence it is called *Panth*. It also means the Sikh nation as a whole. All the initiated Sikhs form *Panth*, whereas all the members of a Sikh congregation form a *Sangat* or Sikh *Sangat*.

PANTH DI JITT: *Panth Di Jitt* (*Panth ki jeet* in Hindi) literally means “victory of the Panth (Sikh nation).” It is a Sikh supplication seeking “God may grant victory to the Sikh nation, till the nation follows the *Panth* (i.e. the Sikh ideology).”

PANTH PARKAASH: This is book of Sikh history written in poetry by Giani Gian Singh. This is mainly based upon Bhai Ratan Singh Bhangu’s *Prachin Pant Parkaash*. This is a better work of poetry but Ratan Singh’s book is better as piece of history. Gian Singh’s book contains many verses written by poet Nihal Singh of Lahore. Like Santokh Singh (*Gur Partap Suraj Granth*), Giani Gian Singh too distorted several concepts of Sikhism and facts of the Sikh history.

PARBHAAT PHERI: *Parbhaat* means “early in the morning” and *Pheri* means, “to go around.” A few days before a *Gurpurab*, groups of Sikhs go round the street to prolong the duration of the celebrations as well as to add more enthusiasm and to seek participation and co-operation of more and more people for the forthcoming celebrations. *Keertan* is the main activity during the *Parbhaat Pheri*. On its route, the residents of the streets serve the participants of *Parbhaat Pheri* with refreshments. Also see: *Nagar Keertan*.

PARKAASH KARNA: Literally: to unfold. The installation of Guru Granth Sahib and its opening is called *Parkaash Karna*. If Guru Granth Sahib is already in the same room (or place) then the *Rumaala* (covering cloth) is removed and an *Ardaas* is offered. After this a *Vaak/Hukam* is read. But, if Guru Granth Sahib had been taken away, the previous night, to some other room or place, then *Ardaas* will be said there and Guru Granth Sahib shall be carried in *Paalki* or on the head (of a Sikh) with the others following the Scriptures to the room (or hall) where it has to be installed. *Ardaas* and *Vaak* will follow it. This is called *Parkaash Karna*. First *Parkaash* of (Guru) Granth Sahib as performed at Harimandir Sahib on August 16, 1604.

PARLO (PRALAYA): Literally: doomsday (or day of last judgement).

According to Hinduism, the world undergoes dissolution at the end of every 'Age'. *Mahapralaya* takes place at the end of Brahma (Kalpa)'s own life of one hundred 'years' (Ages). According to Sikhism, it is only God who creates and dissolved the universe at His Will and none else has any role or say for this. nor there is any fixed duration for this phenomenon:

God creates and dissolves but Himslef remains detached.
(Guru Granth Sahib, p.1033)

Throughout the Ages the same true Lord is there.
There is none else who creates and dissolves
(Guru Granth Sahib, p. 905)

Through the Word (of God),
There is creation and dissolution
(Guru Granth Sahib, p. 117).

PARM ARTH / PARMAARTH: (1) Literally: 'primary meaning'. It is used for spiritual knowledge hidden in between the lines of any text. A statement may look very simple or different from the real and conceptual meaning. (2) *Parmaarth* is also used for spiritual knowledge:

"If one forsakes false greed, he recognises Truth. He is absorbed
in the Word of Guru and contemplates spiritual knowledge"
(Guru Granth Sahib, p. 419).

PARVIRTI/PRAVRITI: Literally, it means: path of action. In Sikhism, *Parviri/Pravriti Maarag* means way of householder, as compared to *Nirvirt/Nirvriti Maarag* (path of withdrawal i.e. renunciation). A Sikh is a man of 'this world', though not worldly. Sikh religion is a pragmatic way of life and not asceticism. A Sikh should renounce *Maya* and not the world. See: Guru Granth Sahib, p. 773 etc. Also see: *Sanyaas*.

PARSAAD/PARSHAAD/PRASAAD: Grace of Guru/God. See: Gurparsaad.

PATIT: Literally: apostate. An initiated Sikh, who violates "the Four Prohibitions" (***Bajjar Kurahits***), becomes an apostate. These four are: cutting or trimming of hair from any part of body; smoking tobacco in any form; having sexual relationship with a *Turkani* i.e. a Muslim female (committing adultery); eating *Halaal* (meat). A *Patit* must present himself before the *Punj Piaray*: obey disciplinary action, followed by re-initiation. Until that, a *Patit* is treated as a person excommunicated from Panth. Also see: ***Bajjar Kurahits, DOs & DON'Ts for a Sikh.***

PATIT PAAWAN: 1. *Patit* (sinner) *Paawan* (purifier) means one who purifies the sinner i.e. God. 2. It is also the name of a book written by Giani Gian Singh in 1898. This book explains how to purify a person who has become a sinner or a wicked. The book also mentions that to purify a sinner is a virtuous act.

PATKAA: *Patkaa* (literally: sash) is a cloth, which is worn round the waist. Nowadays, this term is wrongly used for a small *Dastaar* (turban), worn by Sikhs while at leisure at home or by the Sikh children. *Patkaa* is inaccurate and wrong replacement for the term "*Chhoti Dastaar*" (small turban). The Sikhs should avoid a *Patkaa*.

PAURI: *Pauri* literally means: stair. It is a form of stanza. Almost all the *Vuars* (heroic ballads) have been written in *Pauris*. *Pauri* form can be used in other kinds of poems too. *Japji Sahib* too is in *Pauris*. There are more than 30 varieties of *Pauris*. A *Pauri* may have two to ten (and even more) lines. It is called *Pauri* because as one reads the lines it seems that the action/scene mentioned in the *Pauri* is going step by step (to the climax), further and further.

PILGRIMAGE: Pilgrimage means to make a visit to places/shrines holy to a particular religion. Sikhism rejects holiness of any religious centre simply because the founder or any other senior leader of a particular religion was born or had become martyred or had been living there. Such places do have historical value. In Sikhism, ***Naam*** (the Word) is only place (object) of pilgrimage for a Sikh. Pilgrimage of so-called sacred places is prohibited in Sikhism. Though the Sikhs do visit Darbar Sahib Amritsar

and the other historical centers of the Sikh nation but it is not pilgrimage, in the sense of the meaning of the term. Moreover, a visit to Darbar Sahib, in itself, is not enough: hence it does not lead to "washing of sins" or towards liberation (if one does not meditate in the Name of God and lead truthful life). The writers of the *Anti-Sikhism School* propagate that Guru Amar Das Sahib established *Baoli* (deep well) at Goindwal Sahib, in order to wean away the Sikhs from pilgrimage of Haridwar (Hindu holy place): hence he Sikhised pilgrimage by establishing a Sikh pilgrimage centre. It is mischievous propaganda. Guru Sahib never asked the Sikhs to bathe in *Baoli* at Goindwal Sahib for washing their sins. He did not ask the Sikhs even to consider the *Baoli* as sacred. It was built to solve the problem of water for the people. Sikhism does not believe that sins can be washed away by having a dip/dips in a particular tank or by performing any ritual (even hymns reading) for a prescribed number of times or days:

The dirt of ego is not washed off any way.
May you go for bathing hundreds of sacred waters.
There they conduct rituals in many ways,
Thus double becomes their dirt.
(Guru Granth Sahib, p.39)

Nanak says: no sacred place is equal to Guru.
Guru is loving-one.
(Guru Granth Sahib, p.437)

If dirty from within goes for bath in (so-called) sacred waters,
He will not go to heaven.
Even if people are pleased, no gain, God is not that ignorant.
(Guru Granth Sahib, p.484)

As many sacred waters one bathes in, the dirt of ego is not washed off:
And God at home (within body) does not accept it even a little.
(Guru Granth Sahib, p.687)

Some people go for bath in (so-called) sacred waters,
Their minds are corrupt; their bodies are thieves;
(Even if) one load (of sins) is washed off by bath; the double is re-loaded
(with sins).
(Guru Granth Sahib, p.789)

The dust (of heart/soul) is not washed off by bathing in
the (so-called) sacred waters.

The action, the faith, all are the deeds of ego.

(Guru Granth Sahib, p.890)

God's Name is sixty-eight (so-called) sacred places.

This can wipe all sins.

(Guru Granth Sahib, p.1009)

Truth is (real) fast; contentment is (real) pilgrimage,

Knowledge and concentration is (real) bath (in sacred waters).

(Guru Granth Sahib, p.1245)

None of these (so-called sacred places) is as purifying
as compared with Guru.

(Guru Granth Sahib, p.1328)

POLLUTION: Pollution is what Hindus call *Apvittarata*. It is opposite of ablution. Sikhism rejects the Hindu concepts of *Pavittar* (pure) and *Apvittar* (polluted). In Sikhism, cleanliness for hygienic reasons is a must; otherwise nothing is polluted, nor any thing is abluted, in any manner. An initiated Sikh, however, must not share food (dine together) with those who are not initiated or are *Patits* apostate). In Sikhism, cleanliness, ***pilgrimage, rituals*** etc. have nothing to do with salvation/***liberation/*** self-realization:

If the liars tell lie, how can they be true.

Without the water of Word it can not be cleaned.

(Guru Granth Sahib, p.56)

If the mind is dirty everything is dirty.

Cleaning body does not mean healthy mind.

(Guru Granth Sahib, p.558)

The pure Word washes off dirt; and lets you to know your true home.

(Guru Granth Sahib, p.1113)

Brahma is not clean; Ind is not clean.
The sun is not clean; the moon is not clean.
The whole world is wading in dirt.
Only One God is pure whose end and limits are not known.
Filthy is body and also soul;
Kabir says: Only those persons are accepted who are pure by
knowing God.
(Guru Granth Sahib, p.1158)

From inside if one is polluted, how can he be pure?
Very few wash themselves with Word.
(Guru Granth Sahib, p.1344)
Also see: *Sutak*.

POTHI: *Pothi* literally means: a book. Guru Granth Sahib too is sometimes called *Pothi Sahib*. Also see: *Granth*.

PRACHIN PANTH PARKASH: It is a book of the history of the Sikhs, written by Bhai Ratan Singh Bhangu, in 1841 (according to one source in 1809). Ratan Singh Bhangu was the grandson of Bhai Mahtab/Mahitab Singh of village Miran Kot (who had punished Massa Ranghar in 1740). According to Bhai Ratan Singh Bhangu, in 1809, Sir David Ochterlony and Captain William Murray had assigned Bute Shah (a Muslim) the job of writing of the history of the Sikhs. Bhai Ratan Singh approached the English officers and told that a non-Sikh will not do justice to the Sikh history. Ratan Singh Bhangu explained the Sikh history to the British officers in 1809. But, when Ochterlony did not bother, he (Ratan Singh) himself began writing Sikh history. Bhai Ratan Singh Bhangu died in 1846 (probably at Bharhi village, tehsil Samrala, district Ludhiana). Bute Shah, as suspected by Bhai Ratan Singh distorted the Sikh history in his work 'Tarikh-e-Punjab' (now published). Bhai Karam Singh Historian, commenting upon the *Prachin Panth Parkaash*, said, "Had Bhai Ratan Singh Bhangu not written this book, there would not have been a genuine history of the Sikhs." Though Bhai Ratan Singh's account is not free from conceptual

and historical errors, still it is one of the best and the most authentic history of the Sikh nation. Also see: ***Bhangu, Ratan Singh***.

PRAKRITI: Literally: nature. It is equivalent to Arabic/Persian work *Qudrat*. Guru Nanak Sahib has used the word *Qudrat* in the sense of *Maya* also: Maya has three attributes: rajas (energy), tamas (greed), satva (truth) [Guru Granth Sahib, p. 464]. Bhagat Kabir too has used the word *Qudrat* in the meaning of *Maya*: “O God, rajas, tamas and satva is all Your Maya” (Guru Granth Sahib, p. 1123). Prakriti has also been used as in the Samkhya system as Purusha and Prakriti (Guru Granth Sahib, p. 920).

PRAAN SANGLI: It is the name of a book, which had been wrongly attributed to Guru Nanak Sahib. Guru Arjan Sahib destroyed the copy (copies) of this book confirming that it was not a work by Guru Nanak Sahib. This book deals with Yoga. Also see: ***Kachchi Bani***.

PRAYER: See: *Ardaas*.

PRE-DESTINED: According to Sikhism, all that God grants human beings is pre-destined (pre determined). Every thing is God-writ: “A being works according to the Writ on the forehead” (Guru Granth Sahib, p.74). But, Sikhism is not fatalism; a Sikh has a duty to strive for a better tomorrow, though this too is subject to grace of God. In Sikhism, ***Naam Simran***, good conduct and prayer can help in achieving God’s Grace. In Guru Granth Sahib, the terms *Purab Likhia*, *Purab janam kaa* too mean pre-destined and not ‘from (so-called) previous birth.

PREM SUMARAG: A book explaining *Rahitnaamas*, written by some unknown author. It is wrongly attributed to Guru Gobind Singh Sahib. According to one source it was written by Sumer Singh of Patna Sahib.

PRESS, The Sikh: The Sikhs have never been able to sustain their own newspaper. Before 1947, the Sikhs established *Khalsa*, *Khalsa Samachar*, *Khalsa Advocate* and *The Nation* papers. Most of them had a short life. A few of them ceased publication after the death of the

key-figure behind that particular paper. In 1920s, the Sikh leaders established a newspaper *The Hindustan Times*, in English, but could not keep it long. A Punjabi paper *Akaali* (later named *Jathedaar*, in 1961) continued for a long time but, later, due to non-commercial approach, it had to be closed. Some other papers too met the same fate e.g. *Akaali Te Pardesi*, *Qaumi Dard*, *Akaali Times* etc. Among the monthlies *Sant Sipahi* (Amritsar), founded by Master Tara Singh, in 1949, is the oldest one. Its policy had always remained pro-Sikh nation. In 2003, Master Tara Singh's grand-daughter sold it to an Advocate from Jalandhar City; hence it underwent a major change. In England, *Punjab Times* and *Des Pardes* were started after 1965. Their policy too has been changing from time to time. The mood (or wish or necessity) of the editor-cum-owners was the policy of these papers. [Tarsem Purewal, the editor of *Des Pardes* was gunned down on January 24, 1995]. *The International Sikh Youth Federation* (*Jasbir Singh Rode group*) started *Awaz-e-Qaum*, in 1986. This journal was more of a party spokesman. In Canada, *Indo-Canadian Times* and *Charhdi Kala* (and a few others) were being published, but their policy too was dependent upon the whims of the editors-cum-owners of these papers. These papers are more of editor promotion than any thing else. The *World Sikh News* from the U.S.A. too did not have a clear policy. Politically, it played some positive role but on the other hand it also promoted persons like I. J. Singh, Gurinder Mann etc, the associates of the **Anti-Sikhism School** (led by **W. H. McLeod**). Among the Indian English journals, *The Sikh Review* is the oldest one. It too does not serve the Sikh national interests strictly. Most of its advisors are collaborators of the Anti-Sikhism School. The *Spokesman Weekly*, too, was a good journal. In 1993, it was sold to Joginder Singh of Chandigarh, who began publishing it in English and Punjabi both. Joginder Singh made this paper 'voice of the intelligentsia' but his enemies succeeded in getting a so-called Hukamnama issued against him from the high Sikh priests (though the intelligentsia rejected this priestly injunction). The non-Sikh press in India is simply anti-Sikh in its approach. The western press is either ignorant about the Sikhs or it has collaborated the anti-Sikh forces because of its ulterior motives.

PRETAS: Pretas is Sanskrit term for ghosts, demons, and spirits. In Christianity, Hinduism, Islam and some other religions, the ghosts and demons are a reality but Sikhism does not accept them. According to Sikhism these are just fancies of mind and result of delusion. There are several references to pretas (ghosts) in Guru Granth Sahib but these are metaphorical and not conceptual.

According to Sikhism *maya* as well as *moh*, *kaam*, *krodh*, *lobh*, *Ahmkaar* (five vices) are *preats* (Guru Granth Sahib, p 513). Similarly, those who do not meditate upon the name of God or forget God, too are pretas. (Guru Granth Sahib, p 706).

Further, the concept of pretas, as propounded by Hinduism and Islam, is in contradiction with the definition of God. It is God who has authority to grant 'hell or heaven' to the human beings. As pretas do not live in hell or heaven, it means that the pretas are those dead people whom God could not assign hell or heaven. It puts a question mark on the power or efficiency of God.

PRIDE: *Hankaar* (Pride) is a high or overbearing opinion of one's worth or importance. *Hankaar* is one of the chief vices in a human being. A Sikh must not have pride for one's worldly wealth, beauty, power, learning etc. It is an obstacle in the way of liberation. *Hankaar* is different from *Haumai* (self-conceit):

What is the gain by bathing in sacred waters,
When mind is full of pride.
(Guru Granth Sahib, p.61)

After killing my ego, I am intuned with One,
The Name has come to stay in me.
(Guru Granth Sahib, p.86)

My body, my money, my whole family are only illusion.
The ego, passion and wealth are also illusion.
(Guru Granth Sahib, p.268)

If one has the ego of being a ruler,
He is like a dog in hell.
One who is proud of wealth and land,
He is blind and ignorant.
(Guru Granth Sahib, p.278)

If one realizes one's ego, then he can reach His doors.
(Guru Granth Sahib, p.466)

The ego and Name mutually oppose
The two do not live at the same place.
(Guru Granth Sahib, p.560)

O man! The world is torn in ego; forgetting Name it is suffering.
If one is Gurmukh he would ponder over the essence of knowledge
And would burn ego with World.
(Guru Granth Sahib, p.946)

God does not like ego...
(Guru Granth Sahib, p.1089)

Those who have recited Name, they are united; their ego is burnt
by Word.
(Guru Granth Sahib, p.1258)

PRIEST IN SIKHISM: There is no priestly class in Sikhism. Any Sikh, male or female, can perform services in a Gurdwara. Similarly, there are no so-called missionaries (as a class) in Sikhism. Partly due to busy life or for convenience sake and partly because of lack of religious information to a common Sikh, some persons are being appointed as *Bhai* (literally: brother) or *Granthi* (one who can read Guru Granth Sahib, can interpret it and can sing hymns) but they have no special status like Christian clergy or the Muslim *Mullah* or the Hindu *Pujari*. Similarly, there is no class of *SANT* as well. In the twentieth century, several such people have emerged who call themselves (or love to be called) *Sant* but it is an unSikh-like class. In the Sikh Scriptures, term *Sant* has been used only for God. In

Sikh ideology, there should be no agent in between man and God. This *Sant*-dom is an intrusion from Hinduism and it has harmed the Sikhs a lot.

PUJA: Literally: worship. Puja is a typical Hindu term for 'ritualism performed before idols of those mythical gods to whom they want to please for boons'. Sikhism reckons such ritualism as hypocrisy and rejects it. In Sikhism, "He who has duality in his heart, his muttering of Mantras, his austerity, his fasting and his worship are in vain" (Guru Granth Sahib, p. 324).

PUNAR JANAM: See: *Rebirth*.

PUNJ (the concept of number/figure FIVE): The number "five" has been frequently used in various Sikh institutions. Conceptually speaking, there is no importance of the figure "5" in Sikhism. It is mere co-incidence that there are *Punj Piaray* or there are five elements (of which human body is made of) or there are five *Baanis* of *Nitnem* or there are *Punj Kakaars*; or in Hinduism, there were five Pandavs or there are five sins or five weapons or there is *Punj Ishnana* (to wash two hands, two feet and mouth) or there are five *Namaz(s)* in Islam. In Sikhism, no figure, letter, name, time, day, date, direction, place, or colour etc. is of any spiritual or specific value. [On the other hand all the times, dates, moments, are auspicious for a Sikh for meditating upon His name]. In Sikhism "*Punj/5*" means nothing specific or special. Had figure 5 been of any regard, there would have been only five (and not ten) Guru Sahib, five *Kurahits* and five hundred pages of Guru Granth Sahib and five stanzas in each *Bani* and so on. In *Japji Sahib* (Guru Granth Sahib, p.3), Guru Nanak Sahib has used the word *Punch*. It does not mean figure 5. It means pious persons or saintly beings and not "five persons".

PUNJ DOKH: Literally: five weaknesses. In Guru Granth Sahib, it has been used to mention some specific weakness of some animals and other creatures, which lead to their capture: deer has weakness for *shabda*, fish for *rasa*, bumble-bee for *gandh*, elephant for *sparsha* and moth for *rupa*. Almost every human being has one or more of these five weaknesses. "A

human being, who has all these five weakness, how can he/she be saved?"
Guru Granth Sahib, p. 486).

PUNJ ISHNAANA: Literally it means the bath of the five (parts of body). Washing of two hands, two feet and the mouth/face (hence five parts of body) is called *Punj Ishnaana*. *Punj Ishnaana* is a part of Hindu culture. A Sikh has an obligation to get up as early as possible and have a full shower before beginning his/her *Nitnem* (daily prayer). *Punj Ishnaana* is not the Sikh system of shower. Taking shower means cleaning the whole of one's body and becoming active. The *Punj Ishnaana* does not serve this purpose. A Sikh is expected to get up in early hours of morning (wee hours i.e. *Amrit Vela*).

PUNJ KHAND: Literally: Five realms/regions/stages. In *Japji Sahib* (stanzas 34 to 37), Guru Nanak Sahib has explained five stages of human being's spiritual journey towards self-realization. These five are: *Dharam Khand* (stage of duty), *Gian Khand* (stage of knowledge), *Saram Khand* (stage of modesty), *Karam Khand* (stage of Grace) and *Sach Khand* (the realm of Truth). In the first stage, *Dharam Khand*, Man has come in this universe to play his part. He has social role to play. He must play his role sincerely. One must not try to escape one's responsibilities. In the second stage, *Gian Khand*, one must be aware of the mystery of the Creator, His Creation and oneself. Knowledge here does not mean intellectual understanding but it means spiritual consciousness. Third *Khand* (stage), *Saram Khand*, is the stage of modesty. In this region are wisdom and intellect. There is the divineness of gods and the wise. By achieving knowledge, one should purge oneself of ego. One should meditate upon His name to escape from his 'self'. This spiritual endeavour is the most difficult stage towards self-realization. On road to liberation this is the last human role. The fourth stage is *Karam Khand*, i.e. Grace of God. When one has accomplished the purgation of ego, God judges the performance of the human being. If one passes the test, then God grants His Grace. The fifth stage in this process is *Sach Khand*. This is the final stage of the evolution of human consciousness. It is the realm of truth. It is the stage of self-realization i.e. liberation.

PUNJ PIARAY: *Punj Piaray* literally means: the Five Beloved Ones. It is better to call them “Five Chosen Ones”. This term is used for those Five Sikhs who offered their lives to Guru Gobind Singh Sahib when he revealed Khalsa on March 29, 1698/99. These five were: Bhai Daya Singh, Bhai Mohkam Singh, Bhai Sahib Singh, Bhai Dharam Singh, Bhai Himmat Singh. Guru Sahib initiated them with his own hands. After their initiation, they (the *Punj Piaray*) initiated the rest of the Sikhs. Those who perform the Sikh initiation ceremony, *Khande Di Pahul*, are also called *Punj Piaray*. *Punj Piaray* is not a standing institution. Any practicing, initiated, Sikh who is not a *Tankhahia*, both male and female, can become one of the *Punj Piaray* for the purpose of initiation ceremony. Nowadays, five priests, who wrongly claim themselves *Punj Singh Sahiban* (in fact ‘five senior priests’), and, who issue so-called *Fatwas* (decrees), in the name of deciding Sikh national issues also call themselves Punj Piaray.

PUNJ VIKAAR: Literally: five vices. Average human being has five vices, which are obstacle in his way to achieve liberation. These five are: *kaam, krodh, lobh, moh, hankaar* (lust, anger, greed, attachment, ego). Also see: ***Kaam, Krodh, Lobh, Moh, Hankaar***.

PUNJABI: It is the language of the people of the Sikh Homeland. Most of the Sikh literature is in the Punjabi language. Any one interested in serious study of Sikhism must know this language as a lot of literature about the Sikhs written in the English language is full of conceptual and data errors and a lot of this literature is production of ignorance and/or malicious propaganda. *Punjabi* also means one who belongs to the Punjab.

PURAAAN: A collection of Hindu scriptures, containing mythical stories, to explain the principles and to prescribe rituals for different occasions and different purposes.

PURAB KAMAYIAA: Literally: Stock of previous earnings. In Hinduism, it means earnings from previous birth. Sikhism does not believe in re-birth. In Sikhism, it means gift from God, pre-ordained.

PURAB LIKHIYAA: Literally: Previously written. In Sikhism, it means written by God, pre-ordained.

PURANMAASHI: Literally: the night of the full moon. In Sikhism there is no auspicious day or hour hence *Puranmaashi*, *Massiya*, *Sangraand* etc. are of no importance for a Sikh. The Sikhs celebrate the birthday of Guru Nanak Sahib on the *Puranmashi* of *Kattak* month of the Bikrami calendar (which fell on 20th October in 1469). It is strange that the S.G.P.C. has begun celebrating *Puranmaashi*, *Massiya* and *Sangraand* since 2003 when it adopted calendar of Pal Singh Purewal. It is against Sikh fundamentals.

Q

QAUM: Literally: nation. A qaum (nation) is an aggregation of people who have a common religion, culture, language, history, race etc. and inhabit mainly in a common zone. The Sikhs are a religion and a way of life. Besides, the Sikhs are also a nation and almost a separate race. They have distinct culture, history, heroes, race-mentality, and language; and are inhabitants of a conjunctive geographical zone Punjab, i.e. the land of the five rivers. In 1979, the S.G.P.C. and the Akaali Dal passed "the Sikhs are a Nation" resolution. On March 15, 1981, the Sikh Educational Conference passed an alike same resolution. On April 21, 1981, Jathedar Gurdial Singh Ajnaha, the caretaker of Akaal Takht Sahib, confirmed the same from Takht Sahib. The British House of Lords, in a verdict, in 1983, too, recognized that the Sikhs are a nation and almost a separate race. The Sikhs had been ruling most of the territory of the Sikh Homeland until 1849 and some parts til 1948. In 1947, the Sikh zone was divided into two parts: one became a part of Pakistan and the other was made a part of a present day India. Since then, the Sikhs have been struggling for the achievement of their sovereignty.

R

RAAG: *Raag* is the "arrangement of sounds." *Raag* also means 'love', 'decoration', 'colour' etc. All the three meanings seem to have the same attitude i.e. to produce devotion. So far as music is concerned, *Raag* is a

series of notes. There are seven notes in the *Raags* mentioned in Guru Granth Sahib. These seven notes are *Sa, Ray, Ga, Ma, Pa, Dha* and *Ni*. Most of the *Raags* have five, six or all the seven notes. In each *Raag*, there should be minimum five notes. These notes are used in specific sequences. The hymns of Guru Granth Sahib are to be sung in these prescribed *Raags*. There are 31 *Raags* prescribed for the hymns of Guru Granth Sahib:

Sri Raag (Guru Granth Sahib, pp. 14-93), Maajh Raag (94-150), Gauri Raag (151-346), Aasa Raag (347-488), Gujri Raag (489-526), Devgandhaari Raag (527-536), Bihaagra Raag (537-556), Vad-hans Raag (557-594), Sorath Raag (595-659), Dhanaasari Raag (660-695), Jaitsari Raag (696-710), Todi Raag (711-718), Bairari Raag (719-720), Tilang Raag (721-727), Soohi/Suhi Raag (728-794), Bilaawal Raag (795-858), Gaund/Gond Raag (859-875), Raamkali Raag (876-974), Nat Naarayan Raag (975-983), Maali Gaura Raag (984-988), Maaru Raag (989-1106), Tukhaari Raag (1107-1117), Kedaara Raag (1118-1124), Bhairon Raag (1125-1167), Basant Raag (1168-1196), Saarang Raag (1197-1253), Mahaara Raag (1254-1293), Kaanara Raag (1294-1318), Kayaan Raag (1319-1326), Parbhaati Raag (1327-1351), Jaijawanti Raag (1352- 1353). Baani on pages 1-13 and 1354 to 1429 is Raag-free i.e. it can be recited in any Raag or even without a Raag pattern.

Islam is the only religion, which forbids music. There are two major schools of *Raag*: Lucknow *Gharana* (school) and Patiala *Gharana*.

RAAG MALA: *Raag Mala* is a composition printed on pages 1429-30 of Guru Granth Sahib. It has been taken from Aalam Kavi's book *Maadhvana Kaam Kandalaria* (stanzas 63 to 72). It is not *Gurbaani*. It is still unknown as to how it got added to Guru Granth Sahib. There are still available several old handwritten volumes of Guru Granth Sahib, which are without the Raagmala. It is like an index of the *Raags* but it does not mention all the *Raags* used in Guru Granth Sahib and some of the *Raags* mentioned in these stanzas are not represented in Guru Granth Sahib. Hence, it has nothing to do with the text of Guru Granth Sahib. According

to the ‘Sikh Rahit Maryada’ too it is not Gurbaani and a Sikh has no obligation to read it. The recitation (Paath) of Guru Granth Sahib is complete without its reading. Even according to resolution no 149, dated 12.10.1936 of the SGPC, Raag Mala is not Gurbaani. (For details, see: *Khasht Raag Kin Gayei* by Mohinder Singh Josh, published from Chandigarh, in 2005).

Also see: *Mundaavani*.

RAAGI: *Raagi* is a person who is trained in singing and/or playing of the hymns according to the prescribed *Raags*, on musical instruments. In Sikh culture, this term is used for those who perform *Keertan* (hymn singing) in the Gurdwaras.

RAAJ KAREGA KHALSA: Literally: the Khalsa does always remain sovereign. It is the Sikhs’ commitment to achieve their national status. It is the resolve of the Sikh nation that they shall not barter their sovereignty with any thing.

RAAKHSHAS: Literally: demons. Hinduism and some other faiths believe in the existence of demons as separate identity, somewhat independent of God’s authority. In Guru Granth Sahib there are a few references to mythological *raakhshas* and *asuras* (another term for demons) but these references are contextual and not conceptual. In Sikhism, five vices are ‘*raakhshas*’ and True Guru kills these raakhasa within us (Guru Granth Sahib, p. 3). Also see: *Pretas*.

RAAM: See: *Rama*.

RAHAO: Literally; Pause. In Gurbaani, it means pause (and ponder) before further reading.

RAHIRAAS: *Rahiraas* literally means ‘the right way’. Some writers have defined it as ‘principal amount’ (investment), which is incorrect. *Rahiraas* is the evening prayer of the Sikhs. It consists of hymns composed by Guru Nanak Sahib, Guru Amar Das Sahib, Guru Ram Das Sahib and Guru Arjan Sahib. The main theme of the *Rahiraas* is praise of God.

RAHIT: Literally: to live (the way of living). In Sikh context it means “code of conduct”. *Rahit* is living according to the Sikh ideology (discipline). Also see: *Rahitmaryada*.

RAHITMARYAADA: The Sikh code of conduct is called *Rahitmaryaada*. It includes *do(s)* and *don'ts* of Sikhism. It defines various Sikh terms, Sikh conduct, authentic religious and social ceremonies, moral code, the essentials of the Sikh culture etc. It is based on the commandments of Guru Gobind Singh Sahib, as recorded by Bhai Nand Lal and some other Sikh writers of the seventeenth and eighteenth century. A committee selected at Akaal Takht Sahib, the Sikh seat of authority, finalized a draft of *Rahitmaryaada* in 1936, and released it for the Sikh nation. [For this purpose a sub-committee was formed in 1931. This sub-committee held meetings on 4th and 5th October 1931, 3rd January 1932 and 31st January 1932. The draft prepared by this sub-committee was discussed on 8th May 1932 and this it passed the finally revised draft on 26th September 1932. On 1st October, it was sent to the S.G.P.C. with a request to seek approval from the General House of the S.G.P.C. On 12th October the S.G.P.C. passed this draft and forwarded it to its *Dharmik Salahkaar Committee*. This Committee recommended some revisions and passed it on 7th January 1945.]. This draft of *Rahitmaryaada* is, in no way final. If any other reliable authentic version or source becomes known, the draft of the *Rahitmaryada* can be revised. For details see: The Sikh *Rahitmaryada* (published by the S.G.P.C.). It is noteworthy that the *The Sikh Rahitmaryaada* published by the S.G.P.C. in 1996 is a bit different from the one published in 1950s. The S.G.P.C. has made several changes without any Panthic Gurmata. Also see: ***Kurahit, Tankhah, DOs & DON'Ts ofr a Sikh*** etc.

RAHITNAAMA: *Rahit* (conduct) *Naamaa* (letter, book, code, account) means Code of Conduct for an initiated Sikh. There are several *Rahitnaamas* written by different writers dating from c.1700 onwards. The Sikh Code of Conduct is in accordance with Guru Granth Sahib and if some points are not answered, there then inference may be made from the poetry of Bhai Gurdas and/or Bhai Nand Lal. There is one *Rahitnaama*

by Bhai Nand Lal also. Some famous *Rahitnaamas* are by Bhai Chaupa Singh, Bhai Prehlad Singh, Bhai Desa Singh, Bhai Daya Singh and also the works i.e. *Sarb Loh Parkaash*, *Prem Sumaarag*, *Sangat Ke Prashan*, *Wajbularaz*, *Ratan Maal*, *Sau Saakhi*, *Gur Bilas Patsahi Das* by Bhai Sukha Singh etc. For a look at most of the *Rahitnaamas* see: Piara Singh Padam's *Rahitnaamei* and Kahan Singh Nabha's *Gurmat Sudhakar*.

RAJAS: See: *Gunas*.

RAKHRHI: *Rakhrhi/Rakhi* is a Hindu religious ceremony. On a particular day, each year, the Hindu females tie a thread or some decorated knot around the wrist of their brothers; and the brothers, in return, promises to protect them at the time of crisis (Some intellectauls call it: 'one years' contract that is made by Hindu brothers for defending their sisters'). This ceremony is in contradiction with the Sikh philosophy as a Sikh is bound always to protect not only his own sister but also all the women folk. To tie a thread of along with a *Karaa* (improperly called the Sikh bracelet) on the wrist is like an attempt to insult the *Karaa*; hence a Sikh must never tie *Rakhrhi*.

RAMA (RAAM): Raam has two connotations. One Raam was the son of Dashrathm the king of Ayodhya (Rama, whom Hindus consider a god) and the other one is a name/attribute of God (Raam, literally the who is *Ramayia*, i.e prevalent every where). There is reference to both the *Raams* in Guru Granth Sahib: 8 references to the Raam of Ayodhya and 2525 referemces to God. The Rama of Ayodhya has been depicted as one who has lost his wife Seeta, his brother has been wounded in battle and he seeks the help of Hanumaan, the leader of the monkey brigade, to come out of that crisis. This exiled ruler Rama is a helpless person whose only hope is Hanumaan (and his monkey brigade). These references to (king) Rama mean that he was not God because God's wife could not have been kidnapped (for whatsoever reason) and His future could not be dependant upon monkey army (See: Guru Granth Sahib, pp. 875, 953, 1412).

Gurbaani says that ignorant people consider these rulers as God; as such they (such people) do not realize God (Guru Granth Sahib pp. 423, 555, 1374).

On the other hand there are 2525 references to Raam (God) and in all these verses there is no doubt that God (Raam, who is prevalent everywhere) never ascends on earth in any human form (Guru Granth Sahib p. 1136). Thus **Raam** (God) is different from Ayodhya king **Rama**.

RAZAA: See: *Bhaana*.

REBIRTH: *Punar-Janam* (re-birth) is a Hindu belief. The doctrines of pre-existence of soul, transmigration, metempsychosis and re-incarnation are Hindu beliefs. According to modern theosophists, these beliefs were also prevalent among the Jews, the Christians and the Muslims, in one or another form. The Muslim faith in the resurrection of the dead from graves also seems to have its basis in the same belief. In the Sikh literature, there are references to *Chaurasi Lakh Joon* (countless species of creation) and *Avaagavan* (cycle of life and death). But these references are metaphoric and not conceptual. Sikhism does not believe that one is born in human form after living the lives of 8.4 million creatures of different types of different species. From amongst the *Chaurasi Lakh Joon*, the human life is better equipped than all the other millions of species. Similarly, reference of *Avaagavan* denotes the fear (created by the Hindus) of life and death and not actual "cycle of birth and re-birth". According to the Sikh philosophy, meditation and truthful living leads to the elimination of the fear of re-birth. Sikhism does not believe in re-birth but it suggests means to get rid of the fear of re-birth created (by the other faiths). Sikhism rejects *heaven and hell*, existence of the other world, *liberation* after death (hence re-birth), re-incarnation, transmigration and metempsychosis. See: Guru Granth Sahib, pp. 275, 449, 742, 749, 1078, 1103 etc.

RELIGION: Religion is a realm of theological, ethical, social and spiritual principles. It is process to know the supreme power controlling the universe. It is learning about the whole of the creation, the purpose of creation and

the other mysteries of Nature; the known, the natural and the unexpected; it is acknowledgement of extraordinary, the mysterious and the supernatural. Religion is an obligation between God (or gods) and Man.

It is a platform, atmosphere and process for learning to know God, seeking His Blessing, loving Him and, finally, achieving union with Him. It is a set of ethical principles, which human beings follow for a harmonious life. It is a code, which one should follow for having balanced relationship with other fellow beings. It includes Godliness, spiritualism, ethics, nobility, generosity, benevolence, justice, discipline, humanism and socialism etc. It is a system of making one's life peaceful and gorgeous. It is a set of principles, which saves man from losing 'man' from within himself/herself. Religion affects man's spiritual, mental, moral and social attitude.

A particular faith (e.g. Sikhism, Islam, Christianity, Hinduism, Jainism, Buddhism, Judaism) may be defined as a system of thought shared by a group that gives its members an object of devotion, a code of ethics governing personal and social conduct; a set of rules for worship, a discipline of rituals, and a system of relationship between individuals and their group as well as the rest of the world.

Also see: *Dharam*.

RENUNCIATION: See: *Sanyaas*.

REVELATION: Revelation is "spiritual knowledge transmitted to some person by God himself". Sikhism is a religion of revelation. God Himself revealed the Word to Guru Nanak Sahib and when Guru Nanak Sahib chose Guru Angad Sahib (as his successor), the former merged his light into the light of the latter. This process continued till the Tenth Guru. Guru Granth Sahib is the spirit of the Ten Gurus. Guru Granth Sahib is the Scripture of revelation. *Gurbaani* is revelation; it is Divine Word:

The Bani (Word) is revealed by God.

This has removed all worries.

(Guru Granth Sahib, p.628)

The kind of Bani (Word) of Master is revealed to me.
O Lalo! The same (as revealed to me) communicated knowledge I
would disseminate.
(Guru Granth Sahib. p.722)

RITUALS/RITUALISM: Rituals mean prescribed order of rites, which are performed for socio religious activities of a particular religion. Rituals, as aid/strength/power, have no place in Sikhism. According to the Sikh philosophy practice of rituals does not help in achievement of liberation. Ritualism is hypocrisy. Lately, some rituals have begun to be practiced by some ignorant Sikhs. It includes *Akhand Paatths*, *Aarti* in Sikh-ized form, sessions for recitation of Sukhmani Sahib or any other specific hymn, celebration of **Diwali**, **Visaakhi**, **Rakhrhi (Rakhi)**, **Sangraand**, **Massiya**, **Pooranmaashi**, **Maaghi** and even *Sharaadhs* etc. Guru Sahib had rejected all this because such practices (rituals) are hypocrisy and make us forget the Beloved, God. In Sikhism, *Naam Simran*, purgation of ego and truthful life are the real and genuine practices:

We can not meet Him, either by words or by spirit,
For this ego from within has to go.
Without realizing, conducting rituals,
Means to lose the value of life.
(Guru Granth Sahib, p.33)

Some one may recite the knowledge of six systems,
Also may have done worship, mark on forehead,
bath in sacred waters,
He may have practised the process of inner cleanliness,
eighty-four poises,
O livable! None of these provides rest to mind.
(Guru Granth Sahib, p.98)

They read a book; perform (ritual of) Sandhya and utter hymns.
They worship stones (idols) and pose like heron.
They tell a lie (and try) to prove that.
Three times a day they reflect upon the book of three lines (Gayatri)

They wear rosary around their neck and sacred mark on their forehead.

They wear lion cloth and headgear.

If they know the secret of divine deed:

Then they must also know the futility of these rituals.

(Guru Granth sahib, p.470)

One may learn postures of Sidhs and gain control over senses.

Neither the filth of mind is washed off nor the filth of ego leaves.

(Guru Granth Sahib, p.558)

I studied scriptures, pondered over Vedas and used cleaning devices (for inner parts of body).

But, the company of fine (vices) could not be parted (and rather) this added to my bondage of ego.

(Guru Granth Sahib, p.641)

ROSARY: See: Mala.

RUMAALA: A piece of cloth used to cover Guru Granth Sahib. *Rumaala* in itself has no significance in Sikhism. A *Rumaala* is used for handling Guru Granth Sahib in the proper manner. Excessive importance given to *Rumaala* itself makes it a ritual. Some Sikhs have made it a practice to offer new *Rumaalas* for Guru Granth Sahib, on each and every occasion and function. In most of the Gurdwaras hundreds of such *Rumaalas* presented by the Sikhs are not only wastage of money but also cause a problem to take care of their huge stocks.

S

S.G.P.C: It is abbreviation for the *Shiromani Gurdwara Parbandhak Committee*. It is a body, elected through adult franchise, for the management of the historical Sikh shrines, listed in the Schedule of the Gurdwara Act-1925. This Act covers several Gurdwaras of the Punjab, Haryana, Himanchal and Chandigarh. (Earlier it also covered several Gurdwaras, which were left in the west Punjab, after the carving of Pakistan in 1947. Now Pakistan Government controls the Gurdwaras through

AUQAF. In 2001, Pakistan formed a “Pakistan Sikh Gurdwara Management Committee” with a Muslim its president, to manage these shrines. In October 2004, the Muslim president was replaced by a Sikh.

The elections to the S.G.P.C. are (supposed to be) held after every five years; though since 1965, the elections were held only thrice in 39 years (in 1979, 1996 and 2004). Shiromani Akaali Dal has always won the elections with a majority of more than 90 % (except in 2004 when Panthic Morcha secured 42% of the votes polled) of the total seats. In 1955 and 1960, the Indian government, through its yes-men, tried to capture the S.G.P.C. but could not succeed. The S.G.P.C. has a budget of about 250 crores a year. It is like a “State within a State.” The S.G.P.C., in a way, is the “Parliament of the Sikhs.” Ideologically speaking, the system of the election of the S.G.P.C. is not in consonance with the Sikh ideology; hence most of the members elected to the S.G.P.C. are not only ignorant about Sikhism but have also an un-Sikh like style of life and they use this religious organisation for corrupt political purposes. There should be a difference of selection of the management of a political organization, a club, a union and a Gurdwara.

The S.G.P.C., besides managing hundreds of Gurdwaras, also runs more than 60 schools and colleges but almost none of these institutions is serving the Sikh religious agenda because the presidents of the S.G.P.C. (especially Gurcharan Singh Tohra) have been giving teaching jobs mostly to Communists, non-Sikhs and non-believing Sikhs who do not have any interest in Sikhism and rather they indulge in anti-Sikh activities which has severely harmed the Sikh mission. Similarly, in the name of Sikh missionary activities major funds of this institution are embezzled or wasted otherwise. Another stigma in this institution is that it has been turned into a political unit and Gurcharan Singh Tohra had been in presidency for more than 25 years thus bringing establishments’ stagnation in the system. After the death of Tohra (30.4.2004), the S.G.P.C. has become more of a political organisation than religious because of Parkash Singh Badal’s ulterior motives to use it for his personal and party interests.

The Indian regime has passed a law that the Ministry of Finance must clear all the donations by the Sikhs, particularly by the Sikhs who live abroad, to the S.G.P.C.

SAACHI SAAKHI: A book by Sirdar Kapur Singh. This book has two main sections: first section gives autobiographical account of the dismissal of the author from his high-status job on flimsy ground and the second section details the betrayal of the Sikhs in 1947, when the British transferred power to the Muslims and the Hindus in the Indian sub-continent. Several critics believe that Sirdar Kapur Singh, however, has not presented complete truth in both the sections. His prejudice for some Sikh leaders, especially Master Tara Singh, is crystal clear in this section. Ardent supporters of Kapur Singh consider this book as of great importance. The S.G.P.C. also had published an edition of this book. Later, in 2001, some supporters of Master Tara demanded the S.G.P.C. to stop its publication on the plea that this book wrongly condemned several leaders of the Akaali Dal.

SAADH SANGAT: *Saadh Sangat* (literally: congregation of saintly people) is another term synonymous with *Sangat*. See: *Sangat*.

SAADHNA: Literally: to set right, to meditate and its bye product is discipline. In Sikhism, truthful living is a Sikh's *Saadhna* (discipline) but, in Hinduism, *Saadhana* is a part of *Yoga*.

SAAKAT: One who worships *Sakti* (*Shakti*, power). In Hinduism, there is a cult, which worships power. According to Sikhism, one who is *saakat* is a non-believer. In Samkhya philosophy, there are two centers of all power (energy): *Shiv* (*Purush*, God) and *Shakti* (*Prakriti*, power of Shiv). According to this School, the whole creation takes place when they are in copulation with each other. In other words, both, without each other, are inactive, non-creative, and insufficient. This concept means God is not omnipotent as He is dependant upon *Prakriti* for creation or any other action. In Guru Granth Sahib a *Saakat* has been presented as a non-believer (in God). A *Saakat* believes in black magic, occult power and other heretic activities. In Sikhism, the *Saakats* have been condemned in very strong words:

Never keep the company of a *Saakat*
Run away from him from a (long) distance, because
You will be stained if you come into contact with a 'black utensil'.
(Guru Granth Sahib, 1371)

A svine is better than a *Saakat* because by eating dirt,
A svine keeps the village clean,
But no body thinks of the poor *Saakat* (even) after his death
(Guru Granth Sahib, p. 1372).

Saakat can't enter the court of God.
(Guru Granth Sahib, p.1043).

SAAKHI: *Saakhi*, literally means: witness. In Sikh literature, *Saakhi* means an event of history or a story. See: *Janamsaakhi*.

SABAD: See: *Shabad*.

SABR: See: *Contentment*.

SACRAMENT: Sacrament is a term applied to the seven Roman Catholic Christian rites of Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Ordination and Matrimony. The Protestants restrict it to two, Baptism and Eucharist. In Hinduism, sacrament means certain rites to be performed for achievement of salvation. In Sikhism, there is nothing like the Christian or Hindu Sacrament. Improperly, the Sikh institution of marriage has been called sacred. In Sikhism, the only sacrament (in the sense of sacred and not in the Christian or Hindu terminology) is *Khande Di Pahul* (initiation). Generally speaking, human being itself is a 'sacrament' as it is an act of Grace of God and we must treat it as 'sacramental'.

SADD: *Sadd* is a form of Punjabi poetry. It is sung with a long lilt. *Sadd* means call or to call. In Guru Granth Sahib *Raamkali Di Sadd* by Baba Sunder explains the scene of the departure of Guru Amar Das Sahib. A "call from God" (death) has been referred to in this *Sadd*. This also explains as to how a Sikh should behave when someone, near or dear, dies.

SAHAJ/SAHIJ: See: *Sehaj*.

SAHIB: Literally: master. In Sikh philosophy, *Sahib* is used only for God/Guru. The Ten Gurus and Guru Granth Sahib are also addressed as *Sahib* because God spoke through them. Nowadays, the term *Sahib* is being frequently used without bothering for the meaning and the significance of the term. The present usage began with the British rule over the Indian sub-continent. The sycophant mentality of the Indians gave birth to the usage of this term to flatter the British officers and they used to address every British official (senior or junior) as *SAHIB*. Later, this term became popular with the rulers of the princely States too.

Since 1980s, several Hinduised-Sikhs have started using *SAHIB* with the names of Gurdwaras, Sikh-towns, Sikh articles and what not; and even villages belonging to different deras. It is against Sikh ideology. In Sikh culture, respect for a senior or elder one can be shown by adding *Ji* as suffix to the name e.g. instead of *Dilgeer Sahib*, the proper address will be *Dilgeer Ji*:

True is the Master; true is His Name
By the grace of Guru let us ever remember Him.
(Guru Granth Sahib, p.104)

You are True
And True by yourself,
O my true Master!
(Guru Granth Sahib, p.308)

True Master is one
None should astray his mind in doubt.
(Guru Granth Sahib, p.428)

True Master is Primal Purush (God)
He is sustaining since ages.
(Guru Granth Sahib, p.437)

O my God-king! You, the true master of mine, are rich
The whole world wants to deal with You.
(Guru Granth Sahib, p.449)

(Nanak says): O elder brother!
Whom to weep for?
This world is only a gamble.
The Master looks after His creation & applies His mind to it.
(Guru Granth Sahib, p.580)

True is Master and true is His justice.
(Guru Granth Sahib, p.851)

He Himself is true
True is His Throne,
While sitting on it, He delivers true justice.
(Guru Granth Sahib, p.949)

He Himself is True Master
He sends Gurmukh.
(Guru Granth Sahib, p.957)

SAHIB-I-KAMAL: (Literally: Master of Wonders). This is a book about the life and work of Guru Gobind Singh Sahib written by **Daulat Rai**, an Arya Samaj activist. Basic approach of Daulat Rai was to establish that Guru Gobind Singh Sahib was a staunch Hindu and the “creation” of Khalsa was an act of formation of an army to save the Hindu religion. Daulat Rai has used several decorative/flowery words about Guru Gobind Singh Sahib but the tone in every sentence is to present him as “the real and the most true Hindu”; hence an attempt at distortion of the Sikh identity.

SAHJJDHARI: See: *Sehajdhari*.

SAIBHANG/SANBHAU: one, who is from self i.e. self-existent. In other words, *Saibhang* is the one, who is not created by any being or force or power, i.e. God. See: *Akaal Purakh*, *Karta Purakh*.

SALOK: *Salok* literally means: praise (usually of God). It also means a verse, a stanza, or a stave. *Salok* is a form of Punjabi poetry. The verses of Guru Granth Sahib are mainly in the forms of *Saloks*. In the context of Guru Granth Sahib, the term *Salok* is used in all the three shades of the meanings (as mentioned above).

SALOK SAHSKRITI: *Salok Sahskriti* is the name of a section of hymns in Guru Granth Sahib written in Sahskriti, which is an product of Sanskrit, Paali, Prakrit, Apbhransh etc. Its base is, however, Sanskrit language. In Guru Granth Sahib, there are four *Sahskriti Saloks* by Guru Nanak Sahib and 67 by Guru Arjan Sahib. Also see: *Salok*.

SALOK VAARAN TON VADHIK: These are some *Saloks*, which had not been adjusted along with the *Vars*, in Guru Granth Sahib. These *Saloks* are 152 in number and have been written towards the end of the volume of Guru Granth Sahib but before Mundaavani (the closing seal) of Guru Granth Sahib. When Guru Gobind Singh Sahib prepared the volume of Guru Granth Sahib, in 1678; the *Salokas* of Guru Tegh Bahadur Sahib were added after the *Salok Vaaran Ton Vadik*.

SALUTATION: The proper way to greet a Sikh is to club/fold both the hands together and say: *Waheguruji da Khalsa. Waheguruji di Fateh*. [It means: Khalsa is God's Own and (all) the victory is also of God]. *Sat Siri Akaal* is not the proper Sikh greeting. It was a war cry. Another version of war cry is *Jo Jaikaaraa bulaavay Guru de man nun bhaave, nihaal ho jaavey, gajj ke bolnaa ji Akaal! Akaal!! Akaal!!!*

SALWAAR KAMIZ: *Salwaar Kamiz* is the indigeneous dress of the people of the Punjab (including the west Punjab which is now a part of Pakistan). Some non-Punjabi people too have adopted this dress. It is also popular in some areas of India, Pakistan, Turkey, and Afghanistan etc. This dress might have a common origin somewhere in between Turkey and the Sikh Homeland. This is, perhaps, the most suitable dress for a female body. It helps in preserving privacy of the body as well as it is comfortable and friendly for skin and the rest of the body.

SAMAADH: Samaadh is a memorial made over the ashes, or place of cremation, of some deceased person. It has the same importance among the Hindus as a tomb has for the Muslims. In Sikhism, it is forbidden to build such a structure, mausoleum etc. Memorials, otherwise (not over the ashes or at the place of cremation) are not prohibited. All the *Samaadhs*,

existing at present, built by some Sikhs are in contravention of the teaching of Guru Sahib.

SAMMAT: *Sammat* has been derived from the word *Samvat* that means “year”. This term is used in Bikrami calendar (the calendar started by the king Vikramaditya).

Also see: *Bikrami, Calendar*.

SAMPAT PAATTH: Sampat Paatth is Brahminic style of recitation of Guru Granth Sahib. In this recitation a specific line from Guru Granth Sahib is recited after reading of each stanza/salok. Thus, this specific line is recited for thousands of times. This is, in fact, sacrilege of Gurbaani. Gurbaani is not a *Mantar* (incantation), treating the specific line, which is recited repeatedly, as *Mantar*. Hence, Sampat Paatth is against Sikh ideology. Those who are under the impact of the Brahmins perform such practices. Similarly, so-called *Sankat Mochan Shabads* (literally: those hymns which pull out troubles) too are against Sikh thought. These practices are infiltration of Brahminism in Sikhism.

SAMSKAAR/SANSKAAR: Samskaar word has two shades of meanings: one based upon the actions done in earlier life and the second is performing some ceremony. According to Hinduism, it also means religious practices performed for purification (or ablution) of mind. In Sikhism, meditation of God is the only *Sanskaar* a Sikh must practice for the purification of mind and soul. Sikhism rejects the acceptance of ritualism in achievement of any spiritual feat. Some writers consider giving name to a child, marrying, death and initiation (four ceremonies) as the Sikh *Sanskaars* as per the Sikh Rahitmaryaada.

SANGAT: *Sangat* literally means: congregation. It has root in Buddhistic *Sangh*, which means to congregate. In Sikh context, it means religious congregation. During the times of Guru Sahib *Sangats* had been established in various parts of the sub-continent. *Sangat* also means all the Sikhs in a particular area (it is also a synonym for the Sikh community), whereas

Sarbat Khalsa (the Sikh Commonwealth) means the representatives of the whole of the Sikh nation. In religious context *Sangat* means the company of holy, noble people. A Sikh should try to spend his maximum possible time in the *Sangat* (company) of saintly people (saintly does not mean the Saadhus and so-called Sants/dera chiefs). *Saadh Sangat* too is used for such a company. Meditation in seclusion, secrecy, in *Bhora* (secret basement), *Chaleeha* (forty days' mediation in seclusion) have no place in Sikhism. According to Sikhism, the best *Sangat* is that where a Sikh sings hymns in the praise of God together with the other members. *Sangat* does not have mere religious/spiritual role. It should also play its social and economic role.

SANGRAAND: Term *Sangraand* has its root in the Sanskrit word *Samkrant*, which literally means: the moment when sun passes from one sign of zodiac into another. The first day of each month of the Hindu calendar is decided through this manner. *Sangraand* has no importance in Sikhism; it might be auspicious for some Hindus. Some phony Sikhs hold special gathering in Gurdwaras on the day of *Sangraand*, apparently in contradiction to the Sikh philosophy. It is remarkable that the Sikh intelligentsia has not shown courage to ask the leadership of the nation to stop mutilation of the Sikh ideology. It is shocking that the Dhram Parchaar Committee of the Shiromani Gurdwara Parbandhak Committee (S.G.P.C.) passed, released and enforced an anti-Sikh calendar in 2003, which not only asked the Sikhs to observe anti-Sikh days of sangraand, Massiya and Pooranmaasi but also itself did the same in the Gurdwaras under its management. Also see: *Festivals*.

SANJAM: Literally: self-restraint. In Sikhism, self-restraint is must for growth of a healthy personality. Extreme self-gratification and self-mortification both have been rejected in Sikhism. A Sikh must have *Sanjam* in eating food, sexual pleasure and other activities. *Sanjam* is a great virtue for a Sikh.

SANT: The term *Sant* has been derived from the Sanskrit word *Shaant* meaning 'peaceful'. *Sant* is a Hindu concept. There has also been a *Sant*

Samparda among the Hindu missionaries. This school emphasized monotheism and devotion of God but not through *Awtaars*, the so-called divine incarnations. Christianity too has an institution of saintdom. In the Sikh ideology, God is the only *Sant*. Nowadays, several phony religious chiefs call themselves or are addressed as *SANT/BABA* but none of them seems to be 'peaceful' or spiritual. They seem more of Mafia/cult/gang type leaders than being spiritual. These parasites are, strictly speaking, more dangerous to the institution of religion than even atheists/agnostics. It is a tragedy of the Sikh nation that there are more so-called sants than even missionaries and illiterate and ignorant people respect them (the so-called sants) more than Guru Granth Sahib. Those missionaries, who live and preach the philosophy of Guru Granth Sahib and bring people in the refuge of Guru Granth Sahib, are real saintly persons.

SANTHA/SATHIYAA: Literally: lesson, learning a lesson. It also means a book giving text with meanings.

SANTOKH: See: *Contentment*.

SANYAAS: Sanyaas literally means: *renunciation*. According to another interpretation it also means 'spiritual education'. It is the fourth *Aashram* (stage of life) of a human being in the Hindu philosophy. According to Hinduism, a man (not woman), after fulfilling his duties as householder, should renounce the world and depend upon alms and begging. Some Hindus adopt *Sanyaas* at an early stage and some even don't marry at all (it is better to call it *Brahamcharya* i.e. celibacy). In general term, *Sanyaas* means renunciation of the world. Sikhism rejects renunciation of the world. For a Sikh, renunciation of ego, conceit, untruthful life, dishonesty, anger and the other vices, is the real *Sanyaas*. A Sikh has to become a *Sanyaasi* at heart. See: Guru Granth Sahib, pp. 992, 1332 etc.

SARAADH: See: *Sharaadh*.

SARAM KHAND: It is realm of modesty or realm of spiritual efforts.

Also see: *Karam Khand*.

SARAN: *Saran/Serai* is a hostel for the Sikh pilgrims. Also see: **Bunga**.

SARB LOH: literally: All iron/steel. *Sarb Loh* is the name of a book, written by Bhai Sukhkha Singh. Some Sikhs attribute it to Guru Gobind Singh Sahib. This is mythical story of war between 'evil' and 'good', between angels (God) and demons. Several writers have frequently quoted references from this work. Some of the material of this work is in complete contradiction with the Sikh ideology. However, it does not mean that myth cannot be used as a tool of presentation of some idea.

SARBAT DA BHALAA: Literally: Good of/to every one. This aphorism/dictum is a part of a Sikh's daily prayer. It is an invocation, a prayer to God, to grant peace, happiness and prosperity to every being in the whole of the universe. A Sikh is the greatest humanist on this earth because he/she wants that every being of this universe (not only the Sikhs) should have all possible material facilities and peaceful life. This motto makes Sikhism a universal religion, a religion of every one in this universe.

SARBAT KHALSA: Literally, *Sarbat Khalsa* means the Sikh nation as a whole. In the context of the Sikh polity, *Sarbat Khalsa* is an assembly of the representatives of all the Sikh organizations loyal to Akaal Takht Sahib. This institution has its foundation in the grant of the leadership of the Sikh nation to the *Panth Khalsa* by Guru Gobind Singh Sahib, in 1708.

Historically, the tradition goes back to the eighteenth century. After the departure of Guru Gobind Singh Sahib, the Sikh leadership of the time devised this institution to make national decisions collectively regarding various issues of the time. There have been several *Sarbat Khalsa* meetings in the eighteenth century. After 1805, (Maharaja) Ranjit Singh stopped calling *Sarbat Khalsa* meetings because he did not want any force to dictate him in running his political affairs.

Sarbat Khalsa does not mean a huge gathering of the Sikhs as some Sikh activists claimed about the gathering of January 26, 1986 and after. In other words, the *Sarbat Khalsa* is the *Parliament of the Sikh nation*. Also see: **S.G.P.C.**

SARDAAR: See: *Sirdaar*.

SARGUN: Literally: with attributes. In Sikh literature God has been presented as *Nirgun* (beyond attributes) and *Sargun* (with attributes) both. According to Sikhism, God is *Sargun* when He manifests Himself in His Creation.

Also see: *Nirgun*.

SAT SRI AKAAL: See: *Salutations*.

SATGURU: Satguru literally means: the true Guru. God is the *Satguru* of a Sikh. Guru Nanak Sahib used *Akaal Moorat*, *Akaal Purakh* and *Satguru* etc. for God (Guru Granth Sahib, pp. 149, 352, 465, 1328). The other Guru Sahib also used *Satguru* for God (Guru Granth Sahib pp. 30, 41, 163, 645, 691, 911). God is referred to as *Satguru* in Guru Granth Sahib for more than 800 times. Guru Sahibs are also known as *Sachcha Patshah* (the true king), in contrast to the “false (temporal) king”, who has limited authority over a limited area for a limited period.

True Guru is Giver

Only those may recognize who are blessed with Your Grace.
(Guru Granth Sahib, p.911)

The teachings of Guru are jewels and gems,
Those Sikhs who serve find them.
(Guru Granth Sahib, p.1328)

SATI: Literally, *Sati* means “the true one”. *Sati* is a woman who is faithful to her husband. In Hinduism, there has been a *Sati* ritual too. The Hindu women, who were faithful to their husbands, used/use to immolate themselves on the funeral pyres of their husbands. Guru Amar Das Sahib directed the Sikhs not to practise this cruel inhuman practice. According to the Sikh ideology, true love and devotion is faithfulness and not the burning on a pyre. See: Guru Granth Sahib, pp. 185, 328 and 757.

SATNAAM: Literally: true name. It is used for God, as only He is True. Many Sikhs recite *Satnaam Waheguru* several times a day, as a means to remember Him. In Gurdwaras the recitation of *Satnaam Waheguru* is performed as the best pass-time when no function is being held, especially during the distribution of *Karaah Parshaad* (blessed food) and *Langar* (sacred meals).

Also see: *Waheguru*.

SATSANG: *Satsang* literally, is true (*sat*) congregation (*sang*) i.e. company of the “true” people. It is another name for *Sangat* and *Saadh Sangat* i.e. the company of the saintly people or the company where the praise of the *Sat* (God) is sung. See: *Sangat, Sant*.

SATTVA: See: *Gunas*.

SAU SAAKHI: *Sau Saakhi* (literally: 100 stories) is one of the most referred to book of Sikh polity and history. It is believed that Guru Gobind Singh Sahib had narrated these stories to some one who, later, compiled the material in the form of a book. No authentic version of this book is available. The scholars believe that some material of this book might have been written or the book itself might have been enlarged after 1849, because there are references that Dalip Singh (Maharaja) will regain his kingdom. It is also possible that some stories might have been added to boost the morale of the Sikhs, who had been struggling against the British to regain their lost sovereignty. Some of the stories of this book are, no doubt, based on true facts, but a lot of material is not in accordance with the Sikh thought. The language of this book is Punjabi with some effect of *Sadhukari* dialect. In spite of doubts over its authenticity, it is a valuable source of information about the Sikh polity, Sikh institutions and Sikh culture. There are several similarities in this work and Bhai Santokh Singh's *Gur Partaap Suraj*. According to a view this book might have been written after the completion of *Gur Partaap Suraj*.

SCRIPTURE: Literally: any ‘sacred’ writings. Guru Granth Sahib is the primary scripture of the Sikhs. Guru Granth Sahib is not a volume of religious writings. It is itself the Guru. All Guru Sahib themselves are present

in it through their *Baani*. This status cannot be given even to the poetry of Bhai Gurdas or Bhai Nand Lal. The Sikhs give special regards to these works but the status of Scriptures vests in Guru Granth Sahib only, which is a living Guru, the Guru-Eternal.

The Sikh scriptures can not be called 'Sikh Holy Book' like holy books of the Jews, the Christians and the Muslims. These three religions consider their 'Books' as Testaments: *Torat* (by Moses), *Zabur* (by David), *Injeel* (by Christ) and *Quran* (by Mohammed). The first two are considered as Old Testament and the third one is known as New Testaments; and the Muslims consider their Quran as 'Final Testament', which the Jews and Christians reject.

SEAL, THE SIKH: The seal of Akaal Takht Sahib is the Sikh seal. The inscription on it is: *Akaal Sahai*, which means: "May God help you". This seal is a blessing by Akaal Takht Sahib, and, except Akaal Takht Sahib (not the priest), no one can use it. It was used by the Sikh nation during their rule, under the command of Baba Banda Singh Bahadur as well as under the rule of the Sikh *Misls*. Even (Maharaja) Ranjit Singh used it for some time, though he had no right because his rule was not the rule of the Sikh nation. Some over-enthusiastic, but ignorant, Sikh workers and leaders, due to ignorance, began to use it at the top of their letters. The seal by Akaal Takht Sahib should be used only after sanction by the *Sarbat Khalsa* and not by priest/priest (so-called jathedars).

SEHAJ: *Sehaj/Sahij* literally means: which comes (impromptu) along with (some other phenomenon). Another meaning is 'in ease'. It is also a feeling of 'joy of equipoise'. It is a feeling that can be achieved through meditation in the Name of God, by purging one's ego and by leading truthful life. Sahaj is a state when one is free from intrusion of ego, in unshaken natural and effortless serenity. It is attained through spiritual perfection. In this state of mind and spirit, one lives in ease, without renouncing this world.

SEHAJ PAATTH: *Sehaj/Sahij Paatth* means non-continuous reading of the whole of Guru Granth Sahib; where as *Akhand Paatth* is undisturbed

continuous reading of the whole of Guru Granth Sahib. *Akhand Paatth* has crept into Sikhism lately. *Akhand Paatth* or *Sehaj Paatth* is not a must for a Sikh for any occasion but a Sikh is expected to read the whole of Guru Granth Sahib as many times as possible. A Sikh should understand the substance presented in it and should try to live his life according to its (Guru Granth Sahib's) teachings.

SEHAJDHAARI: *Sehajdhaari/Sahijdhaari* (literally: the slow adaptor) term may be used for that Sikh who wishes to get initiation. A *Sehajdhaari* must not cut nor trim his hair from any part of his/her body; should wear a turban; should perform his family functions according to the Sikh *Rahitmaryaada*; and should completely adhere to the Sikh culture. A *Sehajdhaari* brings up his children in Sikh style and gives them Sikh names. All the ceremonies (marriage, death and all the rest), in the family, must be practiced in the proper Sikh manner. A *Sehajdhaari* cannot remain so for several years. A *Sahijdhaari* does not mean a non-Sikh claiming to be admiror of Sikhism. Several Hindus, who tires to become voters of the *SGPC*, posed themselves as *Sehajdhaaris*, wheras they had nothing to do with Sikhism. In 2004, the Indian government issued an ordinance excluding these fake voters from Electoral College of the *SGPC*. Since then, the so-called *Sehajdharis* have disappeared from the scene.

SEWA: Literally: service (voluntary and self-less). In Sikhism *Sewa* (service) is the first love of a Sikh. It is duty of a Sikh to join for service in a Gurdwara or at any other place as long as possible. No *Sewa* is major or minor; it is only the intention and devotion, which is the consideration for genuineness of *Sewa*. *Sewa* brings an end to ego and gives one the feeling of being a useful member of the broherhood in specific and humanity in general. *Sewa* can be done by contributing money, devoting time, and teaching scriptures and/or by rendering physical help etc. A Sikh, who has never participated in *Sewa*, is an incomplete/dwarf Sikh. Infact, he/she is like a dead body. *Sewa*, however, has to be done from the core of one's heart. One cannot do it for show or for credit. Secondly, if one discriminates while doing *Sewa*, he is an impostor, hence guilty of further sin:

If we earn service in this world
Then we can sit in His court.
(Guru Granth Sahib, p.26)

Serving, he remains motiveless.
Thus he gets the Master.
(Guru Granth Sahib, p.286)

The servant is meant for serving
Realizing Order he gets supreme position.
(Guru Granth Sahib, p.292)

There is very rare of a servant in all among crores;
All else are only traders.
(Guru Granth Sahib, p.495)

One who accepts as Master wills;
That servant is honoured in His court.
(Guru Granth Sahib, p.661)

One who serves under compulsion, it is a neither virtue nor service.
Nanak says: if we serve with pleasure, (then) it is real act (of service).
(Guru Granth Sahib, p.787)

SHAASTRA: In Hinduism, it means scriptures that teaches and explains philosophical code for life. Normally it refers to *Upanishadas*, which are 18 in number.

SHABAD: Literally: the Word. In the context of Guru Granth Sahib, *Shabad* (*Gurbaani*) is revelation, hence the Word of God) is a general term used for all the Sikh hymns.

SHABAD GURU: From Guru Nanak Sahib to Guru Gobind Singh Sahib, the Sikhs had ten masters through whom God revealed *Shabad*. On October 6, 1708, Guru Gobind Singh Sahib stopped the chain of human Guru and asked the Sikhs to seek instructions from Guru Granth Sahib

(which contained all the message revealed to Guru Sahib by God) i.e. Shabad. As *Shabad* is revelation, it is man's direct contact with God.

In Sikhism, *Shabad* as Guru did not begin from October 6, 1708. Even Guru Nanak Sahib had proclaimed that *Shabad* was his (Guru Nanak Sahib's) Guru (Guru Granth Sahib, pp. 635, 943). Guru Ram Das Sahib further explained that *Shabad* (*Baani*) is Guru and Guru (his sayings) is *Shabad* (Guru Granth Sahib, pp. 982, 1309). In Sikhism, philosophy is everything and Guru Sahib, through whom God gave the *Shabad*, are to be respected, but it is only the *Shabad* that matters.

SHABAD HAZAARE: *Shabad Hazare* is a name given to four *Shabads* (stanzas) written by Guru Arjan Sahib. *Hazaare* means prominent or special. Some writers have wrongly associated these four *Shabads* with Guru Arjan Sahib's emotional reaction to his temporary separation from his father Guru Ram Das Sahib.

SHABADAARATH: See: *Guru Granth Sahib Darpan*.

SHAHEED: Literally: one, who is evidence (of sacrifice for faith). In other words one who is quoted as example of sacrifice for faith. *Shaheed* is a person who laid one's life for the preservation of one's faith or for *Dharma* (Righteousness). Similarly, those who are killed during the struggle for preservation of their identity and entity are also called *Shaheed*. The Sikh nation is one of those who have been most persecuted, throughout the world history, probably equal or second to the Jews. The difference between the both is subtle. The Jews had been tortured and killed. The Sikhs had been offered to choose between "faith and life" and all the Sikh men, women and children chose faith. Three of the Ten Guru Sahib (Guru Arjan Sahib, Guru Tegh Bahadur Sahib and Guru Gobind Singh Sahib) became martyrs. Since 1606 (till 2004), hundreds of thousands of the Sikhs have died for their faith. The most heinous and unspeakable atrocities and savage killings of the Sikhs were hitherto (and even now) unknown to the history of the world. The atrocities committed on the Sikhs by Farukhsiyar, Mir Muin-ul-Mullik (Mir Mannu), Lakhpat Rai, Zakaria Khan, Ahmed Shah Durrani, Indira Gandhi, Rajiv Gandhi, Beant Singh,

K.P.Gill etc. have pushed the most fascist rulers of the world into shame and shade.

SHAHEED BILAAS: A work by Bhai Sewa Singh (son of Bhai Kesar Singh Bhatt, of Bhadson; direct in line from Bhai Bhikha Bhatt) written in 1803. It is the biography and genealogy of Bhai Mani Singh, his predecessors and successors. This work mentions the contribution and the sacrifices made by this family for the Sikh nation. Bhai Mula Parmar (son of Bhai Rao and grandson of Bhai Chaharh), resident of village Alipur (district Muzaffargarh, Pakistan), of this family, was the first to join the Sikh faith at the time of Guru Arjan Sahib. Probably Bhai Nanu (son of Bhai Mula) was the first martyr of this family, who embraced martyrdom in the battle of Ruhila, on October 3, 1621. Bhai Ballu, the brother of Bhai Nanu, embraced martyrdom in the battle of Amritsar (April 13, 1634). Bhai Mai Das (father of Bhai Mani Singh) was the son of Bhai Ballu. More than 51 members of this family embraced martyrdom in the Sikhs' struggle for sovereignty. *Shaheed Bilaas* was edited and published by Giani Garja Singh (1904-77) in 1961.

SHARAADH: Literally: an activity done with *Shardha* (faith/devotion). In Hinduism, it means a ritual performed in the memory of the deceased parents or some other relatives. Alms giving, feeding the Brahmins (the Hindu priestly class) and beggars etc. are a part of this ritual. The Hindus believe that the food given in charity, during *Sharaadh* ceremony, shall reach their deceased forefathers/relatives. Sikhism rejects this ritual as hypocrisy. A Sikh is supposed to look after his/her parents when they are alive. Generally, people do not take care of his/her parents when they were alive, but after their death *Saraadhs* are observed which is sheer hypocrisy. A Sikh is forbidden to observe such-like rituals. It is intriguing that some Hindus observe *Sharaadh* even of Guru Nanak Sahib:

Those who don't serve their forefathers when alive,
They celebrate (giving food for them) after they die.
How the poor forefathers can get, the crows and dogs eat (their
food).

(Guru Granth Sahib, p.332)

Pandit rolls and eats up rice,
One roll in the name of gods,
(And) one roll in the name of ancestors.
Nanak says, "Let there be a roll of his Grace, it will never exhaust."
(Guru Granth Sahib, p.358)

SHARIAT: It is the Muslim religious code. It has five components: to read *Kalmaa* (a stanza meaning Mohammed is the prophet of God), to go to Mecca for pilgrimage, to give *Zakaat* (charity of 2.5% of one's wealth), to undertake fast during the month of *Ramzaan*, and, to pray for five times a day.

SHARING WITH OTHERS: *Vand Chhakana* (sharing with others) is one of the cardinal principles of Sikhism. A Sikh has an obligation to share one's earning and wealth with the poor and the needy. Sikhism is a socio-spiritual philosophy. The Sikh institution of *Daswandh* and to some extent even *Langar* (though *Langar* is not 'free kitchen', it is sacred kitchen) are sequel of this institution. This principle of Sikhism makes a Sikh a useful social being:

Those who earn and give some part of it as charity;
Nanak says: only they know the real way.
(Guru Granth Sahib, p.1245)

SHASTAR: Literally: arms. In Sikhism the use of arms is legitimate (when all other means fail) as defensive measure. In Sikhism, *Shastar* means real weapons/arms and not any diplomatic dialogue. Similarly, *Kirpaan* (sword) is not the only *Shastar* that a Sikh is allowed to use. A Sikh may use any weapon. The pre-condition is that arms are to be resorted to for defence and not for offence and the Sikh code of conduct (for war) must be strictly followed.

Also see: *Ahimsa & Himsa, Dharam Yudh, Kakaar, Kirpaan, Resistance, Pacifism.*

SHASTAR NAAM MAALA: It is the name of a book, which is a part of

the *Dasam Granth*. Names of several weapons have been mentioned in this book. Most of the weapons mentioned in this book are not in use nor are they available now. Some writers ascribe this book too to Guru Gobind Singh Sahib.

SHINGAAR: Term shingaar is used for decoration of a female's body, by using cosmetics, dresses and particularly ornaments etc. Sikhism permits a female a right to decorate herself by natural means, in order to look pretty to her husband, though gaudy and erotic dress may attract eve-teasers too. Shingaar for a Sikh (male and female) can include having shower/bath, brushing teeth, combing hair, wearing presentable clothes, tying beard, tying turban and putting on shoes (including polishing) etc. But, using perfumes, powder (except to save from perspiration), lipstick, hair bleaching material and hair-dye is not favoured in Sikhism. A Sikh is at liberty to wear ornaments, but he/she should not pierce ears, nose etc for wearing them.

SHIROMANI AKAALI DAL: (Shiromani) Akaali Dal is the primary organization of the Sikhs. Akaali Dal was formed on December 14, 1920, at Akaal Takht Sahib, Amritsar. The first organizational elections were held on January 24, 1921. Bhai Sarmukh Singh Jhabal was unaniomously selected the first *Jathedar* (president). At first it was known as Akaali Dal only. To distinguish the central body from the provincial *Jathaas* (units), prefix *Shiromani* (literally: the foremost) was added on March 29, 1922. The Akaali Dal represents the major section of the Sikhs. It may have several groups or factions, but it is the only organization, which is considered as representative of the interests of the Sikhs.

In 1996, P.S. Badal changed its religious character when he allowed non-Sikhs to join this organisation thus defeating the basic tenets of this organisation. Now it is functioning more of as a provincial political organisation, mainly of the peasants of the Punjab, and has given up religious and missionary agenda.

The Akaali Dal has been ruling the Punjab for several years

(between 1967-2002). If there are fair elections in the Punjab, the Akaali Dal shall always win by supporting the religious sentiments of the farmers. Earlier, the Akaali Dal had to launch several agitations for the preservation of the identity and entity of the Sikhs and for the rights of the Sikhs. During these agitations, hundreds of thousands of the Sikhs courted arrests and thousands were killed. Also see: *Akaali*.

SHIROMANI AKAALI DAL (A history): A work by Dr. Harjinder Singh Dilgeer. It depicts the history of the Akaali Dal from 1920 to 2000. It has about 200 photographs of the founders and the other leaders of the Dal. The book is a comprehensive history of Shiromani Akaali Dal, and, gives several important details of its birth and its role in history. The first edition of this book was published in 1978 and the second (revised and enlarged) in 2000. The present volume is almost an encyclopedia of the Akaali Dal.

SHIROMANI GURDWARA PARBANDHAK COMMITTEE: See: *S.G.P.C.*

SHRI/SIRI/SRI: Shri/Siri/Sri is the name of a mythical goddess of wealth. She is the wife of mythical god Vishnu. According to the Hindus, 'Sri' is goddess of wealth and fortune, hence it is also known as *Lakshmi*. Due to this, the Hindus worship (like mythical, semi-elephant semi-human, Ganesh, whom they consider her son) this goddess before beginning any work; before entering a house; before starting a business and virtually before beginning every thing.

The usage of the term *Sri* has become such an obsession with the Hindus that, now, they use it (without bothering for the meaning and/or significance of the term) as a title/prefix for every name because they believe that by using this term as a part of one's name, one becomes 'wealthy and fortunate' through the blessing of Sri goddess. This has become synonym of the western title *Mister* and the French term *Monsieur* (Mr). [The original English title was *Sir*].

The Sikhs use *Sirdaar* (in Hindi; in Urdu it is *Sardaar*) as a title

for a Sikh. *Sri* is been used as title with the names of Guru Sahib (and even with the names of the Sikh cities, the Gurdwaras, the Sikh institutions etc.) since the days of the Maharaja Ranjit Singh. It seems that this had been done under the influence of the Nirmalas and the Hindu courtiers of the Sikh rulers. It has been on increase since 1980s, apparently under the influence of the impact of the religion of the ruling class.

In Guru Granth Sahib, *Sri* has been used with the Name of God in order to distinguish God from mythological Hindu gods referred to in Guru Granth Sahib (there are 350 millions gods in Hinduism). But, nowadays, under the impact of the Hinduism, several Sikh clergy, ignorant leadership and simple writers too have begun using it like a mania, even without knowing the etymology of the term.

SIDH GOSHT: It is a long poem composed by Guru Nanak Sahib. The subject matter of this poem is critical evaluation of the ideology and functioning of the Sidh (Yogi) sect. Guru Nanak Sahib presents convincing arguments that the renunciation of the world does not lead to liberation. Answering the question ‘who is your Guru’, Guru Nanak Sahib told that ‘I am a follower of *Shabad* (the Word)’ and not any human being. According to *Janamsaakhis*, Guru Sahib composed it when he visited Mansarovar Lake and had a dialogue with the Sidh Yogis.

SIKH: *Sikh* is a Punjabi word, which means a “student or learner” (of religion, philosophy and way of life). It is different from the Sanskrit word “*Shish*”, which means an ordinary student/disciple. A Sikh is a follower of the Sikh religion, founded by Guru Nanak Sahib (1469-1539), who must have complete faith in One God, the ten Guru Sahibs, Guru Granth Sahib and its teachings, *Khanda Di Pahul* (the Sikh initiation). A Sikh must NOT have belief in any other faith. A Sikh believes that all the ten Gurus had the same spiritual light; they were, in fact, one light in ten bodies. A Sikh has a specific appearance: uncut hair, beard, moustache, karaa (wrongly called Sikh bangle), a kirpaan (the Sikh sacred sword), a turban and the other articles of faith. The Sikhs are a distinct nation (and according to a verdict of the British House of Lords, the Sikhs are almost a race).

The Punjab is their Homeland. Also see: *Honest Earning, Meditation, Rahitmaryaada, Sewa and Sharing With Others.*

Who are NOT Sikhs? : The members of the following cults are not Sikhs because they do not believe in ideology of Sikhism: Namdhaaris (they worship fire, cow and do not accept Guru Granth Sahib as Guru), Nirankaaris (they consider Baba Dyal as Guru), Radhasoamis and Sacha Sauda Dera followers (they have faith in a living guru), Nurmahaliaas (they have faith in a living guru and reject Sikhism), Bhaniaara's followers (they don't have faith in Sikhism and they reject Sikhism) and those others who have faith in a living guru. Even the Kaleranwaalas do not fulfil all the conditions of being Sikh.

SIKH HISTORY BOOKS: There are several volumes of the History of the Sikhs. The best (though not free from blemish) are the works of Bhai Ratan Singh Bhangu, J. D. Cunningham, M. A. Macauliffe, Baba Prem Singh Hoti, Bhai Karam Singh Historian, Professor Hari Ram Gupta, Dr. Ganda Singh, Professor Harbans Singh, Dr. Harjinder Singh Dilgeer, Dr. Madanjit Kaur, Dr. Gurbachan Singh Nayyar, Dr. Gurdarshan Singh Dhillon, S. Gurratanpal Singh, S. Jasbir Singh Sarna etc. The *Gur Bilas(s)*, the works of Bhai Santokh Singh, Giani Gian Singh etc. are to be studied with great caution. These works are full of anti-Sikh material. There are still other books, which seem to have been written with ulterior motives. These works include the writings of Khushwant Singh, Sohan Singh Josh, and Gopal Singh Dardi etc. Whereas some works are production of an anti-Sikh movement. These anti-Sikh writers include: *W. H. McLeod*, Pashaura Sinh, Harjot Oberoi, Gurinder Mann, Amarjit Grewal, Surjit Hans, Leo Fench etc.

Also see: *Anti-Sikhism School, J. D. Cunningham, M. A. Macauliffe.*

SIKH HOMELAND: The country of the Sikhs. The present Punjab and Chandigarh, most of the area in the Punjab province of Pakistan, a large area of Haryana, Himanchal, Rajasthan, Uttar Pradesh (Doon valley),

and Delhi comprise the Sikh religious and cultural zone. In political context, the Sikh political zone (Khalsa-stan) comprises of the area between the rivers Ravi and Ghaggar etc. This is the Sikh Homeland proper, for which the Sikhs have been struggling to form as their autonomous country.

SIKH PHILOSOPHY: This term is too wide to be defined in a few words. It encompasses almost each and every issue of Sikhism. However, some specific aspects of Sikh philosophy are: Sikhism is a pragmatic religion. It is not solely an inwardly religion, it stresses equally on social role along with spiritual role of a Sikh. Sikh philosophy rejects escapism; it favours a householder's life. In Sikhism, ethics, especially social ethics, is very important. It may be called social spiritualism.

Also see: *Sikhi, Honest Earning, Meditation, Rahitmaryada, Sewa and Sharing With Others.*

SIKH RAAJ: Literally: the rule of the Sikh nation. The Sikh Commonwealth had been ruling their homeland during the periods 1709 to 1716 and 1759 to 1799. Besides the Sikh rulers (of Lahore, Patiala, Kapurhala, Nabha, Jind and other States) had been ruling most of the Sikh homeland up to 1849 and then partly up to 1948 (in PEPSU). The Sikhs have been struggling for the return of their sovereignty, which they lost partly in 1849, and the rest in 1948.

Also see: *Akaal Takht Sahib, Baba Banda Singh Bahadur (Rule of), Khalsaji De Boal Bale, Khalistan, Khalsa-stan, Miri & Piri, Qaum, Raj Karega Khalsa, Takht.*

SIKH RELIGION, THE: It is a history of the Sikhs, originally published in six volumes (now available in three volumes), written by **Max Arthur Macauliffe**. Besides the history of the Sikh Panth, the work contains translation of some of the Sikh hymns also. It remains one of the most valuable works of Sikh history by a non-Sikh. Also see: *Macauliffe, Max Arthur, Anti-Sikhism School.*

SIKHI: The Sikh way of life is called *Sikkhi*. Also see: *Honest Earning, Meditation, Rahitmaryaada, Sewa and Sharing With Others, Sikh Philosophy*.

SIMRAN: *Simran* has been derived from the word *Smarn*, literally: to remember. In Sikhism, *Simran* means contemplation, remembering God's Name. A Sikh must always have God in his mind. It is ever presence of God in our heart. God is always inside us, near us, in front of us; and, He is a part of our being. In Sikhism, *Simran* does not mean ordinary recitation of His Name, but it means that while doing any (and in fact every) activity, a Sikh must always have 'sacred fear' of God. Truthful-living, doing activities of social welfare and humanism are also, in a way, *Simran* of God. In Sikhism, *Simran* is not a ritual.

SIMRĪTĪ: Literally: what was remembered. It is a name given to eighteen (18) books, written by Hindu writers of unknown period. It is moral code for the Hindus. It is different from Shruti, which Hindus consider revealed code.

SIN: Sin is an act against religious or moral law or Divine Law. It is committed with an intention i.e. consciously and not done in innocence. In Sikhism the concept of sin, as such, does not exist, but some negative things and vices may be classed as acts of a nature of a sin. These include atheism, the five vices: *Kaam, Karodh, Lobh, Moh, Hankaar* (lust, anger, avarice, attachment, ego/pride), hurting the feelings of the others, laziness (lethargic mentality), ungratefulness, encroachment upon the rights of the others, monster mentality etc. See: Guru Granth Sahib, p. 126 etc.

SINGH: Literally: lion. *Singh* is an inseparable part of the names of all the male Sikhs. A Sikh must use *Singh* as his second (last) name. Any male whose name does not include the word *Singh* cannot claim himself to be a Sikh. *Singh* is not a suffix; it is an integral part of the name of a male Sikh. In 1698/99, Guru Gobind Singh Sahib ordered all the male Sikhs to use *Singh* as second half of their names. It also symbolizes Sikh national cohesion.

SINGH SAHIB: Literally: “the master of the Singhs”. In history, this term had been used for Guru Gobind Singh Sahib. Therefore, it must not be used for any other person, as none else can be the *Master* of the Singhs. (Maharaja) Ranjit Singh liked to be called *Singh Sahib* and people starting using the same. This might have been born out of the attitude of the officials of his court, who would flatter Maharaja Ranjit Singh. In the twentieth century, the senior *Granthis* of Gurdwaras and the caretakers of the Khalsa thrones are also wrongly called *Singh Sahibs*. This is another act of ignorance being done by the managements of the Sikh institutions by the illiterate leaders of the Sikh nation. Also see: *Sahib*.

SIRDAAR: *Sirdaar* literally means chief/leader. As every Sikh is a Khalsa i.e. sovereign, he is (his own) chief too. The word *Sirdaar* is conjunction of *Sir* (literally; head; another meaning is one, lead) and *Daar* (literally: ‘one who has/possesses’). Thus, Sirdar/Sardar means ‘one who is the leader/chief’.

A Sikh must be addressed as *Sirdaar* (in stead of Mr). A Sikh’s wife is addressed as *Sirdaarni*. In Hindi and Urdu ‘head’ is *Sar*, and in Punjabi it is *Sir*; thus, in Hindi and Urdu it is *Sardaar* and in Punjabi it is *Sirdaar*. In 1978, the Akaali government of the Punjab issued orders to address the Sikhs as *Sirdaar*, but in 1980, when the Congress Government came into power, it withdrew the order and replaced the Sikh term *Sirdaar* with *Shri*, which, according to the Sikhs, is an insult to the name of a Sikh. In 1997, Akaalis formed the government again but this time they did not change the Congress style of addressing the Sikhs (probably in order to please their Hindu allies Bharti Janta Party). Also see: *Shri/Siri/Sri*.

SIRI: See: *Shri*.

SIRKHANDI: This is a metre of Punjabi verse. *Chandi Di Vaar*, attributed to Guru Gobind Singh Sahib has been composed in this meter.

SIROPA/SIROPAAO: *Siropa* is a Persian word, which literally means: (a dress) from head (*Sir*) to feet (*Pao*). In the Sikh culture, *Siropa* means

robe of honour. *Siropa* is presented to those persons who have contributed something positive and remarkable to the Sikh nation. This honour cannot be given to every one; it has to be very selective.

During the British rule of India, the *Sarbraahs* (the government appointed caretakers and managers) of Darbar Sahib had begun the tradition of presenting *Siropaos* to non-deserving persons in order to show their loyalty for them as well as due to their nature of flattery. Presenting of honours to non-deserving persons is an insult to the institution of *Siropa*. In 1920, the Akaalis freed the Sikh shrines from these corrupt managers but they did not stop this anti-Sikh tradition. Now, most of the Sikh leaders honour every Toms, Dicks and Harrys with a 'two-yards long piece of cloth' and call it a *Siropao*. They have turned *Siropao* into a garland. By doing this, ignorant Sikh leadership has damaged this institution.

At some Sikh centers, including Darbar Sahib, *Siropao* is granted even if some one offers a big amount of money as charity. Another insult to the institution of *Siropao* is (in a way) "selling" of so-called *Siropaos* for 100 rupees each at Darbar Sahib Amritsar. Bibi Jagir Kaur stopped this sinful activity when she became president of the S.G.P.C. in 1999, but in November 2000, Jagdev Singh Talwandi restarted it again. *Siropao*, which was an honour, has, now, become a farce and mockery of the institution.

SMOKING: Smoking has been strictly prohibited in Sikhism. Use of tobacco in any form is one of the four major prohibitions. A Sikh cannot even touch tobacco products. Anyone who smokes is apostate and is liable to disciplinary action before rejoining the Sikh faith (initiation) again.

SO PURAKH: Literally: that Person (i.e. God). *So Purakh* is the first word or a hymn written by Guru Ram Das Sahib. It is also the name given to the four hymns of the second section of *Rahiraas*. It includes two hymns (*So Purakh* and one more) by Guru Ram Das Sahib, one by Guru Nanak Sahib and one by Guru Arjan Sahib. All the four hymns are to be sung in *Aasa Raag*.

SODAR: *Sodar* literally means: 'that door'. *Sodar* is the name of a set of hymns written by Guru Nanak Sahib. It is the 27th Pauri (stanza) of Japji Sahib. It is also the first hymn of *Rahiraas* (the evening Sikh prayer). The first five stanzas (three by Guru Nanak Sahib, one by Guru Ram Das Sahib and one by Guru Arjan Sahib) are also called *Sodar* part of *Rahiraas*. Even the *Rahiras* is known as *Sodar Rahiras* because it begins with *Sodar*. Three of the five hymns of *Sodar* are to be sung in *Aasa Raag* and two in *Gujari Raag*.

Sodar, in Gurbaani, means a song or hymn sung at the door of God. It says that the whole nature is singing the grandeur of God, who created it.

SOHILA: Literally: the praise. *Sohila* is a collection of five hymns written by three Guru Sahib. Its first three stanzas have been composed by Guru Nanak Sahib, the fourth by Guru Ram Das Sahib and the fifth by Guru Arjan Sahib. It is to be recited just before retiring to bed. It is one of the five *Banis* of *Nitnem* (daily Sikh prayer). It is also recited at the time of funeral ceremony. The main theme of the hymns is the praise of the might of God, whom one must always remember. *Sohila* is sometimes wrongly called *Keertan Sohila*. *Sohila* as the title of the 'collection of five stanzas' does not appear in Guru Granth Sahib. The word *Sohila* appears in the second line of the first hymn but it is not certain that it is the basis of the heading of the *Baani*. The motif of the *Baani* is, however, *Sohila* (the praise of God). The name, however, appears in the Sikh *Rahitmaryaada*.

SOLAAN KALAAAN: Literally, *Solaan Kalaan* means sixteen kinds of arts. One, who is perfect at sixteen arts, is called *Solaan Kalaan Sampuran* (i.e. the perfect). According to Hinduism, God has sixteen powers (attributes): knowledge, love, meditation, goodness, firmness, contentment, righteousness, education, devotion, spiritualism, truth etc. Sikhism rejects this theory. According to the Sikh philosophy, God can't be defined in the terms of attributes as He has infinite attributes, qualities and arts. He may be called *Sarab Kalaa Sampuran* (expert of all the arts).

SOUL: See: *Aatma*.

SRI: See: *Shri/Siri*.

SRI SAHIB JI SAHAAI: *Sri Sahib Ji* literally means: “the great master” (in Sikhism, it has come to be used for sword); and the word *Sahaai* means, “is the protector.” Here, sword has been eulogised by calling it ‘protector of the *Panth* (the Sikh nation)’. Another interpretation it is a prayer to God that the Sikh nation may always have the protection of the “Sword of God” (in other words God Himself). This is a part of the Sikhs’ national *Ardaas* (supplication), which the Sikhs repeat atleast twice a day.

SUCHCHA: Literally: clean, pure, immaculate. In Hinduism, extreme cleanliness of body, kitchen, utensils, clothes etc is known as *suchch* (cleanliness, purity). If an untouchable touches an eatable or even a utensil, it becomes not only unclean but also polluted. Sikhism considers all this as hypocrisy. Sikhism favours physical cleanliness but it also teaches purity of mind, which is equally important. “They can’t be called *suchcha* who just wash their bodies. *Suchcha* are those in whose mind God dwells” (Guru Granth Sahib, p. 472). Antonym of *suchcha* is *juttha* (unclean, impure, polluted). Also see: *Ablution, Pollution*.

SUHAAGAN: Literally: whose husband is alive i.e. who is not a widow. In Sikhism, a *suhaagan* is one whom God likes and loves. A *suhaagan* does not see anyone except God (Guru Granth Sahib, p.1384). She is indeed a *suhaagan* on who God showers His Grace (Guru Granth Sahib, p.351). Its antonym is *duhaagan*.

SUKH AASAN: Literally, it means, “to be in comfortable place”. In the Sikh context, it is used for taking of Guru Granth Sahib after the closing ceremony of Guru Granth Sahib. At the time of *Sukh Aasan*, *Ardaas* is offered, *Vaak* is recited/pronounced and then Guru Granth Sahib is closed and covered with *Rumaalas*. After this, Guru Granth Sahib is carried on the head of a Sikh, to its resting place. In Darbar Sahib Amritsar, Guru

Granth Sahib, after closing ceremony, is carried in a *Paalaki* to Akaal Takht Sahib in a procession of the Sikhs. Early in the morning, Guru Granth Sahib is brought again from Akaal Takht Sahib to Darbar Sahib, with full honours.

SUKHMANA: See: *Ira, Pingala and Sukhmana*.

SUKHMANI SAHIB: *Sukhmani Sahib* (literally: gem of peace) is a long poem written by Guru Arjan Sahib. It gives the highest kind of spiritual peace, which is synonymous of liberation. *Sukhmani Sahib* explains that only meditation of God can lead to liberation i.e. self-realization. It also tells how to remember God, how to meditate. This is one of the most recited Sikh hymns. Several organizations have been formed, in order to arrange the functions for (mere) recitation of this hymn, under the name and title of 'Sukhmani Sahib Sewa Society'. According to serious scholars of Sikh studies, such group recitations of Sukhmani Sahib are un-Sikh pattern and the organizations, which promote it, are aimed at harming the Sikh ideology.

SUNDARI: A novel written by Bhai Vir Singh depicts the story of Sikh chivalry, particularly the bravery and the commitment of the Sikh women. This novel played a great role to boost the morales of the Sikhs after the annexation of the Sikh Homeland by the British. It brought several persons to the Sikh fold.

SUNNAT: All that Mohammed (the founder of Islam) did and was recorded by his followers to learn and follow is called Sunnat. In Islam, Quaran is primary scripture and Sunnat is secondary one. Islamic ceremony of circumcision too is known as Sunnat.

SUNYA: Literally: void. It is a state when creation ceases and nothing but God exists. According to Sikhism, it was the state before God created anything or everything.

SUPERSTITION: Superstition is awe, fear of something unknown, mysterious or imaginary. It is irrational belief/practice. According to Sikhism

it is *bharam/vahim* (illusion). *Naam* and Guru's grace brings an end to such illusions of mind. "The egg of *bharam* has burst and my mind is illuminated. Fetters have been cut down from my feet. Guru has emancipated me" (Guru Granth Sahib, p 1002).

SUTAK: *Sutak* literally means: pollution/uncleanliness. In fundamentalist Hindu culture all the untouchables are polluted beings. Besides, some persons, in some situations, also become polluted. For example, after the birth of a child, women become polluted. This pollution stays for 11 days in a *Brahmin* woman, for 13 days in a *Kashatriya* woman, for 17 days in a *Vaishya* woman, and, for 30 days in a *Shudara* (untouchable) woman. Similarly, all the women are polluted during the days of menstruation as well. Those men who touch an untouchable person too become polluted. There are hundred types of pollutions in Hinduism. Sikhism rejects all these notions. In Sikhism, wickedness, greed, lust, dishonesty and ill-will are pollution and their pollution can be removed through meditation and by truthful living. Also see: *Ablution, Pollution*.

SWAYYA: *Swayya* (plural *Swayyay*) is a form of Punjabi verse. Several verses have been composed in this form of poetry. In the Sikh context it is also the name of a *Baani*, which is a part of *Nitnem*. It is a composition of Guru Gobind Singh Sahib.

SWORD: See: *Kirpaan*.

T

TAKHTs: Literally: throne. A Sikh is obliged to be loyal to God and His Throne (Akaal Takht Sahib). The concept of Akaal Takht Sahib and the doctrine of one-ness of *Miri* and *Piri* mean that a Sikh cannot be a subject of any other power except God (*Khalsa Akaal Purakh ki fauj*: meaning the Khalsa is the army of God). The oaths taken by the Sikhs to become the citizens of some countries are not in contravention of this principle because the oath for citizenship is a constitutional formality. It is just a procedural oath. The *Rahitmaryaada* released from Akaal Takht Sahib accepted four Sikh Takhts (in 1968, it added one more to this number).

This is due to ignorance. There can never be two thrones of God. In fact, when Guru Hargobind Sahib moved from Amritsar to Keeratpur Sahib, he performed Royal activities from Keeratpur Sahib. Similarly, when Guru Tegh Bahadur Sahib chose to stay at BAKaala, it was the seat of the throne. Later, Patna Sahib, Paonta Sahib, Anandpur Sahib, Talwandi Sabo and Nander too were the seats of Akaal Takht Sahib. So, all these were seats of Takht and these are not Takhts. There is only one Sikh Takht i.e. ***Akaal Takht Sahib***. For details, see the book: *Akaal Takht Sahib* by Dr. Harjinder Singh Dilgeer (English and Punjabi editions).

TAMAS: See: *Gunas*.

TANKHAAH: *Tankhaah* literally means: salary and *Tankhaahia* is a person who gets salary. In Sikhism, term *Tankhaah* has been used for religious punishment for a *Tankhaahiya* is one who is guilty of breach of religious discipline. In Sikh jurisprudence it is called Tankhaah because a Sikh has to accept it with the spirit and joy of accepting it as ‘*Tankhaah*’ (salary). It is wrong to call it “punishment”. *Tankhaah* is granted to (imposed upon) that Sikh who has voluntarily confessed his guilt or who has been widely considered guilty of breach of *Rahitmaryaada* or for some activity against the interests of the Sikh nation. Such a person must personally appear and submit himself to the *Sangat* (if his act was personal or minor) or at Akaal Takht Sahib (if the offence was national) as a humble Sikh. (Here, *Akaal Takht Sahib* does not mean priests of the *Takht*. It means caretaker, who is Spokesperson of the ‘*Sarbat Khalsa at the Takht*’). Such a person must own his guilt and have a feeling of repentance. He/She should not approach Akaal Takht Sahib or *Sangat* in a diplomatic manner. He should declare his will (take a vow) to accept the verdict of the Sarbat Khalsa. If the guilt of the person appearing at Akaal Takht Sahib is serious, grievous and/or national in nature, then the caretaker of Akaal Takht Sahib should present the case before the *Sarbat Khalsa*. The *Sarbat Khalsa* shall determine the guilt and finalize *Tankhaah*. After the verdict is pronounced and after he has obeyed (fulfilled) the same, he should have no grudge or feeling of resentment or humiliation; nor should the *Sangat* treat him as inferior (or ‘former sinner’). *Tankhaah* can be

granted in many ways i.e.: 1. (a) Service in *Langar* (b) washing of dishes (c) cleaning of floor in Gurdwara (d) cleaning of the shoes of the *Sangat* etc. 2. Recitation of some hymns in additional to *Nitnem*. For detailed study, see: *Akaal Takht Sahib* by Harjinder Singh Dilgeer, 2005 edition).

Also see: *Akaal Takht Sahib, Jathedar*.

TANKHAAH-NAAMA: A work by Bhai Nand Lal written in question and answer style. It explains the actions a Sikh must avoid else he/she shall be liable to disciplinary action.

TANKHAAHIYA: A person who has been held guilty of breach of religious discipline (seven points of *Rahitmaryada* or any other anti-Sikh activity) is called *Tankhaahiya* i.e. one who has been granted or is liable to be granted *Tankhaah*. See: *Tankhaah*.

TANTRAS: Literally: warp and woof. Tantras are ‘black magic’ texts of the books of the Hindus, Jainis and the Budhists. The ‘sacred writings’ of the *Saakats* are also known as Tantras. Guru Nanak Sahib considers these ‘tantras’ as hypocrisy (Guru Granth Sahib, p. 766). Guru Arjan Sahib syas that the Name of God is the only tantra (Guru Granth Sahib, p. 386). A Sikh is strictly forbidden for having faith in the so-called tantras or mantras.

TAP/TAPASSIYA: Tappassiya means penance, austerity and/or self-mortification and ascetic practices. Sometimes it comes to be troubling, torturing one’s body for purification of mind. Conducting this type of tappassiya include: to hang oneself upside down, to walk bare-foot, to remain naked, to stand on one leg for hours/days, to remain silent for months and years etc. Sikhism rejects all these acts as hypocrisy is usually involved in it. One of the serious objections of Sikhism about it is that these activities promote ego, which is an obstacle on path to spiritualism (Guru Granth Sahib, p 278). Through fasts and ascetic practices, the mind is not subdued (Guru Granth Sahib, p 905). Service of Guru is the essence of all ascetic practices and austerities (Guru Granth Sahib, p 423).

TEEKA: *Teeka/Tika* means exposition/commentary of any work. In the Sikh context *Teeka* is used for the translation, exposition and commentary of the Sikh literature in verse, particularly hymns from Guru Granth Sahib, works of Bhai Gurdas, Bhai Nand Lal and Sikh history in poetry etc.

TEEN TAAP: Literally: 'three fevers' one suffers. A human being, in his routine of life, can have suffering of three kinds: physical, mental and psychological. These are also mentioned as *Aadh* (of mind, i.e. worry, anxiety etc), *Biadh* (of body, i.e. physical) and *Upadh* (psychological; such as doubt, confusion, delusion, illusion etc.). All these can be overcome by meditation on the Name of God. God is "*Tinei taap nivaaran-haara*" (Saviour from all the three types of sufferings). See: Guru Granth Sahib, pp. 287, 714, 1223 etc.

TENTH DOOR: See: *Dasvaan Dwaar*.

TIRATH: See: *Pilgrimage*.

TOPI: See: *Cap*.

TRANSMIGRATION: Transmigration means passage of soul, at death, into another body. According to Hindu law of *Karma*, *Jiva* experiences birth and deaths repeatedly because of its actions under the influence of *maya* and *ego*. Sikhism does not accept this theory.

Also see: *Rebirth, Karma*.

TREEKAT: According to Sufi sect of Islam, it is second stage of progress in spiritual growth. At this stage a Sufi follows the guidance given by his teacher.

TRISHNA: Literally: *trishna* is 'thirst'. In Sikh literature it means wish, hunger, greed. *Trishna* is so enchanting that it can not, usually, be quenched:

Whether young or old,
The *trishna* of egocentrics is not stilled
(Guru Granth Sahib, p. 649)

Trishna is stilled only with the Name of God
(Guru Granth Sahib, p. 682).

TRUTH: In Sikhism, Truth is synonym with God. Truth is another attribute/ name of God. The other usage of truth in Sikh literature has been made is in the meaning of the virtue i.e. not to tell lies. One has to attain this virtue of truthful living, which is higher than truth itself.

TURBAN: See: *Dastaar*.

TWAARIKH GURU KHALSA: It is a book about the Sikh history written by Giani Gian Singh. It was first published in 1885. It seems that Giani Gian Singh had, with him, the works of Bhai Ratan Singh Bhangu and Bhai Santokh Singh. The impact of these works is very much apparent in this work of Giani Gian Singh. *Twaarikh Guru Khalsa* is better than the work of Bhai Santokh Singh though still there are several serious blunders committed by the writer. Another work of Giani Gian Singh *Twaarikh Amritsar* is also a fine work of the Sikh history.

TWAARIKH SRI AMRITSAR: A book by Giani Gian Singh. It depicts the history of the city, the shrines and the events that had occurred in the city. This book is a fine source of the Sikh history. Another book of the same name by Karam Singh Historian is also a precious work.

U

UDAAS: See: *Dilgeer*.

UDAASI: *Udaasi* literally means: despondency. In the Sikh context, this term is used for the missionary journey(s) undertaken by Guru Nanak Sahib during 1507 to 1521. Guru Nanak Sahib made three *Udaasis*, for longer periods, to preach the message revealed to him by *Waheguru*. During these *Udaasis* he went to several countries of the world, including present Saudi Arabia, Iraq, Iran, Afghanistan, Pakistan, Bangla Desh, Tibet, Assam, Sri Lanka etc. and had discourse with a large number of scholars of different religions and schools of thought as well as common

folk. The major *Udaasis* were: (1) 1507-15, (2) 1517-18, (3) from 1518-21, and a small tour, in 1530. Sri Chand, the elder son of Guru Sahib, started his own cult, which came to be known as *Udaasi*. Later, sometimes before his death (in 1624), Baba Sri Chand appointed Baba Gurditta as the chief of *Udaasi* movement and Gurditta, later, merged his mission into the mainstream of Sikhism and asked all the *Udaasis* to abide by the principles and *Maryaada* of Sikhism. During the dark days of the Sikh history (1716 onwards), the persons looking after the *Udaasi* centers thought it safe to declare themselves as Hindus.

UPKAAR: *Upkaar* (also *parupkaar*) means helping or doing good to others. It is selfless service. It may be compared to philanthropy. A Sikh is expected to destroy all his vices and do good to the others (Guru Granth Sahib, p 218): *Brahamgyani* is spring of *parupkaar* (Guru Granth Sahib, p 273). Also see: *Sewa*.

V

VAAK: *Vaak* literally means sentence. It also means a hymn from Guru Granth Sahib. Also see: *Vaak Laina*.

VAAK LAINA: Literally: to take (read) a sentence. In Sikh culture, it means: to seek the command of God. Every time Guru Granth Sahib is opened, an *Ardaas* is offered. After the *Ardaas* one hymn is read at random. This is known as *Vaak Laina*. Secondly, when the services (on a particular day) come to an end, an *Ardaas* is offered. After the *Ardaas* too a *Vaak* is taken. Thirdly, whenever the Sikhs begin any job, project, or expedition, *Vaak Laina* (to seek the command of God) is generally performed. Meaning thereby, every activity must begin after seeking the command/approval of God. This Command is also the blessing of God.

VAAR: *Vaar* is a form of Punjabi poetry (It is like Ode of the English poetry). Literally it means to attack or to do something time and again. Earlier, *Vaars* were long epic poems but the later works are much shorter in size. Earlier works were heroic ballads, but Guru Sahib chose social and spiritual themes for *Vaars* and Bhai Gurdas chose still multifarious

subjects for *Vaar*. In Guru Granth Sahib, there are several *Vaars*. *Aasa Di Vaar* is recited daily in all the Gurdwaras. Besides this, there are *Maajh Di Vaar*, *Malhaar Di Vaar*, *Jaitsari Di Vaar* and many more. Bhai Gurdas wrote *Vaars* numbering 39. See: Varan Bhai gurdas.

VAAR SRI BHAGAUTI JI KI: *Vaar Sri Bhagauti Ji Ki* is a poem attributed to Guru Gobind Singh Sahib. It is the story of battle between mythical goddess and the demons. It is considered as a symbolic battle between 'good' and 'evil'. It is succinct form of *Durgaa Saptami* (from the history of Markande Puraan). This *Vaar* is a fine work of Punjabi poetry. There are 55 *Pauris* in this *Vaar*. The first part of the Sikh national Ardaas has been taken from this work. Most of the Sikh scholars don't believe this work to be a writing of Guru Sahib.

VAARAN BHAI GURDAS: Bhai Gurdas was the scribe of the first copy of Guru Granth Sahib. He himself was a great poet. He wrote 39 *Vaars*. His *Vaars* are known as exegesis of Guru Granth Sahib. In these verses Bhai Gurdas has presented the Sikh philosophy, qualities of a Sikhs, do(s) and don't(s) for a Sikh, an analytical study of the other schools of philosophy. Besides, Bhai Gurdas has presented a register of the dedicated Sikhs of the time of Guru Nanak Sahib to Guru Hargobind Sahib. Bhai Gurdas's *Vaars* are an encyclopedia of the Sikh philosophy, Sikh culture and the folk mythology of the Punjab. A famous saying defines the *Vaars* of Bhai Gurdas as the "key to Guru Granth Sahib." Also see: ***Gurdas, Bhai.***

VAIRAAG: See: ***Bairaag.***

VAND CHHAKANA: See: ***Sharing With Others.***

VANGAAN: *Vangaan/Churiaan* are literally bangles. Strictly speaking, females wear *Vangaan* in order to look pretty. In other words, wearing *Vangaan* means one likes to look beautiful and attractive to her "master." A Sikh woman, wearing *Vangaan* in the hand along with a *Karaa* looks very strange.

VEDANT/VEDAANT: Term 'Vedant' is a combination of two words: 'Veda' (the Aryan books) and 'Ant' (end) i.e. the end of the Vedas. Vedant is based upon the philosophy of *Upanishads*, *Brahm Sutras* and *Bhagwad Gita*. There are three main schools of Vedant: *Advaita* (non-dualism), *Vashishat-advaita* (qualified non-dualism) and *Dvaita* (dualism). Shankaracharya (788-820), Ramanujaharya (1017-1137) and Madhavacharya (1199-1276) were the major exponents of Vedant. Some writers find resemblances in Sikhism and Vedant but mere resemblance of one or two principles does not make Sikhism akin to Vedant. There is no doubt that Guru Nanak Sahib was the greatest monotheist of the world but on the other hand Sikhism rejects several principles of Vedant. It is wrong to call a Sikh a Vedantist. However, it is strange that Joginder Singh, a caretaker of Akaal Takht Sahib, used Vedanti as suffix to his name, in contravention to the Sikh philosophy.

VEGETARIANISM: According to Oxford Dictionary, vegetarianism means, "abstaining from animal food especially that from slaughtered animals, though often not eggs and dairy products." Sikhism is not for vegetarianism but a Sikh has no obligation to eat meat. A Sikh may not eat meat for any reason; but he/she must not renounce meat eating simply on the plea of 'non-killing of an animal (or a bird)'. According to the Sikh philosophy not only the birds and animals but also the plants (and even water) have life; hence meat and vegetables eating are the same for a Sikh. All food is pious, because God has provided it for our sustenance. There are several Sikhs who are vegetarians but the majority is non-vegetarians. Some Sikhs eat every type of meat except beef, whereas Sikhs in the western world eat beef more than goat meat. No animal or bird is sacred or polluted one in Sikhism. Also see: **Food, Halaal**.

VICE: Vice means evil or grossly immoral conduct from which one should escape. In Sikhism there are five vices: *Kaam* (lust), *Karodh* (wrath/anger), *Lobh* (greed/avarice), *Moh* (attachment), *Hankaar* (pride/ego). One must get rid of these five vices in order to get liberation (self-realization). These vices are obstacles in the path to union with the Supreme Soul. Meditation and truthful living can overcome these:

The riches, the youth, the avarice, the greed, the ego,
All have robbed the world.
I am killed by intoxication, worldly love, so is with the world.
(Guru Granth Sahib, p.61)

The robbers have robbed all the people; they come and go,
The lust that the body contains; can be quenched by Word only.
(Guru Granth Sahib, p.147).

To overcome five vices one should acquire five virtues: lust can be overcome by self control, anger with tolerance, greed with contentment, ego with modesty and affection/attachment with devotion to duty.

VIDYA: Literally: knowledge. Vidya is of two type: *paara vidya* (spiritual knowledge) and *apaar vidya* (worldly knowledge). A Sikh is expected to have yearning for both.

VIGAAS/VIKAAS: Literally: bloom, blossom, expansion. In Guru Granth Sahib, it has been referred to the state of mind a devotee achieves by meditating His name. A devotee's spiritual stature blooms when he/she meditates upon His Name. God too 'blossoms' when he observes devotion of a devotee.

VIRTUE: Virtue means qualities of moral excellence, goodness, uprightness etc. The main occupation of/for a Sikh is to overcome the five vices (*Kaam, Krodh, Lobh, Moh, Hankaar*), and also to meditate, and, live truthful life. Some additional Sikh virtues are: contentment, patience, temperance, forgiveness, humbleness, justice, chastity, purity of mind and body, love for every one, helping the others, honest earning, sharing with others, meditation and to speak truth etc. See: Guru Granth Sahib, pp. 4, 766, 812, 1384 etc.

VISAAKHI: *Visaakhi* is the first day of *Visaakh*, the second month of the Bikrami calendar. It itself has no importance in Sikhism. During the eighteenth century, the Sikhs used to gather for *Sarbat Khalsa* meetings on *Visaakhi* and *Diwaali* days because it was easy to know these dates, as no calendars/diaries were available in those days. Guru Gobind Singh

Sahib revealed Khalsa on March 29, 1698 (according to some, on March 29, 1699), not because it was or is an auspicious day for the Sikhs, but because it was easy to inform the date to the Sikhs to visit Anandpur Sahib on that day. If it had been auspicious, Guru Sahib would have laid the foundation of Amritsar city, Darbar Sahib, building of Akaal Takht Sahib, Anandpur Sahib on the Visaakhi days. In Sikhism, all the days and all the moments have the same significance. Hence celebration of Visaakhi, as a religious/auspicious day, is not in consonance with the Sikh ideology. Also see: *Festivals*.

W

WAHEGURU/VAHIGURU: It is a conjunction of two words: *Wahed* (The One) and *Guru* (the Enlightener). As Sikhism believes in *wahedat* (monotheism), it believes in Oneness of God. According to another interpretation, *Waheguru* is a conjunction of *Wah* and *Guru*. “*Wah*” is an expression of wonder and *Guru* means Enlightener/God, hence *Waheguru* may also mean ‘the Wonderful God/Enlightener’. It is the most popular Sikh address for God.

Also see: *Akaal Purakh, Akaal Moorat, Satguru*.

WAHEGURU-JI DA KHALSA WAHEGURU-JI DI FATEH: This is the Sikh greeting. When a Sikh meets another Sikh, he/she will say *Waheguru-ji da khalsa*, and, the other one will reply *Waheguru-ji di fateh*. It means Khalsa is of God/Guru and victory is also of God/Guru (only God is always the victorious). Instead of *Waheguru-ji da Khalsa*, *Waheguru-ji ka Khalsa* is more popular because it was picked from books written in Hindi where DA is written as KA.

WHO ARE GUILTY? A book compiled by two human rights organizations. This book deals with the events of the Black November (1984) when thousands of the Sikhs were butchered to death by the terrorist Hindus at Delhi and in the other areas of Hindustan. The killings led by

senior Congress leaders (including ministers), police officials and government officers were brutal, inhuman and awful. Such atrocities were unknown to the human history after 1945. The book gives a part of the detail of the massacre. It mentions the names of about 200 of the killers of the innocent Sikh men, women and children. In spite of description and details given in this book, no killer of the thousands of Sikhs has been punished. On the other hand several police officials and Congress leaders were given 'promotions' by Rajiv Gandhi, the then prime minister of India (and in 2004 by Manmohan Singh under instructions from Sonia Gandhi, the widow of Rajiv Gandhi).

WIDOW MARRIAGE: Sikhism supports widow marriage. *Sati*, the immolation of a widow upon the pyre of her husband, is forbidden in Sikhism. In Sikhism, widow has the same respect as any other female (married or unmarried) has. Also see: *Sati*.

WOMAN, STATUS OF: In Sikhism, women have equal human, religious and social status. The Sikh concept of equality of gender is not just formal; it is practical and all-inclusive. Like Sikh males, a Sikh woman can perform religious services of any kind and every type. A woman can perform all the services in a Gurdwara. A Woman can be one of the *Punj Piaray* also. (Mata Jeet Kaur participated in preparation of the first *Khande Di Pahul* on the first day of initiation on March 29, 1698/1699). Sikhism forbids infanticide, *Sati*, divorce, dowry, *pardah* (veil) etc. According to Sikhism, women are the mothers of the kings as well as Guru Sahibs; and, no human being can be born without a woman (the mother); hence woman holds very high esteem in Sikhism. ***This implies that, in Sikhism, woman has been given a higher status as compared to men.*** From historical perspective too, the Sikh women have played leading role on several crucial occasions, from battlefield to state administration, from statesmanship to martyrdom, from teaching to missionary activities:

Why (should) they be called bad (inferior) from whom
even kings are born.

(Guru Granth Sahib, p.473).

WORSHIP: Worship is homage or service paid to a deity. It includes acts, rites, or ceremonies to honour or adore. In Sikhism, there is no concept of such worship. Worship of God has been referred to in Sikh literature but it is different from the usage of term among other faiths. In Sikhism, *Pooja Akaal Di* (worship of God), means having faith in Him. A Sikh's worship (devotion) of God is not ritualistic. It is remembering the Name of God, singing songs in His praise, always living in His "sacred fear", living in accordance with Divine Laws and always being ready to surrender before His Command.

WRATH: *Karodh* (wrath/anger) is one of the five major/serious vices; a Sikh must save oneself from. Also see: *Vices*.

Y

YOGA: *Yoga* literally means: "uniting to". It is a system of spiritual growth. The followers of Yoga, particularly *Hatth Yoga*, believe that a Yogi is expected to discipline his body and senses in order to discipline his mind, which is ultimate aim of Yogis. In Sikhism, the process is otherwise. It is to discipline mind and through it to conquer body. It is mainly because of two reasons: first, Sikhism is a religion of theism, and second, conquering mind is conquering everything. Similarly, practice of *Kundalini Yoga* too is not in consonance with the Sikh ideology. See: *Guru Granth Sahib*, pp. 730, 937-43, 1127 etc. Also see: *Hatth Yoga*.

YUG/YUGA: Hinduism divides the total history of humanity into four *Yugas* (Ages): *Satyug*, *Tretaa*, *Duaapar* and *Kalyug*: 1. *Sat Yug* (the age of truth/righteousness). It had duration of 1,728,000 years. 2. *Treta Yug* (the age when righteousness was reduced by one-fourth i.e. truth was three parts and untruth one part). Its duration was 1,296,000 years. 3. *Dwapar/ Duapar Yug* (the age when righteousness came to be half i.e. truth and untruth were fifty-fifty). 4. *Kal Yug*, the present age, (the age of spiritual darkness/ignorance). Its duration is 432,000 years.

Sikhism rejects this theory. The references to these *Yugas*, found in the Sikh Scriptures, does not mean acceptance of this theory in Sikhism.

These references are contextual and not conceptual. In Sikhism, *Satyuga* is meditation of God and living truthful life and *Kalyuga* is life of sin when goodness, godliness and righteousness disappear i.e. when one is away from sacred fear of God. *Satyuga* is enlightenment and *Kalyuga* is darkness and false-ness (of mind). Guru Sahib did not accept the division of Ages as such. In the western world there is a different classification of Ages: Golden, Silver, Bronze and Iron Ages.

Z

ZAFARNAAMAH: It is a long poem, in Persian language, by Guru Gobind Singh Sahib. *Zafarnaamah* literally: the “Epistle of Victory”. According to a source, Guru Gobind Singh Sahib wrote it in reply to a letter of the Mogul emperor Aurangzeb (believed to be received by Guru Sahib, on December 4, 1705, at Anandpur Sahib), at village Dina-Kangar on December 22, 1705. A Gurdwara named *Zafarnaamah Sahib*, at village Dina-Kangar, preserves the memory of the writing of *Zafarnaamah*. This letter has a specific message for the Sikh nation too. It depicts Sikh polity: a Sikh must not surrender before tyranny and injustice. One must fight till the achievement of victory. One must never lose heart, as losing heart in war, is the real defeat (defeat in a battle is no defeat). When all the peaceful means have been tried, the use of force is justified. ■■

The Author

Dr. Harjinder Singh Dilgeer is not simply a man or a scholar; he is a gigantic institution. With contribution of more than 40 books to the studies of Sikhism and the Punjab, he is known as an authority on Sikh philosophy and history, and, it is not possible to find any serious work of Sikh studies without quotations from his works.

Dr. Dilgeer is one of the academically highest qualified Sikhs. He has Ph.D. (Doctor of Philosophy) besides four Masters Degrees, including one M.Phil. He is a law graduate too and had been practising as a lawyer in the Punjab and Haryana High Court. He is one of the few Sikhs who had passed Adi Granth Acharya course. He has passed several diplomas and certificate courses from Punjab University Chandigarh, Oslo University Oslo and University of Central England, Birmingham.

As a writer, Dr. Dilgeer is known for walking through unknown paths of scholarship and research. He was the first to write about the concept and the history of **Akal Takht Sahib**, the **Sikh Culture**, **Shiromani Akaali Dal**, history of **Anandpur Sahib**, **Keeratpur Sahib** etc. "**The Sikh Reference Book**" is his *magnum opus*. Since Bhai Kahan Singh Nabha (Mahan Kosh completed in 1926), no single pen has produced an encyclopaedia without any one else's support. He has kept up this sumptuousness by producing **The Sikh Encyclopaedia CD-ROM**, another gem from his treasure of knowledge. His latest works **Encyclopaedia of Jalandhar** and **Dictionary of Sikh Philosophy** prove that he is not going to stop till his last breath.

According to a great Sikh scholar, it is very rare to find some one who has depth in both history and philosophy, and, he proudly said, 'Dr. Dilgeer has both'. According to another scholar, 'Dr. Dilgeer's writings have chivalrous boldness, spiritual fragrance, saint's scholarship and seer's humility'.

Dr. Dilgeer was honoured by several institutions and organisations and was presented *Shan-i-Punjab* award, in Denmark, in 1995, *Giani*

Garja Singh Award, at Ludhiana, in 2004 and several other awards. Dr. Dilgeer is former Professor of Sikh Studies (Canada), former Director of *Sikh History Research Board* (S.G.P.C.). At present, he is International Director of *Guru Nanak Institute of Sikh Studies* and President *World Sikh Writers' Conference*.

Dr. Harjinder Singh Dilgeer was born in the family of Gurbakhsh Singh and Mata Jagtar Kaur, at Jalandhar. Originally from Jaisalmer (Rajasthan), this family has a glorious history of hundreds of years of participating in various battles fought for national honour. After having been uprooted from Jaisalmer by the Muslim invaders, this family spent a couple of centuries in *Baahia* (Malwa) zone and later moved to canal colony of Montgomery (now Sahiwal, in Pakistan). In 1947, this family moved to Jalandhar, and later, to Jalalabad (Firozpur).

Dr. Dilgeer passed his M.A. in English and started teaching English language and literature in different colleges in the Punjab. He worked as a Lecturer in English in colleges at Narur Panchhatt, Nakodar and Banga. He taught post-graduate classes at the Panjab University, Chandigarh from 1979 to 1982. In July 1983, he visited England, where, in October 1983, he joined as the Editor of the Punjab Times, Southall (London). In October 1984, he moved to Norway, where he was granted political asylum. During this period he engaged himself in research in Sikh history and wrote several books and research papers. In 1989 and 1990 he was invited to address several gatherings in Canada. In October 1990, when he visited Canada for the third time, he was requested by the Sikhs of Toronto to stay there for academic work. In October 1990, he established Guru Nanak Institute of Sikh Studies in Mississauga. He left in Canada in March 1991. He spent the next two years in Norway. In early 1993, he was invited to address gatherings at New York USA. In April 1993, he moved to Denmark and stayed there for four years. He was the International Director of Guru Nanak Institutes of Sikh Studies from 1983 to 1997. On January 12, 1998 he returned to his homeland (after an exile of 14-15 years). During his tour he was offered Directorship of Sikh History Research Board, Amritsar. During this period, he organised the Sikh Reference Library

(which had been stolen by the Indian army in June 1984), launched Website of the S.G.P.C. and published a large number of research and are books. He resigned his job in March 1999 and returned to England to join as the Editor of the Punjab Times, Derby. Again, in year 2000, he spent one whole year in his homeland and completed his precious research work Guru De Sher. He came back to England in January 2001 where he began teaching in the City College Birmingham. He is also the Founder editor of the Sikh Times, an English-Punjabi weekly published from Birmingham, England. He served as its Editor from January 2001 to December 2001.

Dr. Dilgeer has been associated with journalism since long. In 1966, he launched a monthly journal in the name of *Ham Rahi*. In 1974-75, he served as student editor of the Law Journal of the P.U. Chandigarh. In 1977 he began a weekly Punjabi magazine *Akaali Reporter* from Jalandhar but had to close it down in 1979, when he joined as Senior Research fellow of the University Grants Commission, at the Panjab University Chandigarh. In 1983, he joined *Punjab Times* London as its Editor. In 1991 he began publishing a research journal *The Sikhs: Past & Present* from Oslo, Norway. He continued editing it for two years. Besides books and journalism, he has also contributed hundreds of articles to various reputed English and Punjabi journals of the world.

Dr. Dilgeer has had a long social, religious and political career too. Dr Dilgeer was just a schoolboy, when he ran away from his home and courted arrest during the Punjabi Suba Agitation (1960-61) and spent several months in Amritsar and Patiala jails. He was Secretary of Akaali Dal (district Jalandhar) during 1966-68. He was the General Secretary of the Sikh Students federation (1972-74). In 1977, he founded Naujawan Akaali Dal, which was merged in the Dal Khalsa in 1978. He is the founder of the Dal Khalsa (1978) and the Akaal Federation (1983). In April 2004, he founded the World Sikh Writers Conference and was selected its first President. Dr Dilgeer is also the founder of the Guru Nanak Institute of Sikh Studies (1983). He established its branches in England, Norway, Canada, Denmark and Belgium. He established the Sikh University Press in Belgium in 2003.

Dr. Dilgeer has toured several countries of the world, including England, Canada, U.S.A., Germany, Holland, Belgium, Sweden, Denmark, Norway, Thailand, Singapore, Hong Kong, Turkey, and Pakistan etc. and addressed several conferences and congregations.

Dr. Dilgeer has written and edited more than 50 books. He began his “pen journey” with poetry and fiction. His first book was *Bewafaian* (1966), a book of romantic poems. It was followed by another poetry book *Eskimo Smile* (1972), a novelette *Kamu Ronda Rahega* (1973) and a book of stories *Ikk Ghante* (later published under the title of *Yaaran Kahanian Te Ikk Novelette* in 1977. In 1973, he edited a book *1960 Ton Baad Di Navin Punjabi Kavita*.

His books on Sikh/Punjab studies include:

1. Emergency Ke Atyachar (1977, Hindi)
2. Shiromani Akaali Dal: A History (1978. Revised and enlarged in 2000, Punjabi)
3. The Akaal Takht (1980 English, revised & enlarged in 1995)
4. Constitution of Khalistan (1983, English)
5. Kesari Kitab (1984, Punjabi)
6. Akaal Takht Sahib (1986, revised and enlarged in 2000 and further revised till January 2005, 2005, Punjabi)
7. Khalistan Di Twarikh (1988, Punjabi).
8. Sikh Hijackers (1989, Punjabi)
9. Who Are the Sikhs? (Mini book, 1991, English)
10. India Kills the Sikhs, with 2450 photographs (1992, reprinted in 1994 and 1996, English)
11. The Sikhs’ Struggle for Sovereignty (1992, English)
12. Khalistan Da Sacho Sach (1992, Punjabi)
13. Kharhku Lekh (1992, Punjabi). 14. Jujharu Kalam (1992, Punjabi martial poetry)
15. Sikh Jujharvaad Te Hor Lekh (1992, Punjabi)
16. Sikh Culture (1992, and an enlarged edition in 1994 and 1996, Punjabi)

17. Hvem Er Sikherne? (Translation of the mini book *Who Are the Sikhs?* in Danish, 1994)
18. Wie Zijn De Sikhs? (Translation of the mini book *Who Are the Sikhs?* in Dutch, 1994)
19. The Sikh Reference book (1996-97, English) [an encyclopaedia]
20. Sikh Masley (1998 Punjabi)
21. Akaali Lehar Da Kalaam (edited, 1998, Punjabi)
22. Anandpur Sahib (Punjabi 1998, Hindi 2000)
23. Sikh Kaun Han (Punjabi edition in 1999, English edition as *Who Are the Sikhs?* in 2000, in French as *Qui Sont Les Sikhs*, in 2002; in Spanish as *Quienes Son Los Sikhs*, in 2005)
24. 1955 Da Punjabi Suba Morcha, with 400 photographs (1999 Punjabi).
25. Anandpur Sahib (Light & Sound play). Presented daily at Anandgarh fort, Anandpur Sahib, 1999.
26. Anandpur Sahib, a history (Punjabi 1998 & 2003, and English, 2003)
27. Shiromani Gurdwara Parbandhak Committee Kiven Bani (2000, Punjabi)
28. Akaal Takht Sahib: Falsfa Te Twarikh (2000, Punjabi; it is a revised and enlarged edition of the first edition published in 1986 from Oslo, Norway). New edition published in 2005.
29. Guru De Sher (2001 Punjabi),
30. Sikh Philosophy Ki Hai Te Hor Lekh (2001, Punjabi. It is a revised and enlarged edition of *Sikh Culture*).
31. Keeratpur Sahib Da Itihas (2002, Punjabi)
32. (The) Sikh Culture (2002, English)
33. Anandpur Sahib: A History (2003, fully revised and enlarged, in English and Punjabi)
34. Sikh Sabhayachaar (2003, Hindi; published by the Delhi Sikh Gurdwara Management Committee)
35. Encyclopaedia of Jalandhar (2004, English)
36. Dictionary of Sikh Philosophy (2005, English).
37. Mata Gujri. Char Sahibzadei. Chalih Muktey (2005)

His edited works include:

1. Jaito Morchey De Akkhin Ditthe Haal (2000, Punjabi)
2. Sikh Te Sikhi (original: Harinder Singh Roop, 1998, Punjabi),
3. Jangaan (original: Principal Satbir Singh, 1998, Punjabi),
4. Babar Akaali Lehar Te Is De Aagu (original: Gurbachan Singh, 1999, Punjabi),
5. Punjabi Suba Morcha 1955 (original: Mohinder Singh & Karam Singh Zakhmi, 1998, Punjabi),
6. Master Tara Singh De Lekh, 2 volumes

He has written some small tracts as well. These include:

1. Sikh Homeland
2. Gurdwara Aalamgir Da Itihas
3. Master Tara Singh (Life & Work),
4. Anandpur Sahib Ate Keeratpur Sahib De Gurdware (More than 300,000 copies of this work were published by the S.G.P.C., in Punjabi, Hindi and English, in 1998-99, on the occasion of the tercentenary of Khalsa).
5. Mata Gujri Te Char Sahibzadei (published by various organisations in December 2004).

Unpublished works of Dr Dilgeer include:

1. Guru Ghar De Laasaani Sewadar (Punjabi)
2. Dictionary of Sikh Biography (English & Punjabi)
3. **Panthik Masley** (Punjabi)
4. **Nanakshahi Calendar Te Hor Lekh** (Punjabi)
5. Japji Sahib: Its Hermeneutics (English)
6. Guru Nanak Sahib Ate Unhan De Gurdwarey (English, Punjabi and Hindi)
7. Sikh Jathebandian (Punjabi). 7. Dunian Nikki Jehi, a travelogue (Punjabi)
8. Dilgeerian (Poetry. Punjabi and Urdu).
- 9 & 10. Sikh Kaun Hain? (Hindi & Urdu).
11. **Sikhism: Made Easy** (*ready for press*).

Nowadays, he is engaged in preparing another magnum opus *Dilgeer Kosh*, an encyclopaedia (in Punjabi).

-Dr Gurdev Singh

INDEX (General)

36 Amrit/36 Padarath

84 Lakh Joon

A

Aalas (aalas)

Aarti

Aasa Di Vaar

Aasa Mansaa

Aatma

Abhey Pad

Ablution

Abortion

Aadi Granth

Adultry

Advait

Agni

Agni (Devta)

Aham/Ahamkar

Ahimsa & Himsa

Ajoooni/Ajuni

Ajpa-Jap

Akaal

Akaal Moorat

Akaal Purakh

Akaal Takht Sahib

Akaal Takht Sahib (book)

Akaal Ustat

Akaali

Akaali Dal

Akaali Morchian da Itihas

Akaash

Akritghan

Alahanian

Alcohol

Allah

Amar Pad

Amrit

Amrit Baani

Amrit Dhaari

Amrit Sanskaar

Amrit Vela

Amritsar -- Indira Gandhi's Last Battle

Amulets

Anaahat

Anand

Anand Karaj

Anand Sahib

Anandpur Sahib Resolution

Anhad

Antim Ardaas

Anti-Sikhism School

Apvitar

Ardaas

Arms, Use of

Asceticism

Ashavamedha

Ashtpadi

Astrology

Attachment

Atth-Satth

Avtar/Awtar

B

Baabar Vaani

Baaj

Baana

Baani

Baani Beora

Baarah Maah

Baawan Akkhri

Baba

Bachitar Naatak

Baglaa

Bairaag

Baisakhi

Bajar Kurahit

Banda Singh Bahadur. Rule of

Bansawalinama Dasan Patsahian Da

Baptism

Battih Sulakkhani

Beerh

Begging

Beghampura

Bhaabi

Bhaai

Bhaana

Bhaana Mannana
 Bhagat
 Bhagat Bani
 Bhagat Ratanavali
 Bhagti/Bhakti
 Bhangu, Ratan Singh
 Bhatt Baani
 Bhatt Vahis
 Bhog
 Bibek Budh
 Bijay Singh
 Bikrami Sammat
 Bird/Birad
 Birth Ceremony
 Blue (Colour)
 Boley So Nihaal
 Braham
 Braham Gyan & Brahamgyani
 Brahmand
 Braj Bhasha
 Bunga

C
 Calendar
 Cap/helmet
 Caste System
 Celibacy
 Chaar Padaarath
 Chaar Varan
 Chaar Ved
 Chaar-Bagh-i-Punjab
 Chakvi
 Chandi Di Vaar
 Chandoa
 Chandraaval
 Charan Amrit
 Charan Kamal
 Charan Paduka
 Charan Pahul
 Charhdi Kalaa
 Charitropakhyan
 Chatrik
 Chaturai
 Chaubis Awtar
 Chaupada
 Chaupai

Chaur
 Chauraasi Lakh Joon
 Chautha Pad
 Chhatih Amrit
 Chhe Darshan
 Chhe Ghar
 Chhinta
 Chitar Gupt
 Chola
 Christian
 Chunni
 Code of Conduet
 Coins of the Sikhs
 Colour of the Sikhs
 Contentment
 Court & Camp of Ranjit Singh
 Cow
 Creation, Theory of
 Cunningham, J.D.

D
 Daan
 Daata/Daatar
 Dabistan-i-Mazahib
 Dakhkhani Onkaar
 Dal Khalsa (1733)
 Dal Khalsa (1978)
 Dambh
 Dancing
 Darbaar
 Darshan (philosophy)
 Darshan (sight)
 Darvesh
 Dasam Granth
 Dastaar
 Daswaan Duaar
 Daswandh
 Daulat Rai
 Dayaa
 Death
 Degh Tegh Fateh
 Democracy, The Sikh
 Dev (Guru Nanak Dev)
 Devotion
 Dhaadi
 Dharam

Dharam Khand
Dharam Raj
Dhamnsaala
Dharam Yudh
Dhian/Dhayan
Dhur Karam
Dhur Mastak
Dib Darishti
Dilgeer
Divaan/Diwaan
Divorce
Diwali
Diwan-i-Goya
Dohra
Doli
DOs & DON'Ts for a Sikh
Dooje Bhaei
Dress
Drinking
Drugs
Duhaagan
Dumaala
Dupatta
Durlj Jatha
Durmat

E

Ear Piercing
Eeti/Iti
Egotism
Equipose
Ether
Ethics. the Sikh

F

Falcon
Fasting
Fatalism
Fatherhood of God
Festivals
Five (importance of 5 in Sikhism)
Five Elements
Five Evils
Food
Funeral

G

Gaddi
Gambling
Ganesh
Gaytri
Geeta/Gita
Ghar
Gian/Giyan
Giani
Giani School
God. Concept of
Goindwal Pothis
Gosain
Grace
Granth
Granthi
Greed
Grihsti
Gunas
Gur Sobha
Gurbaani
Gurbilaas Patsahi 10
Gurbilaas Patsahi Chhevin
Gurbilaas Patsahi Dasvin
Gurdas. Bhai
Gurdwara
Gurgaddi
Gurmantar
Gurmat
Gurmata
Gurmukh
Gurmukhi Dastaara
Gurmukhi Script
Gurpartap Suraj Granth
Gurpurab
Gurshabd Ratan Parkash
Gursikh
Guru
Guru De Sher
Guru Granth Sahib
Guru Granth Sahib Darpan
Guru Kian Saakhian
Gutka
Gyan Anjan

H

Hair
 Halaal
 Hankaar
 Hanumaan
 Hatth Yoga
 Haumai
 Havan
 Havan Kund
 Heaven & Hell
 Helmet
 Hindu
 History of the Sikhs
 Holi/Hola Mahalla
 Homa/Hoam
 Honest Earning
 Hukam
 Hukamnaamaa
 Humanism
 Humility

I

I (self)
 Idolatry
 Ik Onkar
 Ikki Visvay
 Ikkis
 Ilam/Ilum
 Ind/Inder
 India Kills the Sikhs
 Infanticide
 Iraa, Pingalaa and Sukhmanaa
 Ishnaan

J

Jaap Karna
 Jaap Sahib
 Jaikaaraa
 Jail Chitthian
 Jaimaala
 Jain/Jainism
 Jalau
 Jaloos
 Janamsaakhis
 Jangnaamaah
 Jangnaamaah Sikhaan Ate Farangiaan

Japji Sahib
 Jap Maala
 Jathedaar
 Jeevan Mukti
 Jhanda
 Jhatka
 Jhoolde Nishan Rahin Panth mahraj de
 Joon/Jooni
 Jot
 Jurisprudence. The Sikh
 Jutth/Jutthaa

K

Kaaba
 Kaam
 Kaamdhen
 Kaar Sewa
 Kabit
 Kachchi Baani
 Kachh
 Kachheharaa
 Kailaash
 Kakaar
 Kalyug
 Kamal
 Kanghaa
 Karaa
 Karam (Persian)
 Karam Inderiaan
 Karam Kaand
 Karam Khand
 Karan Singh Historian Di Itihasak Khoj
 Karamat
 Karhaah Parshaad
 Karm/Karma (Sanskrit)
 Karodh
 Karta Purakh
 Karva Chauth
 Kateb
 Katha
 Kaur
 Keertan
 Keertan Sohila
 Kes/Kesh
 Kesdhari
 Keski

Khaari Beerh
Khalis
Khalistan
Khalsa
Khalsa Ji De Bol Baley
Khalsa Ji De Bolay
Khalsa-stan
Khanda
Khanda (insignia)
Khandey Di Pahul
Khat Darshan
Khat Karam
Khima
Kirpan
Knowledge
Krishna
Kuchajji
Kundalini.
Kurahit

L

Laavaan
Langar
Liberation
Life, Purpose of
Lingham
Lobb
Lohri
Lust

M

Maaghi
Maala
Maalwa Itihas
Maarfath
Macauliffe, Max Arthur
Mahala/Mahalla
Mahan Kosh
Maharaja
Main (I)
Man
Manmukh
Mantar
Marriage
Martyr

Masand
Massiya
Mat/Mati
Mata
Mattha tekna
Maya
McLeod, W. H.
Meat eating
Meditation
Mehma/Mahima Parkaash
Mehr/Mehar
Mela
Miaan
Milni
Miracles
Miri and Piri
Misl
Moh
Mohsin Fani
Monarchy
Monotheism
Mool/Mul Mantar
Morcha
Mukti
Mundaavani
Muslim

N

Naad/Naadam
Naam
Naam Daan
Naam Japna, Kirat Karna
Naam Simran
Naam, Daan, Ishnaan
Naamdhari(s)
Nadar
Nagaara, Ranjit
Nagar Keertan
Nalwa Conference
Naming Ceremony
Nanak Panthi
Nanak Parkash
Nanak Shahi
Nation
National Anthem
Neel Bastar

Nihang
Nirankaar
Nirgun
Nirlep
Nirmal
Nishaan Sahib
Nitnem
Non-Duality
Nose Piercing

O

O/Onkaar
Onkaar, Dakkhani
Ongkaar, Angkaar & Nirankaar

P

Paak Namah
Paakhand
Paakhandi
Paalki
Paaras
Paarbrahm
Paarjaat
Paatshah
Paatth
Paatthi
Pacificism
Padshah
Pagg/Pagri
Palla
Panch
Panch Dokh
Panch Vikar,
Pangat
Panna
Panth
Panth Di Jitt
Panth Parkaah
Parbhaat Pheri
Parkaash Karna
Parlo/Pralaya
Parm Arth/Parmarath
Parsaad/Parshaad/Prasaad
Parupkaar
Parviti/Pravriti

Patit
Patit Paawan
Patka
Pauri
Pilgrimage
Pollution
Pothi
Prachin Panth Parkash
Prakriti
Praan Sangali
Prayer
Pre-destined
Prem Sumaag
Press, the Sikh
Pretas
Pride
Priest in Sikhism
Puja
Punar Janam
Punj
Punj Dokh
Punj Ishnaana
Punj Khand
Punj Piaray
Punj Vikaar
Punjabi
Puraan
Purab Kamayiaa
Purab Likhiaa
Puranmashi

Q

Qaum

R

Raag
Raag Maala
Raagi
Rahao
Rahiras
Rahit
Rahitmaryaada
Rahitnaamaa
Raj Karega Khalsa
Rakhrhi
Raakhshas

Rama (Raam)
Razaa
Rebirth
Religion
Renunciation
Revelation
Ritualis/Ritualism
Rosary
Rumaala

S

S.G.P.C.
Saachi Saakhi
Saadh Sangat
Saadhna
Saakat
Saakhi
Sabad
Sabr
Sacrament
Sadd
Sahaj/Sahij
Sahib
Sahib-I-Kamal
Sahijdhaari
Saibhang/Sanbhau
Salok
Salok Sahaskriti
Salok Vaaran Ton Vadhik
Salutation
Salwaar Kamiz
Samaadh
Sammatt
Sampat Paatth
Samskaar/Sanskaar
Sangat
Sangraand
Sanjam
Sant
Santha/Sathiyaa
Santokh
Sanyaas
Saraadh
Saram Khand
Saran
Sarbat Loh

Sarbat Da Bhalaa
Sarbat Khalsa
Sardaar
Sargun
Sat Sri Akaal
Satguru
Sati
Satnaam
Satsang
Sau Saakhi
Scripture
Seal, the Sikh
Sehaj
Sehaj Paatth
Sehajdhaari
Sewa
Shaastra
Shabad
Shabad Guru
Shabad Hazare
Shabdearth
Shaheed
Shaheed Bilaas
Sharaadh
Shariat
Sharing with others
Shastar
Shastar Naam Maala
Shingaar
Shiromai Akali Dal
Shiromai Akaali Dal (A History)
Shiromani Gurdwara Parbandhak
Committee
Shri/Siri/Sri
Sidh Gosht
Sikh (& *Who are NOT Sikhs?*)
Sikh History Books
Sikh Homeland
Sikh Philosophy
Sikh Raaj
Sikh Religion, The
Sikhi
Simran
Simriti
Sin
Singh

Singh Sahib
Sirdaar
Siri
Sirkhandi
Siropa/Siropao
Smoking
So Purakh
Sodar
Sohila
Solaan Kalaan
Soul
Sri
Sri Sahib Ji Sahai
Suchch/suchcha
Suhaagan
Sukh Aasan
Sukhmana
Sukhmani Sahib
Sundari
Sunnat
Sunya
Superstition
Sutak
Swayya
Sword

T
Takht
Tankhaah
Tankhaah Naama
Tankhaaiya
Tantras
Tappassiya
Teeka
Teen Taap
Tenth Door
Tirath
Topi
Treckat
Trishna
Truth
Turban

Twarikh Guru Khalsa
Twarikh Sri Amritsar

U
Udaas
Udaasi
Upkaar

V
Vaak
Vaak Iaina
Vaar
Vaar Sri Bhagauti Ji Ki
Vaaran Bhai Gurdas
Vairaag
Vand Chhakna
Vangan
Vedant
Vegetarianism
Vice
Vidya
Vigaas/Vikaas
Virtue
Visakhi

W
Waheguru/Vahiguru
Waheguru Ji Da Khalsa
Waheguru Ji Di Fatch
Who Are Guilty
Widow Marriage
Woman, Status of
Worship
Wrath

Y
Yoga
Yug/Yuga

Z
Zafarnamah

INDEX (Subject wise)

PHILOSOPHY

36 Amrit/
36 Padarath
84 Lakh Joon
Aalas (aalas)
Aasa Mansaa
Aatma
Abhey Pad
Advait
Agni
Agni (Devta)
Aham/Ahamkar
Ahimsa & Himsa
Ajooni/Ajuni
Ajpa-Jap
Akaal
Akaal Moorat
Akaal Purakh
Akaash
Akhand Patth
Akritghan
Allah
Amar Pad
Amrit
Amrit Baani
Amrit Vela
Amulets
Anaahat
Anand
Anhad
Apvitar
Asceticism
Astrology
Attachment
Atth-Satth
Avtar/Awtar

B
Baani
Bairaag
Beghampura
Bhaana
Bhaana Mannana

Bhagat
Bhagti/Bhakti
Bibek Budh
Bird/Birad
Braham
Braham Gyan & Brahamgyani
Brahmand

C
Chaar Padaarath
Charan Amrit
Charan Kamal
Chaturaai
Chauraasi Lakh Joon
Chautha Pad
Chhatih Amrit
Chhe Darshan
Chhe Ghar
Chinta
Chitar Gupt
Contentment
Creation. Theory of

D
Daan
Daata/Daatar
Dambh
Darshan (philosophy)
Darshan (sight)
Darvesh
Daswaan Duaar
Dayaa
Death
Devotion
Dhaadi
Dharam
Dharam Khand
Dharam Raj
Dhian/Dhayan
Dhur Karam
Dhur Mastak
Dib Darishti
Drinking

Drugs
Duhaagan
Dooje Bhaei
Durmat

E

Egotism
Equipose
Ether

F

Fasting
Fatalism
Fatherhood of God
Five (importance of 5 in Sikhism)
Five Elements
Five Evils
Food

G

Ganesh
Gian/Gyan
Giani
God, Concept of
Gosain
Grace
Granth
Greed
Grihsti
Gunas
Gurbaani
Gurgaddi
Gurmantar
Gurmat
Gurmukh
Gursikh
Guru
Gyan Anjan

H

Hankaar
Hanumaan
Hath Yoga
Haumai
Havan
Heaven & Hell

Homa/Hoam
Honest Earning
Hukam
Humanism
Humility

I

I (self)
Idolatry
Ik Onkar
Ikki Visvay
Ikkis
Ilam/Illum
Ind/Inder
Infanticide
Iraa, Pingalaa & Sukhmanaa
Ishnaan

J

Jaap Karna
Jap Maala
Jeevan Mukti
Jhatka
Joon/Jooni
Jot
Jurisprudence, The Sikh
Jutth/Jutthaa

K

Kaaba
Kaam
Kaamdhen
Kailaash
Kalyug
Kamal
Kanghaa
Karam (Persian)
Karam Inderiaan
Karam Kaand
Karam Khand
Karamat
Karm/Karma (Sanskrit)
Karodh
Karta Purakh
Kateb
Keertan

Keertan Sohila
Khalis
Khat Darshan
Khat Karam
Khima
Knowledge

L

Laavaan
Liberation
Life, Purpose of
Lingham
Lobh
Lust

M

Maarfat
Main (I, me)
Man (English)
Man (Punjabi)
Manmukh
Mantar
Mat/Mati
Maya
Meditation
Mehr/Mehar
Miaan
Miracles
Moh
Monarchy
Monotheism
Mool/Mul Mantar
Mukti
Mundaavani

N

Naad/Naadam
Naam
Naam Daan
Naam Japna, Kirat Karna
Naam Simran
Naam, Daan, Ishnaan
Nadar
Neel Bastar
Nirankaar
Nirgun

Nirlep
Nirmal
Non Duality

O

O/Onkaar
Ongkaar, Angkaar & Nirankaar

P

Paakhand
Paaras
Paarbrahm
Paarjaat
Pacificism
Padshah
Panch
Panch Dokh
Panch Vikar
Panth
Parlo/Pralaya
Parm Arth/Parmarath
Parsaad/Parshaad/ Prasaad
Parupkaar
Parviti/Pravriti
Patit
Patshah
Pauri
Pilgrimage
Pollution
Prakriti
Prayer
Pre-destined
Pretas
Pride
Puja
Punar Janam
Punj
Punj Dokh
Punj Khand
Punj Piaray
Punj Vikaar
Purab Kamayiaa
Purab Likhiaa

R

Raakhshas

Rahao
Rama (Raam)
Razaa
Rebirth
Religion
Renunciation
Revelation
Ritualis/Ritualism
Rosary

S
Saadh Sangat
Saadhna
Saakat
Sabad
Sabr
Sacrament
Sadd
Sahaj/Sahij
Saibhang/Sanbhau
Samskaar/Sanskaar
Sangat
Sanjam
Santha/Sathiyaa
Santokh
Sanyaas
Saraadh
Saram Khand
Sargun
Satguru
Sati
Scripture
Schaj
Sewa
Shabad
Shabad Guru
Sharaadh
Shariat
Sharing with others
Shastar
Shingaar
Sikh Philosophy
Sikhi
Simran
Simriti

Sin
Singh
Smoking
Solaan Kalaan
Soul
Sri
Suchch/suchcha
Suhaagan
Sukhmana
Sunnat
Sunya
Superstition
Sutak

T
Tantras
Tappasiya
Teen Taap
Tenth Door
Tirath
Treetak
Trishna
Truth

U
Udaas
Upkaar

V
Vand Chhakna
Vedant
Vegetarianism
Vice
Vidya
Vigaas/vikaas
Virtue

W
Worship
Wrath

Y
Yoga
Yug/Yuga

CULTURE

A

Aarti
Abortion
Adultry
Akhand Patth
Alcohol
Amrit Dhaari
Amrit Sanskaar
Anand Karaj
Antim Ardaas
Ardaas

B

Baaj
Baana
Baba
Baisakhi
Bajar Kurahit
Battih Sulakkhani
Begging
Bhaabi
Bhaai
Bhaana
Bhaana Mannana
Bhog
Birth Ceremony
Blue (Colour)
Boley So Nihaal
Bunga

C

Calendar
Cap/helmet
Caste System
Celibacy
Chaar Varan
Charhdi Kalaa
Chaur
Chola
Chunni
Code of Conduct
Colour of the Sikhs
Cow

D

Daan
Daata/Daatar
Dancing
Darbaar
Dastaar
Daswandh
Death
Degh Tegh Fateh
Dev (Guru Nanak Dev)
Dhaadi
Dharmsaala
Dilgeer
Divaan/Diwaan
Divorce
Diwali
Doli
Dos & DON'Ts for a Sikh
Dress
Drinking
Drugs
Dumaala
Dupatta

E

Ear Piercing
Ethics, the Sikh

F

Falcon
Fasting
Festivals
Five (importance of figure 5 in Sikhism)
Five Elements
Five Evils
Food
Funeral

G

Gambling
Ganesh
Greed
Grihsti
Gurdwara
Gurmat

Gurmukh
Gurmukhi Dastaara
Gurmukhi Script
Gurpurab
Gursikh
Gutka

H

Hair
Halaal
Havan
Helmet
Holi/Hola Mahalla
Homa/Hoam
Honest Earning
Humanism
Humility

I

Idolatry
Infanticide
Ishnaan

J

Jaikaaraa
Jaimaala
Jalau
Jaloos
Jhanda
Jhatka
Jutth/Jutthaa

K

Kachh
Kachheharaa
Kakaar
Kanghaa
Karaa
Karhaah Parshaad
Karva Chauth
Katha
Kaur
Kes/Kesh
Kedhari
Keski
Khanda

Khanda (insignia)
Kirpaan
Kurahit

L

Laavaan
Langar
Life. Purpose of
Lohri

M

Maaghi
Maala
Mantar
Marriage
Martyr
Massiya
Mattha tekna
Meat eating
Mela
Milni
Miracles

N

Naam
Naam Japna. Kirat Karna
Naam Simran
Naam, Daan, Ishnaan
Naamdhari(s)
Nagar Keertan
Naming Ceremony
Nitnem
Nose Piercing

P

Paakhandi
Paalki
Pagg/Pagri
Palla
Pangat
Panth Di Jitt
Parbhaat Pheri
Parkaash Karna
Parviti/Pravriti
Patit
Patka

Pilgrimage
Pollution
Prayer
Pre-destined
Pride
Puja
Punj Ishnaana
Puranmashi

R

Rahiras
Rahit
Rahitmaryaada
Rahitnaamaa
Rakhrhi
Raam/Rama
Ritualis/Ritualism
Rosary
Rumaala

S

Saadh Sangat
Sahijdhaari
Salutation
Salwaar Kamiz
Samaadh
Sampat Paatth
Samskaar/Sanskaar
Sangat
Sangraand
Sant
Saraadh
Saran
Sardaar
Sat Sri Akaal
Satguru
Sati
Satnaam
Satsang
Sehaj Paatth
Sehajdhaari
Sewa
Shaheed
Sharaadh
Sharing with others
Shri/Siri/Sri
Sikh (& Who are NOT Sikhs?)

Sikhi
Sin
Singh
Singh Sahib
Sirdaar
Siri
Siropa/Siropao
Smoking
Sutak
Sword

T

Tankhaah
Tankhaaiya
Topi
Turban

U

Udaas

V

Vaak Iaina
Vand Chhakna
Vangan
Vegetarianism
Visakhi

W

Waheguru/Vahiguru
Waheguru Ji Da Khalsa
Waheguru Ji Di Fateh
Widow Marriage
Woman., Status of

LITERATURE

A

Aarti
Aasa Di Vaar
Aadi Granth
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Ashtpadi

B

Baabar Vaani
 Baani
 Baani Beora
 Baarah Maah
 Baawan Akkhri
 Bachitar Naatak
 Baglaa
 Bansawalinama Dasan Patsahian Da
 Beghampura
 Bhagat Baani
 Bhagat Ratanavali
 Bhangu, Ratan Singh
 Bhatt Baani
 Bhatt Vahis
 Bijay Singh
 Braj Bhasha

C

Chaar-Bagh-i-Punjab
 Chaar Ved
 Chakvi
 Chandi Di Vaar
 Chandraaval
 Charitropakhyan
 Chatrik
 Chaubis Awtar
 Chaupada
 Chaupai
 Court & Camp of Ranjit Singh
 Cunningham, J. D.

D

Dabistan-i-Mazahib
 Dakhkhani Onkaar
 Dasam Granth
 Daulat Rai
 Dhaadi
 Diwan-i-Goya
 Dohra

E

Eeti/Iti

G

Gaytri
 Geeta/Gita
 Ghar

Giani School
 Goindwal Pothis
 Gur Sobha
 Gurbaani
 Gurbilaas Patsahi 10
 Gurbilaas Patsahi Chhevin
 Gurbilaas Patsahi Dasvin
 Gurdas, Bhai
 Gurmantar
 Gurmukhi Script
 Gurpartap Suraj Granth
 Gurshabad Ratan Parkash
 Guru De Sher
 Guru Granth Sahib
 Guru Granth Sahib Darpan
 Guru Kian Saakhian
 Gutka

H

History of the Sikhs
 Hukamnaamaa

I

India Kills the Sikhs

J

Jaap Sahib
 Jail Chitthian
 Janamsaakhis
 Jangnaamaah
 Jangnaamaah Sikhaan Ate Farangiaan
 Japji Sahib

K

Kabit
 Kachchi Baani
 Karam Singh Historian Di Itihasak Khoj
 Katha
 Keertan
 Keertan Sohila
 Khaari Beerh
 Khalis
 Kuchajji

M

Maalwa Itihas
 Macaulifee, Max Arthur

Mahan Kosh
McLeod, W. H.
Mehma/Mahima Parkaash
Mohsin Fani
Mool/Mul Mantar
Mundaavani

N

Nanak Parkash
National Anthem
Nitnem

O

Onkaar, Dakkhani

P

Paak Namah
Panth Parkaah
Parm Arth/Parmarath
Patit Paawan
Pothi
Prachin Panth Parkash
Praan Sangali
Prem Sumaaag
Press, the Sikh
Punjabi
Puraan

R

Raag
Raag Maala
Raagi
Rahiras
Rahitnaamaa

S

Saachi Saakhi
Saakhi
Sabad
Sahib-I-Kamal
Salok
Salok Sahaskriti
Salok Vaaran Ton Vadhik
Sampat Paatth
Sarab Loh
Sau Saakhi
Schaj Paatth
Shaastra

Shabad Hazare
Shabdaarth
Shaheed Bilaas
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Sirkhandi
So Purakh
Sodar
Sohila
Sukhmani Sahib
Sundari
Swayya

T

Tankhaah Naama
Teeka
Twarikh Guru Khalsa
Twarikh Sri Amritsar

V

Vaak
Vaak Iaina
Vaar
Vaar Sri Bhagauti Ji Ki
Vaaran Bhai Gurdas

Z

Zafarnamah

POLITY

A

Ahimsa & Himsa
Akaal Takht Sahib
Akaali
Akaali Dal
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Anandpur Sahib Resolution
Arms, Use of

B

Baabar Vaani
Baaj
Banda Singh Bahadur, Rule of
Beghampura

Bhangu, Ratan Singh
Boley So Nihaal
Bunga

D

Dal Khalsa (1733)
Dal Khalsa (1978)
Degh Tegh Fateh
Democracy, The Sikh
Dharam Yudh
Dumaala
Durlji Jatha

F

Falcon

G

Gaddi
Gurgaddi
Gurmata

H

Havaa Kund
Hukamaamaa

I

India Kills the Sikhs

J

Jathedaar
Jhoolde Nishan Rahin Panth Mahraj de
Jurisprudence, The Sikh

K

Khalistan
Khalsa
Khalsa Ji De Bol Baley
Khalsa Ji De Bolay
Khalsa-stan
Khanda
Khanda (insignia)

M

Maharaja
Martyr
Miri and Piri
Misl

Morcha

N

Nagaara, Ranjit
Nalwa Conference
Nation
National Anthem
Nijhang
Nishaan Sahib

P

Paatshah
Pacificism
Padshah
Panth
Panth Di Jitt
Patka
Press, the Sikh
Punj Piaray

Q

Qaum

R

Raj Karega Khalsa
Rakhrhi

S

S.G.P.C.
Sahib
Sarbat Khalsa
Sardaar
Seal, the Sikh
Shaheed
Shastar Naam Maala
Shiromai Akaali Dal
Shiromani Gurdwara Parbandhak Committee
Sikh Homeland
Sikh Raaj
Singh Sahib
Sirdaar
Siropa/Siropao
Sri Sahib Ji Sahai
Sword

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