

## CHAPTER 2

# SIKHISM: AN INDEPENDENT AND SEPARATE WORLD RELIGION

### Sikhism not part of Hinduism

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

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

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

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

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

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

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

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

Guru Nanak Dev proclaimed :

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

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

To engage in ritualistic practices is of no avail :

"To give a feast, make a burnt offering, offer alms, perform penance and worship and endure bodily pain forever are of no avail;

Without God's name, salvation is not obtained, the holy man obtaineth it by Name;

Without God's name it is useless to be born in the world;

Even though, man take up the beggar's staff and pot and adopt the hair tuft, the sacrificial thread and the Dhoti of the Hindus, go to places of pilgrimage and wander far and wide;

Yet shall he not find comfort without God's name, he who repeateth it shall be saved;

Even though man weave his hair into crown, apply ashes to his body doff his clothes and wander naked (as Hindu Sadhus);

Yet shall he be not satisfied without God's name; it is under the stress of prenatal acts the man assumeth a devotional garb."

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

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

"Thou in thy house keepest an Idol, with all its attendant gods;

Thou washest it and worshippest it;

Thou offerest it Kungu, sandal and flowers,

Thou fallest at its feet and propitiatest it to the utmost;

Yet it is by continually begging of men thou clothest and supportest thyself;

For such foolish act shall thou receive the punishment of the foolish;

The idol giveth thee not when hungry, nor preserveth thee from death;

It is like a foolish quarrel among the blind.

They who make truth their fasting, contentment their place of pilgrimage.

Divine knowledge and meditation their ablutions;

Mercy their idol and forgiveness their rosary, are foremost in god's favour;

Nanak, few there are who make the right way their loin clothes, meditation on God their cooking squares, good deeds their frontal marks and God's love their food."

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

#### And

"Men without divine knowledge sing hymns; (Brahmins)

The hungry mullah maketh a home of his mosque;

One man who earneth nothing seiteth his ears; (jogi)

Another becometh a beggar and loseth his caste.

Touch not at all the feet of those, who call themselves Gurus and Pirs and go begging.

They who eat the fruit of their labour and bestow something O Nanak, recognize the right way."

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

#### And

"The Brahmans read the epic poems before devotional acts and cause others to perform them;

But without knowing God they know nothing;

The perverse are separated from God and miserable;

They who obtain the Guru's instructions are pure and shall be honoured at the True court.

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

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

The filth of his heart shall never depart.

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

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

False is the wisdom of perverse;

Their acts produce strife;

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

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

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

And

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

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

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

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

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

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

(SGGS, p. 1127)

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

(SGGS, p. 151)

And

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

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

And

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

Thus Sikh religion has its own distinct concept of God.

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

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

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

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

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

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

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

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

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

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

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

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

## Sikhism and Hinduism in Contradiction on Many Aspects

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sikhism proclaims :

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

(SGGS, p. 9)

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

(SGGS, p. 355)

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

(SGGS, p. 1410)

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

(SGGS, p. 595)

"It is general belief (in Hinduism) that Maya, was created under a designed plan and her three disciples were appointed. One who creates the world, Brahma; one who sustains it, Vishnu; and one who destroys it, Shiva. The most wonderful thing is that they cannot see God, the Almighty, who beholds them. In fact God alone causes everyone to act in the way, he wishes and commands."  
(SGGS, p. 7)

"The union of mother and father brings the body into being. On that the Creator, God the Almighty, inscribes the writ of His will. This writ relates to the gifts, light and glory. Associating with the mammon, the man loses the Divine understanding."  
(SGGS, p. 989)

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

Professor Puran Singh, an eminent scholar, rightly remarks :

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

According to J.D. Cunningham :

"Guru Nanak saved Sikhs from those blunders in which Indian society had been indulging for centuries and he instructed the Sikhs for the remembrance of God and truthful character and in this manner he founded the religion, simple, clear cut and independent and beyond the false rituals and rites."  
(*History of the Sikhs*, London, 1849)

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

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

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

(SGGS, p. 1083)

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

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

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

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

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

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

## *Dasam Granth* Misrepresented

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

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

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

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

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

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

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

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

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

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

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

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

All have setup false religions;

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

(*Thirty Three sawayas, XV samaya*)

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

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

## Sikh Gurus Rejected Hinduism

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

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

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

Guru Arjan Dev, the fifth Guru proclaimed :

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

(SGGS, p. 1130)

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

Guru Gobind Singh proclaimed :

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

(*Akal Ustat*)

And

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

(*Akal Ustat*)

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

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

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

(SGGS, p. 224)

And

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

(SGGS, p. 1127)

And

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

(SGGS, p. 697)

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

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

(SGGS, p. 852)

And

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

(SGGS, p. 559)

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

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

(*SGGS*, p. 735)

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

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

(*SGGS*, p. 394)

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

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

(*Akal Ustat*)

Guru Gobind Singh proclaimed :

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

And

"Why call Shiva God and why speak Brahma as God? God is not Ram Chander or Krishna, or Vishnu. whom ye suppose to be the Lords of the World;

Sukdev, Parasar and Vyas erred in abandoning the one God and worshipping many gods.

All have setup false religions; I, in every way believe that there is but one God."

And

"Some worship Brahma as God others point to Shiva as God;

Some say that Vishnu is the Lord of the World and that by worshipping Him all sins are erased; Think on this a thousand times, O fool, at the last hour, all thy gods will forsake thee;

Meditate on Him in thy heart who was, is and ever shall be."

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

## Worship not Stones

"Why worship a stone, God is not in a stone;

Worship Him as God, by the worship of whom all thy sins shall be erased.

And by uttering whose Name thou shall be freed from all thy mental and bodily entanglements.

Make the meditation of God ever the rule of action;

No advantage can be obtained by the practice of false religion."

(*Thirty three Sawayas*, XX)

And

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

Thou hast wandered in various places to worship but the one God thou hast not seated in thy heart: Thou hast bowed thy head to stones and cemeteries, but obtained naught:

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

*(Thirty Three Sawayas, XXVI)*

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

Guru Nanak Dev rejected the scriptures of Hinduism :

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

*(SGGS, p. 148)*

And

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

*(SGGS, p. 355)*

And

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

*(SGGS, p. 506)*

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

*(SGGS, p. 904)*

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

*(SGGS, p. 1126)*

Guru Amar Dass, the third Sikh Guru, proclaimed :

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

*(SGGS, p. 113)*

Guru Arjan Dev, the fifth Sikh Guru, proclaimed :

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

*(Sukhmani Sahib)*

Guru Gobind Singh, the tenth Sikh Guru, proclaimed :

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

(*Sawayas*)

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

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

(*SGGS*, p. 992)

And

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

(*SGGS*, p. 1127)

And

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

(*SGGS*, p. 1127)

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

(*SGGS*, p. 474)

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

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

(*Asa Di Var*, Salok XIV)

And

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

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

(*Sorath Ashatpadi*)

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

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

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

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

## New Divine Thought : Basis of Separate Religion

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

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

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

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

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

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

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

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

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

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

(*Rajas of Punjab*, p. 338)

## One Religion can never be part of another Religion

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

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

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

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

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

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

## Comments of Scholars of World Religions and the History

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

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

*(The Sikh Religion, London, 1909)*

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

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

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

Dorothy Field, the British scholar, says :

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

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

Edward Bittencourt commented :

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

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

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

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

*(World Religions, p. 251)*

According to John Clark Archer :

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

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

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

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

*(History of the Sikhs, London 1849)*

Lepel Griffin, commented :

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

*(Rajas of Punjab, p. 338)*

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

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

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

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

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

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

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

Prof Puran Singh, an eminent Scholar, remarked :

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

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

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

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

(Var 12, Pauri 7)

Bhai Gurdas stated that Guru Nanak founded a separate religion :

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

(Var 13)

And

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

(Var 1, Pauri 23)

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

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