

## Chapter 4

# DOCTRINE, IDEOLOGY AND RELIGIOUS PRACTICES OF THE SIKH RELIGION

### Sikh Religion – Direct Divine Revelation

Sikh Religion is an independent and direct Divine revelation. It is the Divine message of God, the Almighty for the entire humanity for this age through Sikh Gurus. They proclaimed that they convey the divine word to the mankind under the commandment of God, the Almighty. It has no connection with any other religion, faith or system. The previous religious practices, rites and rituals, which did not reach or preach the Name of God have been rejected in Sikhism. The founder of Sikh religion, Guru Nanak Dev, had his own highest Divine emotionalism and an exalted mental vision beyond the conception of other religions and so also the other Sikh Gurus, who also had the same divine spirit. They had audience with Him to spread the Name of God under His Divine will to convert the self-centered egoistic mind of the people to God for the higher consciousness through Truth and pious deeds.

"God, the Almighty, deputed Guru Nanak for the Divine guidance to the shrieking humanity as a perfect teacher in this present dark age. He spread the Divine thought of Truth and Name of God to the mankind to protect and purify it with the coming of Guru Nanak and his universal divine thought. The light of truth spread everywhere dispelling the ignorance and duality prevailing at that time. The fake religious leaders who were misguiding the innocent masses fled away just as darkness vanishes with rising of the sun. Guru Nanak had been blessed with truth, Name of God and humility by God. The Almighty wished him to spread it to the entire mankind. He undertook the missionary travels to enlighten the humanity with truth and Name of God"

*(Vars 1-23 and 27 of Bhai Gurdas)*

Bhai Gurdas was the first Sikh scholar of 16th century having an eye witness account of the Sikh movement, and having association with personalities like Baba Buddha, who had the privilege of having direct blessings of Guru Nanak.

All the Sikh Gurus proclaimed in their Divine hymns that they were the messengers of God, the Almighty. They were deputed by Him to reveal to the entire humanity His commandments under His wish to enlighten and uplift them with Divine knowledge.

Guru Nanak Dev, the founder of Sikh religion, proclaimed :

"God, the Almighty, summoned me to His True court and blessed me with the Robe of His honour and eulogy. By singing the Guru's Hymns, I spread the Lord's glory, by praising the True Name I have obtained from the perfect Lord."

And

"Whatever the Lord, God, the Almighty, commands me to utter, I utter that Divine word, the divine knowledge."

(SGGS, p. 772)

And

"These words have been spoken by Him who created the world."

Guru Angad Dev, the second Sikh Guru, declared:

"I, the minstrel of God abide in His court. By singing praises of the True master, my heart lotus has bloomed. I obtain perfect understanding from the Lord, who abides in my mind."

(SGGS, p. 148)

Guru Amar Dass, the third Sikh Guru, proclaimed :

"God is sole and Supreme. None is His equal. I speak as and what He makes me speak. My utterance is directed by Him."

(SGGS, p. 939)

Guru Ram Dass, the fourth Sikh Guru, proclaimed :

"Know the utterances of Satguru to be pure and true, O disciples of Sikh Gurus, for the Creator Himself makes him utter by his mouth."

(SGGS, p. 308)

"The Lord has deputed me, the unsophisticated, to his task;"

(SGGS, p. 449)

Guru Arjan Dev, the fifth Sikh Guru, proclaimed:

"By myself I do not know what to say. I have stated all by his command."

(SGGS, p. 763)

"The servant of God speaks as the God directs him to convey the Divine word."

(SGGS, p. 626)

"What can I utter. I know nothing. As the Creator wills, so he makes me utter."

(SGGS, p. 1203)

Guru Teg Bahadur, the Ninth Sikh Guru, proclaimed :

"Whatever God has commandeth me to say, hear My brother."

(SGGS, p. 727)

Guru Gobind Singh, tenth Sikh Guru proclaimed :

"Whatever, God, the Almighty sayeth me with His grace, I say to the world."

(*Sawayas*)

The Divine proclamations of Sikh Gurus themselves established the Sikh religion to be the direct Divine revelation, original and independent, for the entire mankind through the Divine message of Truth, Name of God and pious deeds as revealed. It has nothing to do with Hinduism.

## Basic Features of Sikhism

Three basic features of Sikhism are :

### 1. Fatherhood of God

One and the only one—formless, unborn and self-illuminated, the creator of the entire creation—whose light shines in all and whose will prevails over all. His worship and meditation alone, His Name imbued in mind burns ego, eliminates vices and inculcates virtues. Grace of God unites the man with Him and develops love for Him.

### 2. Brotherhood of Humanity

Human race is all one. There is equality in the entire mankind. There is dignity of every individual. There is no discrimination or distinction on basis of caste, creed or sex. It is all love between man and man and selfless service of humanity.

### 3. Truthful Living

Truth is above everything but higher still is truthful living. Virtues need to be inculcated and vices eliminated. Social responsibility to society and service of mankind had to be undertaken.

The mode of daily routine is :

1. To meditate on the Name of God.
  2. To earn by labour with honest means.
  3. To share earnings with the needy.
- (*Nam Japo, Kirt Karo, vand chhako*)—Guru Nanak.

And

1. To worship one and only one God
2. To understand and act upon *Gurbani* (Hymns of Sikh Gurus)
3. To keep the appearance of Khalsa  
(To take Amrit of double-edged sword, to keep uncut hair, beard and turban on head and the five Sikh emblems in Sikh code of Conduct.)

(*Puja Akal Purakh Ki, Parcha Shabad ka, Didar Khalsa ka*)

Guru Gobind Singh

Sikhism is the Divine message of Truth, Name of God and pious deeds, as revealed by God, the Almighty, through Sikh Gurus for the entire humanity. The Name of God burns ego, eliminates the vices and inculcates the virtues in human mind and enables one to lead a truthful living. Sikhism satisfies the developed scientific and juristic mind of today. It leads man straight to the human aim without involving in verbose theorizing of useless rites and rituals.

## Sikhism is One God, One Human Race

"The entire mankind is partner in God's grace, who sees alien to none, being the creator of all."  
(SGGS, p. 97)

"By Guru's grace, see all with one eye as in everyone, the same light of God is contained."  
(SGGS, p. 599)

"Gathering the body of five elements, God infuses in it, His own immaculate light and has created the creation. God is all pervading. There is no other second. God is contained amongst all."  
(SGGS, p. 1297)

"Recognize, the human race as one, worship that one god alone, who is the supreme Lord of us all. It is only His form and His light that is diffused in one and all."  
(Guru Gobind Singh)

"All men are the same and it is through error that they are seen different. All men and women are endowed with the same eyes, same ears, same body and the compound of same elements. They are all of one form. One God made them all and they all sing of the same Supreme One."

In "Sikhism", virtuous deeds are a must.

"He who eats, what he earns through honest means and gives in charity something alone knows the True way of life."  
(SGGS, p. 1245)

"Cruelty, worldly love, avarice and wrath are four streams of fire, besides egoism which is the chronic disease and source of all other vices. Emancipation can be obtained by cleaving to good deeds. In the body is the fire of desire which is quenched with Name of God."  
(SGGS, p. 147)

"Then alone becomes stable this wobbling mind if the man does and practices the deeds of the true way of life."  
(SGGS, p. 1344)

"If thou desirest thy good, O man perform virtuous deeds and remain in humility."  
(SGGS, p. 465)

## Fatherhood of God

### — Meditation in God's Name

In the Sikh Religion, there is one and the only one God, (unborn, formless and self-illuminated) who is the Creator of the entire creation, its sustainer and destroyer. He only should be worshipped by meditation in His Name, the divine essence of God. The Name of God is the nucleus of Sikhism. It is the remedy of all ills. The total involvement of mind in God's Name continually abides God in the mind, body and soul, enabling the man to feel the presence of God, not only in himself but in everything as God is present everywhere. It burns ego, eliminates vices and inculcates virtues for truthful living in Sikh way of life. Submission to the will of God – being pre-ordained – is a must and no one is beyond that will and God's commandments. The narrow egoistic tendencies are converted to the God-tuned higher consciousness. Human body is attuned by the will of God on the basis of pious deeds alone while unity with God is possible with the grace of God, which is earned by meditation in the Name of God, so as to make the mind the abode of God, and by doing pious deeds besides the selfless service to the humanity and by remaining in the company of holy men and in holy congregations.

In fact it is by his own efforts that one brings oneself nearer or takes farther from God as he notices the good and evil deeds done. Those who meditate in God's Name, by focusing their minds are emancipated and their faces are glorified with honour in this world and the next also besides emancipating those one who come in their contact. The human life is therefore very precious as it is in this life that man can unite with God by meditation in God's name as all other things are of no use. In fact the purpose of the human life is to be united with the Creator, the true one. Truthful and pious deeds are a must to successfully become God-tuned. Ego and name of God cannot co-exist as where there is ego, there can never be the name of God.

In Sikhism, the Guru, who has communion with God, and knows the reality of God, can only provide Divine knowledge to his creation, on the basis of which, the seeker of truth can unite with God by bringing in to practice that divine ideology. All the Sikh Gurus, in their Divine hymns, enlightened the mankind and dispelled the darkness of ignorance. That Divine spirit is contained in *Guru Granth Sahib* which is therefore the eternal Sikh Guru. The Divine knowledge and the ideology to unite with God is contained there-in, which can be obtained with pure heart and the unflinching confidence in Truth, Contentment, Divine wisdom and the Name of God. Even if there is light of hundreds of moons and thousands of suns, still in such a light the human mind remains ignorant, and in dark as to the Divine light. Guru's Divine thought is essential for emancipation and Divine understanding and no one can be God-tuned without the Guru's Divine light. Emancipation is not possible and realization of truth is not possible in absence of Guru's word as Guru's word only wells up the light of spirit within and cultivates the pure state of self-realization leading to unity with God.

Sikh Gurus declared:

"Meditation in the Name of God is the essence of all the worships and penances !"

(SGGS, p. 661)

"Hindus study the Vedas and ten Puranas compiled and composed by scholars and reflect the Vedas but without the Name of God, there can be no emancipation."

(SGGS, p. 662)

"Amongst all there is light. That light is of God. By His light the light shines with in all the souls."

(SGGS, p. 685)

"The mind is in the body and in the mind there is True God meeting with True one, the mortal is absorbed in Him."

(SGGS, p. 686)

"They in whose mind is one formless God, possess all the virtues, and meditate on True one, He who does the deeds in God's will, is absorbed in the Truest of the true."

(SGGS, p. 905)

"Practicing the pious deeds the man obtains True peace. Bereft of Name of God how can man be emancipated."

(SGGS, p. 931)

"Without True Guru and so long as one reflects not on the Name of God, the virtues cannot be obtained."

(SGGS, p. 936)

"When human light blends with the supreme light and the union of wisdom is affected with universal wisdom, then mortals' killing instinct and egoism depart and skepticism and sorrow affect him not."

(SGGS, p. 21)

"By virtue of good fortune and deeds done in the past, the mortal has come in the world and is now doing good deeds for his future mode of life."

(SGGS, p. 95)

"Subject to the natural law, the man comes and subject to natural law he departs. From mind's desire he is sprang and in the mind's desire he is absorbed. The Guru's word is emancipated and fall not into entanglements. He ponders over the Divine word and is delivered through Name of God."

(SGGS, p. 152)

"Getting recorded the time of death men come into the world and cannot stay longer. They should therefore embrace God's meditation and abide in God's sanctuary."

(SGGS, p. 153)

"Through religious rites God can not be won over. Through recitation of religious texts His work cannot be ascertained. Eighteen Purans and four Vedas (Hindu scriptures) know not His secrets."

(SGGS, p. 355)

"Through the support of Name of God, this mercurial mind sits in its True home and enshrines love for the True Lord and then the creator of Himself unites one in His union."

(SGGS, p. 938)

"If one remains dead in life, then understands he everything and within his mind realizes the presence of God, who is merciful to all."

(SGGS, p. 940)

"Whatever is written on the forehead by God, that no one can erase. Whatever is written that comes to pass. He alone understands it on whom is God's Grace."

(SGGS, p. 1403)

"May all the knowledge be burnt, save alone, the Lord's wisdom."

(SGGS, p. 1413).

"From the True Lord God, proceeds the air, from air comes water. From water God created the three worlds and in every heart He infused His light. All that the perfect God does is perfect. There is no deficiency and excess in it. By such realization by the Guru's grace, one merges in perfect God."

(SGGS, p. 1412)

## Full Involvement of Mind in God's Grace

In Sikhism, the great emphasis has been laid to fully involve the mind in meditation in the Name of God, without its wanderings in the materialistic thoughts. Those who utter the Lord's Name, merely with their tongue, but cherish it not in their heart, their mind is allured by materialism and like a parrot they utter in vain the Lord's Name.

(SGGS, p. 920)

"Though mere utterance, one meets not God, the Almighty; when by Guru's Grace, the True Lord enshrines in the heart then alone he gets the fruit of nectar, Nam."

(SGGS, p. 491)

"Man utters God's Name, but practices evil and so his mind never becomes pure. Even if such person performs all kinds of religious rituals, he does not obtain peace, even in his dreams."

(SGGS, p. 732)

"Remaining conscious of God's greatness, evokes love in the heart, wells up the spirit, and silences the mind. The expression of love for God may not even take the form of spoken words."

(SGGS, p. 1256)

"Every one utters for the sake of utterance; but without stilling the mind, one cannot worship God."

(SGGS, p. 1277)

"Due to the doubts and dualities, man's mind wanders in all directions. In a moment, it goes through all the four corners of the world."

(SGGS, p. 277)

"In the township of the body lives the mind, which like a child stays not still even for a moment. It wanders due to the allurements of materialism."

(SGGS, p. 1191)

"Divine teachings of Sikh Religion provide the methodology to still the mind to involve it in God's Name, within dwell on the Guru; with eyes behold the Guru and with ears hear the Guru's word."

(SGGS, p. 517)

"The tongue by uttering the God's Name, the ears by hearing it, and the heart by cherishing the presence of God, attains the peace and joy. Contentment pervades the heart and duality vanishes where everyone sees, one beholds God alone."

(SGGS, p. 659)

"The man has to surrender his self to the Guru and then cherish Guru's word in his very soul."

(SGGS, p. 919)

"One has to live in the Divine will which is preordained, and wall of falsehood then breaks and he realizes the true destiny with Divine light."

(SGGS, p. 991)

"He who forsakes all worldly hopes and materialistic designs and remains detached from the worldly allurements, within him abides God."

(SGGS, p. 633)

"Truthful living and the pious deeds take to the ways of God."

"Name of God earns grace of God and the Fourth state of His Communion."

In Sikhism, it is only the Name of God that earns the grace of God and one reaches the fourth state of communion with God and discovers the tenth secret gate in his own mind to unite with God, the Almighty, by imbibing the Name of God continually and permanently in his mind and always feeling the presence of God.

"He who feels love to three qualities continues coming and going. The four Vedas only describe the visible forms, they explain and expound the three mental states. The fourth state of communion with God is known through the Divine True Guru."

(SGGS, p. 154)

"Within the fortress, is the cave of tenth gate, the Lord's home place. By His order, the Lord of will, (God) has established nine apertures to the body house; the incomputable and infinite Lord abides in the tenth gate. The unsealable God of Himself reveals his Own Self."

(SGGS, p. 1033)

"Whosoever reaches the fearless Lord's Home, He ever hears the sweet and melodious celestial strain (music)"

(SGGS, p. 1033)

"To whomsoever, God shows mercy by Guru's grace, attains in to the fourth state and is emancipated."

(SGGS, p. 1038)

"The world moves in three modes while God abides in the home of fourth state."  
(SGGS, p. 1038)

"The creator Lord has fixed nine doors to the every township of the body within the tenth gate, abide the detached and unequalled Lord. The inscrutable Lord himself makes one realize Him."  
(SGGS, p. 1039)

"The mind is the King, the mind is propitiated (satisfied) through the mind itself and the desire is stilled (absorbed) in the very mind itself. The mind can unite with God and separated from Him the mind is wasted away. By singing the praises of God, the mind is reformed."  
(SGGS, p. 1125)

"He who shows the Lord's abode within the man's mind, He alone is the omnipotent and omniscient True Guru. The God Lord is manifest in the tenth gate, where the celestial strain resounds to the accompaniment of the sound of the five musical instruments."  
(SGGS, p. 1290)

"Struck with the wonder, one sees all the Islands, universes, underworlds, continents, and spheres there. There one hears the resounding of strings of musical instruments; and sees the true throne of the Sovereign Lord."  
(SGGS, p. 1291)

"Hearing, the music of the home of mental peace and attuned to the celestial stillness reflecting on the ineffable discourse of God, man's desire is dissolved in the very mind."  
(SGGS, p. 1291)

"Turning away from the world, the heart lotus is filled with nectar and this mind then goes not any where. Merging in the primal Lord, man forgets not the mental meditation."  
(SGGS, p. 1291)

This is the greatness and truthfulness of Sikh religion and its founder Guru Nanak who had his personal feelings and perceptions of the entire Truth under the direct communion with God, the Almighty, having the visualization of the entire universe, underworlds and continents and having this bliss of the celestial strain resounding the sound of five musical instruments as described in His hymns. There is no superstitions, no myths, no unbelievable unnatural stories but the truth only.

It naturally prompted Bradshaw, the eminent American scholar of religions and the Christian missionary, to remark that "though all the religions contain the Truth but Sikhism is full of Truth." Sikhism therefore rejected the religions and faiths which are within the limits of three qualities of materialism only, as the aim of a true religion is to take to the fourth stage of Grace of God and communion with Him. Similarly the mode of discovery of tenth gate beyond the nine apertures of the body, the place of the true Lord is the real essence of the religion as to enable the man to have his approach there.

## Life in Vain without the Name of God

In Sikhism, so much importance has been given to the Name of God that life is held to be in vain without the Name of God. It is the name of God that burns the ego, eliminates the vices and inculcates the virtues leading to the Truthful living and emancipation. Nothing else equals the Name of God. He, whose mind is imbued with the name of God tells the truth. (SGGS, p. 422)

"Life can be of no avail without God's name and any other clever wisdom is detestable and accursed."  
(SGGS, p. 422)

"Lust, wrath, deceit and moral fury, avarice, greed and ego die away from the mind which contains Name of God and the man unites with God."  
(SGGS, p. 436)

"The God tuned pious persons are imbued with God's name, obtain salvation and honour."  
(SGGS, p. 503)

"God has no form, no colour and no features. It is manifest through the Name of God."  
(SGGS, p. 697)

"It is with the Name of God that human mind wavers not, as the Name of God stops and restrains the mind's wavering."  
(SGGS, p. 634)

"Chastity, Truth, and Self-control are enshrined in the mind by name of God and the man gets salvation."  
(SGGS, p. 686)

"The Name of God enshrines True Love for the True Lord and then the Creator Himself unites him in His union."  
(SGGS, p. 938)

"The whole world is in distress. He who believes in the Name of God and abides it in his mind, becomes victorious. No other deed is of any account."  
(SGGS, p. 952)

"Without the Name of God, man cannot achieve Truth, purity and contentment."  
(SGGS, p. 1040)

"The Name of God, imbued in the mind creates good conduct, self discipline and worship."  
(SGGS, p. 1113)

"The man with Name of God imbues God in his mind and his disease is eradicated."  
(SGGS, p. 1127)

"He alone is learned, he alone is scholar who practices Name of God "  
(SGGS, p. 1288)

"The Name of God alone and nothing else is the cure of all the ills."

(SGGS, p. 1291)

Sikhism is indeed the Divine message of the Name of God, Truth and pious deeds for the present space age. The Name of God, when imbued in the mind washes away the impurities of the mind and enables a man to lead a truthful and virtuous living leading to unity with God, the Creator. Sikhism has provided its own truthful concept of God and methodology of His worship.

## The Concept of God

"There is one and the only one God; True is His Name; Creative is His personality; He is without fears and sans enmity; Immortal, unborn and self-illuminated; His light dispels darkness; He is graceful and kind."

(SGGS, p. 1)

"God cannot be described by man. Those who continually utter His greatness and praises remain absorbed in Him."

(SGGS, p. 5)

"It is through *Gurbani*, the divine hymns of Sikh Gurus as contained in *Guru Granth Sahib*, that God is realized to be all pervading and always remembered; as *Gurbani* is the Divine word conveying the Divine knowledge, through Sikh Gurus."

(SGGS, p. 2)

"God is True in all the ages; in the prime past, present and future."

(SGGS, p. 1)

"There is only one, supreme being and no other. Everyone is subject to God's wish and order; none is exempt from His order."

(SGGS, p. 1)

"God's light is in everyone, which brighten all."

(SGGS, p. 13)

"The Name of God is the nucleus of Sikh religion."

## God is Both Transcendent and Imminent

"God is both transcendent and imminent. God is both in the universe and outside it. To think of God as transcendent before universe was created to enter the wondrous realm and that even at that time and stage of void. He permeated that void."

(SGGS, p. 940)

"There was only the formless one Himself without any creation and He did what he desired and there was no other than Him."

(SGGS, p. 509)

"The same God is *Sargun* and *Nirgun*, Nirankar and self absorbed. He has done everything and created the entire creation to meditate upon His Name."

(SGGS, p. 290)

"It is the transcendent God, who is everywhere, in His every creation and activities in the moral, ethical and spiritualistic values in the entire universe. These are not two separate stages or phases of the creator. The same is the God of creation, attributes, will and grace for the entire creation, whose Name is to abide in every mind. As to Imminent aspect of God, God pervades the body, and is yet detached."

(SGGS, p. 514)

"God is the creator of the universe and permeated it all through His light."

(SGGS, p. 930)

"God lives in everything; God dwells in every heart; yet he is not blended with anything. He is separate."

(SGGS, p. 700)

"God lives in all and is yet ever distant. He abides with everyone."

(SGGS, p. 684)

"God with His mercy unites man in His union. Then the man gets merits through *Gurbani*, burns his demerits and obtains His name wealth."

(SGGS, p. 222)

There is only one bestower for the entire humanity."

(SGGS, p. 2)

God created the entire creation.

"Entire creation was created by God, the creator with His one word, whereby millions of rivers came into existence. God created air which produced water; from water many forms of life originated. He is in everyone."

(SGGS, p. 19)

"Never forget God, the Creator.

"One lives the real life only if he remembers and utters the Name of God, dies when one forgets His name."

(SGGS, p. 9)

"Let one forget everything but forget not the God."

(SGGS, p. 43)

"It is good day when one remembers God, while that day is bad when one forgets Him."

(SGGS, p. 31)

"One's mind should continually remember God and seek His shelter of *Gurbani* that abides in the mind, then one would never forget God."

(SGGS, p. 31)

"They who forget the Name of God are attached with worldly pursuits; duality and the fire of worldly desires burn them."

(SGGS, p. 19)

"One is in hell if he forgets the name of God and is in heaven if he loves, praises and remembers God. It is by the grace of God itself that one is attracted to the devotion of God."

(SGGS, p. 749)

"As long as there is life and breath, meditate on the Name of God."

(SGGS, p. 422)

"Of what avail is the life without the Name of God. Detestable and accursed is any other clever wisdom."

(SGGS, p. 422)

He alone is learned, he alone is scholar, who practices the Name of God. The basis of Sikhism is thus the Name of God; never to be forgotten even for a moment.

## Realization of God

### — Self Realization Comprehends God

Ordinarily the mind, which contains the light of God is to have full devotion to God and His continual remembrance and the desire to come closer to Him. But due to Ego and worldly desires and materialistic entanglements, a false wall stands created in between, which makes it unable to see that Divine light. So the mind is to recognize and realize its own inner self to dispel that false wall by burning the ego.

"God and the soul live together, with a false wall of ego in between."

(SGGS, p. 1263)

"He who recognizes his own self comprehends God. God abides within the minds and hearts of all. Only the God tuned through *Gurbani* know of it. By name of God one receives honour and through *Gurbani* he recognizes God with his own self realization."

(SGGS, p. 68)

"Through *Gurbani* one recognizes his own self and the light of the Name of God comes into him."

(SGGS, p. 85)

"*Gurbani* burns the ego."

(SGGS, p. 67)

"Self-realization comes forth which comprehends God."

After the self-realization, the mind is awakened and enlightened and it feels the realization of God. It feels hungry for the meditation in the Name of God. The first stages are singing and hearing the praises of God and His greatness, which are contained in *Gurbani*, in *Guru Granth Sahib*, the word of God. Then comes the stage

of believing, the acceptance in mind, when it has to lead to the continuous remembrance and to keep the Name of God in heart and soul, so as to make it a matter of habit. It would then manifest in one's own self and to everyone else as well. The thought and actions purified, virtues are inculcated while the vices are eradicated leading to a practical thoughtful living.

"Singing and hearing the praises and greatness of God start their virtuous effects automatically and with love in God removes all the pains and bring the happiness and peace of mind."

(SGGS, p. 2)

"By hearing God's Name, Truthfulness, Contentment and Divine knowledge are obtained;"

(SGGS, p. 3)

"By hearing God's name, meditation in His Name is easily procured."

(SGGS, p. 3)

"By truly 'believing' in God's Name, Divine comprehension enters the mind and understanding and knowledge of all the spheres is acquired."

(SGGS, p. 3)

"The Truthful believer of God obtains salvation, and reforms his kith and kin."

(SGGS, p. 3)

"Such is the Name of God, that if someone believes and obeys Him, then only he can understand and feel the bliss thereof in his very mind."

(SGGS, p. 3)

The Name of God washes sins and impurities of mind. The mind would be free from all the worldly desires, when purity comes in it, while living in the world itself. The desires would be controlling the mind when fully tuned with the Name of God. The mind would remain detached from the world, though living therein. The mind would be enlightened through *Gurbani* and practice righteousness, self-mortification and virtuous actions.

(SGGS, p. 26)

"The Guru's words, who remember God's Name and dispel the praise of self from within are pure from within and without and merge in the Truest of the True. Through *Gurbani* man easily obtains the wealth of the 'Name of God. Without Guru, Virtues shine not; without virtues, mediation in the Name of God cannot be performed.

(SGGS, p. 67)

#### Fourth Stage : God Tuned

In the three, temperament is the attachment and wealth. The Guru's word attains the fourth stage of celestial beatitude. God by His grace unites with Himself those within whose mind God's Name enters and requires an abode. It should be the stage when the Name of God would be in each and every component of the body, mind and soul and he would become a true holy person, God tuned (Gurmukh) capable to earn the grace of God, the Creator to unite with Him. The soul emerges from where

immersed. The soul is united with the Supreme Being when mind and body are in tune with the Name of God. The soul is engulfed in that very creator from whom it emerges.

## Five Realms to Unite with the Creator

First is the Realm of Righteousness. 'DHARAM KHAND', when the human mind develops the understanding that Truth is above everything; getting rid of ego and other vices, while cultivating virtues.

Second is the Realm of Divine Knowledge, 'GIAN KHAND' wherein the human mind develops the knowledge of Divine spheres. All the illusions and dualities then vanish and the realization of one's own self attained and divine knowledge achieved.

Third is the Realm of Spiritual Efforts, 'SARAM KHAND' Beauty is the language of this realm. At this stage mind becomes pure. Wisdom and consciousness attain higher values, manifesting the Truthful living in the way of God.

Fourth is the Realm of Grace, 'KARAM KHAND'. The mind gets spiritual strength. Evils and vices cannot attract the mind. Mind is free from ego and worldly desires and is full of virtues. The grace of God is earned as mind, body and soul were the abode of God, in tune with the Name of God and following the way of God.

Fifth is the Realm of Truth, 'SACH KHAND' wherein the soul unites with the Creator, from where it had emerged, attaining the salvation liberation.

(SGGS, p. 7)

"Such a liberated soul helps others to attain liberation."

(SGGS, p. 294)

"Such a person who has known the mystery of God, who is pervading all the beasts, is himself the manifestation of the primal immaculate and bright love, who is induced with His immaculate Name in his mind, body and soul."

(SGGS, p. 943)

"The man who realizes God in fourth state, the vices and virtues effect him not, (as these operate in the first three stages only)."

(SGGS, p. 943)

"To whomsoever, God shows merely by His grace, attains unto the fourth stage and is emancipated. The world moves in three modes whilst God abides in the house of the fourth stage."

(SGGS, p. 1038)

"He, who burns his ego, worldly love and greed is released of nine doors and obtains a seat in the tenth Gate (in the fourth stage) by the grace of God."

(SGGS, p. 1040)

It is the aim of Sikhism.

## Divine Knowledge – Name of God – Salvation Through *Gurbani*

*Gurbani*, Divine Hymns of Sikh Gurus, as contained in *Guru Granth Sahib*, being the revealed word of God, provides the best Divine knowledge, the Name of God for salvation. It burns the ego, eradicates the vices and inculcates the virtues for a truthful living. The best meditation is procured through *Gurbani* :

"whosoever imbibes the *Gurbani* in his mind, pure is his Divine knowledge and extremely pure his meditation."

(SGGS, p. 121)

"Pure is the *Gurbani*, wherein God's praises are contained. By meditating on God, one washes off his filth; whoever meditates on God through *Gurbani* is pleasing to God."

(SGGS, p. 122)

"Whosoever praises God and His greatness through *Gurbani* is the best devotion to God to meditation."

(SGGS, p. 122)

"Through *Gurbani*, the wealth of God's name is earned and it is the best meditation and devotion."

(SGGS, p. 140)

"Through *Gurbani*, meditation in the Name of God can be performed and not without it."

(SGGS, p. 64)

Through *Gurbani* the Supreme Lord is meditated.

## *Gurbani* – The best Divine Knowledge

"*Gurbani* is the Divine light in this world. Through God's grace does it come to dwell in the mind and the man meditates in the Name of God to obtain peace. By eulogizing and earnest praise of the Lord, as contained therein He meets the man easily.

(SGGS, p. 67)

"Without *Gurbani* Divine knowledge is not obtained, other relishes are poison."

(SGGS, p. 61)

"Without *Gurbani* Divine knowledge cannot be attained."

(SGGS, p. 59)

"*Gurbani* burns ego, dispels doubts and removes illusions."

(SGGS, p. 67)

"Without *Gurbani*, Divine awakening is not obtained."

(SGGS, p. 59).

Without *Gurbani*, doubt is not dispelled from the mind nor does ego depart from within."

(SGGS, p. 67)

"*Gurbani* burns Ego. *Gurbani* burns to ashes the doubt that there is another too, than the one God, the Creator."

(SGGS, p. 115)

### Abiding Name of God Through *Gurbani*

"He in whose mind, the true one abides through *Gurbani*, gets absorbed in Name of God."

(SGGS, p. 145)

"Without True Guru, no equipoise can be obtained. It is through *Gurbani* that poise proceeds and then God is obtained."

(SGGS, p. )

"By practicing the Name of God through *Gurbani*, God comes and abides in the mind."

(SGGS, p. 67)

"Through *Gurbani*, God is obtained and the tongue remains permeated with God's elixir."

(SGGS, p. 66)

"Through *Gurbani*, love of pure God's Name is received."

(SGGS, p. 59)

"Through *Gurbani*, one recognizes his own self and the light of God's Name comes into him."

(SGGS, p. 85)

"Without *Gurbani*, the Name of God cannot be obtained."

(SGGS, p. 115)

"There is no higher consideration and thought than abiding of Name of God in one's mind. No honour can be acquired in God's court if He abides not in one's mind. The body wherein abides the Name of God is said to be pure."

(SGGS, p. 19)

### Salvation through *Gurbani*

"By means of *Gurbani*, the Name of God abides in the mind and the man gets salvation and unity with God."

(SGGS, p. 122)

"Those who meet God through *Gurbani* separate not again. They easily get absorbed in the True Lord."

(SGGS, p. 123)

"Whosoever abides God in his mind through *Gurbani's* love and devotion, would get deliverance."

(SGGS, p. 661)

"The God tuned, within whose mind, God abides, unite with God, through *Gurbani*."

(SGGS, p. 21)

Supreme Lord abides in the minds of holy persons who understand and act upon

the dictums of *Gurbani*. The mind is to continually meditate on the Name of God. The True worship is only then performed if God comes and abides in man's mind after its purification through *Gurbani*.

## Purification of Mind through *Gurbani*

"If one sheds his mind's evils in the mind itself and banishes from it worldly love and self conceit through *Gurbani*, then does he recognize pervading soul and easily gets absorbed in God's Name, who would abide in the mind."

(SGGS, p. 39)

If man practices the true way of life in accordance with the dictums of *Gurbani*, God's name easily abides in his mind. Exceedingly fortunate are they who have found God and easily remain absorbed in it. With impure mind, God's meditation cannot be performed, nor is the Name obtained.

By Guru's grace the filth of pride is destroyed and God abides in man's mind. As the igniting of lamp dispels darkness, so does *Gurbani* dispel the spiritual darkness and enlightens the mind to meditate and always remember Name of God.

"Whosoever abides God in his mind by means of *Gurbani*, roots out the weal, woe and entire worldly love."

(SGGS, p. 122).

"Pure is the *Gurbani* wherein God's praises are contained. By meditating on the blotless Lord, one washes off his filth."

In Sikh religion, thus, the *Gurbani*, the Sikh scripture, lay down the everlasting real Divine knowledge, procures the Name of God and attains salvation if one is to understand and earnestly act upon it. It purifies the mind and inculcates the virtues, eliminating all the vices and leading the truthful living, under the will of God. It would naturally prompt eminent scholars of world religions like Bradshaw to remark :

"The other religions contain Truth but Sikhism contains the fullness of Truth. It is the faith of new space age capable to solve the problems of modern age."

## Grace of God

In Sikhism, it is the Grace of God that unites one with Him and makes man meditate upon His Name. That very devotee of God upon whom God showers his grace remains absorbed in the meditation on the Name of God. To whom God with His Grace makes meditate His Name, he alone gets salvation. He, to whom God Himself makes to understated, gets the True Name of God. God unites with Him only those on whom He showers His grace and they meditate upon His Name and sing His praises.

"It is due to the kindness, mercy and grace of God that one obtains the True Name, the treasure of excellence."

(SGGS, p. 53)

"Through *Gurbani*, one should praise God. By His grace then God is obtained and soul unites with Him."

(SGGS, p. 67).

"By good actions, human birth is obtained. Salvation is obtained through God's grace."

Grace of God attracts to *Gurbani*

"God Himself is Sat Guru, Himself the Lord and Himself unites the man with Him. God with his grace attracts the man to *Gurbani*, whom He wants to unite with Him. In the world, God Himself is the life of the entire universe. Like water merging with water, the God tuned mind gets absorbed in God."

(SGGS, p. 41)

"When God showers His grace on a person to meditate in His Name, that person is attracted to *Gurbani*."

(SGGS, p. )

"*Gurbani* is the Divine light in this world. Through God's grace does it come to abide in the mind."

(SGGS, p. 67)

"The Creator himself acts and causes to act and through *Gurbani* unites the man with himself."

(SGGS, p. 123)

## To Whom God Shows His Grace

"God shows His grace unto him, whose soul is contented with truthfulness. Then his body of five elements gets dyed in the fear of the True one and True light shines within his mind. He forgets and forsakes sin and bad deeds and the Guru saves his honour with *Gurbani*."

(SGGS, p. 19)

"Who forgets not God's Name, earns the grace of God."

(SGGS, p. 21)

"Who accepts the wish of God cheerfully as preordained wish and order of God is to be obeyed by one and all and as such follows the way of God, would earn the grace of God."

(SGGS, p. 1)

## Everything in Mind : Nothing Outside

Seekers of truth under the misguidance of several faiths and systems suffer self tortures and bodily pains; roam about in mountains and forests whereby they obtain nothing for their enlightenment and salvation. Sikhism has provided a clear and correct Divine thought that all such exercises are futile and rather everything is in one's mind and nothing outside. The impurities of the mind flourish in the mind itself and can only be washed off in the mind. The purification of the mind can be done only by meditation in the Name of God and by making the mind to be the abode of God. The

name of God burns ego, eliminates vices and inculcates virtues to lead a truthful living under the will of God and in the way of God, which is the Sikh way of life.

"There is no need to go to the forests in search of God, who lives in all and is yet distinct. He abides in everyone. As the fragrance remains in flower and reflection in the mirror, so does God, abide inside everything. Seek Him in your own heart."

(SGGS, p. 684)

"Everything is within the home (in the human mind). Not even one is outside. He who seeks outside is lost in doubt. By Guru's grace, he who has found the Lord God in his mind is comfortable within and without."

(SGGS, p. 102)

"It is within the mind and soul that the stream of Nectar uniformly rains. The soul drinks, hears and reflects upon the Name of God. It rejoices and enjoys day and night and sports with God forever and ever."

(SGGS, p. 102)

"If one understands even one's instruction of *Gurbani*, he would realize that all the gems, jewels, rubies are contained in his mind itself."

(SGGS, p. 2)

"The Name of God is the richest treasure in the world, the abode of which is in the human mind. Who accepts the *Gurbani* can explain that God. The king and emperor abide within man's mind."

(SGGS, p. 61)

"By his grace God washes off man's filth from his mind, and then in his own body and mind he comes to realize."

## Union with God in Lifetime

In Sikhism, salvation and union with God is possible in one's lifetime itself unlike other faiths and systems, in which salvation is to be the merger with God after death. It is in fact liberation, from the worldly desires and material entanglements to be in tune with God, making the mind the abode of God, thereby burning the ego, eliminating the vices, and acquiring virtues to lead the truthful life under the total submission and will of God and in the way of God.

"After unity with God, the liberated soul is to make efforts for others to achieve that goal."

(SGGS, p. 294)

"He who in his heart loves God's ordinance and deems that what God puts in vogue is the proper way of liberating himself from all material entanglements accepts the wish of God in every sphere, gets salvation, emancipation and liberation while alive."

(SGGS, p. 275)

"If mind and soul remain in tune with the Name of God, then the soul unites with the Creator, God. The soul has to unite with the Creator who created it. Man can unite with God, while laughing,

playing, dressing, and eating, living in the normal life, when his soul and mind remain in tune with the name of God. World is the true abode of righteousness, created by God for right actions of the man in tune with God."

(SGGS, p. 785)

The world is not to be discarded as it is creation of God, the only place for spiritual and moral functioning of man, wherein he can unite with his creator by living in the way of God, abiding the Name of God in his mind, doing pious deeds and in tune with God, for such a liberated soul, united with God.

"As is the joy, so is the sorrow. As everlasting happiness and no separation from God. As is gold, so is dust; As is nectar, so is sour poison; As is honour, so is dishonour; As is pauper, so is the King."

(SGGS, p. 275)

## Creator, The God and His Creation

Guru Nanak Dev, the founder of Sikh religion, presented his own independent revelation of divine knowledge and reality of God, the Almighty in accordance with the commandments of God. He proclaimed that the religious scriptures of the ancient religions, Hinduism, neither received nor preached the name of God and these only dealt with the three modes of materialistic life and not with the fourth stage of reality of God. Guru Nanak had audience with God and disclosed the reality of God. The Name of God, Truth and pious deeds was the Divine message of Guru Nanak. He discarded the religions and religious preachers who neither understood the Name of God nor applied it to them and neither preached it. The divine Hymns of Guru Nanak Dev relate to the reality of God professing the meditation in the Name of God being the cure for all the ills. Japji Sahib of Guru Nanak Dev finds place in the very beginning of *Guru Granth Sahib* and is recited by the Sikhs regularly every morning. All of his divine hymns have a great divine significance. Some of his divine hymns as to the Creator and the creation are given here for understanding of His thought, ideology and of the religion founded by him.

The Sikh religion founded by Guru Nanak has become one of the first five religions of the world within a period of five centuries. It is considered to be the universal religion for the present age, capable of solving the problems of the modern man, containing nothing but truth. It contains not the myths and superstitions of the traditional Indian religions. It is also considered by the scholars of the world religions to teach the highest and the purest principles and the comprehensive higher moral and ethical values, besides the best divine knowledge and reality of the God, the Almighty.

Guru Nanak provided the concept of God to be :

"One and the only one God, True His Name and creative His personality, without fear and enmity, immortal, unborn, self-illuminated, His light dispelling darkness, being graceful and kind."

(SGGS, p. 1)

To be true in all stages, beginning past, present, and future.

To be the Creator of the entire creation, its sustainer and destroyer and there being no one else than Him. The basic ideology of Hinduism that Brahma is the Creator, Vishnu, the Sustainer and Shiva, the Destroyer, thus stands totally rejected as to these gods of Hinduism.

In this manner, man to unite with the creator, to make the mind free from worldly desires, and to be free from the materialistic entanglements in his life time, while helping others to achieve this aim, is the sure guarantee of Guru Nanak. All other traditional rites, rituals and religions have been professed by Guru Nanak to be useless.

"Union with God is obtained not through other robes, nor is obtained through dirty dress. Nanak, union with the Lord is obtained under True Guru's instruction even while sitting in one's own home."

(SGGS, p. 1420)

Similarly,

"A man may give gratifying feasts, make burnt offerings, offer alms, perform penance and worship and even endure bodily pain and suffering. But without the Name of God, he obtains no emancipation. The redeeming Name one gets from the Guru's grace."

(SGGS, p. 1127)

"Ascetic staff, begging bowl, haircut, sacred thread, loin cloth, pilgrimage to holy places, and excessive wanderings abroad bring no peace;

"Without the Name of God, peace is obtained not. He who utters the name of God, swims across."

(SGGS, p. 1127)

"Though a man weave his matted hair into a crown, apply ashes to his body and dot his clothes, make his body raked, yet without the Name of God, he is satiated not. Bound to the pre-natal deeds he assumes sectarian garb."

(SGGS, p. 1127)

Guru Nanak discarded these religious practices of Hinduism, that these can carry man nowhere. The Name of God only is the cure of all the ills and these rites and rituals have nothing to do with the "Name of God and His Reality."

Guru Nanak also rejected the scriptures of Hinduism as these show not reality of God.

"All the four Vedas – Sam Ved, Yajur Ved, Rig Ved and Athar Ved – uttered by Brahma only speaking three qualities of Maya and materialism. None of these can utter God's reality. As He makes one speak, so speaks he. The world moves in three modes, whilst God abides in the home of the fourth state."

(SGGS, p. 1038)

"It is through *Gurbani* in place of Atharban Veda of Brahma, and good deeds that glory is obtained in this age."

(SGGS, p. 903)

"Through religious rites God cannot be won over. Through the recitation of religious texts, His worth cannot be ascertained. Eighteen Puranas and four Vedas know not his secret, Nanak, the True Guru has shown me the Lord."

(SGGS, p. 355)

"He who hears to love three modes, continues coming and going. The four Vedas only describe the visible forms. They explain and expound the three mental states. The fourth state of communion with God is known through the Divine True God."

(SGGS, p. 154)

"Everyone talks of four Cardinal rules, twenty seven Samritis, six Shastras, and the Pandits speak of them as well. Without the Guru's grace (*Gurbani*), none gets at their meaning and real significance. The wealth of salvation is obtained only by the devotional service of God."

(SGGS, p. 154)

"Vedas speak of and interpret God, but know not His limits. Not through studying, but through understanding, God's secret is found. Six are the creeds of Shastras but no one merges in God through them."

(SGGS, p. 148)

"Guru Nanak's Divine thought, totally relies upon the Name of God and *Gurbani*, which brings the everlasting feeling of the presence of God in one's mind. The body wherein abides the True Name is said to be pure;"

(SGGS, p. 19)

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

(SGGS, p. 151)

"Communion with God is known through the Divine True God."

(SGGS, p. 154)

## The Name of God

"He who has created the Universe, ultimately destroy it. Without Him, there is no other second."

(SGGS, p. 355)

"As long as there is life and breath, meditate on the Name of God."

(SGGS, p. 422)

"Perform His service by meditating on the Name of God, for without the Name of God, there is no worship."

(SGGS, p. 474)

"God has no form, no colour and no features. Through the Name of God, He becomes manifest."

(SGGS, p. 697)

"He who bears love to the True Lord and cautiously repeats *Gurbani* beholds God's light within his mind."

"If one remembers God's name, his mind wavers not and he stops and restrains the mind's wanderings."

"If man's mind rests in peace even for a moment, he shall abide in the Name's Bliss"  
(SGGS, p. 63)

"By the Guru's grace, he who praises the greatness of God and within whose mind is the abode of God, his disease is eradicated."  
(SGGS, p. 1127)

"O my infinite Creator God, thy name alone and nothing else is the cure for all the ills."  
(SGGS, p. 1291)

These divine hymns of Guru Nanak, elaborately proclaim the Name of God, above everything else. Rather the 'Name of God' is the nucleus of Sikhism, the religion founded by Guru Nanak, which is the source of all the virtues and pious deeds and which eliminates all the vices, and purifies the mind leading to unity with God.

## Creation

As to the creation of the Creator, Guru Nanak proclaims:

"Making the water waves, fire and air and joining these three together, the Creator has created the world. God has blessed them with such powers and cleverness that He has tied and bound down each in His command."  
(SGGS, p. 1345)

"The creation is in the power of the Creator, who by His might is sustaining it."  
(SGGS, p. 1410)

"From the True Lord, proceeds the air and from air comes water. From the water, God created the three worlds and in every heart He infused His light."  
(SGGS, p. 19)

"There is the same inner conscience amongst all the beings. Without consciousness, God has created None."  
(SGGS, p. 24)

"He who has created the Universe, shall ultimately destroy it."  
(SGGS, p. 355)

"They who come, shall ultimately go. Coming and going they shall continue repenting. They shall pass through eighty four lacks of existences. This number decreases not, nor soars it high."  
(SGGS, p. 936)

"The world is a flute within that God keeps His soul detached and burns His fire. Gathering the body of five elements, day and night, He burns in it the immaculate light of the infinite Lord's lamp."  
(SGGS, p. 907)

Guru Nanak has in his divine hymns explained that all the creation is made by

one Creator, the Almighty God. He is sustaining it and He also destroys it at His will. So everything is functioning under will and command of God, the Supreme Being.

## Humans and the Mankind

As to the human beings, Guru Nanak has proclaimed in his Divine hymns :

"The union of mother and father brings the body into being. On that the Creator 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)

"The body is the furnace and mind the iron therein. The five passions of fire are heating it. Sin is the charcoal placed thereon by which the mind is burnt and anxiety becomes the tongs. The mind turned into dross is again transmuted into gold of philosopher's stone like Guru be-met, He blesses men with ambrosial Name of God and then his body and mind become fixed and stable."

(SGGS, p. 990)

"By virtue of good fortune and deeds done in the past, the mortal has come in the world and is now doing deeds for his future mode of life."

(SGGS, p. 95)

"Subject to the natural law, the man comes and subject to natural laws, he departs. From mind's desire he is sprung and in mind's desires he is absorbed. The Guru's word God tuned, is emancipated and falls not into entanglements. He ponders over the Divine word and is delivered through the Name of God."

(SGGS, p. 152)

"The body is the union of Air, Water and Fire. It is the play thing of the fickle and unsteady mind. It has nine doors and tenth the gate, so theologian understand and reflect on this. He who reflects upon his own self is the knower of God. The body is the dust and wind speaks therein. Consider O, wise man who it is that has died. It is the inner understanding, strife and ego which have died. He who is the seer, dies not. I have not died, rather my calamities, ignorance is dead. He who is everywhere contained, dies not."

(SGGS, p. 151)

"Because of fire and water, he roars loudly."

(SGGS, p. 153)

"Getting recorded the time of death, men did come into the world and cannot stay longer. They should therefore embrace God's meditation and abide in God's sanctuary."

(SGGS, p. 153)

"By God's order and through past actions, man comes in this world. Now he should walk in His will."

(SGGS, p. )

"God gives the man his turn of human life, according to the deeds done by him."

"All naked, the mortal comes into the world, subject to the recorded with pain and pleasure. The destiny's wait which is in accordance with past deeds, cannot be altered."

(SGGS, p. 582)

"The creatures, born in this world have their destinies recorded on their foreheads and everyone bears what is destined for him."

(SGGS, p. 634)

The divine Hymns of Guru Nanak clarify that human beings come into this world under the orders and will of God, the Almighty with their destinies recorded on the basis of their past deeds. They are united with God by His Grace to be earned on the basis of their deeds done in this life and making their minds the abode of God by living as per the way of God.

## Brotherhood of Mankind

### — Human Race is One

The fatherhood of God automatically leads to the brotherhood of mankind. The entire creation is the work of the same one God, the Almighty. His light shines in all. The creator has created all the human beings with the same stuff as the maker of vessels makes all vessels from the same clay. The entire mankind is from the same fatherhood with His same light. There is only one God and all the human beings equally belong to Him. The entire creation is of one Creator, so there can be no distinction between good or bad creation. The doctrine of Sikhism of the Fatherhood of One God automatically leads to the Brotherhood of Mankind and the human race to be the one. Guru Gobind Singh proclaimed in his Divine hymns :

"Recognize the entire humanity as one race."

(*Akal Ustat*)

"The entire mankind is partner in God's grace, who sees alien to none, being the creator of all."

(SGGS, p. 91)

"By Guru's grace, see all with one eye, as in everyone the same light of God is contained."

(SGGS, p. 599)

"Gathering the body of five elements, God infuses in it His immaculate light."

(SGGS, p. 907)

"God is all pervading and has created the creation. There is no other second. God is contained amongst all."

(SGGS, p. 1297)

"The creation is in the power of one Creator, who by His might sustain it."

(SGGS, p. 1410)

"All that the perfect Lord does is perfect. There is no deficiency or excess in it. One merges in perfect Lord by His Grace."

(SGGS, p. 1412)

## Same Inner Conscience in All

"There is the same inner consciousness amongst all the human beings. Without inner consciousness God has created none."

(SGGS, p. 24)

## Same Soul in All

"The same light of the Creator God, the soul, is in all human beings, enlightens all."

(SGGS, p. 685)

## Same form and Soul God of All

"Entire humanity is of the same form – brotherhood. It is due to different faiths and systems that they look different. Someone by shearing his head becomes a Sanyasi, another Yogi and yet another poses for a monk or an ascetic; some call themselves Hindus, others claim to be Muslims; among them are Shias and Sunnis. Recognize all as belonging to one race or humanity. God as Creator for Hindus, God as good for Muslims, God as sustainer and as merciful in all, the same God. Recognize not another even in error or in doubt: worship that one alone as He is the supreme Lord of us all. It is only His form, His light that is diffused in one and all."

(Guru Gobind Singh, *Akal Ustat* 15/85)

## Same Elements of Body and Worship of Same God

"Temples, Mosques, Hindu worship and Muslim prayers are the same; all men are the same and it is through error that they are seen different; all men are endowed with the same eyes, same ears, same body and the compound of same elements; the Aulakh of Hindus, and Allah of Muslims mean the same Supreme one; The Puranas and the Quran being of the same God. They are all of one form; One God made them all."

(Guru Gobind Singh, *Akal Ustat*)

## No Distinctions in Mankind

### — On Caste and Creed Grounds

Sikhism advocates equality of mankind and dignity of every human being without any discriminations and distinctions on the basis of caste, creed, sex or any other ground whatsoever.

"There can be no distinction of any sort between man and man. No fool should have any pride of caste and creed as such pride creates evil thoughts and impurity of mind."

(SGGS, p. 1127)

"All the castes and names are false as there is one Creator and Protector of all the human beings."  
(SGGS, p. 83)

Guru Nanak, founder of Sikhism, declared in his Divine Hymns :

"I, myself am the companion of the lowest of the low and would like their company and not that of the so called high classes. Where the poor and the so called low caste people are looked after, there is the grace of God."

(SGGS, p. 15)

Just after setting off on his missionary tours, Guru Nanak stayed with a poor carpenter Bhai Lalo, considered to be of low caste, rejecting the invitation of Malik Bhago the richest person of so called high caste, practically exhibiting the denouncement of class and caste system.

It was proclaimed in Sikhism that sex is no ground for discrimination and women are entitled to equal status with men in all matters.

"Why to lower the status of women, when there can be no life without her as only God, the Almighty is self created without woman. All the kings are born from women then why to denigrate her."

(*Asa di Var*)

Hindu society had been miserably divided on caste and creed system in four castes, giving superiority to Brahmins and untouchability to Sudras, with the dictat of their sage Manu that if their division is interfered with, Dharma, itself shall stand polluted. No one dared to challenge such inhuman system. In Hindu Gita sermons even, no voice was raised against such an anti human slur. In Muslim scriptures Quran, women faced discrimination in several aspects in comparison to man though it is free from caste and creed systems. In Sikhism all such discriminations have been outrightly rejected. Effective steps were taken in Sikhism to eradicate such discriminatory system. Sikh Gurdwaras were thrown open to each and everyone, conferring equal status without any discrimination, whatsoever. Sikh congregations and community kitchen were set up (Sangat and Pangat) to eliminate the distinctions of all sorts, where there was total equality between man and man. The initiation of Sikh ceremony, Amrit of double-edged sword obligatory for Sikhs is administered without any distinction of caste and creed from the same vessel. Everyone at that time has to abandon his previous caste and creed to become member of the Khalsa Panth with equal status. Sikhism has created a distinct classless society with full equality in every respect in total contradiction to Hinduism. As remarked by Dr. Gokal Chand Narang, author of *History of the Sikhs* : "Under the influence and guidance of Guru Gobind Singh, those persons became brave warriors, who had not touched the sword earlier and not even had placed any gun on their shoulders. Wahsermen, Barbaras, Mehras (considered to be of lower caste) had become the Generals, before whom even Kings and Nawabs were afraid of to come."

Hari Ram Gupta in his book *History of the Sikhs* remarked at page 189 :

"In Sikhism at the time of Amrit or baptism, the Sikhs gained five freedoms :

1. Deliverance from the bonds and prejudices of all previous religions, customs and practices.
2. Obliteration of and deliverance from the effect of past deeds.
3. Freedom from the influence of the previous race, caste or family lineage.
4. Freedom from the stigma attached to a previous calling or hereditary profession.
5. Deliverance from all previous rituals, prejudices and inhibitions."

There was thus a complete break from the earlier religious practices, useless rites and rituals and the caste creed and class distinctions and divisions of Hinduism. Sikhism created a totally classless nation, dignity and honour for everyone in every respect.

## Social Responsibility

The natural outcome of Brotherhood of Mankind is the social responsibility. Sikhism is distinct in this regard for emphasizing the responsibility to society in all respects. All the other faiths and systems prevailing at that time in the Eastern side of the world were laying stress on individual Moksha, Nirwan, and Salvation preaching no moral and social responsibility to the society. Rather involvement in the worldly pursuits in society was considered to be a distraction, impeding the spiritual progress. The world itself was considered to be an illusion and negation leading to disassociation from society. Sikhism discarded these traditional systems. It took an altogether different approach by declaring that entire mankind being the creation of the same Creator and of one brotherhood, required each and everyone to serve the other. Everyone is to seek Justice (Political, Religious, Social and Economic), not for himself alone but for all others also who are victims of injustice. A person who is to lead a life of a normal householder has to show due regard and service to all others of the society in which he is to operate, and help them with the best of his capability to challenge the problems which the society faces. Selfless service of humanity was made the cardinal rule rather than the selfish and vested individual interests so as to lead life more harmoniously with moral ethics.

In Sikhism, so much importance was given to the selfless service of mankind, which leads to unity with God.

"He who serves humanity, selflessly, gets united with God."

(SGGS, p. 286)

Selfless service of humanity earns the grace of God.

(SGGS, p. 26)

"Whosoever serves God and humanity gets salvation; whosoever meditates in the Name of God, gets contentment. He who gives alms in charity to the needy out of his earnings is the pure householder."

(SGGS, p. 952)

"He who earns through honest means and gives in charity to the needy member of the society, alone knows the true way of life."

(SGGS, p. 1245)

No religion or religious leader came forward to raise his voice against the brutalities, oppression and injustice committed on the innocent masses by the autocratic cruel rulers, against the exploitation of innocent masses in the name of religion and against the unjust social set ups. Rather they fled away to mountains and forests to save their skin. It was Guru Nanak who called upon the Sidh yogis at the time of his divine discussion with them that that they should go back to the suffering humanity to serve them and impart divine knowledge which they openly claimed to have learned as also having supernatural powers. It was Guru Nanak who condemned Babar, the Mughal invader, to his face for committing cruelties on the innocent masses and got himself arrested, though he was released along with other innocents, when Babur came to know of his godly personality. It was Guru Nanak who condemned the kings as ferocious tigers and their officers as dogs who harass the innocent masses. It was Guru Nanak who exposed the then so called religious leaders to exploit the innocent masses in the name of religion, alleging the Qazis (The Muslim Preachers) to be corrupt and fake Brahmins (the Hindu preachers) to be sucking the blood of the helpless and the Yogis knowing not the path of God. Guru Nanak held the three responsible for all the miseries of the public at large. It was Guru Nanak who criticized the social set up of that time to have been overpowered by sin, falsehood, lust, and evil designs to the innocent masses who were devoid of any Divine knowledge. It was Guru Nanak who with his divine message of Truth, Name of God and pious deeds, preached to society to get rid mankind of these impediments. His successors, the other Sikh Gurus, paid a special attention to this message.

It was this sense of social responsibility and selfless service to humanity that the hundreds of thousands of Sikhs sacrificed their lives to save and serve others, irrespective of the faiths and systems they followed. It is a historical fact that Sikhs at the cost of their lives rescued thousands of captive Hindu womenfolk from the caravans of Ahmed Shah Abdali each time in the area of Punjab, when they were forcibly abducting them from Delhi to take them to their country (Afghanistan) without any resistance from anyone else and then they would safely with honour take them to their homes. What a high standard of responsibility to society and selfless service to the suffering public which was infused in them by their religion, and that was altogether absent in the previous systems.

## Guru, *Gurbani* and God in Sikhism

The paramount personality in Sikhism is the Guru. The word of God, revealed through the Sikh Gurus is *Gurbani*, their Divine Hymns as contained in the *Guru Granth Sahib*. The Tenth Sikh Guru ordained the Sikhs to accept *Guru Granth Sahib* as the

eternal Sikh Guru in perpetuity which contains the divine spirit of Sikh Gurus. It is the divine light that dispels the darkness of ignorance.

"The word is the Guru and the Guru is the word. The Guru's word is full of Nectar and the Divine guidance for the entire humanity. Whosoever obeys it and acts upon it shall attain salvation."  
(SGGS, p. 982)

"The word is the True Guru and True Guru is the word. The word revealeth the way to emancipation, to unite with God."  
(SGGS, p. 1310)

"The Guru is the Sikh and the Sikh who accepts upon the word of Guru is at one with him."  
(SGGS, p. 444)

"The Guru is the word and through the word, the Name of God is obtained."  
(SGGS, p. 1311)

"*Gurbani* is the Divine light in this world. Through God's grace does it dwell in the human mind."  
(SGGS, p. 67)

"Through *Gurbani*, one recognizes his own self and the light of God's name come to him."  
(SGGS, p. 85)

"Through *Gurbani* God is obtained and the tongue remains permeated with Lord's elixir."  
(SGGS, p. 66)

"Whosoever praises God and His greatness through *Gurbani*, does the best meditation and devotion to God."  
(SGGS, p. 122).

"Whosoever meditates God through *Gurbani* is pleasing to God."  
(SGGS, p. 122)

"Pure is the *Gurbani* wherein God's praises are contained. By meditating in God, through *Gurbani*, one washes of his filth."  
(SGGS, p. 122)

"Through *Gurbani* Ego is destroyed and mammon's illusion and duality departs."  
(SGGS, p. 67)

"*Gurbani* burns to ashes the duality and doubt that there is another too."  
(SGGS, p. 115)

"Without *Gurbani*, doubt is not dispelled from the mind nor does Ego departs."  
(SGGS, p. 67)

"Whosoever gets the guidance from *Gurbani* abides God's Name in his mind and roots out the weal and woe and entire worldly love."  
(SGGS, p. 122).

If the *Gurbani* abides in mind, one shall never forget God. By means of *Gurbani*, the Name of God abides in the mind and the man gets united with God.

"Whosoever abides God in his mind through *Gurbani*, would get salvation."

(SGGS, p. 661)

"Whosoever meets God through *Gurbani* separates not again. He easily gets absorbed in the True Lord. Whosoever is devoted to *Gurbani*, the sweet Nectar, attains salvation."

(SGGS, p. 1275)

Thus from the Divine Hymns of the Sikh Gurus, it is obvious that *Gurbani*, being the word of God, is Supreme. It is the best Divine knowledge. It inculcates God's Name in one's mind. It burns ego and eliminates vices. It unites the man with God to attain salvation. The word Guru refers to the Divine word of the Guru, revealed by God through the Sikh Gurus and their Divine personality which is personified by their word and which provides the best Divine knowledge and spiritual light to the entire mankind. It has been proclaimed therein that without Guru which means *Gurbani*, one cannot get the truthful Divine guidance, it being a word of God itself.

"Without Guru (*Gurbani*) Divine knowledge is not obtained, other relishes are poison."

(SGGS, p. 61)

"Without *Gurbani* Divine knowledge and awakening is not gained."

(SGGS, p. 59)

"Without Guru, God's Name cannot be obtained."

(SGGS, p. 115)

"Who except the Guru can explain that God, the king and emperor, abide within man's mind."

(SGGS, p. 61)

"It is only by the grace of Guru that meditation in God's Name can be performed. Without Guru, the meditation cannot be performed."

(SGGS, p. 64)

"Through the Guru (*Gurbani*), man easily obtains the wealth of God's name. Without Guru, virtues shine not and without virtues meditation in the Name of God cannot be performed."

(SGGS, p. 67)

"Without Guru (*Gurbani*), no equipoise and peace of mind can be obtained. It is from the *Gurbani* that peace proceeds and then God is obtained."

(SGGS, p. 68)

It is obvious that the reference to Guru is meant to the Divine word of the Guru, *Gurbani* and the Divine word of Guru is word of God as all the Sikh Gurus have very clearly proclaimed that whatever they reveal is under the direct commands of God, the God Almighty and nothing is of their own. They reveal to mankind whatever God directs them to reveal.

Guru Nanak Dev, founder of Sikh religion was asked a direct question by Sidh Yogis at the time of their discussion that who is his Guru and who is his disciple, to which he replied :

"Word of God is his Guru while his conscience, which accepts it is his disciple."  
(*Sidh Gosht*)

Guru Nanak Dev in his Divine Hymns clarified without the scope of any doubt that God, the Almighty had revealed the *Gurbani*, which he utters and there is nothing of his own. So did proclaim the other Sikh Gurus. Guru Nanak proclaimed :

"What the Almighty God, commands him to utter he utters the Divine word."  
(*SGGS*, p. 772)

Guru Amar Dass, third Sikh Guru, proclaimed :

"I speak as and when God makes him to speak. My utterance is directed by Him."  
(*SGGS*, p. 39)

Guru Ram Dass, fourth Sikh Guru, proclaimed:

"The Creator makes me utter, Himself by my mouth."  
(*SGGS*, p. 308)

Guru Arjan Dev, fifth Sikh Guru, proclaimed :

"The servant of God, while conveying the Divine word speaks, as the God directs him."  
(*SGGS*, p. 629)

Guru Teg Bahadur, Ninth Guru, proclaimed :

"Whatever, the God has instructed me to utter the Divine word, hear O my brother."  
(*SGGS*, p. 727)

Guru Gobind Singh, the tenth Sikh Guru proclaimed :

"O God, whatever I have uttered, the Divine word, it is by your grace. In fact all that is spoken by you."  
(*Sawayas Rehras*)

It is thus obvious from those disclosures of Sikh Gurus that *Gurbani*, the Divine hymns of the Sikh Gurus as contained in the *Guru Granth Sahib*, is the word of God; revealed to the entire mankind in this present age. "O, the disciples of Sikh Gurus sing the *Gurbani* of Truth. *Gurbani* of Sikh Gurus is supreme and other scriptures are not Truthful knowing not secrets."

"Sat Guru, is he who has got the understanding of God, the Almighty; Sikhs would get salvation through his divine words by singing the praises and greatness of God."  
(*SGGS*, p. 286)

*Gurbani* is Nam

"It is therefore, that *Gurbani* is Nam itself as *Gurbani* abides the Name of God in the mind."  
(SGGS, p. 1239)

*Gurbani* is Nam-Gurbani is Guru

"*Gurbani* is Guru and the Guru is *Bani*. It contains all the Nectars."  
(SGGS, p. 982)

*Gurbani* is Nirankar

"*Gurbani* is *Nirankar*, formless like God itself and none else is equal to it."  
(SGGS, p. 515)

No one should be mistaken that there is any contradiction in referring to *Gurbani*, as Guru, as 'Nam' and as 'Nirankar'. The divine Hymns of the Sikh Gurus as referred to above, made the disclosures that *Gurbani* is the 'word of God', the Divine revelations having been uttered as the commandments of God, the Almighty. They were all in tune with God and had audience with Him as proclaimed by them. *Gurbani* is Nam, as it brings the permanent presence of God in one's inner conscious mind. It contains the praises and greatness of God, through which the mind becomes abode of God and he lives the life in the way of God, submitting totally to the will of God. Meditation in the Name of God is ensured by *Gurbani* and His permanent presence in the mind. So it has been termed as Nam.

*Gurbani* provides the best divine knowledge. It is the light which dispels the darkness of ignorance. It is the word of God which enlightens mankind. So it is termed as Guru, the light to dispel the darkness in reality.

*Gurbani* provides the attributes of God, the way of God and the way to sing the praises and greatness of God the way to abide God in the mind, body and soul. It unites with God. God is formless and the soul is to unite with Him. *Gurbani* ensures it. So it has been termed as *Nirankar*, being itself the word of God.

Guru *Bani* in Sikhism is of utmost importance.

"Even if there are hundreds of moons and thousands of suns, there would still be darkness without Guru."

(SGGS, p. 463)

"In the word is the spirit of the True Guru. The True Guru reveals Himself in the word. The Guru through the word reveals the path of liberation."

(SGGS, p. 1308)

"*Gurbani* is the spirit of the Supreme Being. Turn your heart on the spirit of *Gurbani*."

(SGGS, p. 1310)

The contemplation of the Divine word is fruitful if by the grace of God and Guru. The Divine name resides in the heart. Guru Ram Dass fourth Sikh Guru proclaimed :

"As I listen to the sacred hymns of *Gurbani*, my mind and soul are entranced. The mind is intoxicated with bliss. And has found rest in the interior castle of self.

In the interior castle one bears unstruck music,  
And the ambrosial bliss flows like unceasing stream."

(SGGS, p. 1308)

All the Sikh Gurus exhibited in their practical life of their Divine teachings, with special reverence to *Gurbani* and practicing in all respects the word of God, revealed by them and ensured its reverence and practice by their followers. The high moral and ethical values were followed in all the adversities. The Sikh Gurus directly provided Divine guidance to the Sikhs and the humanity at large to enable them to keep *Gurbani* in their minds and souls with the recitation in the most devotional spirit so that it imbues the Name of God continually in their minds. Guru Gobind Singh, provided permanent divine inspiration at the initiation of preparing the Amrit of double-edged sword by recitation of divine compositions as to make the Sikhs, Saint-scholars. The sermons of Sikh Gurus were not only ceremonious, but some of the them gave their voluntary supreme sacrifices while some exhibited the excellent heroism in the battlefields, followed by thousands of their followers to secure the fundamental human rights, besides establishing equality of mankind, unity of man and unity of God.

## To Conclude

The doctrines and ideology of Sikhism obviously establish that Sikh religion, being the latest religion, founded about five centuries back as the religion of the present age is capable of solving the problems of the modern man. It does not contain any mystery, myth and superstition, which had dominated the previous Indian religions and faiths. It is based upon the Divine revelation of Truth, Name of God and pious deeds. God, being one and the only one is formless, unborn and self illuminated. It rejected the theory of numerous gods, goddesses and incarnations of God of Hinduism. Sikh religion discarded the religions and religious preachers who do not preach and reach the reality of God. It satisfies the scientific mind of today as it is based upon true wisdom, true reason and true understanding of the supreme Creator and His creation. It advocates the natural and normal life of a house holder, leading a truthful living with meditation in the virtuous deeds. It denounces the roaming about in forests and mountains to seek the truth, as everything is inside the mind and impurities of mind are to be washed out by the mind itself. The vices and evils operate in the mind in darkness without Divine knowledge and go away when the mind is enlightened with the presence of God, giving place to virtues.

Submission to the will of God and His commandments with which the entire universe functions is the Divine teaching of Sikhism, which creates the feeling that the same light of God is shining everywhere and in everyone. Love between man and

man, equality and brotherhood of humanity and its selfless service is the natural outcome of it. Sikhism teaches and provides the methodology to convert the self-centered mind of narrow egoistic tendencies to God tuned of higher consciousness, to be applied to all the socio-political activities throughout one's span of life. The soul may then aspire to earn the grace of God so as to unite with Him and then help others to achieve that aim. In Sikhism a true realistic concept of God has been provided as also the mode of His worship to earn His grace by meditation in His Name and to make one's mind the abode of God which eliminates the vices and inculcates the virtues.

The Name of God is nucleus of Sikhism as God abides in one's mind with continual meditation in the Name of God. Then ego burns, vices eliminate and virtues inculcate in the mind leading to a Truthful living with the permanent presence of God in mind. The first condition of Sikhism is to become a Sikh and act as a Sikh with the initiation procedure duly prescribed for it, by taking Amrit of the double-edged sword and possessing the five emblems of Sikhism (uncut hair, steel bracelet, Kirpan, comb and long underwear) to keep a separate Sikh identity and not to commit its four violations. Sikhism is strict in this code of conduct which is obligatory without any exemption. The daily rituals of *Gurbani* in the morning and evening as prescribed, is also essential. The meditation of Name of God automatically occurs in this code of conduct and a Sikh is enabled to imbue the Name of God in his mind leading to the continuous presence of God. The dictum of keeping the society with God-loving persons and attendance of Sikh congregation in a Sikh Gurdwaras is also a part of the Sikh code of conduct. The Name of God makes one realise the oneness of humanity, the entire creation being of the same one Creator and further to provide selfless service to humanity, accepting the social responsibility to society in all the spheres (religious, political, social and economic).

## *Guru Granth Sahib*—Source of Sikh Divine Thought

*Guru Granth Sahib* containing the divine hymns of Sikh Gurus, the word of God revealed to the entire mankind to enlighten it through Sikh Gurus as proclaimed by them is the source of Divine thought. Doctrines and ideology of Sikhism are based upon truth, knowledge of God and pious deeds. It removes the ignorance, duality and urge of materialistic possessions. It leads to the constructive criticism and rejection of useless rites, rituals and other religious practices of the existing faiths and their doctrines and ideologies which were superstitions, irreligious mysteries not preaching the reality of one and the only one God and love between man and man. Sikhism teaches the total submission to the will of God as everyone is governed by his wish, commandments in the Universe and none is beyond His will. It then has to reflect in his actions during life the presence of the divine knowledge. In Sikhism Truth is above everything but higher still is truthful living. The attainment of higher consciousness itself leads man to love between man and man, equality and dignity

of mankind and its selfless approach to every aspect beyond the egoistic and selfish tendencies and to unite with God while living a normal and honest life of a householder and then to help others to achieve that aim, while sticking to the selfless service of humanity.

In Sikhism, the Divine Name of God elevates man to perfect tranquility of mind beyond influences of worldly sorrows, sufferings and entanglements, leading to the highest spiritual experience and perception. It turns the self-centered mind to God tuned level of higher consciousness under the activities of which man reaches the peaks of successful sociopolitical life and doing good deeds. Name is not acceptable to God without good deeds. Sikhism lays a great stress on spiritual wisdom and meditation in the Name of God and to blend them with good and pious deeds, besides to temper with the love of the creator and His creation. The Name of God controls the mind and inculcates virtues. No one can fully control the mind without the Name of God. Only those who imbue Name of God in mind can know the mystery of the three worlds and enjoy perpetual bliss and attain salvation. The Name of God only can cool the burning world desires. It is through the Name of God only that one discovers the light within. The Name of God burns egoism, eliminates vices and inculcates virtues. He alone is wise who contemplates virtues as through virtues wisdom is attained, while vices of anger, greed, lust, attachment, egoism eats up the body as fire melts the gold. The divine wisdom creates the qualities of humility, kindness, broadmindedness, detachment from worldly entanglements. The righteousness and contentment and keeps the mind under the will of God, the Almighty and the service of humanity.

Sikhism starting from monotheistic aspect of God awakens the conscienceness of man teaching the reality of life and spirituality of consciousness. It reconstructs the man's ideal personality with which to successfully teach a truthful life in the Sikh way of life. Just as the lotus flower lives in water, but blooming still above it the duck floats in water but is still above it. Sikhism teaches the man to remain in the world, but still above its materialistic entanglements and temporary alluring desires, with the power of Truth, the Name of God and pious deeds.

The methodology of old faiths and systems and particularly of Hinduism as to the worship of numerous gods, goddesses and incarnations of God in idolatory, the self-human tortures, the pilgrimages to holy places and ritual baths in rivers, the sacrificial Havans with chanting of Vedic mantras by Brahmins and several other rites, rituals and customary traditions to acquire the Divine knowledge and wash off the sins, have been totally rejected in Sikhism to be altogether irrelevant and misleading, reaching not the reality of God. Sikhism has presented its own thought and methodology without involving in verbose about rites and rituals to provide the Divine knowledge of one's own self and of the Creator and His creation.

The doctrines and ideology of Sikh religion are so impressive and truthful that led British scholar M A Macauliffe to remark :

"It would be difficult to point out to a religion of greater originality or to a more comprehensive ethical system. The Sikh religion, the Sikh scriptures contain sublime truths, the study of which cannot but elevate the reader spiritually morally, and socially. There is not the tinge of sectarianism in them. They teach the highest and purest principles that serve to bind man to man and inspire the believer with an ambition to serve his fellowmen."

And American Scholar Bradshaw states:

"The Sikh faith is universal religion for the present space age. The Sikh religion is truly the answer to problems of modern man. The older faiths were good in their day but that day is now past and we are living in the dispensation of Guru Nanak. The other religions contain the truth, but Sikhism contains the fullness of Truth. It is the faith of new age."

And Pearl S. Buck remarks :

"I have studied the scriptures of other great religions but I do not find elsewhere the same power of appeal to the heart and mind as I find in the *Guru Granth Sahib* (the Sikh Scriptures)"

And Dorothy Field opines :

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

And Duncan Greenlees remarks :

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

It is obvious from the doctrines and ideology of Sikhism that the Sikh religion is an independent and separate revealed religion for the present age and it is distinct from Hinduism and other systems of faith.