

SIKHISM

A UNIVERSAL UNIQUE RELIGION

Dr Avtar Singh Dhaliwal, MD, FACS
Johnson City, Tennessee, USA
guravtar@gmail.com

ABSTRACT

Sikhism, an anglicized term for Sikhi, is the youngest and the most modern religion of the world. Contrary to the belief of some scholars, Sikhism is neither an offshoot of the Bhagati Cult inspired in its basic tenets by Bhagat Kabir nor is it a synthesis of Islamic monotheism and Hindu metaphysics. These inept misperceptions of Sikhism have been caused by a lack of serious scientific and cogent research of the doctrines in the Aad Guru Granth Sahib. Sikhism originated with the first Guru, Guru Nanak in the fifteenth century. His principle teachings of (i) earnest living, (ii) meditation on Naam, and (iii) sharing with others from the very beginning contradicted the dominating religions of his time. The Aad Guru Granth Sahib, the Holy Scripture of Sikhism, is a compilation of the Gurbani as uttered by the Sikh Gurus as well as Bhagatas. Analysis of the creation of this Holy Scripture and of its teachings indicates that Sikhism is truly a unique religion. No comparable religious Holy book exists in which diverse and diametrically opposed views of others to the tenets of the faith form an integral part of the scripture. The merits of a religion to be considered Universal and Unique have been well described in the paper. (a) Nankian Philosophy originating with the founder of Sikh Religion, (b) selecting and perfecting the language (Gurmukhi) of the masses for AGGS and (c) indoctrination of principles guiding high moral Sikh life along with (d) realization of the Ultimate Bliss; created completely stand alone and Unique religion. This paper will discuss these views, as well as the main principles of Sikhism, which secure its position as a unique and universal religion of the world.

INTRODUCTION

Guru Nanak founded Sikhism in the fifteenth century. He preached the universal message of “One God and One Humanity”. The word, “Sikh” is a Punjabi term created by Guru Nanak to describe a follower of Sikhism. It has its root as ‘*sekha*’ in the Pali language meaning an elect, learner of a religious doctrine (*Sikhyaa* or *Sikhsaa*) as in Great Buddha Dhammpad or in Sikh parlance, chosen by (God), God’s own.? According to the Sikh Gurdwara Act VIII, 1925 [9] a ‘*Sikh*’ is a person who professes the Sikh religion. The Act further provides that in case of doubt a person shall be deemed to be Sikh if he subscribes to the declaration; “*I solemnly affirm that I am a Sikh, that I believe in the Guru Granth Sahib and in the 10 Sikh Gurus, that I have no other religion.*” The nomenclature of ‘*Khalsa*’ given by Guru Gobind Singh, the 10th Guru, to the initiated Sikhs also means the same. The term ‘*Khalsa*’ derived from Persian then current for King’s own lands, was applied to the initiated Sikhs as belonging to the Guru and the Akal Purakh.

Guru Nanak sought to create a distinct, self-existent, and all embracing social-religious system. He preached the doctrine of “Ultimate Truth” for Sikhs to believe in One God, the Creator, who is inimical, eternal, transcendent, formless, and all pervasive and founded Sikhism as the Universal Unique religion.

‘Sikhism’ as a religion, is the disciplined dignified mode of worldly living that is regulated according to high moral standards. The human form is considered a blessing from God, allowing the mortal to think, and thus comprehend the mystery of creation, and appreciate other aspects of nature and the universe in which we live. This strict code of conduct adopted and followed according to the ‘Will’ of God and as outlined in the Aad Guru Granth Sahib (AGGS) [1] by the ‘Sikh Gurus’ promotes one to become ‘Gurmukh’ (Guru-oriented) or ‘*GurSikh*’ (Sikh of the Guru). In attaining salvation, Sikhs reject all kinds of subjective-fasts, rites and rituals, mortification of body, self-torture, penances and renunciation. Sikhs do not believe in worship of gods and goddesses, stones and Idols, pictures and paintings, graves and mausoleums. The only source of reverence and utmost respect for Sikhs is the Aad Guru Granth Sahib (AGGS) [1].

The purpose of this paper is to discuss various aspects of **Uniqueness of Sikhism** as a self-existent religion based on the principal doctrines in Aad Guru Granth Sahib (AGGS).

WHAT MAKES A RELIGION UNIQUE?

The word ‘Unique’ meaning ‘sole’, ‘unequaled’, ‘peculiar’ and ‘unusual’ is interpreted as “being the only one” or “being without a like or equal.” The term ‘religion’, according to New Webster’s Dictionary means a man’s expression of his acknowledgement of the Divine, a

system of beliefs and practices relating to the sacred and uniting its adherents in a community [4]. According to Bhai Kahn Singh the way expressed by the holy people to achieve the Ultimate Truth is called a 'religion' [7].

Sikhism, based on the principle doctrines of the AGGS, is strictly monotheistic, believing in nothing but the One and Only Supreme Being, Absolute yet all pervading, the Eternal, the Creator, the Cause of causes, inimical, without hate, both Immanent in Creation and beyond. Guru Arjan has elaborated the qualities of a unique religion in Raag Gauree when he wrote:

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

Of all religions, the best religion is to chant the Name of the Akal Purakh and maintain pure conduct.

Of all religious rituals, the most sublime ritual is to erase the filth of the dirty mind in the Company of the Holy. Of all efforts, the best effort is to meditate the Name, the Akal Purakh, forever. Of all speech, the most ambrosial speech is to hear the Akal Purakh's Praise and chant it yourself. Of all places, the most sublime place, O Nanak, is that heart in which the Name of the Akal Purakh abides. |8||3||

AGGS, M 5, p.266

From the above referenced Sabd of Guru Arjan it can be deduced that there is no place of worship for Idols, gods and goddesses or seeking blessings from the graves and trees. The only logical way to attain peace of mind and salvation is by praising the God either individually or in company of other holy people. Through 'Naam' one realizes the coming of God's Grace within oneself and become enlightened as part of the Almighty, confident all the while enjoying and sharing life as the 'Will' of God. Thus Nanakian philosophy [2] differentiates itself completely from the Vedantic thought where a Sikh never believes to become a god or goddess before achieving the Ultimate Bliss. By application of such scientific simple principles in daily life of a Sikh can lead the way to blissful feeling during his/her current life. Following are some of the significant factors for consideration that make Sikhism, a Universal unique religion:

1. A religion is unique among all others when its principles dictate the appreciation of a 'Universal God' not monopolized by one nation or by one religion.
2. When God is considered not just another higher

judgmental authority for rewards or punishment, but the 'GOD OF GRACE.'

3. When the principles dictate that the human is created not to suffer for primal 'sins', but for realization of purpose of life and the creation in the cosmos. Sikhism differs from other religions in its basic postulates that human life is not sinful in its origin, but having emanated from pure source remains pure in its essence even in life.
4. When the founder of the religion calls great mother Earth the expression of God's highest Grace and the human life as the most benevolent gift to humanity.
5. When the Scripture is written by the founders of the religion themselves (Sikh Gurus), and contains writings of Saints, *Soofies*, and multiple Bhagatas of different religious backgrounds whose philosophy may be different from that of the Founders.
6. When holy-scripture is written in a language and dialect easily discernible by the masses and the language itself was created and perfected by the Sikh Gurus.
7. When gender equality is recognized in the religion, where woman is given equal status to man and her role as a mother is deeply appreciated.
8. To promote Equality in humanity, Guru Nanak initiated '*Lungar*' (community kitchen) that was popularized by successor Gurus and everybody regardless of caste, creed or social status had to partake food while seated together.
9. When the founders of the religion and their followers are willingly ready to lay down their lives not only for the sake of their religion but, to help and protect others from cruel injustices regardless of their religious preferences.
10. When the philosophy in transmigration of 'Karma' differs significantly from philosophy in the writ of karma from past life. The karma according to Nanakian philosophy could be created and erased here in present human life by the Grace of One personal-Absolute God, which is to be invoked not merely through the way of Works (Karma-marg) or the way of Knowledge (Jnana-marg) but through the love-worship by dwelling upon, and following, the WAY of the NAAM (NAAM-MARG), as follows:

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੋਝੀ ਪਾਈ॥

Through the name everything is revealed; through the name, understanding is obtained.

AGGS, M 1, p 946

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਜਾਪੈ ॥
Everything comes from the Name of the God;

without the True Guru, the Naam is not experienced.
AGGS, M 3, p 753.

11. When compared to the acceptance of Truth as a mental process it is promulgated that truth is above everything, but higher still is truthful living.
12. When the Nanakian philosophy preaches that relationship with God is personal and intimate, and there is no need for God to be reincarnated in human or angelic form, and the individual can approach God directly without any intermediary.

The factors enumerated above and the qualifications for a unique religion written by Guru Arjan, Sikhism could be characterized as a unique religion that is self-existent right from its original founding by Guru Nanak. Sikhism is NOT a blending of other existing religions nor is it a reproduction of existing religious beliefs. The Gurbani that the Sikh Gurus narrated, wrote and compiled themselves into the AGGS came as direct revelations from God without the help of any intermediary angels or creatures as described by Guru Arjan declared as follows:

“ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥”

“The word comes from the Primal Being”
AGGS, M 5, p 628

As Heschel [3] puts it, “*what is important in mysticism is that something happens. What is important in a prophetic act is that something is said.*” Guru Nanak is the first prophet ever born in the long and rich spiritual history of India, who claimed direct confrontation with God and guidance through revelations without any intermediary elements in the form of angels, creatures or vegetation.

REVELATION

- (a) Is it an act of revealing or communicating divine truth or
- (b) Something that is revealed by God to human beings or
- (c) An enlightening or astonishing disclosure?

Revelation is a mental human phenomenon. God does not say “*I am revealing it to you.*” It is the person who thinks that he/she comprehends something as coming from God or believes that God is telling something to them. Revelation is about something that we do not know by reason, logic or science.

It may be safer to say that in revelation everything is imaginative, moreover subjective; everything is perceived according to the mind of the receiver. Thus revelation is subjective interpretation of something a person perceives or declares shown to him/her by God.

This is a very sensitive issue and it is up to the believers

what could be accepted as true revelation. When we say it was revealed, what exactly are we believing in, is it that we believe:

- 1) that somebody had encountered God or some experience of the Divine,
- 2) that through that experience that person learned something related to God,
- 3) that it was the 'Will of God' that his knowledge would be shared with others, and
- 4) that we believe what this person says is True.

There are two ways to know God.

1. by reason
2. by revelation

By reason God through His/Her manifestation has been known to almost everybody. Most of all religions provide this opportunity to know God by experience, logic, science or realization of His/ Her creation. BUT, we still keep wondering about the Creator, although some accept it just as the Eternal Power, Godhead or the Creator. The implications of revelation that God enlightened some human beings cannot be that easily comprehended, but, to do so we have been guided by Guru Nanak in Japji Sahib, where he wrote,

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

ਏਵਡ ਉਚਾ ਹੋਵੈ ਕੋਈ ਤਿਸਿ ਉਚੇ ਕੇ ਜਾਣੈ ਸੋਇ ॥

The God is Great and Its place is the highest of all. So are Its attributes highest of all.

If anyone becomes as great as the God only then one may comprehend God's greatness.

AGGS, Jap # 24, p 5.

To elaborate the doctrine of direct revelations, Guru Arjan by negating comprehension of the magnanimity and unfathomable infinite mystique of Almighty as follows:

ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ ॥ ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ ਭੇਦ ॥

ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ ॥ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤੁ ॥੧॥

ਅਪਨੀ ਗਤਿ ਆਪਿ ਜਾਨੈ ॥ ਸੁਣਿ ਸੁਣਿ ਅਵਰ ਵਖਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਦ ॥ ਖੋਜਤ ਹਾਰੇ ਦੇਵ ॥

ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ ॥ ਸਭ ਉਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ ॥੨॥

ਅਪਨੈ ਰੰਗਿ ਕਰਤਾ ਕੇਲ ॥ ਆਪਿ ਬਿਛੋਰੈ ਆਪੇ ਮੇਲ ॥

ਇਕਿ ਭਰਮੇ ਇਕਿ ਭਗਤੀ ਲਾਏ ॥ ਅਪਣਾ ਕੀਆ ਆਪਿ ਜਣਾਏ ॥੩॥

The Vedas do not know Its (God) greatness. Brahma does not know Its mystery. Incarnated beings do not know Its limit. The Transcendent God, the Supreme God, is infinite. ||I|| Only God knows Its own state. Others speak of God only by hearsay. ||I||Pause||

Shiva does not know Its mystery. The gods grown weary

of searching for God. The goddesses do not know Its misery. Above all is the unseen, Supreme God. ||2|| The Creator plays Its own plays. God separates and unites.

Some wander around, while others are linked to Its devotional worship. By Its actions, God makes Its known. ||3||

Guru Arjan further adds:

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਖੋਖਹਿ ਆਖੀ ॥

ਨਹੀ ਲੇਖੁ ਤਿਸੁ ਪੁੰਨਿ ਨ ਖਾਪਿ ॥

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥੪॥੨੫॥੩੬॥

Listen to the true story of the Saints.

They speak only of what they see with their eyes.

He is not involved with virtue or vice.

Nanak's God is by Itself all-in-all. ||4||25||36||

AGGS, M 5, p 894.

UNIQUENESS OF THE HOLY SCRIPTURES-AAD GURU GRANTH SAHIB

Aad Guru Granth Sahib (AGGS) was compiled by Guru Arjan in 1604 CE. The Granth Sahib contains, besides the Gurbani of the Sikh Gurus, compositions of multiple Bhagatas like Kabir, Farid and NaamDev among others.

The AGGS is the only scripture of the world which had been written by the Sikh Gurus themselves and compiled by one of the them, Guru Arjan, in 1604, and installed as the guiding source for humanity. The AGGS contains 5894 hymns in all with the largest portion of compositions are by Guru Arjan (2216), Guru Nanak (976) Guru Angad (61), Guru Amardas (907), Guru Ramdas (679), Guru Arjan (2216) and Guru Teg Bahadur (118) and the total contribution of Bhagatas and Bards (937).

The poetry in AGGS is arranged in various Ragas of Indian prosody. Numerous variations have been employed to make the hymns more musical and add intensity to their lyrical notes.

Each and every hymn has been numbered, attributed to the author and counted for the number of hymns in a given musical meter; thus rendering it impossible, for any additions, deletions, and alterations in the original verse. The excellent indexing adds further to the authenticity of the Holy Scripture being the original and unadulterated version.

Dr. Gopal Singh wrote, “No other religion has perhaps shown catholicity of outlook in bringing together views of such diverse hues and even when they are diametrically opposed to the tenets of the faith of whose scripture they now form an integral part.” [5] Including Bani of the Hindu Bhagatas and the Muslim Soofies provides unparalleled universality and uniqueness to AGGS. The

Sikhs and the world honors and reverends the AGGS as the Eternal embodiment of the Gurus, as enjoined by 10th Nanak, Guru Gobind Singh, and the expungement of any portion thereof is considered sacrilegious [6]

From the very beginning Guru Nanak wrote his sabds in a notebook called ‘*Pothi*’ and kept it with him all through his travels and preaching. After Guru Nanak handed over his works to Guru Angad, the succeeding Sikh Gurus added their Bani to that of Guru Nanak till Guru Arjan (the fifth Nanak) collected all the Gurus writings and selected Bani of various Bhagatas to compile them into a Granth in 1604 CE. The dialect and language (*Gurmukhi* script) used in the Granth was selected and perfected by the founder Guru Nanak and Guru Angad.

Sikhism does not depend upon any event that has occurred in history, as is the case with many other religions. Sikhism asserts three fundamental propositions, wrote Sirdar Kapur Singh; [8]:

1. The Ultimate Reality is not comprehensible through the sensory-motor perceptions or pure speculation of thought.
2. The Ultimate Reality is continuous with and partakes of the religious experience of the Numenon, which experience is the matrix of other values of Truth, Beauty and Good, and which experience is implicit in and inheres in the universal human religious consciousness.
3. There is a way of cultivating and making explicit this consciousness of the Numena such as leads to the vision of God.

The founder of Sikhism has asserted that there is technique and there is discipline, which is called the *Practice of the Name, and realizing Reality during current life* as written in the Sikh scripture, which is more suitable and efficacious for achieving this vision of God than others in the present age and in the current mental climate of mankind. The Reality is Love and one can be at peace with oneself and the world only if one lives a life of Love and can adapt in the direction of that Reality. **It just cannot be over-emphasized that spiritual experience is above all a practical experience of love, and with Love there are no regulations, contracts or rules.** The Sikh Gurus have illustrated it as follows:

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ਨਾਮੁ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ ॥੧॥

The love of the Naam, the name of the God, is the support of my mind and body.

I meditate the Naam; because Naam is the essence of peace and happiness.

AGGS, M 4, p 366.

ਰਸਿ ਪ੍ਰੇਮ ਭਰ ਕਿਛੁ ਬੋਲਿ ਨ ਜਾਣੀ ॥

I am filled with the essence of His Love, and I cannot put anything into words.

AGGS, M 5, p 459.

To attain that true Love of the God, Guru Nanak recommended very strict conditions when he wrote:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

*If you desire to play this game of Love with me,
Then step into My Path with your head in your palm.
And when have chosen to place your feet in this Path,
Do not shirk in sacrificing your head, and do not pay any attention to other's opinion.(20)*

AGGS, M 1, p 1410.

UNIVERSALITY AND UNIQUENESS OF SIKHISM

Guru Nanak's revelations involved the integration of the spiritual life with the empirical life of man. The integration has to enrich life and society. It is a path of love, humility, service, sacrifice, martyrdom, and total responsibilities as the instrument of God or the basic Universal Consciousness moving the world. Life is provided to humanity to be lived in with complete enjoyment of the Creation and not to be thrown away in asceticism or abandonment. A Sikh is supposed to be a devotee of the Almighty as well as a house holder, a peace maker, a protestor against injustice and a priest unto oneself. After initiation into the faith by the 10th Guru, Guru Gobind Singh, a Sikh is no longer merely a disciple of his Guru but also a mentor. Guru Nanak by writing the following Sabd liberated the Sikhs from various taboos on food, clothes, rituals and rites attached in Vedic philosophy and other religions. He wrote;

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥

ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥

ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥

ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ ਤੇਰੀ ਵਾਟ ॥

ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥

ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥

ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥

ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪॥

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਸੁਝੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥੪॥੨॥

ਅਗਗ, ਮ ੧, ੫-੧੬.

Believing all tastes are sweet. Hearing the salty flavors are tasted;

Chanting with one's mouth, the spicy flavors are savored. All these spices have been made from the Sound -Current of Naad.

The thirty-six flavors of ambrosial nectar are in Love of the One Lord; they are tasted only by one who is blessed by His Glance of Grace. (1)

O Baba, the pleasures of other foods are false.

Eating them the body is ruined, and wickedness and corruption enter into the mind. (1)(Pause).

My mind is imbued with the Lord's Love; it is dyed a deep crimson. Truth and charity are my white clothes.

The blackness of sin is erased by my wearing of blue clothes, and meditation on the Lord's lotus feet is my robe is my robe of honor.

Contentment is my Cumberbund. Your name is my wealth and youth. (2)

O Baba, the pleasures of other clothes are false.

Wearing them, body is ruined, and wickedness and corruption enter into the mind.

(1) (Pause).

The understanding of Your Way, Lord, is horses with saddles and bags of gold for me.

The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard.

To be distinguished with honor is my drum and banner. Your mercy is my social status.(3)

O Baba, the pleasures of other rides are false.

By such rides, the body is ruined, and wickedness and corruption enter the mind. (1) (Pause).

The Naam, the Name of the Lord, is the pleasure of houses and mansions. Your Glance of Grace is my family, Lord.

The Hukm of Your Command is the pleasure of Your Will, Lord. To say anything else is far beyond anyone's reach.

O' Nanak, the True King does not seek advice from anyone else in His decisions.(4)

O' Baba, the pleasure of other sleep is false.

By such sleep, the body is ruined, and wickedness and corruption enter into the mind.

(1) (Pause) (4) (7)

AGGS, M 1, p 16.

This should clear any doubts about Sikhism being self existent religion and demolish any ardent claims of its origin or links to Hinduism or Islam.

Dr. Gopal Singh elaborated the significant Uniqueness in Sikhism when he questioned, “who are we mortals to sit in judgment upon other mortals.” No caste is high or low nor a man is condemned sinner or a sanctified being, but he who is so judged in the court of God.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਈ॥

Nobody has such power, and if one claims that power, let one try.

Nanak says: *Nobody is superior or inferior under the power of God (the Laws of Universe).*

AGGS, Jap 33, p 7.

Guru Nanak in the 34th stanza of Japji Sahib further elaborates the role of Sikhs in Sikhism:

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣੁ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

Nights, Days, Seasons, and weeks;

Wind and water around the earth, and fire in 'patal' (center of the earth)

Amidst these natural phenomenon and resources, the earth is placed

as a venue to promulgate righteousness.

There on are various types of living beings,

And their names and kinds are unaccountable.

Are judged on what their Actions be,

By the court of Ever-Existing True One, the God,

There sparkles the ones approved, appointed,

And they, by His Grace, are anointed.

There, O there, 'tis known who's True, who's false;

'Tis he who's there that knows. (34).

AGGS, Jap 34, p 7.

At no time in the history of the world have men suffered so much to protect the faith of 'others' nor accept the validity of other faiths as that promulgated in Sikhism. No other faith has raised to the level of its own scriptures utterances of divinity by men of diverse creeds. Toleration of other view-point is different; its integration with the spiritual life of a creed is new experiment in the history of Sikhism. And for the protection of no faith, men of other creeds fought so zealously as followers of the Sikh faith.

CONCLUSIONS

Sikhism is self existent having its own founder, original Scripture based on direct revelations with God and indoctrinated in the spirit of the Sikh to be a 'good soldier' that fights against injustice to humanity and as a 'saint' maintains high standards of social and spiritual life of a householder. The Sikh is liberated from the restricting taboos of foods, clothes, superstitions about days and time, about death and is provided with the opportunity to achieve Grace of God during present life. In contradiction to ardent claims about Sikhism as part of Hinduism or Islam, the Sikhism does not believe in Idol worship, rites or rituals, paintings or pictures, stones or statues, graves but accepts only the holy Aad Guru Granth Sahib as the guiding Guru. A critical review of the Gurbani indoctrinated in Aad Guru Granth Sahib provides solid evidence that Sikhism is neither an offshoot of any cult nor any synthesis of Islamic monotheism or Hindu metaphysics.

The principles indoctrinated in Nanakian philosophy are applicable to the whole humanity and makes the basis for considering Sikhism, a Universal Unique religion.

REFERENCES:

1. AGGS = Aad Guru Granth Sahib 1983 reprint. Pp 1430. Publishers: Shiromani Gurdwara Parbandhak Committee. Amritsar. (M = Mahla i.e. succession number of the Sikh Guru to the house of Guru Nanak. p= pages of the AGGS).
2. Chahal, Devinder S. 2002. Nanakian Philosophy-The term defined. *Understanding Sikhism, Res. J.* 4(2); 17-22.
3. Heschel, Abraham, J.1963. *The prophets*, Harper, N.Y. p. 364.
4. New Webster's dictionary and Thesaurus of the English Language, 1993. Lexicon Publications, Inc. Danbury, CT.
5. Singh, Dr.Gopal Singh.1984. *Sri Guru Granth Sahib (English Version)* p. XVIII, World Sikh Centre Inc. New Delhi, London, NewYork.
6. Singh, Dr.Gopal Singh, 1984. *Sri Guru Granth Sahib (English Version)* p.XXVIII, World Sikh Centre Inc. New Delhi, London, NewYork.
7. Singh, Bhai Kahn Singh Nabha. (1930) 1981. *Mahan Kosh*. Punjabi University, Department of Language, Patiala, Punjab
8. Singh, Sirdar Kapur. 1993. *Sikhism, an Eocomenical Religion*. Institute of Sikh Studies, 959/IV, S.A.S.Nagar, Chandigarh, 160059
9. Singh, Kashmir. 1989. *Law of Religious Institutions*: SGPC Sikh Gurdwaras, Amritsar.