

WHO IS A SIKH?

Sikh Kaun Hai

A look at the Sikh Rehit Maryada

Who do you think a Sikh is?

- Someone who believes in Guru Nanak Sahib jee's teachings?
- Someone who attends the Gurdwara every Sunday?
- Someone who looks a Sikh but doesn't necessarily believe or follow everything?

...What do you think?

The Guru Panth's Definition:

•SECTION 1

CHAPTER 1 - SIKH DEFINED

ARTICLE 1: DEFINITION OF A SIKH

Any human being who faithfully believes in:

- i. One Immortal Being,*
- ii. Ten Gurus, from Guru Nanak Sahib to Guru Gobind Singh Sahib,*
- iii. The Guru Granth Sahib,*
- iv. The utterances and teachings of the ten Gurus and v.*
- the baptism bequeathed by the tenth Guru, and who does not owe allegiance to any other religion, is a Sikh.*

Belief in Waheguru

- (i) An atheist cannot be a Sikh because a Sikh a seeker of Truth. If you don't faithfully believe in One Immortal Being, in Waheguru then you are not on the path of love to become one with Waheguru.
- ਪਾਉ ਵਿ] ਗੁਰਿ ਕੀ ਮਿਨ ਹਿਰ ਪਰਿਲੀਕ ਹਯ ਗੁਰੂ ਪਉਖ ਅਵਹਿ] ਹਿਰ ਨਾਮੁ ਵਖਰਿ ਮਿਹ ਰਮਿਗਿ ਸਾਉ ਲਿਖਿ ਹਿਰ ਨਾਮੁ ਯਿ ਜੁਵਹਿ]
“Pauree: The minds of the Gursikhs are filled with the love of the Lord, Waheguru; (and as a blessing of that love) they come and serve Satguru, the True Guru. (Coming to the True Guru) they trade lovingly in the Lord's Name, and depart having earned the profit of the Lord's Name...” (Ang 590, SGGS)

Belief in Das Guru Sahibs

- (ii) Without faithfully believing in your spiritual enlightener or Guru, you cannot learn anything. At school if you don't respect the teacher, you don't acknowledge the teacher or accept the teacher as your source of knowledge then you will not make progress on the road to education. To faithfully believe in Guru Nanak Sahib entails faithfully believing in Guru Gobind Singh Sahib as they shared the One Light are where all the embodiment of the Truth.

joiq Ehw jugiq swie sih kwieAw Pyir pltlAY]

- “They shared the One Light and the same way; the King just changed His body.” (Ang 966, SGGS)

Belief in Guru Granth Sahib Ji

- (iii) The Divine Word, the Shabad Guru, Guru Granth Sahib is the speaking soul of the Ten Gurus, through whose teaching is the gateway to eternal bliss.

- bwxI gurU gurU hY bwxI ivic bwxI AMimRqu swry] guru
bwxI khY syvku jnu mwnY prqiK gurU insqwry]5]

- “The Divine Word, the Baani is Guru, and Guru is the Baani. Within the Baani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Divine Words of the Guru's Baani, then the Guru, in person, emancipates him. ||5||” (Ang 982, SGGS)

Belief in the Utterances of Guru Ji

- (iv) Through the message of the Gurus, which is the utterances and teachings of the ten Gurus we are able to realise God and live a life which blissful. Merely accepting the physical form of the Guru is not going to elevate your spirituality.

- sbdu gurU suriq Duin cylw]

- “The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.” (Ang 943, SGGS)

- siqgur kl bwxl siq srUpu hY gurbwxi bxiAY]

- “The Word of the True Guru's Baani is the embodiment of Truth; through Gurbaani, one becomes perfect.” (Ang 304, SGGS)

Belief in Khande Di Pahul (Amrit)

- (v) Through the baptism bequeathed by the tenth Guru, 'Khande Pahul da Amrit' a Sikh becomes initiated and makes a commitment of his mind, body and soul, his life and allegiance is only to Guru Granth Sahib Ji and the Guru Khalsa Panth, no-one else. Taking Amrit and living the discipline is an act of love and dedication which all Sikhs should strive for if they consider the Ten Guru Sahibaans as their Guru.
- ਪ੍ਰਕਾਸ਼ਿਤ ਕ੍ਰਮ ਵਿਚ ਜਿਸ ਕਮਿਊਨਿਟੀ ਨੂੰ ਪਹਿਲੀ ਵਾਰੀ ਸੋਲੀ ਮਿਸਟਰ ਪ੍ਰਦੇਸ਼ ਅਤੇ ਪਹਿਲੀ ਵਾਰੀ
“To drink the Amrit (Ambrosial Nectar) of the Khanda is the primary instruction for the Sikh. He who abandons all other initiations is truly a great Sikh.”
(Rehatnama Bhai Desa Singh)

No allegiance to any other religion

- You sell your head to ONE person.
- You have ONE heart – you give one Guru a place to live in your heart.

- suK kY hyiq bhuqu duKu pwvq syv krq jn jn kl]
duAwrih duAwir suAwn ijau folq nh suD rwm Bjn kl
]1]
- For the sake of pleasure, you suffer such great pain, and you have to serve each and every person. You wander from door to door like a dog, unconscious of Vaheguru's meditation. ||1|| (Ang 411)