

## **Sikhism and Sharradha**

**September 2009**

According to Guru Grantha, which is the bible of Sikhism, Sikh Punjabis, ALBEIT a branching from Sanatana Dharama, DO NOT believe in the caste system, the mythology of untouchables, black magic, Jantar Mantar Tantar (Magic spells) omens, astrology, Sharradh, Ancestor worship, Pinda puja, narayana bali, Patal, unnecessary fasting, tilak, Janju, Tulsi, Malla, Gor, Math, Marhi, Idols, and many Hindu beliefs.

In the virtues of Guru Grantha, it is stated that one who has committed wrong in life suffers here on this earth and heaven and hell are here only. One whose family karma has less good deeds, the family suffers whereas one in whose family the bank of good karma deeds is always healthy, the family becomes happy. Happiness is a matter of spiritual bliss.

Today, September 9<sup>th</sup>, 2009, I went to GURUDHWARAS in Southall and Watford, to pay my spiritual respect towards the Guru Grantha. What fascinated me and gave me immense inner peace was the temple environment, people, respect, humility, cleanliness, prayers and the san-kirtan.

Kirtan is the basis of moksha, prayers are the ways of offering to the spirit world, and flowers are the symbol of our love. Divinely, I found simplicity of the arrangement and so beautiful the meaning of regarding this human birth as the opportunity to realise atman. To this effect, it became imminently clear to me why they do not believe in the differences of race, cultures and caste.

For a PUNJABI, one's dharma for the Shraaddha is to offer ARDAS towards THE SPIRIT OF deceased; to recite the Guru-grantha and to recite the san kirtans. HOW LOVELY they sang the kirtans, and how beautifully it sounded. For me, the Wise priests gathered to explain that GURBANI and ARDAS are very sacred and all paths lead to the same truth as long as the pilgrim has the divine intention. The pilgrim is human, the yatra is jivan yatra, the diya or the jyott is the atman, the purpose is to realise the truth, the atman, the soul, all else is incomplete. This in short is Sikhism.

There is no one before us, no one after us, just this journey, of this lifetime, so we must not waste it – this is the main tenet of Guru Grantha.

We have met, and during our brief meeting, we either became close to one another or we did not. We must move on and move onwards if we do not find true divine affection, because, it is stated in Guru Grantha that God finally does send someone to help those who have utmost devotion and utmost faith. Compassion always goes out to the “out on the limb”, rejected, alone, and humble poorer.

LOVE is their LIGHT AND TO PROTECT LAND is the DUTY and karma of the SIKH. One who offers kirtans, ardas, and gurbani to the three worlds twice a day does not need to conduct the fanciful shraadh. One must speak truth, quietly and subtly, without fear, without expectations whatsoever and without malice. One must observe silence and silence is divine contemplation. My spirit was moved by the whole atmosphere and I was overwhelmed.

Most enchanting was: SIKHS OFFER love and prayers NOT complicated and complex rites and rituals to the spirit world. There is NO pitru dosha or kaal sarpa yoga according to Sikhism; only “wrongfulness” and “righteousness”. Worst does not last according to Sikhism. One must not lose integrity, courage and spiritual strength in fighting for one’s loved one. Ours is to give only.

I thoroughly recommend to anyone that it is a divine experience worth a life time to pay a visit to GURU-DHWARA AND THE SIKH TEMPLE.

## Living in Consonance with Guru Gobind Singh

### Guru's Tenets

### Gurmat Rehni

(Eik) Aoamñkār satt\_nām kartā purakhu nirbhau nirvairu akāl mūrati  
ajūnī saibhañ gurprasādi.

Wahe\_Guru

Transliteration:

Eik Aum {There is only one divine truth, symbol, of which is “AUM” or “om”}

"God is one"

We symbolise it in word, calling it Aum; Ya'Allah; Ya'Raab;

We call upon all lights, but that light is what we call:

“Eternal Divine Truth”

God is the Supreme creator; The knower of all, God is Brahma [Infinite]

God is fearless, limitless, without enmity, God is supreme Great spirit of all life, is timeless and formless; God is strength.

God is attainable through the grace of the Gurū.

This Guru is our own ATMAN; Its placing is in Beeja mantra or Beeja shakti

Aum Hrim Srī Ganeshāya Namah, or

it corresponds to the Islamic

Bismillāh-ar-Rahmān-ar-Rahīm, or the Kalimā, Lā illā, il Allāh Muhammad-ur-Rasūl

Allāh, the Buddhist Om Mani Padme Hum or Buddham Sharnam Gachchhāmī; and similar invocations in other religious traditions.

God is the indivisible Absolute, Timeless and Uncreated.

AUM TAT SAT

WAHE GURU

Aum Shantih Shantih shantih

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