

A BRIEF HISTORY  
OF  
THE SIKH RELIGION



By

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Dear, Sardar Harbaksh Singh M.A,  
Hon. Gen. Secretary,  
Sikh Missionary Society Malaya,  
175, Queen Street,  
SINGAPORE, 7.

**Sat Sri Akal.**

I would have no objection whatsoever to your reprinting my tract, "A brief history of Sikh Religion", in English and Chinese.

Please feel free to re-print as many copies as you like. We have not printed any more since the first issue.

The Sikh Temple in Hong Kong is making a start to set up a library of Punjabi & English books and any assistance that you could give by way of advice would be greatly appreciated.

Best regards & wishes.

Yours sincerely,  
Pritam Singh.

(Legal Department)

Central Govt, Offices-Main Wing.

Hong Kong  
(15. 9. 1964)

## **A BRIEF HISTORY OF THE SIKH RELIGION AND THE SIKH PEOPLE**

### **Introduction**

Totalling about 6 million in the world, the Sikhs are an extraordinary race. Everything about them is unusual—their appearance, their heritage and the most unusual of them all, their birth.

Prior to the partition of India, most of the Sikhs lived in the Punjab (the land of 5 rivers) a large province in Northern India. Since then almost two million have had to abandon their homes and possessions in the area which went to Pakistan. The vast majority of the Sikhs are now in East Punjab which came to the share of India.

The Sikh Faith, better known as the 'Khalsa' or the 'pure ones' emerged from the Hindu Religion in 1699 A. D. and is believed the most contemporary faith in the world.

Before coming to the birth of the Sikhs or Khalsa, it will be necessary to give a short history of the background and conditions prevailing which brought about the birth of this new Faith.

### **Early History and Background**

In the life of every nation, a time comes when accepted values are questioned. This is usually occasioned by a challenge from another set of values that are in variance with the accepted mode.

For several centuries the Indians had accepted Hinduism as something ordained and immutable. In 780 A.D. the Indian S. Continent became a target of Moslem Invasions from the north. The Hindu populace, which was very meek and peace loving by nature, in no time succumbed to these invasions and soon the Moslems were the rulers in India. The advent of the Moguls brought a new set of values to India, completely in variance with the accepted values. The Moslem faith—Islam—was a simpler faith and the teachings consisted mainly of a set of do's and don'ts. The 'Qoran', the

holy book of the Moslems, played a large part in the daily life of the believer. To put it briefly—it preached One God and that Mohammed was His Prophet. The 'Qoran' insisted upon Unity in the faith and stood for equality in a country ridden with caste distinctions. The new faith sanctioned pleasures of the flesh and palate in a country that preached ascetic ideals.

Thus for seven centuries Islam and Hinduism battled for supremacy in the Indian Sub-Continent. Islam did not hesitate to use the sword when converting new adherants and therefore by the 15th century India had many million Moslems. The centuries of living amidst the culture of the Hindus, intermarriage etc. however, resulted in an appreciable amount of caste distinction creeping into the Moslem structure and Islamic Society in India.

### Evils of Caste Recognised

On the other side the Hindus now recognised the concept of the indivisibility of the God Head and the evils of Caste Systems.

The stage was therefore set for the emergence of new values and a new school of thought.

And in the 15th century began the era of the Bhakti Movement in India. This campaign was much akin to the 'Religious Reformation in Europe' in that it basically protested against Religious dogma, ritual and superstition.

The propounders of the Bhakti philosophy preached that personal ethics was the kernal of Religion, and that the form and place of worship was of little consequence. They preached that the goal of Hinduism and Islam was the same, that all social and cultural differences between the two were of little consequence and that it was wrong to make these differences an object of religious strife, hatred and enmity.

The movement however lacked leadership and guidance and this was provided by Guru Nanak, who was to be the founder of the Sikh Faith.

### Advent of Guru Nanak (1469—1539)

Guru Nanak was born in 1469 A.D. in a small village called Talvandi in the Sheikhupara District of Punjab-Northern India. This place later became known as Nankana Sahib and is till today a place of pilgrimage for all followers of Guru Nanak.

Guru Nanak was born of Hindu Parents of the Khatri Caste, but never declared himself a followers of the Hindu Religion. From childhood Nanak showed spiritual tendencies and was regarded as a prodigy in the neighbouring populace. For days he would sit in silent meditation, doing nothing but contemplating, much to the annoyance of his parents who wished that he take up some trade and be of use to the family. They tried hard to teach him a variety of trades but did not succeed for Nanak had come to this land with a much higher mission.

At the tiny age of 5 Nanak had begun to talk of God and his prattling words were admired by all. He was sent to the village primary school at the age of 7, he learnt what his teacher knew but is said to have often embarrassed the poor Pandha (teacher) by penetrating questions into reality behind all things.

At school, Nanak learnt to read and write and acquired a sound knowledge of the current Hindi dialect and in order that he may succeed his father someday as village accountant he was also taught the Persian. A number of his hymns are recorded in the Persian dialect in the Adi Granth, the holy Bible of the Sikhs.

### Search for God

Nanak's heart was already seeking God, for he found no interest in the variety of works his father put him to—digging in the fields, working at a little shop etc. He sought every chance of slipping away unobtrusively to lonely places where he could feel the unity and beauty of nature and reach out towards God, Who of His own love, had woven this infinite pattern of loveliness.

At times Nanak gathered his young friends around him and together they sang hymns to the glory of that Creator, Whom he had begun to love with a fiery yearning.

All this piety in their son, however, did not please his parents for they looked upon him to carry on their worldly avocations and to support them in their old age. Thinking him stricken by some mysterious malady they even sent for the village doctor, who in vain prescribed his remedies, for none could cure the boy's feverish thirst for God.

Then at the bare age of 16, his parents got him married to divert his mind from such unworldly thoughts. But this ruse too was unsuccessful, for when his mother in exasperation bade him stop his endless meditations he lay down for 4 days on end, threatening to die if the Name of God were taken from him. Even his poor wife could do nothing to change his mind.

He now sought the company of 'Sadhus' and 'Yogis' in the dense forests, giving them food from his father's fields and conversing with them upon all they knew of God and the spiritual path.

Then one day he was introduced by his brother-in-law Jairam to the Nawab of the area who appointed Nanak as a storekeeper and to the surprise of all Nanak devoted himself to the job with all honesty, zeal and efficiency. Unlike most petty officials of the time Nanak was totally free from corruption and never dishonestly held even a penny of another's money for a day. He even gave away most of his own earnings to the poor.

### Nanak's Call

On 20th August, 1507 when Nanak was 38 years old, came the day of destiny. After his morning bath in the river Nanak sat for his meditation and heard God's call to dedicate his life for the uplift of the world, guiding man on the right path to God.

Nanak at once resolved to obey the call and resigning his post, much to the distress of the officials in whose hearts he had won a place because of his efficiency and honesty, he set out from his village on foot to preach to the people.

One of his first utterances was "There is no Hindu and no Mussalman." and that all were the children of one God.

Nanak's teachings were in fact more concerned with religious tolerance than the creation of a new faith.

Nanak was content to be a teacher and laid no claims to divinity or to kinship with God. He did not invest his writings or utterances with the garb of 'Prophecy' or the sanctity of a 'message'. Nanak's teachings were a crusade against all that was humbug in life, the society and religion.

Once Nanak attended prayers at a mosque and when all prostrated at the call he remained standing on his feet. This caused a grave offence and he was asked to explain his behaviour to the Qazi (Moslem Priest) in whose face he laughed direct, saying that there was no prayer as yet for the Qazi's mind had gone off to a baby filly of his while the Nawab, who also attended the prayers, was thinking of buying horses in Kabul. They both humbly confessed to the fact.

### A real Prophet

When Nanak spoke in public to the Moslems he taught them the meaning of a true Moslem and many declared that he spoke as a real prophet.

During his mission, Nanak travelled far and wide—he traversed the length and breadth of the Indian Continent, into Afghanistan and Arabia in the west, and Burma in the East. Some historians even claim that Nanak visited China.

Nanak's way of teaching was simple and practical—he reached the hearts of the people. He taught them universal love, tolerance and understanding irrespective of caste, creed or religion. He taught that all men were born equal without any distinction whatsoever.

Once while in Mecca, the holy city of the Moslems, Nanak lay down in the great Mosque with his feet towards the Holy Ka'ba. He was gravely scolded by the Priest there and told that it was a great insult to point one's feet towards the Ka'ba, the abode of God. Nanak humbly apologised and asked the Priest to turn his feet to another direction where God was not. Such were the simple and naive ways of Nanak's gospel.

Once while in Hardwar, the holy city of the Hindus, Nanak came upon the Hindus there throwing water to the East towards the Rising Sun "for their ancestors". Nanak calmly stepped into the river and turning his back upon the East began throwing water in handfuls towards the West. When asked what he was doing, he answered "I am watering my dry fields at Talwandi". At this they mocked him as a fool till Nanak pointed out that if their water could reach their ancestors surely his could reach his fields, which were much nearer. And thus Nanak made fun of superstitious rites and rituals.

During his wanderings over a period of 22 years Nanak had attracted a large number of followers who called themselves the Guru's 'Sikhs', or disciples. These Sikhs of the Guru came from all walks of life, there were many Moslems and Hindus from their various castes who had at last found a common God, and discovered a life of equality and love.

In 1539 A.D. Guru Nanak installed one of his most faithful disciples a Bhai Lehna as his successor to carry on his teachings. And on the 7th day of September of that year the Guru, after having said prayers with his congregation, covered himself with a sheet, uttered the Divine name of Wahiguru (meaning God) once and passed into the Being of the Beloved Lord, his light being transferred to Guru Angad (Lehna) who then became the 2nd Guru of The Sikhs. And next day when the Hindus and Moslems disputed the right to the holy body they found only flowers underneath the sheet. This they tore in half, the Hindus cremating their half



and the Moslems burying their portion. The two samadhis, tombs built by the Hindus and the Moslems were later washed away by the River Beas so that men could not make them into idols and so betray the master they adored.

Nanak had sown the seed which was later to blossom into a unique faith in the history of India.

### Nanak's Successors

The second Guru Angad carried on the mission of Nanak and spread his gospel to the people. In similar succession came eight more Guru's, each in his own way, and conforming to the decade, preached the gospel of Nanak, and brought new light into the hearts of the populace. Amongst these, the fourth Guru, Ram Das was notable for building the Hairmander—more commonly known as the Golden Temple—at Amritsar, the holy city of the Sikhs. This place is now a venue of pilgrimage for all Sikhs who come from far and near to bathe in the holy waters of the tank that surrounds the Temple.

The fifth Guru Arjan was notable for his compilation of the Adi Granth the holy Bible of the Sikhs. For the first time, the teachings and hymns of the Gurus and other exponents of the Bhakti Philosophy (amongst them Hindus and Moslems) sung in verse were given a written form, and inscribed into letters.

Most of the teachers and prophets known to the world have not left a line of their own composition and their teachings are known to us through other people's records. It is thus the unique and distinctive privilege of the Sikh Faith that the most precious asset of divine knowledge in absolutely original form has been recorded by the Sikh Gurus themselves in poetry which, according to Duncan Greenless, an authority on comparative religions 'is unequalled in its inspiring thoughts and musical diction'.

### Famous Martyrs

Guru Arjan (the fifth Guru) later met martyrdom at the hands of the rulers. Known as the symbol of peace and love, he was tortured to death by the existing Government for his beliefs.

Similarly, the ninth Guru of the Sikhs—Guru Teg Bahadur was beheaded at Chandni Chowk Delhi by the order of the Mogul Emperor in 1675 A.D. for being the leader of those who did not believe in the Prophet and for refusing to bring about the conversion to Islam of his large following, by himself accepting the faith of Mohammed.

The seat of succession to Guruship passed on to the son of the martyred Guru Teg Bahadur, young Gobind, who was the tenth and last Guru of the Sikhs.

### Guru Gobind Singh.

The political and sociological atmosphere in the country at that time was very serious. Aurangzeb the despotic Moslem ruler was at the helm of the Mogul Empire in India. Anarchy and beaurocracy were the order of the day.

Thousands of innocent and timid Hindus were daily converted and forced to accept the tenets of Islam. Those that resisted were subjected to cruelty and abuse or put to the sword. The daughters of the Hindus were forcibly abducted and taken to grace the boudoirs of the Ruler's harems.

And all this Guru Gobind saw—and he felt the great urge to rid his country of this age long tyranny and suffering. The time had come when humble submission to the sword of rulers was to be tolerated no more—and cruelty had to be faced with a strong hand if the nation was ever going to breathe freely again.

The Guru, then, had thousands of disciples, peaceful, loving and God fearing ones, scattered all over the country, wherever Guru Nanak had lighted the torch of God consciousness. Gobind decided to knit these disciples together and create a new faith in the country—to give them a shape, a meaning and fulfilment of all the teachings and knowledge that had come down to them from the succession of the Ten Gurus.

### Birth of the Khalsa

The manner in which the Guru created this new faith is perhaps unparalleled in the history of the world.

In the month of April in the year 1699 A.D. the Guru held a Durbar at Kesh Garh near Anandpur, a historical Sikh Town in Northern India. He invited his disciples from all over India and the Sikhs came at the call of their revered Guru, to listen to his teachings and obtain his blessings. Little did they know what destiny had in store for them.

On the vantage ground of the Guru's durbar a big tent was pitched and outside it thousands of ardent devotees sat around in an outstretched semi-circle. The Guru then stood up and addressing his followers told them that new duties would soon devolve on their shoulders, that they had been mere spectators and listeners so far, but they would be required to be doers before long.

At the end of his speech the Guru drew out a sword and said, "Is there anyone who would volunteer his head for the sake of his faith and the cause that is dear to his heart, Righteousness?"

This sudden gesture and significant call produced consternation and at first a little wavering among the ranks. But soon a solitary figure, Daya Ram, a Khatri by caste, stood up and offered his head to the Master. The Guru took him into the tent, there was a loud slash, a spurting stream of warm blood and out came the Guru with a dripping sword in hand demanding more blood—another head.

A hush fell on the crowd, one could hear a pin drop, hearts stood still. Nothing daunted, another volunteered, a Dharam Das, who was also taken into the tent. Again the sword was heard to descend, the body fell and the stream of blood running out from under the edge of the tent increased in volume.

Some thought the Guru had gone mad and sent in haste for his mother to come and pacify him and save the lives of his disciples whom he was sacrificing.

Meanwhile three others, a tailor, a washerman and a water-carrier had hurried at their leaders bidding to lay down their lives for the cause they held dearer than life itself.

Then to the great surprise of the assembly, the five men they thought had been killed by the Guru stood before them in flesh, attired in the robes of Akalis—deathless ones—

Guru Gobind had chosen this method to test the depth of the devotion of his disciples to their faith.

### The "Five Loved Ones"

The Guru then, amidst the wonderstruck congregation, baptized the "five loved ones," as they were henceforth called, with 'Amrit'-water and sugar stirred in an Iron Bowl with a two edged dagger over which he chanted hymns to sanctify the fluid. One by one the five drank the divine liquid that was to turn mortals into immortals. All then drank and ate from the same bowl or dish, thus demonstrating their utter renunciation of caste prejudices in regard to food.

Afterwards the Guru made these disciples baptize him in precisely the same manner in which he had baptized them, establishing the bond of Brotherhood between the leader and his followers.

The Guru then enjoined the baptized ones to observe the 5 K's that were to distinguish his new faith the 'Khalsa' or the pure. They were (i) the Kesh—long hair and beard; (ii) Kangha—the comb; (iii) Kara—the steel bangle; (iv) Kach—the underwear and (v) Kirpan—the sword. The suffix 'Singh' (Lion) was then attached to the names of the 5 initiates. A timid band of pacifists was turned into armed crusaders.

### Guru's Injunction

Speaking before the congregation the Guru said "These are the kind of Sikhs I want in the faith, fearless and lion-hearted, yet humble, God-fearing and saintly,

defenders of the faith who will not hesitate to lay down their heads to protect the weak and downtrodden and to wage battle against tyranny and oppression.

Let all embrace one creed and obliterate differences of religion. Let the four Hindu castes, who have different rules for their guidance, abandon them all, adopt one form of devotion and become brothers. Let no one deem himself superior to another . . . . . Let men of the four castes, ~~regard~~ ~~in~~ ~~the~~ ~~same~~ ~~way~~, eat out of one dish and feel no disgust or contempt for each other.”

The assembly listened in rapt silence and nodded complete acquiescence. On that day hundreds were baptized and soon the number reached to 80,000. This sacred day when the Guru baptized and was himself baptized by the chosen ones, is the red letter day in Sikh history, for the foundation of the Sikh Commonwealth, of the Sikh democracy, was laid on that day.

Those who joined the new faith were known as the 'Khalsa', or pure ones and ever since that day, every Sikh youth when he comes of age is initiated into the Khalsa by the baptism of the sword and the suffix 'Singh' is attached to his name. Thereafter he has no caste, save one, the fraternity of the Khalsa.

### Great Social Reformer

Guru Gobind Singh was a great social Reformer. His messages are eye-openers to modern, zealous social reformers. He established ideal moral standards for everyone. He advised men to refrain from borrowing, to practice truth, to live by honest means, to abstain from covetousness, to repeat the Jap Ji (morning prayer of the Sikhs) to avoid immoral association with women, to act according to the teachings of the holy Granth, to habitually attend a 'gurdvara'—a Sikh Temple, to read the sacred hymns at times of joy and sorrow, to help their fellowmen in trouble.

Guru Gobind Singh thus appealed to the eternal qualities of equality, liberty and fraternity, broke forever all castes and prejudices and accepted people of all

denominations and all strata of society into the Khalsa. The desire for personal sacrifice was infused into them and Sikhism knitted them together into a common Brotherhood, animated by common faith, social life and national longings. The effect of these teachings was immediate and profound and Sikhs began to manifest great chivalry and courage and live in sweet social love, to rush to the help of the suppressed and the depressed without distinction of caste and creed.

### The Struggle

After this began the great struggle against the rulers. Bloody battles were fought in which the Khalsa always emerged victorious. A new ray of hope and courage spread throughout the land. At last a sect had arisen to resist and fight back. Guru Gobind Singh lost all his four sons in the struggle. Two met martyrdom on the battlefield and two were bricked alive by the Moguls after they refused to change their faith and accept Islam.

Guru Gobind Singh now declared the succession of Gurus to an end. The Sikhs were to look for spiritual guidance to the Granth (the Holy Book) which was henceforth to be the symbolic representation of the Gurus.

Guru Gobind Singh breathed his last in 1708 A.D., 8 years after his giving birth to a faith that was to alter the course of Indian History.

He left the Sikhs under the militant leadership of one of his generals and disciples, a Bhai Gurbakhash Singh—also known as Banda Bahadur (The Brave One) who led them in their battles against oppression.

The Government of the time, stunned by this sudden emergence of a warrior foe, outlawed the Sikhs who retired to the jungles and hills from where they hunted and were hunted. They were ever ready to respond to the call of the weak and the poor and to punish the wrongdoer.

The Mogul armies received orders to wipe out every single Sikh from the land. Prices of up to Rs. 80 were put on the head of one Sikh and a Sikh when captured was subjected to brutal torture—reminiscent of the fate the early Christians met at the hands of the Romans. Spikes were driven through their bodies—their limbs slowly cut off, they were hung by their long hair on tree branches and their bodies set on fire alive. Heroic acts have also been recorded of Sikh women whose children were cut up to bits before their very eyes and the pieces stuffed into their mouths—of their being nailed and crucified. There was also a price for freedom—the acceptance of the Moslem faith, the religion of the Rulers. But not a single Sikh, man, woman or child who had tasted the baptism of the sword is known to have given in. An eminent Mohammedan Historian of the time has remarked in his works “People talked of Jesus Christ, but with my own eyes I saw hundreds—nay thousands of Christs being crucified in the Punjab—but not yielding an inch of their faith and honour.”

However, despite the efforts of the Moguls to wipe them out the Sikhs grew in numbers. Where one Sikh was killed ten more sprang up to take his place. The courage of the Sikhs inspired even the timid Hindus to greater boldness.

By 1751 the Sikhs had a major portion of the Punjab, the North Indian Province under their sway. Sikh leaders had carved out various kingdoms for themselves in the shape of ‘misals’ or military states.

In 1757 the Sikhs entered Lahore, the capital of the Mogul Empire in Punjab and routed them out from the city. There followed a confused period of about 6 years when Sikhs, Afghans and Punjabi Moslems alternated in Power and resulting in changes in the boundaries of the Sikh misals or states.

In 1765 the Sikh Religion was declared to be paramount in all Punjab, coins being struck in Lahore by Rajas of Sikh states. The Punjab was now a confederacy of twelve Sikh misals or states.

## Maharaja Ranjit Singh

In 1780 at Gujranwala was born one destined to be the first Sikh Emperor, Ranjit Singh of the Sukarchakia misal. He was the son of the Misal Chief and when he came on the throne he sought to consolidate the Sikh Power in the Punjab and in 1799 he subjugated all the other 11 misals and set up a Sikh Empire in the Province in 1800. The Afghans recognised him as King and he was called Maharaja Ranjit Singh.

With stalwart and brave generals like Hari Singh Nalwa, Maharaja Ranjit Singh began expanding his Empire and in turn occupied Kashmir, the North West Frontier Provinces and reached the borders of Afghanistan.

At this time the Moguls were being subjugated in the Central and Eastern India by the Mahrattas and the British who in the form of the East India Company had entered India from the East. The Sikh Empire in India lasted for only 50 years though, when wars broke out between the Sikh state and the British who by now controlled the rest of the Country. Maharaja Ranjit Singh had died and intrigue and treachery prevailed in his court for the rule of the Empire—one faction even sought help from the British and this inside disunity resulted in wars with the British. Two wars were fought known as the First and Second Sikh Wars—and these have been recorded by historians as the bloodiest of wars fought on Indian soil. The bravery and courage of the Sikh armies was pitted against the numbers and superior fighting power in the shape of cannons and artillery of the British.

These wars ended in victory for the British, who annexed this state to complete their authority over the whole of India.

Dalip Singh, the young son (aged 9) of Maharaja Ranjit Singh was deported to England where he met an unknown end.



### Present Day Sikhs

The Sikhs now, after 2 centuries of turmoil, wars and battles, settled down to a peaceful existence and a new way of life. To this day the Sikhs, though a fraction of the total population in India ( $1\frac{1}{2}\%$ ), have played major roles in the country's progress and stability. Due to their valour and fighting prowess they form a large portion of India's fighting forces.

Sikhs have been in the fore of practically all movements in the comparative history of India. One thing that stands out in this community is that you will hardly find a Sikh beggar on the Indian streets. The community is noted for its progressiveness, perhaps mostly due to the absence of any superstitions and complications in its religion which is a very simple affair—"Belief in God and the Brotherhood of Mankind."

The main occupations of the Sikhs in India are Agriculture and Armed Forces. They have also excelled in the Technical field and one will find Sikh Doctors, engineers and technicians far in excess of their proportions.

The Sikhs have been in the main the pioneers of their nation in that there is hardly a country in the world where the Sikhs have not reached.

Endeavouring to keep abreast of world developments, the keynote of the Sikh character is unquestionable belief in the Sikh Faith and its principles. The Sikhs are perhaps the only race in the world who do not cut the hair or the beard.

Another characterization is the establishment of Sikh Temples and free kitchens where ever in the world there are 5 Sikhs are more. A traveller, journeying anywhere in India or the world is sure to find a welcome sanctuary in any Sikh Temple that he may chance to pass through.

In Hong Kong the Sikh Temple consists of a large and spacious building which provides free board and lodging to any travellers passing through the Colony.

The Sikh Faith lays a great stress on the importance of 'Seva' or service, which is another characterization of the Sikhs. The Sikh Gurus themselves propounded this act by actually serving the masses with their own hands.

In many of the large Sikh shrines in India and elsewhere men and women of even rich families will be found washing dishes, sweeping the floor, fanning the congregations, cleaning shoes and humbling themselves in all forms of service to their fellow beings.

In the field of Sports and athletics the Sikhs are still the unbeaten champions in India. In the recent Olympic Games in Melbourne and the Asian Games in Tokyo the Sikhs constituted 90% of the Indian Contingents to these games and were responsible for all the gold medals that India won.

The average Sikh is a hard worker and an enterprising individual. However, under the modern atomic influence of the world the Sikh youth, like youth of most faiths, are I am afraid, being more and more negligent of the spiritual side of life and the grand traditions behind them. This I fear is a malady which inflicts the whole world, as man, for material progress, is trying now to grasp even the moon and perhaps shake it from its age old orbit.

I will bring to a close this article by quoting a hymn from the Adi Granth, which I think sums up in a nutshell the teachings of the Sikh Faith:-

“Love the saints of every faith  
Put away thy pride.  
Remember, the essence of Religion is  
Meekness and sympathy,  
Not long prayers, not recitations  
Nor torturings, not the ascetic way,  
But a life of purity amidst  
the world's temptations.  
Religion does not exist in mere words  
HE WHO LOOKS ON ALL MEN AS EQUALS IS RELIGIOUS.”

(Guru Nanak)



同時將傲慢掃清；

謹記着、宗教的精義就是：

博愛與同情；

既非長期祈禱或吟誦聖詩，

亦非自戕與苦行；

而是處於諸般誘惑的人世；

生命仍然純淨！

宗教的存在不僅依賴文字，

待人平等就得到了宗教的精神！

（難能教主作）

另外一點，就是獅克族的信仰加重了他們的責任心，使他們重視服務的精神，獅克教的祖師們都是以身作則，親自為團體服務，這也是獅克族所具有的特性之一。

在印度許多大的獅克族廟宇裏，可以看到很多男人婦女，有的是出身於富貴的家庭，也同樣在一起洗碟子、掃地、照料會場、擦鞋、不惜謙卑地為教友做各種事務。

在運動和體育方面，獅克族人仍然是無敵的冠軍，最近在墨爾本的奧林匹克運動會，和在東京的亞洲運動會，出席大會的印度代表中，九成是獅克族人，而且所有贏得的金牌，都是由他們爭取到的。

一般來說，獅克族人是能夠刻苦耐勞的，並且具有個人進取心，雖然現在世界已進入了「原子時代」，獅克族的青年也像其他信仰別的宗教的青年，個人都有一種的恐懼，於是逐漸疏忽了精神的生活及傳統的背景，這一點我相信就是使得整個世界受累的癥結所在了。人類為了物質文明，甚至於想掌握月球，或者將她從原有的軌道上摘下來。

現在我摘錄一首聖典裏的詩作為本文的結束，我想這首聖詩可作為獅克族教義的縮

寫：

敬愛每一種宗教中的聖者，

若從印度的歷史上去作一個比較，獅克族人經已是習慣於各種變動的局面了，由一件事實就可以獲得證明，在印度的街上你不會發現有獅克族的乞丐，當然社會也注意到它的進步，可能最大的原因還是由於他們不信任任何迷信，因此就沒有宗教上的紛亂，他們的信仰原是非常單純的，就是：「相信上帝，四海之內皆兄弟。」

在印度，獅克族人主要的職業是農夫與兵士，也有不少精於技術方面的人材，如醫生、工程師、技師、假若按照人口的比例來說倒也不算少哩。

獅克族人是他們國家的主要開拓者，幾乎世界上沒有一國家沒有他們的足跡。

獅克族人性格的特徵，就是忠於他們的信仰與宗教的原則，在世界上獅克族人可能是唯一不剃鬚髮的部族了。

另一種特點就是建造獅克族廟宇，設立免費的食堂，在世界上不論何處，只要有五個獅克族人，就有這種設備，在那些廟宇裏，旅客可以找到一個歡迎他們的聖堂，可以供他們逗留。

香港的獅克族廟宇擁有寬大的房舍，每一個經過香港的旅客，都可以免費在裏面食宿。

延續保持了五十年之久，最後才由英國人統制了整個印度。倫哲諦辛死後，朝廷中充滿了陰謀與叛逆，互相爭奪統治權，有一部份甚至向英國求援，這些內鬨使得獅克族人與英國人展開二次有名的戰爭，所謂「第一次獅克戰爭」與「第二次獅克戰爭」，這些都被史家記錄下來了，認為是印度本土上的兩次最慘烈的戰爭。獅克族人以英勇來對抗英國龐大而配備優良的大軍。

這兩次戰爭結果是英國人獲得了勝利，他們也就以這個地方作為了控制全印度的中樞。

倫哲諦辛九歲的兒子達理浦辛，也被逮捕解去了英國，結果不知所終。

## 今日的獅克族

經過二百餘年的混亂局面，經過多次的大小戰爭，現在，獅克族人總算安居於和平的境況中，過着新的生活了。今天獅克族的人口雖然只佔印度人口百分之一點五，但在國家的發展國防的鞏固方面，他們却佔着很重要的位置，由於他們英勇善戰，所以在印度軍隊裏他們佔有了很大的份量。

在一七五七年，獅克族進入莫兀兒王朝的首都——旁遮普省的拉合爾，將莫兀兒王朝趕了出去，這樣連續六年來都處於混亂的局面中，獅克族人阿富汗人和旁遮普回教徒輪流掌握統治權，結果仍然變成了獅克族軍區的版圖。

一七六五年，獅克族宣佈在旁遮普發行貨幣，貨幣是在拉合爾製造的，現在旁遮普仍是由十二個獅克族軍區組成的聯盟。

## 倫哲諦辛皇帝

第一個獅克族的皇帝倫哲諦辛在一七八〇年出生於古幾倫瓦拉，他是蘇卡且奇亞軍區首領的兒子，當他繼承父位之後，他用各種方法來鞏固獅克族在旁遮普的實力，一七九九年他征服了其他十一個軍區，一八〇〇年正式成為獅克王朝，阿富汗正式承認他的王權。倫哲諦辛擁有英勇的將軍，如哈里辛、累爾瓦等，所以他能開始擴展帝國的版圖，出兵佔領了西北邊地的一個省份喀什米爾，勢力一直擴展到阿富汗的邊界。

在這時候，處於印度中部和東部的莫兀兒王朝已被馬刺塔人與英國人所征服，英國人先是以東印度公司的名義由東面進入印度的。獅克王朝雖與英國人發生戰爭，但王位還是



增加到八十盧比，每當捉到一個獅克族人的時候，就加以酷刑拷問，這使人想到早期基督徒的命運，當他們落在羅馬人手裏，羅馬人將他們釘在十字架上，然後將他們的四肢慢慢用刀切去，或者利用他們的長頭髮將他們自己吊在樹枝上，用火活活將他們燒死。當時獅克族有很多英勇的事蹟被記錄留傳下來，如獅克族的婦人被釘在十字架上，當着她們的面，將她們的孩子切成一塊塊，再將這些人肉碎塊塞入她們的口中。唯一能獲得自由的代價就是接受回教為信仰——也就是接受統治者的宗教，但是並無一個經過洗禮的獅克族男子或婦人，甚至小孩，因此放棄了原有的信仰。當時一個聞名的回教史學家，在他的著作中就這樣寫着：「人們常談到耶穌，但我却親眼看到數百數十的耶穌，在旁遮普被釘上十字架，但沒有一個放棄過他們一寸的信仰與榮譽。」

雖然，莫兀兒王朝不斷地將他們消滅，但是相反地，獅克族人還是逐漸在增加，當一個獅克族人被殺害之後，就有十個人起來頂替了他的位置，他們的這種勇氣，甚至於影響到膽小的印度教人，使他們也變得更有膽量了。

到公元一七五一年，印度北部的旁遮普省，獅克族人就佔有了一個很大的數量，獅克族的領袖們各自佔據一部份領土作為他們的軍區。

經常獲得勝利，於是一種新希望的光輝和勇氣在各地放射出來，但是隨後另一個黨派崛起，加以反擊，在這次戰鬥中，古毗陀辛的四個兒子全部陣亡，兩個是在戰場上殉職，另外兩個被莫兀兒王朝處死，因為他們不肯改變原有的信仰來接受伊斯蘭教，於是就活活用磚石將他們擊斃。

古毗陀辛當時宣佈結束繼承獅克教祖師的職位，獅克族今後只有以聖典作為他們精神的領導者，於是聖典就成為祖師象徵式的代表。

古毗陀辛於公元一七〇八年仙逝，也就是在他創立新信仰後的第八年，而這新的信仰已改變了印度的歷史。

他將獅克族人交給他的門徒——一位善戰的將軍領導，他叫做般達（意即勇敢者），領導他們繼續作反抗壓迫的戰鬥。

當時的政府，被這位突如其來的戰士弄得筋疲力竭，因此對那些退入山林的獅克族人，一經搜索到時均置之於死地，所以他們隨時都準備對弱者加以援手，而對誤事者加以懲罰。

莫兀兒王的軍隊接到命令，要將獅克族人全部肅清，對每個獅克族人的頭，償額逐漸

字，從此在他們之間就沒有階級的分別，唯一的祇是友愛。

## 偉大的社會改革者

古毗陀辛是一位偉大的社會改革者，他們的言論一直還被現代熱心的社會改革家所重視。他為人們建立起理想的道德標準，他勸告人們戒除借貸的習慣，要誠實，在忠厚的方法下生活，不要存有非份的妄想，每天必需做早禱，與女人不要有不正常的瓜葛，實踐獅克教聖典中的教義，要按時參加獅克教廟裏的聚會，無論在快樂或悲傷的時候，都要誦讀聖詩，當朋友遇到困難，應該盡力幫助他們。

古毗陀辛所要求的，是永久的博愛、平等、自由，同時要永遠消滅所有的階級觀念和偏見，接受任何宗派任何社會階級的人們參加洗禮，灌輸犧牲小我的精神，使大家變為兄弟一般，在同一信仰，正常的社會，具有國家觀念的情況下生活。這種教訓立即產生了強烈的效果，獅克族人開始了解武士的偉大與他們不屈不撓的勇氣，生活處於美滿博愛的社會中，對於被壓迫者與不幸者立即加以援助，而不問他們是什麼階級和什麼宗派。

## 鬥爭的展開

反抗統治者的大鬥爭從此展開了，時有大流血的戰鬥發生，在這些戰鬥中，「哈薩」

間一隊怯懦的和平主義者變成了武裝的十字軍。

## 祖師的訓戒

祖師在聚會中這樣說：「在信仰方面我所需要的獅克族人，是要具有無畏的精神，如獅子般的雄心，同時還得虛懷若谷，敬畏上帝，作為信仰神聖的維護者；為了保護弱者與被壓迫者，將毫不猶豫地獻出他們底頭顱，對暴君與壓迫當不惜一戰」。

「我們應該抱着同一宗旨，並且消除宗教上的歧見，放棄印度教四種階級及他們不同的領導者，採用同一的信仰使大家變為兄弟，不要有人認為自己高於他人，讓這四種階級的人都接受我的洗禮，在一起用膳而互相之間不感到嫌惡和輕蔑」。

大家都很留神而肅靜地恭聽，並一致點頭表示完全贊同，當時就有數百人接受洗禮，不久受洗者竟達到八萬之衆，這一天在獅克族的歷史上成了一個值得紀念的神聖的日子，因為獅克族聯邦和獅克族民主政體就是在這一天奠下了基礎。

這些加入新信仰的人，就叫做「哈薩」或「純潔者」，自此以後，凡是獅克族的青年，當他們一夠年齡，就經過洗禮加入「哈薩」，同時在他們的名字後面加上一個「辛」

## 五個受敬愛的人

在這個驚奇的聚會中，祖師用聖水為這五個被敬愛的人洗禮。所謂聖水，就是將水和糖放在一個鐵鍋裏，以一把兩面鋒利的劍攪勻，同時唱着讚美詩，使它變成神聖的液體，五個人輪流飲了這種神聖的液體，凡人就變成了超人。這種儀式的含意，就是使不同身份的人，在同一個鍋和碟子裏取用食物和飲料，因此而放棄原有的階級觀念和偏見。

然後，祖師又命這幾位門徒，用同樣的儀式為他本人洗禮，這樣在師徒之間，就建立起一種兄弟般的情感。

這時，祖師又命受洗的門徒檢視五「K」，它是這種新信仰的標誌，即：

- 一、Kesh——蓄髮留鬚
- 二、Kangha——髮頂用木梳簪繫
- 三、Kara——纏鐵環於右手腕上
- 四、Kach——短袴
- 五、Kirpan——佩短劍

並在這五個受洗者的名字後面加上一個「辛」字，「辛」就是「獅」字的意思，轉瞬

階級名叫塔雅羅的人單獨站了起來，願意將他的頭獻給他的主人，祖師就將他帶進帳幕中，接着傳出一聲很響亮的刀斬聲，鮮紅的熱血流濺出來，隨即祖師就持着帶血的劍走出帳幕，要求更多的鮮血——另一個頭顱。

羣衆看到這種情形，立刻寂靜下來了，靜得連一枚針掉在地上也聽得見，另一個自願者達萊陀毫無恐懼地又被帶進帳幕，再次聽到劍斬和屍體跌下來的聲音，血從幕邊不斷流出，外面的血看着不斷在增加。

有些人以為這位祖師一定是瘋狂了，趕緊差人去叫他母親來，設法解救這些被用作生祭而犧牲的門徒底生命。

這時，另外三個人，一個成衣匠，一個洗衣匠和一個挑水夫也立即願意為他們的祖師獻出生命，因為他們認為在世界上還有其他比生命更為可貴的事物存在。

出乎意料之外，這五個大家以為被殺掉的人，現在又活生生地站在大眾的面前，穿着水生的聖袍

古毗陀卒選擇了這種方法，來測驗門徒們對於新信仰的深度。

徒，創立一種新的信仰，將十個獅克教祖師所傳下的教義和學識，加以整理，給它一種形式和定義。

## 「哈薩」的產生

在世界的歷史上，這種新創立的宗教，它的形態可能已沒有其他的宗教可以與它相比匹。

在公元一六九九年的四月，靠近阿倫得坡的克須伽——北印度一個具有歷史性的獅克族城市，祖師召集了一個大聚會，邀請了全印度的門徒和族人來聽他講道，並為他們祝福，而他們並不知道祖師為他們安排了些什麼。

在聚會處的空地上紮起了一個大的帳幕，數千虔誠的信徒在帳幕的外面圍坐成一個半圓形，於是祖師就站起來向門徒致詞，告訴他們一種新的任務將要落在他們的肩上，雖然現在他們都只是聽講者，但不久他們就要成為實行者。

在他演說完畢之後，就拔出一把劍來說：「誰人自願為他的信仰而犧牲頭顱？為了在他的心中正義是高於一切的！」。

這個突如其來的舉動和重要的召喚，立即引起了一陣惶恐與騷動，但不久有一個武士

伊斯蘭教。

獅克教祖師的衣鉢一直傳到這殉道者的兒子——年青的古毗陀辛，他就是獅克教第十代祖師，也就是最後的一位祖師。

## 十祖古毗陀辛

當時的國家，充滿着嚴重的政治性與社會性的氣氛，回教領袖奧倫哲卜在莫兀兒皇帝的支持下，專橫無道，以致當時的社會陷入一種混亂的局面。

數千無辜而胆怯的印度教徒，每日被強迫去接受伊斯蘭教教義，對反抗者斷然施以酷刑殺害，印度教徒的女兒也被強迫捉去裝飾統治者的後宮。

古毗陀辛看到這些情形之後，他覺得應加緊設法解除國內的暴政與國人的痛苦，到了這個時候，若再謙卑地屈服於統治者武力壓迫之下，已經屈臨無法容忍的情況了，假若這個國家還需要呼吸自由的空氣，人們就必須以強硬的手段面對殘酷的暴政。

獅克教數千博愛和平敬畏上帝的門徒，佈滿了全國每一個角落，不論何處都有難能教主點燃的火炬，在上帝的意識之下燃燒，於是古毗陀辛決心在這個國家裏，聯合所有的門



在金廟四圍的小池中用聖水沐浴。

第五代祖師阿爾迦（一五八一——一六〇六）是以編纂獅克教聖典聞名，這是創教以來第一次將教旨、讚美詩、以及其他「拜帝哲學」的事物（包括印度教徒與回教徒），凡用詩歌來唱的都用文字記錄下來了。

大多數聞名的教士和預言者，並沒有直接留下他們的作品，而他們所講的教旨，我們可以從別人記載上讀到。於是這種在神學上最珍貴的資產——優異的獅克教，保存着原來的形式，被各代的祖師們用詩歌的體材記錄下來，比較宗教學權威鄧肯曾說：「它這種超越的思想和富於節奏的文體是舉世無雙的」。

## 聞名的殉道者

第五代祖師阿爾迦，後來在統治者的手上殉難，他被人們看作博愛與和平的化身，因為他為了信仰而被當時的政府拷問致死。

同樣地，第九代祖師德伽鮑訶陀在一六七五年也被莫兀兒王命令斬首，理由就是因為他是一羣不相信先知者的領袖，自己本人不信仰穆罕默德，同時又使他的一羣門徒不接受

級都是懸殊的，現在他們找到了一個共同的神，發現了一種平等博愛的新生活。

公元一五三九年，難能任命他一個最忠實的門徒作為他的繼承人，代他宣揚教義。在九月七日的那天，難能在集會中祈禱完畢之後，用被單遮蓋着自己的身體，宣佈聖名後就坐化了，他的靈光就轉到這門徒奧加特的身上，他就成了獅克教的第二代祖師。次日衆人爭着去看聖體，在被單底下他們只發現了一些鮮花，他們將鮮花分成兩份，印度教徒將他們的一份火化，回教徒則將他們的一份埋葬，他們所建的這兩個墳墓，後來同被俾斯河的水沖洗去了，這樣，人們不能將它當作偶像，或因此而出賣他們崇拜的主人。

難能已經播下了種籽，這種籽後來在印度的歷史上長大成為一種優良的宗教。

## 難能教主的繼承人

第二代祖師奧加特，繼難能教主之後傳播教義，像這樣又繼續傳授了八個人，他們每人都用自己的方法去傳教，如此一共就有了十種不同的方法，將光明帶到人們的心裏。其中，第四代祖師羅摩陀斯以建造「哈里門塔」聞名於世，普通一般人稱它為金廟，地點在獅克教的聖城阿姆內堤薩，這地方現已成為獅克教信徒參拜的聖地，他們來自遠近各地，

難能說道的方法是極簡單而着重實際的，他能打動人們的心，他教人博愛、容忍、諒解、不分階級、以及其他的教義及信條。他認為所有的人生來就是平等的，並無任何區別。有一次在回教的聖地麥加，難能躺在一間很大的回教寺院裏，將他的腳朝着神聖的「卡巴」，於是祭師就將他大罵了一頓，並且告訴他說：「一個人將腳朝着神的住所是非常不敬的」。難能很謙遜地向他道歉，並叫祭師將他的腳轉向另一個方向說：「那邊就不會有神存在了」，難能的說教就是用這簡單和天真的方式。

有一次當他在印度教的聖地哈德瓦，看見印度教的信徒將水潑向東方，他們的意思是向着日出潑水，水就可以達到他們的祖先處，難能也大模大樣地下到河裏，偏偏將背對着東方，用手搗水潑向西方，別人覺得奇怪就問他在幹什麼，他說：「我正為塔爾華堤乾竭的田地澆水啊。」他們都笑他是呆子，難能接着就告訴他們道：「假若你們潑的水真能達到你們的祖先處，為什麼我潑水不能達到我的田裏呢，我的田雖遠在塔爾華堤，却至少比你們祖先的地方近得多吧！」對於迷信，他是採取這樣一種輕鬆的態度。

難能在外雲遊了二十二年，追隨他的人也愈來愈多了，他稱呼他們為「獅克族人」或是門徒，這些獅克族人來自各種不同的階層，其中有回教和印度教的教徒，本來他們的階

在創造新教與宗教容忍二方面來看，他的教訓實際上還是偏重於後者。

難能甘願作一個教士，而未想到神學，也未想到在自己和上帝之間，造成一種特別的關係，更沒有將自己的言論扮成一種預言或神聖的音訊，他所講的猶如十字軍針對人世社會與宗教的虛偽。

有一次難能去到一間回教寺院，當所有的祈禱者都伏在地上時，他仍然站着，照說這是犯了很大的罪咎，於是人們就要他向祭師解釋為何做出這種不敬的行為，他向着祭師笑了笑說：「這裏沒有真正的祈禱者，因為祭師的心裏正想着一匹幼駒，拉威卜却想着去喀布爾買馬。」他們也不得不承認這是事實。

## 真正的預言者

在一個公共場合，難能對一班回教徒說回教的真義，他們聽了之後，很多人都認為他說得像一個真正的預言者。

在他宣揚教義的期間，他雲遊各地，縱橫印度大陸，進入阿富汗，北至阿拉伯，東達緬甸，有的歷史家還說他曾到過中國。

有一天，他的一位姻親介紹他給拉威卜管轄的地區去做一個店員，結果他的幹練、熱心、誠懇和忠於職守，大出一般人的意料之外。在當時，多數的人員都是卑劣而腐敗的，但他卻不然，他不但從未貪過人家一分錢，甚至於還將自己賺得的大部份錢分給了貧苦的人們。

## 難能教主的召喚

在公元一五〇七年八月二十日，難能已經是三十八歲了，這一天，在他的命運中似乎是早已註定了的，當他早晨在河裏沐浴之後，正靜坐着沉思，他聽到了上帝的召喚，命他獻身世界，帶領人們走上歸向上帝的正途。

難能聽到這召喚以後，即刻就決定服從上帝的意旨，辭去他的職務，這對於當地的人士來說，是一件苦惱的事，因為在他們的心目中，難能已經以他的才幹與忠誠建立了一個地位。但是他還是辭去了職務，離開了他的村莊，去向世人宣講教義。

在他第一次發言時，其中有一句警語說：「世界上沒有印度教人與回教人的區分，所有的人都是上帝的子女。」

等等，他都不感到興趣，一有機會，就溜到一個寂靜的地方去，在那裏他可以領悟到大自  
然的完美，並且可以與上帝接近，上帝用祂的愛，編織成各種不同形式的美麗境界。

有時他與一些年青的朋友聚在一起，大家圍繞着他，唱着讚美詩，歌頌造物主的榮  
耀，那時他已開始熱烈地愛慕着上帝了。

對於這些禮敬神靈的事，他的父母並不感到歡喜，因為他們希望的，只是兒子能繼承  
他們世俗的職務，以便在他們老年的時候能得他的供養。甚至於他們認為他這些行為，是  
由於某種奇怪的病症在作祟，所以還特地請了村裏的醫生來替他診治，但是醫生畢竟是無  
法開出藥方的，因為沒有一個人能治療這孩子對上帝的熱烈渴望。

在十六歲的時候，他的父母就為他娶了親，以為這樣就可以使他忘掉出世的思想，但  
是這個方法也不成功。有一次他母親曾積極地來阻止他不停的沉思，而他卻一連睡了四  
天，以死來作為威脅，假若要他忘掉上帝，他將不惜一死，即是他那可憐的妻子，也無法  
將他的頭腦改變分毫。

後來他在森林裏找到兩個同伴，名叫沙哈士和岳濟時，難能就從他父親的田莊裏取了  
些食物給他們，並且互相談論上帝與聖靈。

那沙希卜，直到今天它仍是獅克教信徒朝拜的聖地。

難能本是印度教家庭的後裔，出身於武士階級，但是他從不認為自己是一個印度教的信徒。他在童年時就顯得富於靈性，鄰里把他看成神童。他能數日靜坐沉思，不作任何事情，只是默想，這在他父母看來，卻是一件傷透腦筋的事，因為他們希望他從事商業，以後可以對家庭有所幫助，他們曾苦心教他各種貿易，但是並沒有成功，因為難能之所以來到人間，是負有更重要底使命的。

當他只有五歲的小小年紀，他就開始談論上帝，他的言談得到一般人的讚許；在七歲的時候，他開始入村裏的小學，教師所知的事他很快就學到了，但據說他時常追問各種事物的原理，這些問題弄得他的老師也非常窘迫。

在校中，他學習閱讀與寫作，並且瞭解了北印度方言的語音知識，同時，他為了將來能繼承他父親在村裏的會計師職務起見，他又學習了波斯語文，在獅克教聖典中就記載着不少他用波斯語作的讚美詩。

## 找尋上帝的存在

在難能的心意中，早已在找尋上帝的存在，對於他父親所交下來的工作，如耕田管店

## 階級制度的弊端

在另一方面，印度多神教也承認了真神不可分為數個的概念，同時也承認了階級制度的弊端，於是社會就進入需要新觀念和新思想的階段。

在十五世紀時，印度展開了「拜帝運動」的新紀元，它的性質與歐洲宗教革命相類似，基本上，它是反對宗教的教條與迷信的儀式。

「拜帝」派哲學的宣道人，主張個人的倫理觀念才是宗教的重點，同時崇拜的形式和地點，對於一種宗教來說，也是不無影響的。他們又說，印度教和伊斯蘭教底目的是相同的，只是兩者在社交與文化上略有不同，因此對社會就發生了少許影響，但是，假若因此而將它看成宗教鬭爭的目標，進而互相仇視對敵，那就成了一件絕對錯誤的事。

起初這個運動缺乏領導人，後來卒由難能起來領導，他就是獅克教的教主。

### 難能（公元一四六九—一五三九）的降生

公元一四六九年，難能生於旁遮普拉河縣的塔爾華堤村，這個小村落後來被稱為難克



一種新的價值就起來向舊的形式展開挑釁。

幾世紀以來，在印度人的心目中，印度教成了固定而不可變更的宗教。在公元七八〇年，印度南部大陸成為北部回教民族侵略的目標，由於印度教屬下的人民，他們的天性原本謙善而愛好和平，所以對於這種外來的侵略也就屈服了下來，因此，回教徒很快就成為了印度的統治者。後來蒙古人來到以後，又帶給印度一種新的思想，與舊的觀念完全不同。本來回教徒所信仰的伊斯蘭教，祇是一種簡單的信仰，主要的教義僅是一套「肯定」與「否定」的理論，可蘭經是信徒日用的經典，再簡單地說一句，就是真神是「唯一」的，穆罕默德是祂的預言者。在當時這個有階級區分的國家裏，可蘭經強調一致的信仰與平等的生存，於是這種新的信仰，加上宣揚一種避世的觀念，在當時的社會，它帶給了人們身心的快樂與滿足。

在這種情形之下，七百餘年來，伊斯蘭教與印度教不斷地在鬥爭，互相爭奪最高的權力，伊斯蘭教毫不猶豫地用武力來爭取新信徒，因此在十五世紀時，印度已有了數百萬的回教徒。這一段時期就這樣在印度教文化與互相通婚的狀態下渡過，其結果使得印度由階級區分的社會進入回教組織與伊斯蘭社會。

# 獅克部族及其宗教簡史

## 前 言

在世界上，總數不下於六百萬的獅克族人，是一種很特殊的部族，所有關於他們的，都帶着不平凡的色彩，如他們的外表，他們的命運，而尤其不同的是他們出身的淵源。

在印度未分裂以前，多數獅克族人，都居住在印度北部的旁遮普省（又名五河），從那個時候起，在印度與巴基斯坦通道的一帶地方，幾乎有兩萬人拋棄了他們的家園與財產，現在大部份的獅克族人是居住在印度的東旁遮普省。

獅克族的信仰，我們可以稱它為「哈薩」或「純潔的一體」，這種信仰是在公元一六九九年由印度多神教（即印度教）脫穎而出的，現在經已成為世界上最新的信仰了。

在未談到獅克族人的出身以前，我們必須先簡短地介紹這個新信仰產生的背景與經過

## 早期的歷史及背景

在一個國家的生命中，當公認的價值發生動搖以後，往往就造成了一種機會，於是另

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