

# Basic Principles of Sikhism

## Index

[Definition of a Sikh](#)

[Five Beloved](#)

[Five Kakars](#)

[Khane Ke Pahul](#)

[Basic books](#)

[Guru Granth Sahib](#)

[Langar](#)

[Sikh Names Singh Kaur](#)

[Founder of Sikh religion](#)

[Sahibzadas](#)

[Five Takhats](#)

[Gurmukhi](#)

[Khalsa](#)

[Five sins](#)

[Different stages in life](#)

[Ten Gurus of Sikhs](#)

[Recommended Banis](#)

[Path \(Nitnem\)](#)

[Intoxicants](#)

## Definition of a Sikh:

[Top](#)

Any one irrespective of caste, creed, colour or sex who has faith in One God (Akal Purkh) and takes guidance from the teachings of Ten Guru's and **Guru Granth Sahib**. But he can call himself a real Sikh only if he develops a relation with the Guru's and takes 'Khande Ke Pahul" from the five beloved-one (as ordained by Guru Gobind Singh Sahib) and does not follow any other religion. A Gursikh always obeys the Order of his Guru.

## Founder of Sikh religion: (Guru Nanak Sahib)

[Top](#)

Guru Nanak Sahib was the founder of Sikh religion. He was born (Prakash) in 1469 at Rai Bhoi Ki Talwandi now known as Nankana Sahib. He visited many places in the world to spread the Name of Akal Purkh (God). He tried to pull out people from misconceptions, superstitions and other customs and traditions which are misconceived in life.

## Guru Nanak Sahib gave the first Scientific Definition of Akal Purkh

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

## The fundamental principle (ਮੁਢਲਾ ਸਿਧਾਂਤ) of Sikhism is:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧॥

**Guru Nanak Sahib has clearly spelt out in the begining of Guru Granth Sahib that if we want to become one with the Akal Purkh then we need to act according to His Hukam and His Will (ਰਜਾ) (Deep rooted Hukam which is difficult to realise easily).**

It is commonly understood (or mis-understood) that Hukam ([ਹੁਕਮ](#)) is similar to an order of someone holding an eminent position like our elders, teachers, manager, officer, landlord, etc. However, Guru Granth Sahib considers the Hukam of Akal Purkh, related to laws of nature, religion, natural system, realities of universe, etc. Hukam is not confined to a single word, but encompasses all aspects of life and nature. In Guru Granth Sahib the word Hukam has been used as ([ਭੈ](#)) also. Guru Nanak Sahib has clearly spelt out in the begining of Guru Granth Sahib that if we want to become one with the Akal Purkh then we need to act according to His Hukam and His Will ([ਰਜਾ](#)) (Deep rooted Hukam which is difficult to realise easily).

The various Shabads present in Guru Granth Sahib clarify that Hukam is not just an order but it is related with the functioning of this whole universe. Naam, Hukam and Truth ([ਨਾਮ](#), [ਹੁਕਮ](#), [ਸਚ](#)) are inter related and we can understand about them through the Shabad ([ਸਬਦ](#)) only. Hence, we should study, analyse and practically follow Guru Granth Sahib so that we can understand the Hukam of Akal Purkh.

<http://www.geocities.ws/sarbjitsingh/Bani3510EnglishMag20140403.pdf>

## Family members of Guru Nanak Sahib:

Father =	Sri Mehta Kalyan Das Jee (Baba Kalu)
Mother =	Mata Tripta Jee
Sister =	Bebe Nanaki Jee
Wife =	Mata Sulakhni Jee
Two sons =	Baba Sri Chand Jee and Baba Lakhmi Das Jee.

Bebe Nanaki Jee and Rai Bular were the first persons who recognised Guru Nanak Sahib as a great personality during his childhood.

## Ten Gurus of Sikhs:

[Top](#)

	Names of ten Gurus of Sikhs	(Approximate dates)		
		Gregorian	Nanak Shahi	Bikrami
1	<b>Guru Nanak Sahib</b>	14.04.1469 - 22.09.1539	1 Vaisakh 001 – 8 Assu 071	BS 24.vis.1526 - 07.asu.1596
2	<b>Guru Angad Sahib</b>	18.04.1504 - 16.04.1552	5 Vaisakh 036 – 3 Vaisakh 084	BS 05.vis.1561 - 03.vis.1609
3	<b>Guru Amardas Sahib</b>	23.05.1479 - 16.09.1574	9 Jeth 011 – 2 Assu 106	BS 08.jet.1536 - 01.asu.1631
4	<b>Guru Ramdas Sahib</b>	09.10.1534 - 16.09.1591	25 Assu 066 - 2 Assu 123	BS 25.asu.1591 - 02.asu.1638
5	<b>Guru Arjan Sahib</b>	02.05.1563 - 16.06.1606	19 Vaisakh 095 – 2 Haarh 138	BS 19.vis.1620 - 01.har.1663
6	<b>Guru Hargobind Sahib</b>	05.07.1595 - 19.03.1644	21 Haarh 127 – 6 Chet 176	BS 21.har.1652- 06.che.1701
7	<b>Guru Harrai Sahib</b>	31.01.1630 - 20.10.1661	19 Maagh 161 – 6 Kattak 193	BS 19.mag.1686- 05.kat.1718
8	<b>Guru Harkishan Sahib</b>	23.07.1656 - 16.04.1664	8 Saavan 188 - 3 Vaisakh 196	BS 08.sav.1713- 03.vis.1721
9	<b>Guru Teg Bahadur Sahib</b>	18.04.1621 - 24.11.1675	5 Vaisakh 153 – 11 Maggar 207	BS 05.vis.1678- 11.mgr.1732
10	<b>Guru Gobind Singh Sahib</b>	05.01.1666 - 21.10.1707	23 Poh 197 – 7 Kattak 239	BS 23.poh.1723- 06.kat.1765

Present Guru is **Jugo Jug Atal (Eternal) Guru Granth Sahib**

**Right from the beginning the Guru of Sikhs is Shabad only.**

## Five Beloved (Pyara's) of Sikhs:

[Top](#)

Five Beloved (Pyaras) of Sikhs took Amrit on Baisakhi day (1699) when Guru Gobind Singh Sahib founded Khalsa Panth. They were prepared to sacrifice their lives for the Sikh Panth (religion). They offered their heads for this purpose. They were the first five persons to pass the test imposed.

- |   |                             |                    |
|---|-----------------------------|--------------------|
| 1 | <b>Bhai Daya Singh Ji</b>   | Lahore, North      |
| 2 | <b>Bhai Dharam Singh Ji</b> | Hastinapur, Centre |
| 3 | <b>Bhai Mohkam Singh Ji</b> | Dwarka, West       |
| 4 | <b>Bhai Sahib Singh Ji</b>  | Bidar, South       |
| 5 | <b>Bhai Himmat Singh Ji</b> | Jagannathpri, East |

## Four Sahibzadas (sons) of Guru Gobind Singh Sahib:

[Top](#)

The names of four sons (Sahibzadas) of Guru Gobind Singh Sahib are

- |   |                                    |                        |          |
|---|------------------------------------|------------------------|----------|
| 1 | <b>Sahibzada Ajit Singh Jee</b>    | 1743 B.S. to 1761 B.S  | 18 years |
| 2 | <b>Sahibzada Jujhar Singh Jee</b>  | 1747 B.S. to 1761 B.S. | 14 years |
| 3 | <b>Sahibzada Zoravar Singh Jee</b> | 1753 B.S. to 1761 B.S  | 8 years  |
| 4 | <b>Sahibzada Fateh Singh Jee</b>   | 1755 B.S. to 1761 B.S. | 6 years  |

First two sacrificed their lives at the battle of Chamkaur Sahib. Suba of Sarhand founded the two younger one in a wall at Sirhind. They sacrificed their life but did not foresake their faith in Sikhism.

## Five Kakars those are compulsory for a Sikh to wear: [Top](#)

The five Kakars (K's) that are compulsory for a Sikh to wear are

- 1 **Kesh** (Long hair)
- 2 **Kangha** (Comb)
- 3 **Kara** (Iron bracelet)
- 4 **Kirpan** (Siri Sahib)
- 5 **Kacchera** (Underwear / Drawer).

These are the symbols of Sikh solidarity unity and strength. Through these Sikhs develop and maintain their association with the Guru. Hence, it is compulsory for a Sikh to conform to the rules of conduct laid by the Guru.

### **KESH (Long Hair):**

KESH (Long Hair) have been regarded as a symbol of spirituality for many hundred years by all religions. Sikhism made them an institutional symbol. They have a social, psychological and metaphysical significance. This also binds a person to follow the laws of nature and to accept the principle of growth and aging as fundamental to religious discipline. Scientifically hair is a storehouse of energy and human body blooms with this extraordinary energy.

<http://www.geocities.ws/sarbjitsingh/Bani9010GurMagPart24D20140820.pdf>

### **KANGHA (Comb):**

KANGHA (Comb) symbolises orderliness and discipline, as it is required for keeping the hair clean and tidy.

### **Kara (Iron Bracelet):**

By wearing a KARA (Iron Bracelet) the Sikh is reminded to cultivate in himself the awareness of immortality and timelessness and always following the teachings of Guru Granth Sahib. The circle signifies as no point on it can be called as beginning or end of it. Steel is symbolic of strength yet resilient under stress. In the same way human soul must become as strong and unbreakable as steel, which has been tempered in the furnace. **Gold bangle is not considered as Kara and is not permitted.**

### **Kirpan (Siri Sahib):**

KIRPAN is a symbol of power and dignity. It is an instrument of defense and protecting the weak. It is not for charm to be tied along with the turban ends or in the back of comb, as it became a fashion in British days. In 1914 the possessing and wearing of Kirpan was allowed by law in Punjab and in rest of India in 1917.

### **KACCHERA (Underwear / Drawer):**

KACCHERA (Underwear / Drawer) also signifies self-control and restraint.

## Five Takhats of Sikhs:

[Top](#)

The five Takhats of Sikhs are

<b>Akal Takhat Sahib</b>	(Amritsar, Punjab)	
<b>Keshgarh Sahib</b>	(Anandpur Sahib, Punjab)	
<b>Harmander Sahib</b>	(Patna Sahib, Bihar)	
<b>Sachkhand Hazur Sahib</b>	(Nanded, Maharashtra)	
<b>Damdama Sahib</b>	(Talwandi Sabo, Punjab)	(App. 27 Km from Bhatinda)

### Akal Takhat Sahib:

Akal Takhat Sahib was founded by the 6th Guru, Guru Hargobind Sahib. It is situated in the Darbar Sahib Complex at Amritsar (Punjab). It used to be a mound where he played as a child and it was here that he was ceremonially appointed as the Guru in 1606 A.D. Guru Sahib used to address all important issues whether religious, social or political from the Akal Takhat Sahib.

### Keshgarh Sahib:

Keshgarh Sahib is most important shrine at Anandpur Sahib (Punjab). It is rightly the birthplace of the Khalsa. Here on the day of Baisakhi 1756 B.S. (1699 A.D.) Panj Pyaras offered themselves for sacrifice before Guru Gobind Singh Sahib. Here they took Khande Ke Pahul from Guru Sahib (Baptized) and new Khalsa Panth was born. Present Gurdwara stands on a hillock. Some of the weapons of Guru Gobind Singh Sahib are displayed in the shrine. The Khanda (double edged broad sword) which was used to prepare Khande Ke Pahul by Guru Gobind Singh Sahib at the time of birth of Khalsa is also kept there.

### Harmander Sahib Patna Sahib:

Harmander Sahib Patna Sahib is situated at Patna Sahib (Bihar). Guru Gobind Singh Sahib was born (Prakash) here in 1723 B.S. (1666 A.D.) and spent the initial years of his life before shifting to Anandpur Sahib.

### Sachkhand Hazur Sahib:

Sachkhand Hazur Sahib is situated at Nanded (Maharashtra), a place on the bank of Godavari. Guru Gobind Singh Sahib breathed his last (Jyoti Jot) here in 1765 B.S. (1707 A.D.). Here Banda Singh Bahadur met the Guru and became a Sikh and was sent to Punjab.

### Damdama Sahib:

Damdama Sahib (Talwandi Sabo, about 27 Km from Bhatinda, Punjab) is considered Kashi for Sikhs and here complete **Guru Granth Sahib** was narrated by Guru Gobind Singh Sahib and written by Bhai Mani Singh Ji.

## Khane Ke Pahul (Tradition of baptism):

[Top](#)

The tradition of Charan Pahul was prevalent from Guru Nanak Sahib to Guru Teg Bahadur Ji. This tradition of Charan Pahul was changed to Khande Ke Pahul, when Khalsa Panth was founded by Guru Gobind Singh Sahib at Anandpur Sahib on 30.03.1699. Now water is stirred with a dragger (Khanda) containing Patasas and five Banis are recited. Taking Khande Ke Pahul from the Five Pyaras is compulsory to become a complete Sikh. Every Amritdhari should read, study, understand and follow Gurbani written in Guru Granth Sahib. He should understand the Principles of Sikh religion and follow them.

## Recommended Banis:

[Top](#)

The three Banis, which are specifically written in the beginning of Guru Granth Sahib, are:

- (1) JAP (ਜਪੁ) called **Japji Sahib**,
- (2) So dar (5 Shabads), So Purkh (4 Shabads), {(ਸੋ ਦਰੁ (੫ ਸਬਦ), ਸੋ ਪੁਰਖੁ (੪ ਸਬਦ),) called **Rahraas Sahib**
- (3) **Sohilaa Sahib** (ਸੋਹਿਲਾ)

- Gurbani classified in Guru Granth Sahib on the basis of Rags, starts after these three Banis.
- Bhai Gurdas Ji has also recommended these three Banis:

**ਸੋਦਰ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪ ਉਚਾਰਾ॥ (੧-੩੮-੨)**

However, according to the Sikh Rehat Maryada the recommended Five Banis are:

- **Japji Sahib, Jaap Sahib, Tva Prasaad Savaiye** (Early morning), **Rahraas Sahib** (Evening), **Sohilaa Sahib** (Bed time). **Ardass** both in the morning as well as in the evening.
- Jaap Sahib, Tva Prasaad Savaiye and added part in the Rahraas Sahib are not present in Guru Granth Sahib and nor they were recommended Bhai Gurdas Ji in his above mentioned Vaar.

Other common Banis are Assa Ke Vaar (Recited in the Morning in all the Gurdwaras), (Anand Sahib (Morning or with Rahraas Sahib), Sukhmani Sahib (any time) etc. A Sikh should also regularly recite Gurbani from Guru Granth Sahib. One should study, understand and practically apply Gurbani written in Guru Granth Sahib in one's own life.

## Basic books about Sikh religion which should be read:

[Top](#)

**The main source of guidance for the Sikhs is Guru Granth Sahib. A Sikh must read, study, understand and follow the teaching of Guru Granth Sahib.**

In addition to this one can study the [writings](#) of:

- \* [Guru Gobind Singh Sahib](#)
- \* [Bhai Gurdas Ji](#)
- \* [Bhai Nand Lal Singh Ji](#)
  
- \* [Steaks](#) containing the meanings of Gurbani.
- \* [Rehat Maryada](#) book printed by [Shromani Gurdwara Parbandak Committee](#) contains brief information about the rules and regulations of Sikh religion.

These books help us to understand the basic principles of Sikh religion. [Path](#), [Katha](#), [Kirtan](#) and [Sikh History](#) is all important in Sikh religion. Books and magazines on Gurbani should be read as a daily routine. These will help you to have detailed understanding about Sikh religion.

### [Gurmukhi \(Significance of Punjabi language\):](#) [Top](#)

It is very good if you know this rich language which is very easy to learn. **All the alphabets are spoken with assertiveness. Hence, this automatically creates courage in the person who speaks this language.** You will be able to understand about Sikh religion better if you know how to speak, read and write in Punjabi (Gurmukhi). The whole **Guru Granth Sahib** and other religious and literary work are mainly available in Gurmukhi.

### [Path \(Nitnem\) and going to Gurdwara Sahib regularly:](#) [Top](#)

It is a good habit if you carry out one's PATH (NITNEM) daily.

**Amrit Vela Sach Nao Wadaai Vichar !  
Bani Guru Guru Hai Bani Vich Bani Amrit Sareh !  
Jo Satgur Sharan Sangat Nahe Aaye Dhrig Jeeveh Dhrig Jevas !**

In addition to this a Sikh should spare some time to spread Sikh religion.

**'Nanak Mangeh Dhoor Uss Gursikh Ki Jo Aap Japeh Avra Namm Japaveh !'**

### [Getting up in the morning and sleeping early at night:](#)

A Sikh should get up at 3/4 A.M. in the morning (Amrit vella). i.e. three hour before sunrise. After attending to his daily routine one should carry out his daily Path (Nitnem). He should daily visit Gurdwara Sahib.

**Amrit Vela Sach Nao Wadaai Vichar !  
'Pehle Pehre Phulra Fal Bee Pasha Raat !'**



You should sleep early at night (before 8/9 P.M.) so that you can get up early in the morning. Every Sikh should do exercise daily in the morning and evening. Exercise is must to keep your body healthy and fit.

# Guru Granth Sahib

[Top](#)

This holy scripture of Sikhs was compiled by Guru Arjan Sahib from the writings of earlier Gurus and other saints and included his own hymns too. The selections were made by Guru Arjan Sahib and taken down by Bhai Gurdas Ji. This Holy Scripture was completed in 1661 B.S. (1604 A.D.) and was formally installed in the Darbar Sahib, Amritsar in the same year. Baba Buddha Ji was appointed as the first Granthi (reader). This is called '**ADI GRANTH**'.

The second and the last version of Guru Granth was finalised by Guru Gobind Singh Sahib. It was finalised with the help of his disciple Bhai Mani Singh at Damdama Sahib in 1762-63 B.S. (1705 A.D.). Guru Gobind Singh Sahib included the hymns of his father Guru Teg Bahadur Sahib in the revised version which is the authorised version in use at present. While breathing his last (Jyoti Jot) Guru Gobind Singh Sahib told his followers that the line of living Gurus was to end with him. He ordered his Sikhs to look upon **Guru Granth Sahib** as their eternal Guru and constant guide for ever. From that time "**Guru Granth Sahib**" is the Guru for the Sikhs. It is now addressed as "**Jugo Jug Atal Guru Granth Sahib**". Language principally employed is the language of saints evolved during that period. Original and printed version has Gurmukhi script and has 1430 pages.

## Ragas present in Guru Granth Sahib:

The following are the 31 ragas present in **Guru Granth Sahib**.

Sri	Majh	Gauri	Asa
Gujari	Devghandhari	Bihagra	Wadhans
Sorath	Dhanasari	Jaitsari	Todi
Bhirari	Tilang	Suhi	Bilawal
Gaund	Ramkali	Nat	Maligaura
Maru	Tukhari	Kedara	Bhairo
Basant	Sarang	Malhar	Kanara
Kalian	Prabhati	Jaijawanti	

## Languages used in Guru Granth Sahib:

The language principally employed is the language of saints evolved during that period. The script is Gurmukhi. In addition to Punjabi the other languages present are Sanskrit, Prakrit, Persian, Arabic, Marathi, etc. It contains widely the languages used in North India during that period and are based on local dialects of that time so that common people could understand. The complete musicalisation of Gurbani is its important distinguishing feature and **Guru Granth Sahib** is a scientific study of mind which leads to a successful and contented life. "**Guru Granth Sahib**" has 1430 pages and is divided into 33 sections.

## Details of Banis present in "Guru Granth Sahib":

The details of Banis present in "**Guru Granth Sahib**" are

<b>Guru</b>	<b>Shabad</b>	<b>Ashtpadia</b>	<b>Shandh</b>	<b>Total</b>	<b>Total Shabad</b>
Mehlaa 1	209	123	25	357	974
Mehlaa 2					62
Mehlaa 3	172	79	19	270	907
Mehlaa 4	264	58	38	360	679
Mehlaa 5	1322	45	63	1430	2218
Mehlaa 9	59			59	115
Total	2026	305	145	2476	----

### **Bhagat's whose Bani is present in Guru Granth Sahib:**

Names of Bhagat's (No. of Shabads) whose Bani is also included are:

<b>Kabir</b>	541	<b>Farid</b>	116	<b>Namdev</b>	61
<b>Ravidas</b>	40	<b>Trilochan</b>	4	<b>Beni</b>	3
<b>Dhanna</b>	3	<b>Jaidev</b>	3	<b>Bhikhan</b>	2
<b>Sain</b>	1	<b>Pipa</b>	1	<b>Sadhna</b>	1
<b>Ramanandha</b>	1	<b>Parmanand</b>	1	<b>Surdas</b>	1
		<b>a</b>			
<b>Sunder</b>	6		3	<b>Satta</b>	3
<b>Rai Balwand</b>	5	<b>Kalsahar</b>	54	<b>Jalap</b>	5
<b>Kirat</b>	8	<b>Salah</b>	3	<b>Bhalah</b>	1
<b>Nalah</b>	16	<b>Bhikha</b>	2	<b>Gayanand</b>	13
<b>Balah</b>	5	<b>Harbans</b>	2	<b>Mathura</b>	12

Total (including 6 Guru's) = 5871

### **Khalsa:**

[Top](#)

The Sikh society started by Guru Nanak Sahib matured in the form of KHALSA (Person directly reporting to Akal Purkh) in the time of Guru Gobind Singh Sahib. The Khalsa is a distinct brotherhood, entirely different religion in the concept of God and Gurus, language and script, religious rites, mode of worship, social customs and in its attitude towards caste and creed. The KHALSA is a universal brotherhood, voicing the concept of **ONE WORLD**. It demolishes all the walls of prejudices between men, women, religions, rich, poor, king, subjects etc. It breaks away all the shackles of formalism. It gives freedom within the ideology of Sikhism. Every Khalsa is a saint, soldier and scholar.

## Langar (free community kitchen):

[Top](#)

Langar (free community kitchen) has become an essential part of every Gurdwara and important Sikh gathering. It signifies equality of all human beings. Langar is open to all. Every Sikh is expected to contribute to it either by donating food stuff or by participating in cooking and serving of food or both.

Guru Nanak Sahib set up the first Langar at Kartarpur (Pakistan). Guru Angad Sahib extended it further. Guru Amar Das Sahib turned it into an institution at Goindwal. He even made compulsory to participate in Langar before meeting him. As the time passed the Langar has been institutionalized.

## Different stages (Pehar) in the life of a human being:

[Top](#)

- 1 The first stage of life is birth where he enjoys his childhood and get love from all near and dears.
- 2 The second stage he enjoys his youth period and he does not know the difference between good and bad.
- 3 In the third stage he is busy in love of family and earnings and fails to remember Akal Purkh.
- 4 In the fourth stage the night (end) of life comes and finds it difficult to remember Akal Purkh which can only accompany him in the next world.  
Hence, one should start understanding the Naam of the Akal Purkh through Gurbani at an early age of life.

## Five sins which should be avoided:

[Top](#)

- |   |               |                  |
|---|---------------|------------------|
| 1 | <b>Kam</b>    | (Lust),          |
| 2 | <b>Karodh</b> | (Wrath / Anger), |
| 3 | <b>Lobh</b>   | (Greediness),    |
| 4 | <b>Moh</b>    | (Worldly love)   |
| 5 | <b>Hankar</b> | (Proud)          |

All these should be strictly under our control. All the sins can only be washed by the divine knowledge (Gyan) obtained through the Guru. Absence of this knowledge leads to Ego and these sins.

## Intoxicants like liquor, pan, cigarette, drugs, opium, etc. are banned:

[Top](#)

All intoxicants are banned for Sikhs because they take you away from the path of Akal Purkh and may have disastrous consequences for the family and self. If you indulge in any of these things please stop them completely. Even if you have addiction of taking tea, coffee, cold drinks, etc. then you should reduce and stop them completely. These things are mild addictions and could lead to acidity in the stomach. Fluoride content of dry tea leaves range

from 3 mg/Kg to 300 mg/Kg and two to three cups of tea can contain an estimated 1 mg of fluoride according to WHO. Excess of fluoride in the mouth and body can cause dental or skeletal fluorosis or endemic fluorosis.

## **Sikh's have their name ending with SINGH (Female KAUR):** [Top](#)

Ending name for male Sikh's and particularly one who has taken Khande Ke Pahul (Baptized) is SINGH. Singh means lion. So a person after taking Amrit of Gurbani get the courage and power like a lion. This is the sign of bravery and equality. Ending name for female Sikh's and particularly one who has taken Khande Ke Pahul is KAUR (Princess). This is the sign of bravery and equality.

## **Different types of Sikhs in the present world:**

A person becomes a Sikh after seeing someone and finding this religion to be useful spiritually or otherwise adopts this.

If parent are Sikhs the child also starts following it. (Birth)

Some Sikhs are always thankful to Akal Purkh that they could get into Sikh religion.

Real Sikhs are those who are ready to sacrifice everything for the Guru and Sikhism. (Bhai Manjh).

**“Manjh Piara Guru Noo Guru Piara Manjh”**

**According to Gurmat in order to call himself a Sikh, one must take Khande Ke Pahul.**

**The traditional Khande Ke Pahul is required for admission in Sikhism and commitment to the Guru.**

**Five Kakar's are must to start following the Gurmat as a constant guide in our daily routine.**

**Amrit of Gurbani is required for the constant guidance and direction to the mind.**