

The things which he had placed in the world (viz., the *Granth* and the Khalsa) are to be worshipped. Strange Gods are not to be heeded, and the Sikh who forsakes his faith shall be punished in the world to come.

He who worships graves and dead men ('gor' and 'murri', referring to Muhammadans and Hindus), or he who worships temples (mosques) or stones (images), is not a Sikh.

The Sikh who 'makes obeisance or bows down to the wearer of a cap (topi) is a resident of hell.]

Consider the Khalsa as the Guru, as the very embodiment of the Guru; He who wishes to see the Guru will find him in the Khalsa.

[Trust not Jogi or Turks: Remember the writings of the Guru only. Regard not the six Darsans (or systems of faith or speculation). Without the Guru, all Deities are as naught. The Image of the Almighty is the visible body (pragat deh) of the Immortal Khalsa (Akal), The Khalsa is everything, other divinities are as sand, which slips through the fingers. By the order of God the Panth (or sect) of Sikhs has been established. All Sikhs must believe the Guru and the *Granth*. They should bow to the *Granth* alone. All prayers save the prayers of the Guru are idle and vain.

He who gives the 'Pahal' to another shall reap innumerable blessings. He who instructs in the prayers and scriptures of the Gurus shall attain salvation. Gobind will reverence the Sikh who chafes the hands and the feet of the wearied Sikh traveller. The Sikh who gives food to other Sikhs, on him will the Guru look with favour.

Delivered on Thursday the 5th day of the dark phase of the Moon of Magh in the Sambat year 1752 (beginning of A.D. 1696). He who heeds these injunctions is a Sikh of Guru Gobind Singh. The orders of the Guru are as himself. Depend on God.]

4. *The Tankha Nama, or Letter of Fines 07* *Restrictions on Sikhs. (Abstract of.)*

Written in reply to the question of Bhai Nand Lai, who had asked Guru Gobind what it was proper for a Sikh to do, and what to refrain from.

Nand Lai asked, &c.: and the Guru replied that such were to be the acts of the Sikhs. A Sikh should

set his heart on God, on charity, and on purity (Nam, Dan. Ishnan). He who in the Morning does not repair to some temple, or visit some holy man, is greatly to blame. He who does not allow the poor a place (in his heart) is to blame. Without the favour of God nothing can be accomplished. He who bows his head (i.e. humbles himself) after having offered up prayers is a man of holiness. Charity (Karah Prasad, i.e. food) should be distributed in singleness of mind to all corners equally. Prasad should be prepared of equal parts of flour, sugar, and butter. The preparer should first bathe, and while cooking it he should repeat `Wah Guru' continually. When ready, the food should be put on a round place.

The Sikh who wears the (written) charms of the Turks, or who touches iron with his feet, is to be condemned. He who wears clothing dyed with safflower (of the colour called Suhi), and he who takes snuff (naswar), is to be condemned.¹

He who looks lustfully upon the mother or sister of one of the brethren – he who does not bestow his daughter becomingly in marriage – he who takes to himself the property of a sister or daughter – he who wears not iron in some shape – he who robs or oppresses the poor, and he who makes obeisance to a Turk, is to be punished.

A Sikh should comb his locks, and fold and unfold his turban twice a day. Twice also should he wash his mouth.

One tenth of all goods should be given (in charity) in the name of the Guru.

Sikhs should bathe in cold water they should not break their fast until they have repeated the Jap. In the morning Jap, in the evening, Rah Ras, and before retiring to rest, Sohila should always be repeated.

No Sikh should speak false of his neighbour. Promises should be carefully fulfilled.

No Sikh should eat flesh from the hands of the Turks.

A Sikh should not delight in women, nor give himself up to them.

The Sikh who calls himself a Sadh (or Holy man) should act in strict accordance with his professions.

A journey should not be undertaken, nor should

¹ This is the only recorded prohibition against tobacco, to refrain from which in every shape is now a rule. The Afghans of Peshawar and Kabul continue to take snuff, a practice but little known to the Indians.

business be set about, nor should food be eaten, without first remembering or calling on God.

A Sikh should enjoy the society of his own wife only. He should not desire other women.

He who sees a poor man and gives him not something, shall not behold the presence of God.

He who neglects to pray, or who abuses the holy, or who gambles, or who listens to those who speak evil of the Gurus, is no Sikh.

Daily, some portion of what is gained is to be set aside in the name of the Lord, but all business must be carried on in sincerity and truth.

Flame should not be extinguished with the breath, nor should fire be put out with water, a portion of which has been drunk.

Before meals the name of the Guru should be repeated. The society of prostitutes is to be avoided, nor is adultery to be committed with the wife of another. The Guru is not to be forsaken, and others followed. No Sikh should expose his person; he should not bathe in a state of nudity, nor when distributing food should he be naked.¹ His head should always be covered.

He is of the Khalsa,
 Who speaks evil to none,
 Who combats in the van,
 Who gives in charity,
 Who slays a Khan,
 Who subdues his passions. Who burns the 'Karms',²
 Who does not yield to superstitions,³
 Who is awake day and night,
 Who delights in the sayings of the Gurus,
 And who never fears, although often overcome.
 Considering all as created by the Lord,
 Give offence to none, otherwise the Lord will Himself be offended.

He is of the Khalsa,
 Who protects the poor,
 Who combats evil,
 Who remembers God,

¹ The practices of many Hindu ascetics are mainly aimed at.

² i.e. who despises the ceremonial forms of the Brahmans.

³ Hindi Aan, said to correspond with the meaning of the Arabic Aar – one who does not affect to be in any way protected by saints or others. The same term is applied to the brotherhood or mutual dependence of a chief and his followers.

Who achieves greatness,¹
 Who is intent upon the Lord,
 Who is wholly unfettered,
 Who mounts the war horse,
 Who is ever waging battle,
 Who is continually armed,
 Who slays the Turks,
 Who extends the faith,

And who gives his head with what is upon it. The name of God shall be proclaimed;

No one shall speak against Him;

The rivers and the mountains shall remember Him;

All who call upon Him shall be saved.

O Nand Lal! attend to what is said;

My own rule will I establish,

The four races shall be one

I will cause all to repeat the prayer of `Wah Guru'.

The Sikhs of Gobind shall bestride horses, and bear hawks upon their hands,

The Turks who behold them shall fly,

One shall combat a multitude,

And the Sikh who thus perishes shall be blessed forever.

At the doorway of a Sikh shall wait elephants caparisoned,

And horsemen with spears, and there shall be music over his gateway.

When myriads of matches burn together,

Then shall the Khalsa conquer East and West. The Khalsa shall rule; none can resist :

The rebellious shall be destroyed, and the obedient shall have favours heaped upon them.

APPENDIX XXI

A LIST OF SOME SIKH SECTS OR

DENOMINATIONS

(In which, however, some Names or Titles not properly distinctive of an Order are also inserted)

1st. *Udasi*. – Founded by Sri. Chand, a son of Nanak. The Udasis were rejected by Amar Das, as not being genuine Sikhs.

2nd. *Bedi*. – Founded by Lakshmi Das, another son of Nanak.

¹Literally, who resides in state