CHAPTER XX - SIKH INSTITUTIONS.

GURDWARAS.

The Sikhs pay the greatest homage to the Gurdwaras and have through centuries held them as supremely sacred. In critical times when they were engaged in a life and death grip with those who were out to liquidate them, the Sikh leaders met together in the precincts of the Harimandir (Golden Temple or Darbar Sahib at Amritsar) to discuss and decide momentous questions. In their daily prayers, the Sikh pray the eternal continuance of the Gurdwaras. They do not hesitate to offer their lives as sacrifice to maintain the respect of their sacred Gurdwaras. It was due to this faith that under the Mughal regime when a general and open massacre of the Sikhs was ordered by law and when whosoever used to bring any bearded Sikh dead or alive used to get prizes, the Sikhs stood the test. When they had to conceal themselves in jungles without caring for their lives, they continued to pay homage to Harimandir at Amritsar. To upkeep the respect of the Gurdwaras of their Gurus, the Land of Five Rivers has drunk the blood of the Sikhs numbering several lakhs who were martyred for this sacred cause.
There are two kinds of Gurdwaras - historical and non-historical. The most important of the historical Gurdwaras exist in the States of Punjab, Pepsu, Delhi, Bihar and Hyderabad Deccan in the Indian Union and in the Western Punjab in Pakistan. The non-historical Gurdwaras are found all over the Indian union and throughout the whole of the world at places where the Sikhs have settled. These non-historical Gurdwaras are the result of the religious enthusiasm of the local Sikhs in the territory where such Gurdwaras exist.

In Punjab, Shromani Gurdwara Parbandhak Committee, Amritsar (i.e. S.G.P.C.) controls most of the Gurdwaras as provided in the Punjab Gurdwara Act, 1925. It controls about 800 historical and non-historical shrines which have an annual income of about Rs. 20 lakhs. The Board of the S.G.P.C. consists of 151 members, of which 120 are elected from Punjab. The members of the Board elect by ballot one of its members to be President and with other members (not more than 13) to be office-bearers and members of Executive Committee formed by the Board. The members of the Board are elected for 3 years and of its executive committee for one year. With the exception of Gurdwaras known as Sri Akal Takht Sahib Amritsar and Sri Takht Kesgharh Sahib Anandpur in Boshianpur district, which are directly managed by the Board, all other Gurdwaras are managed by various committees.

The Darbar Sahib(Harimandir) Committee Amritsar
(consisting of 6 elected members of the Board in addition to
7 other elected members of the Board in addition to
7 other elected by the said committee) manage the affairs of
Baba Atal Sahib and all other notified Gurdwaras situated
within the municipal boundaries of Amritsar other than Sri
Akal Takht Sahib. The other managing committees who manage
more than one Gurdwara are as shown below:

<table>
<thead>
<tr>
<th>Committee at</th>
<th>Manages</th>
<th>Members elected by Committee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tarn Taran</td>
<td>Sri Darbar Sahib, Tarn Taran, and other notified Gurdwaras within the limits of Tarn Taran town.</td>
<td>3</td>
</tr>
<tr>
<td>(Amritsar district)</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Anandpur</td>
<td>All notified Gurdwaras at Anandpur other than Sri Takht Kesgarh.</td>
<td>3</td>
</tr>
<tr>
<td>(Hoshiarpur district)</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Muktsar</td>
<td>Gurdwaras at Muktsar.</td>
<td>3</td>
</tr>
<tr>
<td>(Ferozepur district)</td>
<td></td>
<td>6</td>
</tr>
</tbody>
</table>

In addition to these committees, there were three
other committees which functioned in Western Punjab territory
in Pakistan managing the affairs of Gurdwara Nankana Sahib
in Sheikhpura district, Panja Sahib in Campbellpur district
and Gurdwaras in Lahore. Also there were 40 other committees
who managed the Gurdwaras other than those stated here. Of
these 40 Committees who managed the Gurdwaras, 18 did so in
Pakistan. Now there are only 22 committees managing the other
Gurdwaras in Punjab. Every committee continue for three years from the date of its constitution or until a new committee has been constituted.

All properties and income of these Gurdwaras are used, in the first place, for the maintenance or improvement of these Gurdwaras; for the maintenance of religious worship and the performance of ceremonies and observances connected therewith; for the payment of allowances or salaries of dependents, officers and servants thereof; for the maintenance of the Langar; for such religious charitable or educational purposes as these committees may consider necessary in connection therewith or for the discharge of any obligations legally incurred.

The Board of the S.O.P.C., Amritsar maintains a fund called the General Board Fund. All the annual contributions paid to the Board by the Gurdwara committees are placed to its credit. Such contributions are not less than one-tenth of the annual income of a Gurdwara, i.e. every Gurdwara pays Daswand to the Board. Every sum made over to the Board by a committee of a Gurdwara or otherwise received by the Board, for a specified religious, charitable or educational purpose is held by the Board as a trust and is devoted to the purpose specified. Every other sum (other than those mentioned above) is placed to the credit of a Fund called the General Trust Fund.

* Punjab Gurdwara Act, 1925 Finances Section 106, p.18.
** Revised Rules & Regulations - S.O.P.C., Amritsar, p.31-33.
out of which the Board in general meeting from time to time makes allotments for the discharge of any obligations legally in connection therewith or for such religious, charitable or educational purposes as it considers proper or for grants-in-aid for the maintenance or service of Gurdwaras. It maintains a separate fund in respect of each trust, and keeps regular accounts showing receipts and expenditure of all funds. The committee of every Gurdwara, too maintain regular accounts. It is the duty of the Board to ensure that every committee deals with the property and income of the Gurdwara or Gurdwaras managed by it as it is required to do and for the fulfilment of this duty, the general superintendence over all committees vests in the Board.

The total number of Gurdwaras and institutions as per Schedule II of Punjab Gurdwara Act 1926 are as below:*

<table>
<thead>
<tr>
<th></th>
<th>Schedule I</th>
<th>Schedule II</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Punjab</td>
<td>175</td>
<td>85</td>
<td>260</td>
</tr>
<tr>
<td>2. S.M.Area in Punjab</td>
<td>162</td>
<td>56</td>
<td>218</td>
</tr>
</tbody>
</table>

Thus about 92% of the Gurdwaras under Schedule I, about 67% of the Sikh institutions under Schedule II, and about 84% of the total number of Gurdwaras and Sikh Institutions controlled by the S.G.P.C. Amritsar in Punjab are in the S.M.Area in Punjab. All other Gurdwaras in Punjab are unscheduled.

* Punjab Gurdwara Act 1926 Schedule II.
The total actual income of S.G.P.C. Amritsar during the year 1960-51 was Rs.7,13,904-11-6. The total estimated income during the year 1951-52 was Rs.7,44,270 and the actual income from 1st April 1951 to 31st December 1951 was Rs.4,71,315-14-3 whereas the total estimated income during the year 1952-53 was Rs.7,13,900.* The main sources of income are General Board Fund, Parchar (Missionary work) Fund, Industry Fund, Education Fund and the Gurdwara Printing Press, which form a little more than 80% of the total income of the S.G.P.C. approximately. The total actual and average income for General Board, Parchar, Industry and Education Funds and Gurdwara Printing Press for the years 1950-51 to 1952-53 were as given below :-

<table>
<thead>
<tr>
<th></th>
<th>Actual Income</th>
<th>Estimated Income</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1-4-50 to 31-3-51</td>
<td>1-4-51 to 31-3-52</td>
</tr>
<tr>
<td>1. General Board Fund.</td>
<td>-1,83,289-8-2</td>
<td>2,41,000</td>
</tr>
<tr>
<td>2. Parchar Fund.</td>
<td>-1,14,100-3</td>
<td>1,12,500</td>
</tr>
<tr>
<td>3. Industry Fund.</td>
<td>-1,19,868-8</td>
<td>1,02,600</td>
</tr>
<tr>
<td>4. Education Fund.</td>
<td>-1,05,542-1</td>
<td>1,05,500</td>
</tr>
<tr>
<td>5. Gurdwara Printing Press.</td>
<td>-69,523-10</td>
<td>1,20,000</td>
</tr>
</tbody>
</table>

* Budget for the year 1952-53 of Shromani Gurdwara Parbandhak Committee, Amritsar.
This shows that the General Board Fund was the first main contributor to the income of S.C.P.C. Amritsar, the second being the Industry Fund, i.e. 25% of the total income of the S.C.P.C. during the year 1950-51 was from the General Board Fund, 16% from Parchar Fund, 16% from Industry Fund, 14% from Education Fund and 9½% from the Gurdwara Printing Press.

The expenditure out of these main Heads of income were as under:

<table>
<thead>
<tr>
<th>Main Heads of expenditure</th>
<th>Actual Expenses 1-4-50 to 31-3-51</th>
<th>Actual Expenses 1-4-51 to 31-3-52</th>
<th>Estimated Expenses 1-4-51 to 31-3-52</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs. 1,18,100</td>
<td>Rs. 2,09,232</td>
<td>Rs. 2,26,300</td>
</tr>
<tr>
<td>1. General Board Fund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Parchar Fund</td>
<td>Rs. 1,14,100</td>
<td>Rs. 1,03,600</td>
<td>Rs. 1,08,600</td>
</tr>
<tr>
<td>3. Industry Fund</td>
<td>Rs. 57,460</td>
<td>Rs. 58,600</td>
<td>Rs. 10,60,200</td>
</tr>
<tr>
<td>4. Education Fund</td>
<td>Rs. 1,05,592</td>
<td>Rs. 1,04,200</td>
<td>Rs. 1,04,000</td>
</tr>
<tr>
<td>5. Gurdwara Printing Press</td>
<td>Rs. 69,797</td>
<td>Rs. 1,20,000</td>
<td>Rs. 1,07,500</td>
</tr>
</tbody>
</table>

It is clear from this account that the net actual income from the General Board Fund during the year 1950-51 was Rs. 65,189 and during the year 1951-52 for nine months was Rs. 95,978. The net estimated income from the General Board Fund during the year 1951-52 and 1952-53 was Rs. 31,767 and Rs. 4,220.

* Budget for the year 1952-53 of Shromani Gurdwara Parbandhak Committee, Amritsar.
respectively. Whereas the net actual income from the Industry Fund during the year 1950-51 was Rs.56,639 and the year 1951-52 (for 9 months) was Rs.17,161. The net estimated income during the years 1951-52 and 1952-53 from Industry Fund was Rs.44,000 and Rs.38,900 respectively. The total net actual income from these two funds together was Rs.1,21,828 and Rs.1,13,139 during the years 1950-51 and 1951-52(for 9 months) respectively whereas the total estimated net income for these two funds together was Rs.75,767 and Rs.43,120 during the year 1951-52 and 1952-53 respectively. The average actual income of these two funds together amounts to over Rs.1 lakh annually, irrespective of the type of expenses incurred against these funds.

The main source of income of the General Board Fund is Daswand i.e. 1/10th of the actual income of every Gurdwara. During the year 1950-51 the actual income placed to the credit of General Board Fund on account of Daswand from Gurdwaras amounted to Rs.1,79,564. The main item of expenditure was payment to the staff. During the year 1950-51, the payment to the staff amounted to Rs.57,952.

The main source of income to the Industry Fund is from the Gurdwara committees of Amritsar, Tarn Taran, Muktsar and Anandpur Sahib which is not more than 5 % of the annual income.

* During the years 1952-53 & 1951-52 the estimated net income from the General Board Fund was only Rs.4,220 and Rs.31,767 respectively on account of the following additional items of expenditure:
  - During 1951-52: Aid to Education Fund = Rs.20,000
  - During 1952-53: Aid to Education Fund = Rs.20,000 and construction of Guest House Building = Rs.40,000.
  
  There would have been a saving of Rs.51,767 during the year 1951-52 and of Rs.64,220 during the year 1952-53 in the absence of these items of expenditure during these years.
income. In other words, 33% of the total income of the Gurdwaras (with the exception of income from their trusts), maintained by these committees are governed under section 85 of the Punjab Gurdwara Act 1926.

(3) SOME IMPORTANT GURDWARAS & THEIR FINANCIAL POSITION.

(a) Darbar Sahib Committee, Amritsar.

It manages the most important and sacred Gurdwara Sri Harimandir Sahib known as Sri Darbar Sahib or Golden Temple, and twenty-nine other Gurdwaras. The average income of Darbar Sahib Committee is more than Rs.7,60,000. During the years 1949-50 and 1950-51, the actual annual income was Rs.8,10,534-13 and Rs.7,66,493-11 respectively and the estimated income during the year 1952-53 was Rs.7,70,000. The main items of income were as below:

<table>
<thead>
<tr>
<th>Main Head of Income</th>
<th>1949-50</th>
<th>1950-51</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1. Charat (Donations)</td>
<td>3,75,978</td>
<td>3,44,606</td>
</tr>
<tr>
<td>2. Rent (Gurdwara Property)</td>
<td>1,09,112</td>
<td>1,07,917</td>
</tr>
<tr>
<td>3. Karah Parshad (Sacred Food) Net Income</td>
<td>2,86,256</td>
<td>2,99,300</td>
</tr>
</tbody>
</table>

The main Heads of income were Charat and Karah Parshad. During the years 1949-50 and 1950-51, the gross income from the Karah Parshad was Rs.4,39,440 and Rs.4,52,636 respectively, of which Rs.1,60,336 were spent for the purchase of raw rations etc. to prepare Karah Parshad.
years. The other items of income were land, jagir, interest and Langar. The main heads of expenditure were salaries to the staff and workers, Langar and the contributions paid to the S.O.P.C. Amritsar. During the year 1949-50 and 1950-51, the expenditure of these main heads was as under:

<table>
<thead>
<tr>
<th>Main Head of Expenditure</th>
<th>1949-50</th>
<th>1950-51</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Salaries to staff and workers.</td>
<td>₹1,42,282</td>
<td>₹1,52,910</td>
</tr>
<tr>
<td>2. Langar (after deducting income from Langar)</td>
<td>₹82,227</td>
<td>₹1,03,096</td>
</tr>
<tr>
<td>3. Other expenses (other than contribution paid to S.O.P.C.)</td>
<td>₹1,48,790</td>
<td>₹1,49,484</td>
</tr>
</tbody>
</table>

The total expenditure during the year 1949-50 was ₹4,93,575 against an income of ₹5,8,10,534. There was a saving of ₹3,16,959 excluding some contributions paid to the S.O.P.C. Amritsar. After excluding a sum of about ₹1,18,000 for the other items of contributions paid to the S.O.P.C., Sri Darbar Sahib Committee had a surplus fund of about ₹2 lakhs from the net income during the year 1949-50. Similarly, during the year 1950-51, the total expenditure was ₹4,05,492 against the total income of ₹7,66,493. The savings amounted to ₹3,61,001. After excluding a sum of about ₹2.50 lakhs for all the contributions paid to the S.O.P.C., Amritsar, the net income was more than ₹2 lakhs during the year 1950-51.

* As per Gurdwara Management Scheme, p.4 published by S.G.P.C. Amritsar.
*** The figure of this saving is arrived after adding the figures of Daswand of ₹87,823 in the expenditure, paid to the S.O.P.C. Amritsar.
As per Balance Sheet for the year 1950-51 of Sri Darbar Sahib Committee, Amritsar, the General Fund account showed a credit balance of Rs.25,81,205 whereas the cash balance amounted to over Rs.64 lakhs.

It is inferred from these figures of accounts that Sri Darbar Sahib Committee, Amritsar is capable of having a surplus of over rupees two lakhs annually, regardless of the ways in which expenses are incurred upon the various heads.

(b) Gurdwaras in Pepsu & Dharam Arath, Board:

Before the formation of Pepsu union, each of the separate States namely Patiala, Nabha, Jind, Faridkot, Kapurthala, Kalsia and Nalagarh had their own departments which controlled the Gurdwaras according to their own rules and regulations. In many States, there were local committees whose purpose was to reform and manage the Gurdwaras by the will of the Sikh public. After the formation of Pepsu, a Dharam Arath Board was established at Patiala which had the representation of all the merged States and was entrusted with the task of managing and controlling the Gurdwaras in Pepsu. This Board was created on 26th May 1949 though this Board began functioning actively during the year 1950 only.

There are 108 historical Gurdwaras under the Board which formerly belonged to the Patiala State alone. The total number of Gurdwaras controlled by the Board was 184 during

the year 1952. Generally each of these Gurdwaras is a self sufficient unit. The deficient units are provided with necessary financial aid. The income is so much in each case that after incurring necessary expenses, they generally save a certain amount of funds. The annual income of all the Gurdwaras in Pepsu under the Dharam Arath Board was about Rs. 5 lakhs. Out of a total of 194 Gurdwaras in Pepsu, 26 Gurdwaras were directly managed by the local committees whereas the remaining 168 are managed by the local committees where the Gurdwaras are situated.

During the year 1950-51, the total income of the Board was Rs. 45,213 against a total expenditure of Rs. 28,387 and it had a net surplus of Rs. 16,826. The main source of income was Dasward from the Gurdwaras which amounted to Rs. 43,147 and the main item of expenditure was salaries to the staff and workers which amounted to Rs. 20,582.

The actual income of the three of the most important Gurdwaras managed by the Board was as below:

**Charat Golakhs (Contribution made as per charity boxes).**

<table>
<thead>
<tr>
<th>Gurdwara</th>
<th>1949-50</th>
<th>1950-51</th>
<th>1951-52</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1. Dookhnawan</td>
<td>38,057</td>
<td>48,024</td>
<td>50,241</td>
</tr>
<tr>
<td>2. Fatehgarh Sahib.</td>
<td>12,892</td>
<td>13,954</td>
<td>15,397</td>
</tr>
<tr>
<td>3. Ber Sahib.</td>
<td>13,600</td>
<td>14,231</td>
<td>15,561</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>64,549</td>
<td>76,207</td>
<td>81,195</td>
</tr>
</tbody>
</table>

* As per Balance Sheet 1950-51 Dharam Arath Board, Pepsu. During the year 1952 the Board controlled 194 Gurdwaras.

**Annual Report 1951-52 Dharam Arath Board, p.46-48.**
Karah Parshed (Sacred Food).

<table>
<thead>
<tr>
<th>Gurdwara</th>
<th>1949-50</th>
<th>1950-51</th>
<th>1951-52</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1. Dookhrnawaran</td>
<td>21,263</td>
<td>94,816</td>
<td></td>
</tr>
<tr>
<td>2. Fatehgarh Sahib</td>
<td>16,402</td>
<td>21,877</td>
<td>20,120</td>
</tr>
<tr>
<td>3. Ber Sahib</td>
<td>20,926</td>
<td>24,934</td>
<td>24,745</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>37,328</td>
<td>1,38,074</td>
<td>1,39,741</td>
</tr>
</tbody>
</table>

Thus the annual income from the Charat and Karah Parshed alone taken together for the above three Gurdwaras during the years 1950-51 and 1951-52 was Rs.2,14,283 and Rs.2,20,940 respectively. The other sources of income are land, and rent from property etc. It is estimated that after meeting all the necessary expenses of these three Gurdwaras, a surplus amount of about Rs.75,000 can be saved annually. According to the management scheme No.8 of the Board, the Gurdwaras are required to spend 50% of their total income upon every kind of routine expenditure, 5% to be kept as reserve, 5% on Gurdwara Progress, 10% as Daswand, 10% upon industrial works, 1% upon Gurbani & Gurmat literature, Sikh history, panthic welfare work and Dharam Arath each, 5% upon education, 1% upon backward class Sikhs and 10% upon Parchar(missionary) work. The only difficulty in

* In the absence of non-availability of complete accounts, it is not possible to say correctly how much saving is made every year from these Gurdwaras yet from the various references in the annual reports for 1950-51 and 1951-52 an estimate has been made in this respect.
the way of the Dharam Arath Board was that the Pepsu Government had handed over only those Gurdwaras to the Board till the year 1952 of which only a few were more than self-sufficient and the remaining were not sound financially. A few Gurdwaras could not even meet their own expenses as the aid they used to get from their respective States before the existence of Pepsu, ceased to be granted, and the Board had to provide them financial help to some extent.

The Gurdwaras which had plenty of income and funds with them were managed by the Nabants under the Government Dharam Arath Department, Pepsu. If all these Gurdwaras and Sikh Religious institutions which were short of funds could have been helped from these sources making the deficient Gurdwaras self-sufficient slowly and gradually. Then the Gurdwaras with high incomes could be managed on the same basis as is done in Punjab in case of Sri Darbar Sahib Committee, Amritsar

(c) Gurdwara Parbandhak Committee, Delhi.

The Gurdwara Parbandhak Committee, Delhi manages twelve Gurdwaras, of which Gurdwara Bisanganj, Chandni Chowk Delhi is the most important. The average annual income of the committee from these Gurdwaras is about Rs.5 lakhs. The total income during the year 1950-51 was Rs.4,63,278 whereas the total income during the year 1951-52 (for 9 months from 1-4-51 to 31-12-51) was Rs.4,09,235. The total estimated income during the year 1952-53 was Rs.5,57,250.
Of this annual income of the Gurdwara Sisganj during the year 1950-51 and 1951-52 (for 9 months) was Rs.3,96,200. The main heads of income are Charat and Karah Parshad which were Rs.1,15,566 and Rs.1,66,280 respectively for the year 1950-51 in Gurdwara Sisganj, and for the year 1951-52 (9 months) income from Charat and Karah Parshad was Rs.98,483 and Rs.1,54,620 respectively, whereas the estimated income for the year 1962-63 was Rs.1,35,000 from Charat and Rs.2 lakhs from Karah Parshad. The total expenditure during the years 1950-51 and 1951-52 (for 9 months) was Rs.4,28,268 and Rs.3,30,618 respectively of the Parbandhak Committee, Delhi.

The estimated expenditure during the year 1952-53 was Rs.4,27,225. After deducting the expenditure from the income there was a surplus of Rs.25,584 and Rs.68,616 during the year 1950-51 and 1951-52 and an estimated surplus of Rs.1,30,025 during the year 1952-53. After contributing about 50% of this surplus during the year 1950-51 and more than 25% during the year 1951-52 for educational purposes a saving of Rs.13,611 and Rs.9,320 remained as cash in hand during the year 1950-51 and 1951-52 respectively. The total expenditure of Gurdwara Sisganj during the years 1950-51 and 1951-52 was Rs.1,77,930 and Rs.1,30,633 respectively and the estimated total expenditure during the year 1952-53 was Rs.1,71,090. Thus the net income from Gurdwara Sisganj during the year 1950-51 and 1951-52 was Rs.1,56,015 and Rs.1,70,527 respectively whereas the estimated net income was Rs.2,26,200 during the year 1952-53. In other words, Gurdwara Sisganj had an average annual surplus funds

* All figures calculated from the Budget for the year 1952-53 Gurdwara Parbandhak Committee, Delhi.
(after meeting all the expenses) of more than Rs.1.75 lakhs which were contributed to meet the expenditure of the other deficit Gurdwaras under the management of Parbandhak Committee, Delhi and for educational purposes etc.

(d) Takht Sri Harimandir, Patna.

Takht Sri Harimandir Sahib, Patna in Bihar State, is one of the four Takhts as aforesaid. It has an average annual income of over Rs.1½ lakhs. During the years 1950-51, 1951-52 and 1952-53, it had an income of Rs.2,44,708, Rs.1,72,436 and Rs.1,47,964 respectively whereas its estimated income during the years 1951-52 was Rs.1,36,200. The main sources of income are Golakh, Karah Parshad, Langar, Paths (recitation of the sacred scripture) and rent from property which form more than 70 % of the total income. During the years 1950-51, 1951-52 and 1952-53, the income from these sources amounted to Rs.1,03,007, Rs.1,14,953, Rs.1,20,098 respectively.

The main heads of expenditure are Langar, salaries and Gurpurbs celebrations and Paths which form about 50 % of the total expenditure. Thus about 20 % of the total income is saved after meeting all the necessary expenditure for use on other works.*

It is one of the four Takhts at Nander in Hyderabad Deccan. Its management has seven other Gurdwaras under its control in addition to Takht Suchkhand. Its total income during the year 1951-52 was Rs.2,29,049 (Osmania Sika) and total expenditure during this year was Rs.1,95,384 O.S., the excess of income over expenditure being Rs.33,664 O.S. The main sources of income and the main heads of expenditure were as given below:

### During 1951-52 (Osmania Sika)

<table>
<thead>
<tr>
<th>Sources &amp; Main Heads</th>
<th>Income, Rs.</th>
<th>Expenditure, Rs.</th>
<th>Surplus, Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>2,29,049</td>
<td>1,95,384</td>
<td>33,664</td>
</tr>
<tr>
<td>Colakh</td>
<td>31,424</td>
<td>26,469</td>
<td>4,954</td>
</tr>
<tr>
<td>Marble</td>
<td>22,909</td>
<td>12,469</td>
<td>9,964</td>
</tr>
<tr>
<td>Langer</td>
<td>42,128</td>
<td>51,915</td>
<td>--</td>
</tr>
<tr>
<td>Fuel</td>
<td>14,293</td>
<td>10,507</td>
<td>3,786</td>
</tr>
<tr>
<td>Siropas</td>
<td>10,517</td>
<td>6,750</td>
<td>3,766</td>
</tr>
<tr>
<td>Education</td>
<td>14,562</td>
<td>9,990</td>
<td>4,572</td>
</tr>
<tr>
<td>Revenue Jagirs and lands, house rent etc.</td>
<td>76,785</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>Salaries, allowances, and miscellaneous</td>
<td>--</td>
<td>63,388</td>
<td></td>
</tr>
</tbody>
</table>

Without criticising any of the items of expenditure as to their productiveness or unproductiveness, we find that the management of Takht Suchkhand has been able to show a

* Receipts & Expenditure account 1951-52 - Sri Suchkhhand Sahib, Nander.*
surplus amount of income over and above the expenditure incurred by it. This Gurdwara is one of the most important in memory of the tenth Guru - Guru Gobind Singh. Many aspects of its management such as Langars, education etc. need reform.

(f) Some Other Gurdwaras.

Almost all the big cities in India have at least one Gurdwara due to the permanent settlement of the Sikhs all over the country. These Gurdwaras are self supported institutions and are economically quite sound as the donations made by the Sikhs are ample. The size of such Gurdwara unit is according to the contributing capacity of the Sikhs of any particular area financially. In big cities, like Calcutta, Bombay, Poona, Jubbulpore, Lucknow, Kanpur, etc. the Gurdwaras are bigger with good financial resources whereas in small centres and towns, these are naturally smaller. The managing committees of such Gurdwaras are constituted by the local Sikh population who look after their affairs on behalf of the Sikhs of the area where the Gurdwara is situated. The members of the Gurdwara committees are elected representatives of the Sikh population of their respective areas. These Gurdwaras are in a position to save at least 1/4th of their total annual income which is utilised for other works.

From these references of the finances of the Gurdwaras discussed, it is clear that the total average income of S.G.P.C.Amritsar, Sri Darbar Sahib Committee
Amritsar: Gurdwara Parbandhak Committee Delhi; Takht Sri Harimandir Sahib Patna and Takht Sri Suchkhanda Sahib Nander is about Rs.23.25 lakhs. The average surplus amount of income after meeting all the expenditure comes to about Rs.5 lakhs annually which sum is utilised either in purchase of landed property or kept as Bank balance or spent towards other items of expenditure to make good the deficiency though these items of expenditure can be made good by other means too. This sum of money can be invested on some productive industrial, agricultural or other project to gain some productive results for the collective benefit of the Sikhs.

This is only an account of a few most important historical Gurdwaras. Besides these, there are more than 230 other historical Gurdwaras under the S.G.P.C. Amritsar, 184 Gurdwaras in Pepsu under Dharam Arath Board Patiala and numberless non-historical Gurdwaras in Punjab, Pepsu and throughout the whole of the Indian union, which have not been taken into consideration. If all these Gurdwaras are taken into account, the surplus amount of funds will exceed far greater, which too can be increased to about 1½ times more if the improvements and developments in Gurdwaras are taken in hand. Moreover, the common features of all the Gurdwaras are that the sources of their income and the heads of expenditure are almost the same everywhere. No single community as small as the Sikhs has so vast amount of funds in the hands of its constituents as the Sikhs have at the disposal of their Gurdwaras.
(4) GENERAL CONDITIONS OF GURDWARAS.

Generally all the Gurdwaras are housed in their own buildings. Though the Gurdwaras have provision for the pilgrims and wayfarers' accommodation yet the arrangements are not satisfactory (with the exception of a few central Gurdwaras). Thus the purpose for which the Gurdwaras exist is not fulfilled much. The arrangements are such that an average Sikh will prefer to stay in a hotel when he goes to any city or town or any other place than to stay in a Gurdwara. Perhaps he feels humiliated by answering when he is questioned by someone, that he is staying in the Gurdwara. It is only when he does not find any hotel or other place to stay or if he is short of money, he resorts to Gurdwara shelter. Anyway, Gurdwara still serves this purpose for those who cannot afford to spend anything or much for food and accommodation, and hence only such persons take advantage of this facility.

Even today the Gurdwaras command respect even among other communities. It would be worth quoting Sheikh Abdullah—former Prime Minister of Jammu & Kashmir. During the year 1957 when he was released from detention and could not get accommodation in a Dak Bungalow, he remarked that "he would go and stay in a Sikh Gurdwara where there is no restriction for any caste or creed, Hindu, Christian or Muslim to stay."

* Sikh Review 1957 Calcutta, p.31.
This shows the respect for Sikh Gurdwaras even in the minds of Muslims.

The reason for not making use of the Gurdwara accommodation by many Sikhs are not many. The Gurdwaras are not looked after as they should be; the sanitary arrangements are not proper; if the accommodation is available, there is no lighting arrangements; if the cot is provided, it contains bugs; the rooms are unclean; the bath rooms and lavatories are dirty (even of some Gurdwaras). Thus though the funds are available and are spent more than normal upon the works other than accommodating and serving the pilgrims and incomers, the improvement in the conditions of the Gurdwaras is not a normal feature in this respect. Moreover the langar arrangements are not good which is one of the important drawbacks.

To serve those who choose to stay in Gurdwara on their way journey or by some other reason, is one of the main purposes to open and maintain the Gurdwaras but this purpose is not yet receiving the due attention of the management. The Sikhs regard the Gurdwaras very sacred, why do they prefer to stay in a hotel than in the House of their Gurus? It is a question to be answered by those who are in the saddle of authority for their respective Gurdwara

* This account is written taking into considerations the Gurdwaras all over the country in big cities, towns and other places but it excludes Sri Harimandir Sahib Amritsar and other Gurdwaras of the almost same or somewhat lower standard than that.
management. It is felt that the average Sikhs do not feel comfortable in the Gurdwaras and it is only in the wake of a little comfort when they are already tired, they run to hotels where they might feel better. A little enthusiasm and initiative can help greatly to rectify the apparent defects which can divert the stay of the followers of the Gurus to the house of the Gurus.

(5) ATTITUDE OF YOUNG SIKHS AND SOME OTHERS.

There are two classes of thinkers amongst the members of the Gurdwara Committees -- those who wish the young generation to take part in the Gurdwara affairs and those who considering the young Sikhs irresponsible and of new light do not like them to participate. The latter adhere to the old views and do not like the new reforms. Moreover, they are not sufficiently educated to appreciate the growing needs of the Sikhs. The former class being advanced in accepting new ideas, like the reformation and approve its introduction strongly but their number is very small due to which they fail to put pressure upon the latter class to amend the things as they desire. Even at the time of election of the office bearers of the Gurdwara Committees, the main fact generally taken into consideration is the financial status of the office bearers, especially that of the President of a Gurdwara Committee and high moral standards are not cared for. The basic principle that the office bearers should represent the Sikh Community in respect of standard of true
and honest living is lacking day by day. The latter class has in its fold more such members. The aspiring young Sikh who, if comes before them with any such ideas to raise the moral and economic standard of the Sikhs and finds himself defeated through the prejudice of the latter class, who do not allow the institution of Gurudwara for any such purpose, feel disgusted. He prefers to keep himself aloof for any further struggle when no useful purpose appears to be solved. Whereas, in some cases, if the former class desires to accommodate the young man in order to receive all the new and useful proposals for the uplift of the community and are ready to afford the necessary help and protection to incorporate his suggestions, the proper young man of integrity who can direct the channels of the resources at the disposal of the community, is either not available or is not up to the mark. Much good things are lost for the sake of little more. That little more is not encouraged in him. This gives chance to the latter class to believe that the growing generation is not fit enough to handle the Gurudwara affairs (till it reaches the age at which the latter class took charge) as well as to shoulder responsibility of any other task.

The former class has nothing but to feel sorry for their inability to train the young. On certain occasions, when the initiative is not lacking, all is lost on account of lack of money. But such occasions are rare.

This has brought a change in the attitude of the Sikh
youth who has little knowledge about the Sikh religion and is gradually drifting away from Sikhism. The Gurdwara has no attraction for him as he thinks it waste of time to attend the Gurdwara weekly or monthly even what say of attending daily. If an elder member of his family asks him to go to Gurdwara, he will simply reply, "What for?" and he is true in this respect. There is nothing psychologically wrong with him. Since when he had gone on the previous occasions, he found nothing new and nothing to learn excepting the old dull routine practised by those who have no virtues in them which they constantly and on all occasions advise to follow.

Sometimes, he finds the members of the Gurdwara Committee arguing baselessly, each defying the other and even the exchange of hot words is not avoided, in the congregation prayers, in the presence of Guru Granth Sahib. He feels no charm to go to the Gurdwara from where he is to get nothing and to give nothing. He has seen the social surroundings of the new light around him which agitates his mind more. And on occasions a few of them are rather induced to think, "Why should I not get rid of the hair and beard?" And there is no doubt that a very few of such hasty minded and who do not know anything about Sikhism, translate this in reality throwing away the outward symbols of the Sikh religion. More is true of a few more advanced and aristocratic and wealthy Sikhs who have formed wrong convictions about the Sikhs and the Gurdwara. The young Sikh might still find a little attraction to attend the Gurdwara but they will never do so.
The point is not that a few young Sikhs and others have caught a minor contagious disease, but the point is that the minor disease is growing into a major one, more members of the community are becoming its victim and the custodians of the community are not checking its further spreading. The All India Sikh Students Federation, of course, adopted a good step to check it by holding training camps and by adopting other measures to inform the Sikh youth about the Sikh religion but their activities are yet too restricted and confined to a very small and minor circle.

"Who is at fault?" is a question which needs elucidation from the thinkers and intelligent class of the Sikhs and especially from the members of the Gurdwara Committees who seem to have failed in their duties to re-dress the wrong.

The wrong attitude of the young Sikhs and other well to do, rich and advanced Sikhs in trade, industries and highly placed in civil and military services etc. towards the Gurdwaras on account of certain prejudices has economic consequences too. If their minds are not diverted back with love and sympathetic care towards Sikhism, their going out of the Sikh religion is an economic loss since the community stands to lose what it could have gained by way of financial contributions from such members (though such effect might be too little to count yet it must be in mind that it is a drop of water which makes an ocean). It cannot make use of their
specialised and advanced knowledge developed in various fields of life for the uplift of the Sikhs and their other social resources on account of their contact with the members of the various other communities to help the needy and backward class Sikhs by providing them with necessary services or funds to encourage business activities which consequently improve the standard of living of such Sikhs. Moreover, the Sikh community stands to lose the men power of such outgoing Sikhs when the basis of their going is only certain prejudices.

(6) **Bhai Sahib In Gurdwaras.**

Sikhism does not recognise any priestcraft but a person known as Bhai Sahib is appointed by Gurdwara authority as an incharge of Gurdwara. He is generally provided with a scanty accommodation attached to the Gurdwara premises. He performs all the religious ceremonies; recites the Holy Granth and is supposed to be the head of the Gurdwara though now-a-days he is sometime treated as a servant of the Gurdwara like other Sewadars, by the employers. If he is sometimes maltreated it is partly due to the low standard of his education and below an average standard of life, and partly because of not having a higher moral standard than an average Sikh possesses which standard was acquired by Bhai Sahibs who superintended the Gurdwaras in the past. The employers though try to treat him in a better way yet they find themselves in a position of commanding him, not because they wish to command him but they are forced to do so. There
is no institution which train him with the qualifications considered most essential for his profession which is deemed very noble.

Thus there exist no training ground for him. It is only as the knowledge is imparted to him through his elders. He knows to recite Guru Granth Sahib and to fulfil other necessary rites but he does not know well how to be useful practically in life and to serve the humanity -- the purpose for which he dedicates his life and which is the sole aim of his life as this profession is not only for the sake of his livelihood but for serving the people irrespective of any kind of distinction. It is not at all his fault when no opportunities exist for the development of his personality and his eager ambition to show his worth. The salary paid to him is very low taking into consideration the huge task he is shouldering. The house provided to him is just equal to that of an ordinary worker. Hardly he can make his both ends meet. Can this inspire him to think for the work assigned to him?

He merely passes the days of his life taking upon him the Gurdwara work as a routine work regardless of the fact whether it attracts the followers of the religion. He knows how to obey and he will do so even after hearing the wrong orders and words from his employers. Generally, he is a family man. The salary he receives is not sufficient to lead a family reasonable life for him, his wife and his children.
When he sees his children suffering from privation, he feels it very much and gets upset and sad. After all he is a human being. He wishes to pray before Almighty but he knows that no fruitful result would be obtained by doing so as he has a solid reasoning for this. What is the use of praying without any action? He resorts to action. The offering which are devoted from time to time by the Sikhs, such as milk, fruits, grains, etc. for the Langar, are utilised by him partly for his children. What else can he do?

If he requests for an increase in his pay, he will be asked to quit the job, if he is not ready to work on the present salary. His children who should be exemplary to inspire the children of the Sikh masses, lack even the necessaries of their lives. They inherit what their father possesses mentally as well as physically. They will not get opportunity to receive good education. When the word "Bhai" itself (which was once regarded with a greater esteem than the respect paid to the bravest warrior) is sarcastically looked down upon, how can the holder of title command any respect? When anyone sees his children, one says, "O! They are Bhai's children!" in a language which is sarcastic. The main item of his life is that of finance in order to escape from starvation. His life does not set any example to lead the Sikhs. How can he lead them while he himself is being led by them?

(7) GURDWARAS & ECONOMIC ISSUES.

The Gurdwara concern themselves with economic
issues also since being social institutions, they and their related organisations, own property, raise, receive and invest funds, buy and sell and employ men and women. They own a few industries and participate in trade to some extent. About 90% of the historical Gurdwaras and a few of the important non-historical Gurdwaras own their agricultural land which they generally give on lease basis for cultivation but do not use it for agricultural production and have not dared to carry out any agricultural research works or put in practice those investigated by others, though they have capacity to work in such a sphere of production. Firstly, because the leadership in the Gurdwaras falls generally in the hands of the Sikh agriculturists from the rural areas in Punjab and Pepsu; and secondly, because of the greater majority of the Sikhs being agriculturists, it is in the best interests of the community to conduct investigations for promotion of agriculture in Punjab and Pepsu, which ultimately can be of great value for the general prosperity of the Sikhs in particular and the Punjabis in general. The management of the Gurdwara lack this initiative though there are every likelihood to promote it.

The Gurdwaras have their industries also, strictly restricted to the needs of the Gurdwaras and for the best interests of the Sikh religion. One of the greatest industries owned by all the Gurdwaras is the manufacture of Karah Parshad (sacred food). It is their monopoly as the Karah Parshad
purchased from any other place than that installed by the Gurdwaras, is not acceptable as offering in the Gurdwaras. 
The Gurdwaras earn a good deal of profit out of this industry. During the year 1949-50 and 1950-51, the net income to Sri Darbar Sahib Committee Amritsar alone by the sale of Karah Parshad was Rs. 2,86,255-13 and Rs. 2,99,300-2 respectively and during the year 1951-52, the net income from the Gurdwara Sisganj at Delhi by the sale of Karah Parshad was Rs. 1,12,000. Similarly, Karah Parshad yields a good amount of profit at all other Gurdwaras whether small or big in size, important or ordinary, historical or non-historical. The S.G.P.C. Amritsar owns its Printing Press at Amritsar. The sword (Kirpan) manufacturing is also done under the management of Darbar Sahib Committee, Amritsar. Since Kirpan is one of the five symbols required to be worn by each Sikh, this industry is of great value to the Gurdwaras.

The management of the Gurdwaras take a keen interest in trade which is restricted to their purchasing the landed property. During the year 1950-51, Sri Darbar Sahib Committee, Amritsar had landed property worth Rs. 18 lakhs. The landed property is a source of income. The rent from the landed property is received during the year 1950-51 by the Darbar Sahib Committee, Amritsar was Rs. 2,99 lakhs, whereas such income received by the Takht Suchkhand Sahib Nander during the year 1951-52 was Rs. 76,785. They auction the site inside or nearabout the Gurdwaras premises for the sale of flowers and receive income by way of rent. In addition to all this,
they maintain the educational institutions and provide aid in the shape of grants to many schools maintained by the Sikhs at various places.

The business magnates and Sikh industrialists, generally do not have their hands in shaping the Gurdwara affairs as far as the historical and most important Gurdwaras in Punjab are concerned. These are controlled by the Sikh agriculturists of the rural areas in Punjab and Penu, generally. The ordinary Gurdwaras in Punjab, Penu and other places are controlled by the urban and local Sikhs. The historical Gurdwaras at Delhi, Nanak, Patna are also managed by the urban and local Sikhs. The amount of the time spent by the officers and committees of these Gurdwaras on financial and property matters has become great. Such committees and officials have to decide how funds entrusted to their keeping are to be invested. As employers they decide what wages and salaries are to be paid. They determine hours of work, employees, tenure and retirement. In determining such matter, the question arises, shall a Gurdwara follow the prevailing standards, if any or does its ethic demand another standard? To conduct their business well is a primary obligation. It is their initial opportunity for influencing the society of which they are part, in deeds rather than in words. Their practices, like those of any other institution must be determined on the basis of their objectives and the practical alternatives offered by the economic culture in which they operate. This task requires devotion, courage, intelligence and practical knowledge.
What should be the role of a Gurdwara with reference to economic change and the struggle of modern man for a better economic system? Can Gurdwaras provide a channel for the expression of such intentions? As employers, the Gurdwaras do not demonstrate that concern for persons which would be expected from its morality. They do not demonstrate the Sikh ideals of Khalsa Brotherhood - the brotherhood of man which is able to transcend economic barriers. They have created no new standards of action.

Most of the Sikhs attending Gurdwaras go in the hope of finding a little peace in a world of strife, and not to engage in controversy. Life is everywhere filled with conflicts and tragedy. There is an almost universal need to enable the individual to rise above these pressures and in quiet to gather himself together emotionally and spiritually. The Gurdwaras meet this need to some extent. A certain amount of escapism is probably necessary for any person who is to retain his sanity. But flight from reality is not the answer. Sikhism has a better method which the Gurdwaras have forgotten. This method is a clear relationship between conduct and the achievement of inward peace. It is the Sikh view that poise is to be achieved not by forgetting the conflicts of life but by seeing them in new perspective, and by facing facts, and not by running away from them. There are many Sikhs today who seek inner poise but feel that the price is too great if it requires them to become insensitive to the demands of social action. They stop going to
Gurdwara not because they do not feel the need for inner peace and inspiration but because they fail to find there an active grappling with the problem, social and intellectuals about which they feel most keenly in relation to the distinctive illumination which Sikhism may bring to those problems. The Gurdwaras do not play a significant role in social and economic reconstruction. One will not find there any active weighing of the meaning of Sikh moral principles for social and economic life.

Gurdwaras can have a stronghold on the Sikhs if they succeed in relating religion to the vital concerns and aspirations of their community. They hold a position of strategic importance in the Sikh community and their national life. Even though the Sikhs may not find solution to their modern economic issues, in the Guru Granth Sahib yet it contains material that is extremely embarrassing to one who holds that a Gurdwara has nothing to do with social and economic questions.

Through Sikh history, there marches a procession of noble men and women who did think that Sikhism had a message for the Gurdwaras to organise social, political and economic life of their times. They established schools, colleges, hospitals, and other institutions in the name of the Gurus. The Gurdwaras are committed to a view of humanity as a whole under one God which in the long run tends to prevent their giving their fundamental loyalty to local and national interes
and objects. Sikhism is a movement of man's spirit at once and inseparably towards good human relations to God. It is an advantage to the Gurdwara to have such an orientation in their approach to economic problems, because so few other agencies have it, and in the long run nothing short of such a view or intention can satisfy the human spirit. It is perhaps in such a setting that the problems now increasingly confronting the Sikhs can be intelligently understood. Gurdwaras have the responsibility of quicken the conscience of the Sikhs and directing the human energies required to change existing evils in our economic systems which has too often made well intentioned people behave badly and ill intentioned people respected and successful. Gurdwaras deals with economic question by developing groups in which people seek and find religious reality. There they develop a sense of belonging and of participating in a common task. They come to an understanding of what is required of them if their community is to base on the principle of equality, freedom, collective responsibility and universality. Their discernment concerning human mix possibilities under the influence of religious fellowship is deepened.

OTHER SIKH INSTITUTIONS.

(E) LANGAR.

The maintenance of Langars is one of the most important items of the Sikh religion. Langars are kept in the Gurdwaras. But unfortunately they are not managed as
efficiently as they should be and can be done possibly.

There are two kinds of Langars - one which is permanently mainained at all the Gurdwaras, such as at Harimandir Sahib Amritsar, Sri Takht Patna Sahib, Sri Hazur Suchkhand Sahib Nander and many other important Gurdwaras. At certain Gurdwaras, the Langar is open for 24 hours for distribution, such as at Sri Hazur Suchkhand Sahib Nander and as it used to be distributed at Punja Sahib Gurdwara (now in Pakistan).

The other kind of Langars are temporary which are opened on the occasions of Gurpurbs, special Panthic celebrations, such conferences and other important Khalsa Diwans, etc. for the Sikh congregation who attend such assemblies.

In Harimandir Sahib Amritsar, the Langar was started in the days of the sixth Guru (Guru Tegh Mandir) which continued to operate till a general massacre of all the Sikhs was ordered by Farrukh Sayyair and when it was proclaimed that the Sikhs were extinct, the distribution of Langar also stopped at Amritsar. It was again re-introduced by the Sikh confederacies and during the Sikh rule, under Ranjit Singh, but was discontinued in the British reign till it was freshly regenerated and began functioning in the Guru-ka-Bagh Morcha (Akali Movement) and is still functioning since then. Daily about 2,000 persons partake food distributed freely in Langar maintained by Darbar Sahib committee, Amritsar. The food consists of wheat chapatis, pulses, vegetables, onions and pickles etc. Similarly, the Langar is maintained at
Darbar Sahib Tarn Taran by the managing committee, and other important centres of the Sikhs.

Thus the institution of Langar has been kept alive by the Sikhs. Still more efforts are required to be directed towards this important institution established by the Sikh Gurus. While the funds are utilised on many unnecessary ceremonial observances, and maintaining the regular Langars which can supply food to the wayfarers', poor and needy. Langars can provide the incomers homely comfort, also serving the purpose of poor relief - an economic gain to such wayfarers, since food is the greatest item everywhere for everyone. Gurudwara can play a great role in this respect as it is not deficient of money to be used thus.

Langar is an essential feature of all Gurpurb celebrations. In Langar where the high caste people and Harijans sit together and dine together, Guru Nanak's Sikhism wears its resplendent halo of glory which non-Sikhs marvel at. There the well to do Sikhs and their womenfolk perform the humblest and lowliest service and sit shoulder to shoulder with the humblest, lowliest and lost. This is one of the most precious legacies bequeathed by Guru Nanak to humanity. Let the Sikhs keep this sacred tradition alive.

(9) GURPURBS AND THEIR PRODUCTIVENESS.

Gurpurbs are celebrated colourfully on auspicious occasions of birthdays of Gurus, their martyrdoms and other
important and sacred days, in different parts of India and even in England and other foreign countries. Delhi occupies an eminent place in this respect. In no other town, not even in Punjab and Pepsu - are the Sikhs as numerous as at Delhi for the celebration of the Holy days. The word Gurpurb means 'the day of the Guru'. The most commonly celebrated Gurpurbs throughout the whole of India annually are on the occasion of Guru Arjan and Guru Teg Bahadur and the birth day of the Khalsa Panth on Baisakhi day. The Sikhs donate abundantly on these Gurpurbs. Generally more than 75% of the money contributed by the Sikh congregation is spent. In ordinary Gurdwaras, at least two Gurpurbs - the birthdays of Guru Nanak and Guru Gobind Singh are celebrated.

The main items of expenditure on Gurpurbs are Langar, procession show, pandal hire etc. and payment to missionaries and musicians. The procession is taken out on a day previous to the Gurpurb celebrations, when Guru Granth Sahib duly decorated with flowers in a Palki is carried either on the top of a motor or other vehicle or is carried by four Sikhs. In front of the Holy Granth march five Sikhs called 'Five Beloved' duly baptised with the nectar as was done by the tenth Guru when Khalsa Panth was born, each of them holding in his hand naked drawn sword wearing the uniform of an Akali Sikh. In front of them another Sikh carry the Sikh national Flag called the 'Flag of Almighty'. The Bhai Sahib sitting after the Holy Granth receives offerings from all the worshipper
who come forward for this purpose on the way the procession moves, to place before Guru Granth Sahib. He is distributing Parshad to donors as well as non-donors who request for it. The offerings are in kind as well as in cash. All the Sikhs along with their womenfolk and children join the procession which marches in accompaniment to the music. Kirtan continue side by side.

The Gurpurba is celebrated in the Gurdwara or at some other important place. The Gurpurba day programme generally takes 4 to 6 hours which consists of Kirtan (celestial music of Gurbani - the sayings of the Gurus), recitation from the Holy Granth, speeches, poetry and most of all distribution of Karah Parshad after the programme finishes. Thereafter immediately the Langar opens, for which children, young and even old are more eager to partake than to hear the other items of the programme. Probably Karah Parshad and Langar bind some of the congregation to listen to the speeches and other programme. In the Langar, though the provision for eating is always more than sufficient, yet everybody wishes very eagerly and with great enthusiasm to partake food earlier than the others.

The purpose which was served by Gurpurbas in the past is not served now to the extent it should do. Now the celebrations appear merely show. It is hard to say whether the money spent is productive or unproductive. Anyway, some of the purposes such as meeting together and discussing for the best
advantages of the Panth and country are being fulfilled partly. But much more has to be done to make the occasions of Gurpurb celebration a success. It is on such suspicious occasions only when the Sikhs have the greatest possible opportunities to pool their resources. And actually the Gurdwara committees receive huge amounts of money as donations without much of appeals for raising the funds. But the way of spending these funds does not benefit the Sikhs economically. The Gurdwara Committees lack in constructive planning. And this lackness is responsible for their backwardness in initiating any new project, which can while raise the moral standard of the Sikhs will simultaneously improve their economic conditions.

(10) PARCHAR (MISSIONARY WORK).

The Parchar work in Gurdwaras is performed by persons in a manner which cannot be called regular. These missionaries though not much in number (with the exception of those employed by S.G.P.C. Amritsar) go from place to place, not much with a zeal to preach the people but to earn money. They use all the best words at their command and the thrilling music they are capable of practising till the stock of their such practices is over. Through their powerful speeches and Kirtan of Gurbani, they have learnt to preach others but not their own self. This is, there is a great difference in what they sx recommend to others but they do not follow themselves. Wherever they find the people can only afford to give them good wishes and love but not money, they feel no charm to go
there, in spite of the requests and appeals made to them by ignorant and religious minded Sikhs. They fully know how to collect money, in the wake of which they forget even what they are to preach further. They travel all over the Indian union and foreign countries to visit prominent places for preaching purposes where the followers of the Sikh religion are sufficiently settled and have a Gurdwara erected.

Generally speaking, the Sikhs are so much religious minded that they would never hesitate to offer money for the Gurdwaras and for other religious works, as much as it is in their capacity to do so. The sayings of these missionaries greatly appeal to the Sikhs, under the magic of which and being very religious minded, they offer to these missionaries great sums of money as donations for good interpretation of the sweet and devotional sayings and songs of the Gurus, irrespective of the fact whether the money thus given away would be used for the best purposes of the community and whether these missionaries (who are not acting on behalf of any central Sikh missionary society) actually need so much money. Such ideas never strike the Sikh donors who only know to give charity in the name of their Gurus. Most of these missionaries' lives are not what they pose. They are forced to do so since they do not get any regular income from any central authority who can back these teachers. The uncertainty of getting any regular wages forces them to avail opportunities to mint money whenever they can and from
wherever it is possible. They have to make their own way to live. This is they are not motivated with any desire to render selfless service. They of course have to provide for their families before thinking of rendering any service towards humanity.

Monetary problem is far greater before them than any problem of rendering any service to the community. In rendering selfless service without greed for money, they can have fame definitely but not their needs fulfilled. Thus they have no alternative before them but to continue as they are doing since it is too difficult for them to choose the thorny way of preaching by abandoning the practice of accepting donations or after accepting them to use a portion of it upon missionary work only.

If different batches of Sikhs were encouraged to undertake the work of Kirtan themselves, instead of depending upon costly professional mercenaries, there would be much more of religious fervour and in course of time, there would arise talented artistes among the Sikhs. Again instead of depending upon professional and paid missionaries who not unoften learn by rote a few speeches and fire them off mechanically and gramophonically, the Gurdwara celebration committees everywhere would do well to ask educated youngmen about them to prepare suitable speeches on the different aspects of Gurus' lives. The services of professionals have become extremely expensive.
It is very necessary to find fresh talent among the Sikh youth.

The continuing of the mercenary missionaries is a great economic loss to the entire Sikh community. A missionary along with his two other companions came to Poona in February 1953. He was scheduled to stay at Poona for a week as per the programme announced by him on his arrival as he might have mistaken Poona as a small centre according to the calculation of money. But he soon found it very profitable to prolong his stay as to whichever house or colony he was invited for Kirtan, his income ranged not less than Rs.50/- to Rs.125/- per day. He sojourned for about two months instead of one week and might have prolonged his stay more, had some of the defects inherent in him and his companions, had not been detected by some shrewd and intelligent Sikhs. Though he was obliged to leave Poona against his will, yet on his departure, it is estimated that he collected money to the tune of Rs.5,000 on account of his impressive way of speeches and good performances at Kirtan. He and his companions were not required to pay for the food and accommodation provided to them by the Gurdwara authorities free. Considering that the Poona Sikhs were to bear all their expenditure for boarding and lodging for the duration of their stay at Poona, they should not have been paid more than Rs.1,900 in all as given below:

(a) His salary for two months @ Rs.400/- per month.       ----      Rs.800 -0
(b) Salary for two months for his two companions @ Rs.200 per month each. ---- Rs.800.0
(c) Travelling allowance for all the three upto Delhi ---- Rs.300.0

Total ---- Rs.1,900.0

Thus the Poona Sikhs lost about Rs.3,000 which money could have been utilised by them otherwise in a better way for some productive work. Similarly, the money is collected by such missionaries from other places. What is true in the case of these missionaries is also true in case of those who travel in different parts of the country to collect funds with fervent appeals for the construction of Gurdwaras and schools etc. as if the local Sikhs have no programme for their own schools or Gurdwaras. For such collection, these collectors of money get a good percentage of commission from the authorities on whose behalf they work, in addition to their expenditure and travelling allowances. If a sum of money varying between Rs.5,000 to Rs.7,000 goes out of the pockets of the Sikhs annually from a place like Poona, what about the bigger centres? Such Sikh missionaries go to foreign countries also for the collection of money. A notable missionary Principal Ganga Singh went to America during 1949-50 and collected about 25,000 dollars for Sikh missionary work but wasted away the whole money by living with a Mexican
girl and also shaved his hair and beard - the visible symbols of Sikhism. The effect of such missionaries on the Sikh congregations in the foreign land is disbeliefing such individuals. Such donations have no economic gain to the donors and this does not serve any purpose for the Sikh community for its uplift economically.

(11) DASWAND.

The Sikhs are enjoined to pay Daswand out of their income. Though the Sikhs donate in the name of their Gurum abundantly and sometime even out of all proportions to their income, yet they have virtually ceased to pay Daswand. This does not mean that the institution of Daswand has come to an end. There are few Sikhs who still follow this system but a greater majority of the Sikhs are not doing so regularly. The main cause for not giving Daswand is the lack of knowledge about productiveness of its purposes. If they can otherwise donate liberally, they may be able to take out 1/10th part of their income or less. With the funds from the collection of Dasward, the Sikhs can help destitutes, orphans, poor widows; can open hospitals and dispensaries, where all irrespective of caste can avail the services and get relief; can open reading rooms and libraries; can open their monthly, weekly or daily papers to serve the people; and likewise so many other productive works such as establishing of new industries, trading shops, guest houses in all the important cities and towns etc.
According to Sikh religion, the Sikhs should marry among the Sikhs alone. Yet the caste system which Sikhism does not recognise, continued among them for the purpose of marriages. Now the Sikhs have begun to relax this rigidity of caste and are widening the circle of inter-caste marriages among them. This will eliminate the evil of sectionism i.e. of Jat versus non-Jat, Rampharias, Khatri, Aroras, Kamboh, Ahluwalia etc. among them. The abolition of the Land Alienation Act of 1901 has started to effect well for the Sikhs a good deal in this respect. While this will unite the Sikh community in one bond, it will bring them closely for the purpose of their social and economic prosperity.

Though according to Sikhism, a Sikh can neither take any dowry nor give any dowry on the marriage of his son or daughter, yet the institution of dowry continued and is still continuing. A marriageable daughter is a great problem for an average middle as well as low class families besides the rich class. Everyone has to give dowry on the marriage of his daughter as everyone expects dowry who in his turn might transfer it to the bridegroom of his daughter. This dowry problem has become a great evil and though everyone hates it yet all are following. It is due to the marriage of daughters a family has to run into an unnecessarily heavy amount of debt. If the parents are able to educate their son a little high
and he gets a good appointment, they straight away demand a heavy sum of money as dowry directly or indirectly from the parents of the bride and whosoever will be ready to give more, his bid will be accepted, irrespective of the choice for the bride i.e. whether she is educated or illiterate, beautiful or ugly. In other words, the parents auction their sons in terms of money. Similarly, a daughter whose parents are wealthy can have the best bridegroom. Thus all class of people whether rich, middling or poor have to abide by this custom. None considers, "What else remain behind when the parents offer their daughter in marriage? Is a good girl of a respectable family not the greatest dowry herself?" The pity is almost all the parents will say, "We don't want any dowry," yet everybody will have it as a first demand. Thus the financial considerations weigh very heavily than the girl in the scale of marriage. There are of course a very few who have started doing away with dowry but their number is ignorable.

If only the sacred injunction of the Gurus is followed by the Sikhs, the marriages will not involve them into heavy debts and lessening of this evil will add to their wealth and resources.

(13) CONCLUSION.

Shromani Gurdwara Parbandhak Committee Amritsar controls all the historical Gurdwaras in Punjab and has a vast amount of funds at its disposal. Similarly, the other
important Gurdwaras have sufficient surplus income. These funds can be used for the betterment of these Gurdwaras by employing sufficiently well paid staff by training them in a central organisation to be established for this purpose. The remaining surplus money can be spent on starting some industries, agricultural farms or trade. The institution of Langar, Gurpurbs and missionary works demand attention for brightening the ideals of the Gurus as well as enriching the treasury of the Gurdwara Committees.

It is only the zealous work of the missionaries which will change the attitude of the young Sikhs towards the Gurdwaras and Sikhism. Further, the institution of Daswand which shows great signs of becoming extinct requires to be saved. Lastly, while the circle of caste has started breaking its barriers, the evil of dowry for the marriages among the Sikhs requires to be uprooted.

Sikhism in Gurdwaras and by virtue of its ideals and institutions has already awakened the Sikhs to improve their living conditions and have good prospects for an economic uplift of the Sikhs.