



ਸਰਬਤ ਖ਼ਾਲਸਾ

Sarbat Khalsa

ਗੁਰਮਤਿ ਸਿਧਾਂਤ

ਪੰਚ-ਪ੍ਰਧਾਨੀ ਜੁਗਤਿ

26th September 2026

To
The Ministry of Home Affairs (MHA),
Government of India.

Subject: **Objection to Singing “Vande Mataram” as It Conflicts with Sikh Principles**

Sarbat Khalsa Jathebandi strongly opposes any attempt to make the singing of “Vande Mataram” compulsory for all citizens, irrespective of their religious beliefs and freedom of conscience.

The Ministry of Home Affairs (MHA) has issued rules and protocols concerning the National Song, including its official six-stanza version and the occasions on which it is to be sung or played. Parliament has also amended the Prevention of Insults to National Honour Act, 1971, thereby extending legal protection to the National Song.

India is a diverse country comprising numerous religions, philosophies, languages and cultures. Therefore, before introducing measures that may come into conflict with the fundamental religious beliefs of different communities, the Government should consult the concerned religious and cultural groups.

Sarbat Khalsa Jathebandi believes that attempts to impose such symbolism uniformly upon India’s diverse population are contrary to the secular and pluralistic character of the Constitution. We are particularly concerned when cultural or religious concepts associated with the Brahmanical tradition are presented as universal expressions that every citizen is expected to adopt.

On grounds of Sikh religious conscience, Sikhs cannot be compelled to sing “Vande Mataram”. There are two fundamental reasons for this:

1. Sikh doctrine recognises reverence and worship of the One Creator alone.

The fundamental principle of Sikhi is based upon devotion to the One Creator, who is Ajooni, meaning that the Creator is beyond birth and does not take incarnation. Accordingly, Sikh doctrine does not permit the worship of the created world, human beings, idols, deities or any geographical territory as divine. The land on which we live may be loved, protected and served, but it cannot become an object of religious worship.

The later stanzas of Vande Mataram portray the Mother explicitly in divine form, including references to Durga, Kamala and Vani. Such religious symbolism may be meaningful and fully acceptable within Brahmanical religious traditions that subscribe to it, and followers of those traditions have every right to express their beliefs. However, such concepts cannot be imposed upon Sikhs or followers of other faiths whose religious teachings do not permit such forms of worship.

Sikhs bow only before the One Creator and regard service to creation as a religious duty; they do not elevate creation to the status of the Creator.

2. The historical context of Anandamath conflicts with the Sikh principle of Sarbat da Bhala.

“Vande Mataram” forms part of Bankim Chandra Chattopadhyay’s novel Anandamath, published in 1882. A number of scholars and commentators have criticised certain passages of the novel for what they regard as anti-Muslim and hostile portrayals. Such representations have been viewed as capable of contributing to communal tensions and religious polarisation.

The Sikh worldview stands in clear contrast to such an approach. The principle of Sarbat da Bhala—the well-being of all humanity, without discrimination on the basis of religion, caste, race, nationality or gender—is an integral part of the daily Sikh prayer, the Ardas. Creator of all of us is One, and is Nirvair—without enmity.

Sikhs therefore cannot be expected to adopt religious-nationalist symbolism that conflicts with their commitment to the welfare of all humanity, the principle of being without enmity, equality and freedom of conscience.

Patriotism Must Be Demonstrated Through Action, Not Enforced Symbolism

A government must rise above merely symbolic displays of patriotism and demonstrate its commitment to the nation through meaningful action—by strengthening democratic institutions, ensuring a corruption-free administration founded upon transparency and accountability, safeguarding natural resources from pollution and monopolistic exploitation, protecting constitutional liberties, and guaranteeing justice and equality for every citizen.

Sarbat Khalsa Jathebandi therefore urges the Government of India and the Ministry of Home Affairs to ensure that no Sikh, or any citizen belonging to another religion or belief, is compelled to sing “Vande Mataram” against their religious convictions; that no person is punished for declining to sing it on religious grounds; and that no person faces discrimination for doing so.

Unity is strengthened when citizens of different beliefs are treated equally and are able to participate fully in the progress of the nation without surrendering their religious conscience.

In the interest of the Kaum, guided by Gurmat,

Panj-Pardhani Council:

S. Nirmal Singh (Victoria Canada), S. Gurpreet Singh GP (Bahrain), Dr. Khushhal Singh (Chandigarh), Giani Amritpal Singh (Ludhiana), S. Satbir Singh (Delhi)