

Bibek

Proof for the tradition of Bibekee Singhs can be found in the historical records of M.A. Macauliffe who writes "...so amid the general corruption of the religion of Gobind there are to be found about one hundred Sikhs at Naderh in the Dakhan, who are said to have up to the present time preserved intact the faith and ceremonies of Guru Gobind. They have kept aloof from the contact of Brahmins. Brahmin ministrations are not permitted either at their births, their marriages, or their obsequies. Whether they be Brahmin or Sudras who receive the sacramental pahul, all are by this fact admitted within a pale of social and religious equality. Brahmin weds Sudra and Sudra weds Brahmin. No need, therefore, to put their infant daughters to death through fear of not obtaining for them husbands of their own social status, as is the custom among such a large section of the Sikhs of Punjab. And widow marriages, reprobated by Hindus and now consequently by the Sikhs of the Punjab are habitually solemnised with the clearest conscience among the Sikhs of Naderh...At Patna, as at Naderh, the Sikhs pay the strictest attention to the Injunctions of Guru Gobind. Sleeping or waking, they are never without the habiliments known as the "five Ks." So strong is the aversion of the more orthodox among them to Hindus, that they will not even partake of food cooked by their hands. This is carrying orthodoxy a long way, but still further is it carried when they will not partake of food cooked even by a Sikh who has not on his person all the 'five Ks'" (Macauliffe in "The Sikh Religion under Banda and its Present Condition")

Various Puraatan rehitnamas also make clear the importance of Bibek for a Sikh. Bhai Daya Singh rehitnaama contains the following bachans: "Bhojanaad Moundit naal chhakey, Tankhaiyaa" or One who eats food with a Mona/non-Sikh, is guilty of a breach of conduct (Piara Singh Padam's Rehitnamay pg. 72); also "Patr sarb loh kay, bhoutgay asan souaad....loh patr mai chhakai," meaning: using utensils of sarbloh, one eats tasty food...one should eat in sarb loh utensils" (Padam, 75)

The Rehitnama Hazooree by Chaupa Singh says "Guru kaa Sikh...apaNy langar rasoe vich Sikh rakhey. Hukaie, Topeeaa, BhaadNee, chor, jaar, jooaybaaz, kurehiteeyaa na rakhai" meaning "A Guru ka Sikh...should keep only a Sikh in his langar and kitchen. Smokers, hat-wearers, shaven people, theieves, gamblers, kurehitees should not be kept" (Padam, 85).

In Sau Sakhee, sakhee #8's rehitnama it says clearly "So Sikh gur ka janeey, Monay ann na khai" meaning: such is a Sikh of The Guru who does not eat the food of Monay/Non-Sikhs