ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਿਹ

Ik Ounkar Waheguru Ji Ki Fateh

GURMAT ELEMENTARY COURSE

CORRESPONDENCE COURSE

LESSON 1

PUBLISHER

GURMAT GIAN MISSIONARY COLLEGE

Punjabi Bagh, Jawaddi, Ludhiana Ph.: 0161-2521700

Email: gurmatgian@rediffmail.com

Website: www.gurmatgian.org

Mool Mantar: Way to Lead Entire Life

We all know very well that all human beings are mixture of merits & demerits.While leading life a person sometime seems to be angel and sometime becomes devil/demon. If things happen according to Human's wish then its good but if it happens in reverse then all bad. Inspite of all these things/happenings, Gurbani and Gurmat not only shows us the way of patience but also teaches us the same. In Guru Granth Sahib, through Mool Mantar from Ik Onkar to Gurparsad, Guru Nanak sahib describes Almighty in the form of praising His virtues. Being God's child, human is born with good virtues but gradually he is entangled with evils & bad qualities and thus became unable to see the light of Godly Virtues within himself.

In the concluding pages of Elementary Course, it has been mentioned in Moolmantar that person/human has been motivated to find God's virtues inside him so that each & every person while leading a high quality life must be proud of being God's son.

Gurbani Pronounces: ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥

Satgur ki Bani Sat Sarup Hai Gurbani Baniai

We all listen & read Gurbani & it motivates us to become that type of person which is written in it. By researching, we can adopt good virtues mentioned in Gurbani. Let's start with 'Ik **Ounkar**'. In this **Ik** indicates that God is One.No one is like Him. The meaning of **Oun** & **Kar** is that the whole universe is the creation of One Almighty. As we see that everything in the entire universe works according to Him. Birth & death occurs according to His Will. Now it is a matter to see that whether we all can feel the presence of God inside or outside of us or not ? It is very nice to say that if we start feeling that Supreme power/Almighty within us then we will have no conflict with anyone. We will see all human beings as God. The boons of God like air, water, food, clothes, our body, mind & intelligence etc. will not be used selfishly & thrown away by us rather they would be treated as God's precious gifts to us. when we will consider each human being as God's child then we will not deceive and downcast anyone. And arrogance will not be the part of our nature.

MOOL MANTAR (ਮੂਲਮੰਤਰ)

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

Ik Ounkar Sat nam Karata Purakh Nirbhau Niravair Akal Murat Ajuni Saibhan Gur prasad.

Mool Mantar (ਮੂਲਮੰਤਰ) – Soul of philosophy of Sri Guru Granth Sahib

Books generally carry 'Abstract or Introduction/preface in their beginning. Similarly, constitution of a country starts with its preamble. Such Abstract, preamble or introductory notes denote theme of/plot of the book in an extreme brief manner. Such introductory notes put a limit on the subject of the book and the contents have to be described within the permissible subject limits of such introductory notes.

Gurbani of Sri Guru Granth Sahib begins with Mool Mantar, pronounced by Sri Guru Nanak Sahib Ji. This Baani has a peculiar feature that it neither contains Mahala to indicate the name of Guru Sahib, who pronounced it nor does it carry any Raag (Classical note for singing as several other Baanis have).Mool Mantar completes at Gur Prasad (ਗੁਰਪ੍ਰਸਾਦਿ) only as produced above and is further succeeded by a Sloak of Bani Jap(u):

Ik Onkar Waheguru Ji Ki Fateh

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 1

Translated by: S. Bikram Singh Majhael (New Zealand)

All rights reserved by Guru Panth. For the purpose of dissemination of religion & Gurmat Philosophy, any individual/organization can give reference of it.

Published By:

GURMAT GIAN MISSIONARY COLLEGE

Punjabi Bagh, Jawaddi, Ludhiana-141 013

Ph.: 0161-2521700, 98146-35655

Email: gurmatgian@rediffmail.com

Website: www.gurmatgian.com

June, 2019 **Rs. 30/-**

Ik Onkar Satgur Parsad

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Fundamental Philosophy

ਮੂਲ ਮੰਤਰ

Who is Akal Purakh?

How can we attain him?

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ

ਗੁਰਪ੍ਰਸਾਦਿ॥

ੴ - One Universal Creator God

ਸਤਿ ਨਾਮੁ - The Name is Truth

ਕਰਤਾ ਪੁਰਖੁ - Creative Being Personified

ਨਿਰਭਉ - No Fear

ਨਿਰਵੈਰੁ - No Hatred

ਅਕਾਲ ਮੂਰਤਿ - Image Of The Undying

ਅਜੂਨੀ - Beyond Birth

ਸੈਭੰ - Self Existent

ਗੁਰਪ੍ਰਸਾਦਿ - By Guru's Grace

Preface

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh!

Welcome to the seeker of truth and wisdom. You have chosen the right course to understand fundamentals of the Sikh religion and their relevance in day to day life. The thoughts and ideas mentioned in this course, will make you a better Sikh, a concerned citizen and enable you to serve humankind with grace and glory.

Religion is an inseparable and crucial part of one's life. A clear knowledge of religion leads to inculcating qualities of love, understanding, brotherhood and progress, whereas lack of proper information and knowledge fills a person with hate and disharmony leading to dangers of fights, war and bloodshed. Religion seeks to answer the fundamental question about leading a truthful life. This fundamental question is relevant for every single person who lives in a social set-up. A person who will stay focussed on leading a truthful life, will be able to develop a loving God-fearing lifestyle and will continue to get proper guidance.

The founder of the Sikh religion -Guru Nanak Sahib conducted Udasis - journeys far and wide to generate love for a religious way of life. During these journeys, Guru Nanak Sahib connected the populace to Akal Purakh to instill a true understanding of religion as a way of life. Guru Sahib collected the works of all *Pirs,Bhagats* who were focused towards a religion in which primacy was given to Akal Purakh. In doing so, Guru Sahib conveyed a strong message that whoever and wherever does the true exposition of religion, it is acceptable. Humanism is the true religion where there are no barriers of high and low, nor are there any caste restrictions. There is only one basis

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥1॥ (ਪੰਨਾ–1349)

First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So, who is good, and who is bad?||1||

This whole correspondence course is divided into ten parts with one book for each part. Each part contains lessons on Banis of the Gurus, selected Shabads, Sikh history, Sikh philosophy, Personality development and the daily path to the Sikh way of life. At the end of each book, there are self-examination questions pertaining to the chapter, which the registered student is required to write and send it to the college for assessment. Upon completion of the course, a certificate would be provided to successful students.

Your journey in search of wisdom has begun. May Akal Purakh grant you the time, opportunity and skill to read through the course and imbibe the teachings as an inseparable part of your life.

In service of the Khalsa Panth

Principal, Gurmat Gian Missionary College

Content

History

1. Guru Nanak Sahib Ji
2. Mata Tripta Ji
3. Bhai Mardana Ji
4. Modikhana
5. Nawab (Bhai) Daulat Khan Lodhi
6. Earning an honest living
7. Baba Buddah Ji

Philosophy

8. What is Religion?
9. What is the need for religion?]

Shabad Vichar

10. Tum Daate Thakur Pratpalak
11. Tu Mera Pita
12. Hum Sar Deen
13. Raakh Leho Ham te bigari
14. Ham Maile Tum Uujal karte

The Progress of Life

15. Personality Development
16. Responsibilities of Life

Self-Examination

17. Question Paper

Note:- Dates mentioned in the history are according to Nanakshahi Calendar 2003.

DISCLAIMER:

The historical dates in this booklet are taken with the difference of 15 days from the old English dates. Reason being that the present Nanakshahi Calendar differs with old dates by these many days. In fact, Britishers in 1752 AD, adopted international calendar by adjusting their own dates by two weeks.

HISTORY

1. Guru Nanak Sahib Ji

Guru Nanak Sahib Ji was born in 1469 at Talwandi Rai Bhoe, District Sheikhupura (present day Pakistan). Being the birthplace of Guru Nanak Sahib Ji, it is called Nankana Sahib. Guru Nanak's father was Baba Kalyan Das and mother Mata Tripta Ji. Baba Kalyan Das was the *Patwari*-village revenue officer of the area's *Chaudhry* -headman -Rai Bhular. He was a Muslim.

At the age of 7, Guru Nanak Sahib's father sent him to Pandit Gopal for learning Hindi and later to *Pandit*Brijlal to learn Sanskrit. At the age of 13, Guru Nanak Sahib was sent to Maulvi Kutubbudin to learn *Farsi* or Persian. While learning worldly knowledge from teachers, Guru Nanak Sahib enjoined them to *Akalpurakh* -the Immortal God. He shared his thoughts about *Akalpurakh* with his friends too. Rai Bhular was so impressed with Guru Nanak Sahib that he was blessed to be the First Sikh. At the age of 10, when Guru Nanak Sahib was asked to wear the *Janeu* -the sacred thread according to Hindu rituals, he refused to do so. Wearing the *Janeu* meant accepting the Brahman as the master. Guru Sahib politely refused. He was on a mission to reform this world and was clear that his master was the *Akalpurakh* Himself:

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ,

ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥ 5 ॥ 11 ॥ (ਪੰਨਾ 599)

The Infinite Transcendent Lord, the Supreme Lord God - Nanak has met with Him, the Guru. ||5||11||

Bhai Mardana Ji, who lived in Talwandi and was a Muslim bard, loved Guru Nanak Sahib. Bhai Mardana Ji was a good Rabab player. Bhai Mardana Ji was the only one to be blessed with the company of Guru Nanak for almost 60 long years.

When Guru Nanak Sahib was 18 years old, he was engaged to Bibi Sulakhni Ji -daughter of Batala resident Mool Chand. As

Guru Nanak, had not worn the *Janeu*, his marriage could not be solemnised as per Vedic rites and rituals. The *Purohits* - Hindu priests conspired to kill Guru Nanak by making a wall fall on him. Guru Nanak reckoned their conspiracy. The wall still stands in Batala as a witness to the evil designs of the *Purohits*. It is said that Guru Nanak Sahib's marriage was solemnised by encircling *Ek Onkar*. He was blessed with two sons -Baba Sri Chand and Baba Lakhmi Das.

At the age of 35 in the year 1504, *Guru* Nanak *Sahib* went to his brother-in-law *Bhai* Jai Ram Ji in Sultanpur and served as the *Modi* -storekeeper of *Nawab* Daulat Khan's *Modikhana* - official ration's storehouse. At Sultanpur, Guru Nanak Sahib used to have religious gatherings. These gatherings were attended by all kinds of people from the city, without distinction and discrimination. Many of them stopped worshipping the memorials of dead people, gods and goddesses and started to adopt the ideals of Sikhism from Guru Nanak. Bhai Bhagirath of Malsian became a Sikh and with his influence, so did Bhai Mansukh Singh.

To reform the world torn apart by strife and divisions, Guru Nanak Sahib spent some time in solitude and proclaimed, **"There is no Hindu, no Musalman."** He declared that it was time to forget the divisions between Hindus and Muslims and recognise all mankind as the children of God. This declaration became the talk of the town. The *Qazi* -Muslim priest and the Nawab -local chieftain, invited Guru Nanak Sahib to read the *Namaz*-the Muslim daily prayer. Guru Nanak understood what was going on in their minds.

In September 1507, with Bhai Mardana Ji as his companion, Guru Nanak commenced his missionary travels far and wide to spread the Word of *Akalpurakh* -God Almighty. During his first *Udasi* -worldly missionary travel, Guru Nanak Sahib spent eight years and covered Hindu pilgrimage centres, counselling and ordaining people to be with Akalpurakh.

In Eminabad, the very poor Bhai Lalo Ji was brought into theSikh fold. Malik Bhago was dissuaded from his evil deeds and ill-gotten wealth and persuaded to earn an honest livelihood.

At Haridwar, Guru Nanak Sahib convinced people not to throw up water to the Sun as well as stopped them from taking false pride about their castes and sub-castes. He made the *Vaishnav Pandits* -Hindu priests of the *Vaishnav* caste, realise that man is not born lowly, one's lowly deeds makes one a lowly person.

At Gorakh Mata, Guru Nanak Sahib interacted with the *Jogis*-asceticsand told them that wearing a different attire, going into a *Samadhi* -deep meditation and silence for long periods and giving pain to one's body is of no use. He told them that they should spend their time in singing praises of the Almighty, learning to keep evil thoughts at bay and doing good deeds. Due to his missionary work and impact on the masses, Gorakh Mata was renamed, Nanak Mata.

At Allahabad, also known as Prayag Raj, Guru Nanak Sahib prompted people to understand that merely by going on a pilgrimage and giving donations will not help in clearing up the mind of evil thoughts. Only by listening to sermons of the Guru does one become pure and attain *Mukti* -immortal bliss from evil thoughts. The Guru is the only truthful pilgrimage.

At Banaras (present day Varanasi), he explained that *Mukti* cannot be attained by living at a particular place but by doing good deeds.

Here he also explained to Pandit Chaturdas that religious symbols like *Tilak* -vermon on the forehead, *Tulsi-mala* -the beaded rosary, *Saligram*, - a miniature statue of a god or goddess, etc. are only outwardly symbols of being a *Brahman*, but the real *Brahman* -one who understands the real *Brahm* - God, is the one who sings praise of God Almighty.

At Gaya, Guru Sahib dissuaded people from useless and unnecessary rituals relating to the worshipping of ancestors.

From Gaya, Guru Nanak Sahib travelled to Hadipur, near Patna. At Takht Patna Sahib we have the Kirpan and Chakkar of Guru Sahib. Here Salas Rai Chaudhary and Adhrakke were appointed missionaries. From here, Guru Sahib travelled to Guwahati, Manipur and then to Dhaka, Mednipur and from there to Jagannath Puri. Everywhere, he emphasized the importance of true religion to people. At Jagannath Puri, he taught the correct way to do *Aarti*-singing praise to God.

From Puri to Bejwada, Rameshwaram, Singaladeep (present day Sri Lanka), Cochin, Palghat, Neelgiri, Srirangapattam, Pune, Nashik, Aurgangabad, Ujjain, Baroda, Somnath, Dwarka, Abu, Ajmer and then to Pushkar, Guru Sahib travelled far and wide advising and persuading people to give up ritualism and start worshipping the God Almighty.

At Mathura, Guru Sahib clarified that there is no such concept as *Yug* and no division of *Yugs* -Ages, into years. In all these *Yugs,* God has made equal days and nights and the effects of the *Four Yugs* can be experienced at all times -day and night. There is no such thing as *Kalyug* -the Dark Ages. People themselves do misdeeds and blame it on bad times or *Kalyug* - the Dark Ages.

Majnu Bhagat in Delhi and Sheikh Tahar in Panipat started following the path of God Almighty. At Kurukshetra, people were apprised of the factualness of Solar eclipse.

On His *Doosri Udasi* -second journey, Guru Nanak Sahib went to Sumer mountains. There he told the *Sidhs*-Hindu preachers who supposedly have miraculous and divine powers and *Yogis* -those who renounce home and family and live in mountains, that renouncing homes and living in mountains and jungles is not a true religion; religiosity comes by living in families, fulfilling all social duties and reminiscing God. Serving society and keeping oneself away from evil thoughts and deeds is being truly religious. On the way from Kashmir, near Mutton, he advised *Pandit* Brahm Dutt to stop being proud and explained to

him that merely having knowledge of religious texts andindulging in debates with people does not please God. God loves those who love Him. On his way to Amarnath, he dissuaded people from worshipping the *Shivlinga* -the symbolic phallus of Lord Shiva and then travelled to Jammu. On the way, at the Vaishno Devi temple, he explained to the people that the Almighty alone is the giver of all blessings and worldly things.

During the *Teeji Udasi* -the third journey, Guru Nanak Sahib went to Pakpattan and met Sheikh Brahm, who was the incumbent descendant of the house of Baba Farid Ji. Then he travelled to Tulambe. A man named "*Sajjan*" was weaned away from cheating travellers masquerading in different religious masks and was turned into a missionary. At Mecca, Guru Nanak demonstrated that God is Omnipresent -everywhere. He is not limited to any religious place. At Baghdad, he explained that music is not sinful but a great vehicle to sing the praise of God Almighty. At Hasan Abdal -Panja Sahib in present day Pakistan, Guru Nanak Sahib broke the pride of Valli Kandhari who was not allowing people to drink water flowing from the mountains there.

On his return, when he reached Saidpur, Eminabad, he saw Babar attacked and killed many people and looted them too. Guru Nanak Sahib called Babar as *Jabar*-a brute ruler. Babar imprisoned Guru Nanak Sahib. When Babar realised his mistake, he sought pardon from Guru Sahib and stopped the bloodshed. Four Shabads relating to these attacks are enshrined in Guru Granth Sahib. They are:

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ

ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥ (ਪੰਨਾ 722)

As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥ (ਪੰਨਾ 360)

Having attacked Khuraasaan, Baabar terrified Hindustan.

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥ (ਪੰਨਾ 417)

Those heads adorned with braided hair, with their parts painted with vermillion

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥ (ਪੰਨਾ 417)

Where are the games, the stables, the horses? Where are the drums and the bugles?

At Kartarpur

After every journey, Guru Sahib would return to Punjab. After the first journey, Guru Sahib returned to plan to set up Kartarpur town on the banks of the Ravi. At the end of the three main journeys, Guru Sahib made many efforts for the Sikh nation and gave the religion an administrative shape. At Kartarpur, where he lived like any other family person, he instilled determination amongst people regarding Akalpurakh - God Almighty. He not only delivered sermons but applied the same principles in his own day-to-day life. He lived a family life and gave truthful sermons.

At Kartarpur, every morning and evening Guru Sahib conducted religious congregations. During *Amrit Vela* -the morning ambrosial hours -Japji Sahib, in the evening -*Sodar Rehras*and before going to bed -*Sohila*were recited and sung. Guru Sahib did farming with his own hands, providing food not only for the family but also for the congregation, travellers and the needy from far and wide. While at Kartarpur, all the Bani recited during the journeys and collected from Bhagats and others was collected, tabulated and indexed. He laid the foundation of the Sikh religion by setting up *Sangats* - congregations and missionary centres in nearby villages of Punjab.

At Kartarpur in 1532 A. D., Bhai Lehna Ji came to the House of Guru Nanak and stayed on to do *Sewa* -selfless service of humankind. Prior to the passing away of Guru Nanak Sahib on 18 September 1539, Guru Angad Sahib was bestowed with Guruship. In the history of the world, it was a unique event that a

religious leader had bestowed Guruship on Guru Angad Sahib - his follower whilst he himself was still alive. Along with Guruship, Guru Nanak Sahib passed on to Guru Angad Sahib, a compendium of *Gurbani*, which was till now recited by him and the Bani of contemporary Bhagats and saints compiled by him. Guru Nanak Sahib passed away or as Sikhs like to say, "merged with the Almighty" on 22 September 1539.

2. Mata Tripta Ji

Guru Nanak Sahib's path not only made family a part of one's life but also emphasised fulfilling our responsibility towards our parents. This path tells us to practice before preaching. Guru Nanak Sahib led his life based on this fundamental principle. We have an interesting anecdote regarding this when in 1507, 38-year-old Guru Nanak Sahib leaves Sultanpuri with Bhai Mardana Ji wearing saffron robes on his mission to transform people. His sons 14-year-old Sri Chand Ji and 11-year-old Lakhmi Dass ji were turning into intelligent young men. At that juncture, when Guru Nanak Sahib clearly understood that his family was capable of taking care on its own and that there was no dearth of food for the family. He realised that was the time to embark on the mission to share spiritual and religious doctrines. As he experienced the pain and agony of the masses, his yearning to do more increased by leaps and bounds. Listening to the woes of the people, he started his preaching journeys. Prior to beginning his First *Udasi* -the First Journey, he wore an *Udasi's* or Travellers' attire and visited Talwandi to seek the blessings and support of his mother and father. This incident not only demonstrates the deep love of Guru Nanak Sahib for his parents but also the unmitigated agreement and large-heartedness of the 67-year-old father and 65-year-old mother in accepting the mission of Guru Nanak.

Not only was Guru Nanak Sahib blessed to go on the mission, but the entire responsibility including the availability of regular food supply for Bhai Mardana's family was also assumed by his

parents. It is rare to find parents who endorse such work of their son. Bowing to the amazing dedication of Guru Nanak Sahib, his sister *Bebe* Nanki -who loved his brother a lot, his brother-in-law Bhaaiya Jai Ram Ji, his wife Bibi Sulakhni Ji and his sons all unequivocally agreed to the mission of Guru Nanak Sahib and assured him that he need not have any worries about the situation back home. His parents encouraged him to embark on the mission, with his father especially undertaking to take full responsibility. Perhaps what Guru Nanak Sahib's mother said to his God-like son, can serve as an inspiration for all mothers. The dialogue between the mother and son was on the following lines:

Guru Nanak Sahib Ji: Okay, *Mataji* -respected mother, please bless me so that I succeed in my mission.

Mata Ji: My dearest son, my blessings are always with you. You have deep love and pain of the world at your heart; God will always be with you to enable you to serve the suffering masses.

Guru Sahib Ji: Oh, dear mother, please take good care of my father's health and yours too. I will not get the opportunity to serve you at this age. Sometimes, this stops me from embarking on my work.

Mata Ji: No, my dear son. Your dear sons -Sri Chand and Lakhmi Chand are there to assist us in our old age. Do not worry about anything. Sulakhni too respects us like a daughter. Due to your sagehood, the whole town respects us a lot. Do not worry at all. Besides, you are not going forever, isn't it?

Guru Nanak Sahib Ji: Nobody knows the future on this difficult path. God willing, we shall meet again.

Mata Ji: Oh, my dearest son, we will remember you a lot. My eyes will always yearn to see you, but I am a blessed mother. My son does not belong to a family of a few members but is embarking on his mission to relieve the pain of the masses and belongs to all humanity.

Guru Nanak Sahib Ji: All this is possible due to your blessings!

Mata Ji: My son is just like God. People's son leave home and hearth to earn money and to earn a livelihood whereas my son is taking tonnes of love to be shared and showered amongst the people of the world.

Guru Nanak Sahib Ji: All this is due to the blessings of Waheguru -the God Almighty, your teachings and your religious indoctrination.

Mata Ji: May you always be happy my son! Go out there and relieve mankind of their suffering and pain as much as you can.

Guru Sahib Ji: Yes, mother, I will. May Waheguru Ji be with me and may your blessings enable me to achieve this goal!

Such was the mother of this great personality called Guru Nanak Sahib. Love for humanity, service for the needy and sharing were the great qualities of this blessed woman. The impression of these ideals on Guru Nanak Sahib and *Bebe* Nanki were clearly visible to one and all. Undoubtedly, it was a classical coincidence that Guru Nanak was born into such a family. Father Rama Ji and Mother Bhikhari Ji were extremely happy to be blessed with Tripta Ji as their daughter. Her brother Krishna Ji had a deep love for his sister. The same love manifested manifold when showered on Guru Nanak Sahib and *Bebe* Nanki. Mata Tripta Ji belonged to Village Chahal, Police Station Barki of Lahore district. While she was still in her youth, she was married to Talwandi resident Mehta Kalyan Dass, who was *Patwari*- village revenue officer, with the official headman of Talwandi - Rai Bhular. He was not someone who would harass people but was very popular among the poor and stressed, which was why he was a trusted and favourite official of Rai Bhular. This very Rai Bhular turned out to be a very lovable Sikh of Guru Nanak Sahib. At a very young age, understanding the divinity of Guru Nanak Sahib, he started respecting him.

Mehta Kalyan Dass and Mata Tripta were a rare couple. In this blessed house, *Bebe* Nanki was born in 1464, who too was intelligent, kind and soft-hearted like her parents. In 1469, Guru

Nanak was born to this remarkable duo. The parents and sister showered their love and ethics on the child Guru Nanak.

Guru Nanak Sahib never turned away from his parents. Guru Nanak Sahib always recognised that he was the only son of his parents. The parents too were in a Godly bliss to be blessed with such a son and always expressed unequivocal agreement with his mission to serve humanity and always empowered him to continue his activities. Guru Sahib too was able to complete his *Udasis* -missionary journeys for a long time primarily because of this love and faith, which resulted in great success in his endeavours.

After completion of the first journey, after eight years, in 1515, he returned home. He set up the whole city of Kartarpur and his entire family settled there. The everlasting love and respect between the daughter-in-law and mother-in-law further encouraged him to again embark on his second and third journeys without any hesitation. Due to the advancing age of his parents, the third journey was a small one of three and a half years. He returned after the third journey in 1521 and in 1522, both the parents passed away within a gap of merely three days.

Guru Sahib himself performed the last rites without any unnecessary rituals and amidst recitation of the praise of God Almighty.

Sikhism as a religion was able to stand on its own feet due to the untiring and dedicated work of Guru Nanak. Similarly, the love and assistance of the parents of Guru Nanak are also examples for humankind to revere and follow.

3. Bhai Mardana Ji

Guru Nanak Sahib's path not only made family a part of one's life but also emphasised fulfilling our responsibility towards our parents. This path tells us to practice before preaching.

Bhai Mardana Ji was a *Mirasi* -traditional bard of *Chaumbadh*caste and his father's name was Mir Badre Ji. He was born in Talwandi in February 1460 and was 9 years older

than Guru Nanak Sahib Ji. Being a bard, he had training in music and Raag from childhood itself. He was a very keen musician and loved music. He used to play the stringed instrument -*Rabab*. He became a companion of Guru Nanak at a very young age. As Guru Nanak Sahib's father -Mehta Kalyan Das Ji used to work as a village revenue officer for the ten villages of Rai Bular, it was natural for the father of *Bhai* Mardana Ji to interact with Guru Nanak Sahib on a regular basis. All his needs were fulfilled from this house. Recognising the talent of *Bhai* Mardana Ji, Guru Nanak Sahib made him his close associate.

It is mentioned in *"Sikhan di Bhagatmala"* that,

"One day Guru Nanak Sahib was sitting in Rai Bhoe ki Talwandi and he heard someone sing aloud a Raag whilst playing the Rabab and he asked, "Brother, what is your name?" The man responded, "People call me *Dana Mirasi*." Guru Sahib said, "You play the Rabab well and you have a good knowledge of the Raag." He further said, "If you be my companion and play the Rabab to sing the Shabads -hymns of Guru Granth Sahib, then you can be transformed." He replied, "We play the Raag for rich people and earn our livelihood, feed our children, recite the *Namaz* five times a day and observe fasting for thirty days during *Ramzan*. If I accompany you, then I will be blessed no doubt, but what about my worldly needs -my family would die of hunger and would not be able to say the *Namaz*. We will be losers in this world and the next. How will you transform us?" The sovereign leader Guru Nanak Sahib said, "Oh *Danya*, have you lost your head? The God Almighty feeds all men and women or does you? Do not think that you will take care of your family, the God Almighty does that. Also, let me tell you the real meaning of fasting and saying the *Namaz*." Mardana replied, "I do not know the real meaning of fasting during *Ramzan* and how many times do we have to fast and how many times we say the *Namaz* -all I know is that I have to say *Namaz* five times a day and observe fasting year after year for one month during the month of *Ramzan*. Guru Sahib replied,

"Where do you say *Namaz* and fast during *Horas*?" Mardana replied, "In the house of God." Guru Sahib said, "Who is in the House of God." Mardana replied, "I have not looked for anyone." Guru Nanak Sahib said, "In the House of God dwell those who love the Lord and whose hearts reside there, those who reminisce breath by breath the Name of *Waheguru*, *Namaz* dwells in their hearts and those who eat balanced food, fasting too happens in their houses. Those who stay in the company of good people, they develop a sense of balance and equanimity. I bestow the name of *Mardana* on you, recite the Name of *Waheguru* -God Almighty and we will look after your needs and that of your family.

After this incident, *Bhai* Mardana Ji was the constant companion of Guru Nanak for the rest of his life. He accompanied him as a spiritual associate on all his journeys. He was Guru Sahib's companion and bodyguard. With his motivational talk, he used to inspire people to assemble and thus create an atmosphere for religious congregations, during which Guru Nanak Sahib used to sermonise and attune people to the love of God and the path of truthfulness.

It is inscribed in Janam Sakhis that *Bhai* Neeru wanted to join the House of Guru Nanak by adopting Sikhism and Guru Nanak Sahib asked *Bhai* Mardana Ji to induct him into the fold. The teaching which *Bhai* Mardana Ji gave to *Bhai* Neeru has been mentioned in *Janam Sakhis* thus, "Number one -maintain unshorn hair, two -recite *Satnam* during the early morning hours and three -serve the deserving and the needy." This establishes beyond doubt that *Bhai* Mardana Ji was a recognised missionary of Guru Nanak and was authorised to induct people into the Sikh fold. In the *Janam Sakhi* by *Bhai* Mani Singh it is mentioned that when Guru Sahib sensed that *Bhai* Mardana would soon breathe his last, Guru Sahib asked him, "*Bhai* Mardana, what kind of funeral do I give you? Should I set up a grave in your honour to be revered by people?" *Bhai* Mardana Ji replied, "You are removing me from my body and entrenching

me into stones?" On 12 November 1534, *Bhai* Mardana Ji breathed his last at Kartarpur.

No one except *Bhai* Mardana Ji was blessed to have spent nearly 60 years as Guru Nanak's companion. This honour alone has made *Bhai* Mardana immortal in Sikh history. Guru Nanak Sahib has honoured this relationship by reciting three *Sloks*-hymns alluding to *Bhai* Mardana Ji, which were subsequently included by Guru Arjan Sahib into Guru Granth Sahib. These Shabads are included as part of the *BihagdhekiVaar:*

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ, ਮਨੂਆ ਪੀਵਣਹਾਰੁ ॥ ... (ਪੰਨਾ 553)

The Dark Age of Kali Yuga is the vessel, filled with the wine of sexual desire; the mind is the drunkard.

ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ, ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ ॥ ... (ਪੰਨਾ 553)

The human body is the vat, self-conceit is the wine, and desire is the company of drinking buddies.

ਕਾਂਯਾਂ ਲਾਹਣਿ ਆਪੁ ਮਦੁ, ਅੰਮ੍ਰਿਤ ਤਿਸ ਕੀ ਧਾਰ ॥ ... (ਪੰਨਾ 553)

If the human body is the vat, and self-realization is the wine, then a stream of Ambrosial Nectar is produced.

4. Modikhana

Guru Nanak Sahib has given three main teachings to humanity. *Kirt Karni* –work honestly, *Naam Japna* -meditate upon the Name of God Almighty and *VandChakna* -share your share with one and all without discrimination. These three golden principles are the foundations of the Sikh religion. Guru Nanak Sahib himself practised all these principles. Even at an advanced age, Guru Sahib used to toil very hard, was honest in his dealings and used to serve the needy. While he used to serve the needy, he would urge people to work hard and earn an honest livelihood. We come across many incidents from his life in which he reinforced the principle of honest work and upholding one's dignity while denouncing the lazy and the useless. Guru Sahib clearly declared:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥ (ਪੰਨਾ ਨੰਬਰ 1245)

One who works for what he eats, and gives some of what he has, - O Nanak, he knows the Path. ||1||

From a very early age, Guru Sahib used to do agriculture work. Then his father Kalyan Dass set up a grocery store for him. By this time, Guru Sahib was 35 years old and had an understanding of the ways of life. He was not only an expert in farming but had also become a trader. For his grocery store, he himself did all the purchases. He had experience of buying things. One day, Guru Sahib went to *Choorhkhana Mandi* to make bulk purchases with Rupees Twenty -which was a large sum in those days. *Bhai* Mardana Ji, who was his Rababi companion accompanied him. On the outskirts of *Mandi Choorhkhana*, he came across a group of saints who used to take food as alms from local residents, but because of a shortage of food had to stay hungry many a time. They appealed to Guru Nanak Sahib to provide food.

Guru Ji made food available for them and fulfilled all their other needs. He explained to them, "It is good that you are religious people and you propagate religiosity but you do not understand the true meaning of religion, which is why you beg for food and other needs. A true religious missionary earns an honest living and encourages others too to do honest deeds, he does not beg. People happily serve such men." Guru Sahib made them thoroughly imbibe the true meaning of religion and persuaded them to be true religious missionaries.

At the invitation of his sister *Bebe* Nanki and brother-in-law *Bhai* Jai Ram Ji, Guru Nanak Ji and *Bhai* Mardana Ji came to Sultanpur. This was in 1504 when Guru Nanak Sahib was thirty-five years old.

Bhai Jai Ram Ji served as an official with Nawab Daulat Khan Lodhi. When Nawab Daulat Khan Lodhi met Guru Nanak Sahib, he was very impressed with his personality and asked, "What is his name?" *Bhai* Jai Ram Ji replied, "He is known as Nanak." The Nawab replied, "He appears kind and benevolent,

let my work be given unto him." In this way, Guru Nanak has entrusted the work of Modikhana -the official stores where food grains and other things collected as tax in kind were stored and sold to the people as per their needs. It is almost on the lines of the modern-day Food and Supply department of local governments. One can say that Guru Nanak Sahib served as the Storekeeper, almost the equivalent of the District Food and Supply officer of the present day.

This job was given to Guru Nanak because of his honesty and trading skills at the recommendation of his brother-in-law *Bhai* Jai Ram Ji. He had learnt trading skills while running the grocery shop at Talwandi. Therefore he was not worried about the work. As coinage had not fully set in, most farmers used to pay taxes to the government by giving a share of their food grains and employees too used to be paid a good part of their salaries in a similar manner. Guru Sahib meticulously kept the details and accounts and deposited the money in the official treasury. This was a work that required honesty and trust. Like the present, even in those times, prior to Guru Nanak Sahib, corrupt officials used to embezzle food and funds -for example, people used to give more food grains, but lesser quantities were entered in the registers. Once Guru Nanak Sahib assumed the office of Official Storekeeper, there was no loot or misappropriation. In fact, those were used to such misdeeds became jealous of Guru Nanak Sahib. A majority of the people praised Guru Nanak's work and honesty.

Like at Talwandi, in Sultanpur too, Guru Nanak Sahib did honest labour and whilst doing his worldly duties, he used to hold congregations in the ambrosial hours of the morning and in the evening, upholding the praise of *Akalpurakh* -God Almighty. Guru Sahib taught the path of leading a truthful life and giving up ritualism. Guru Nanak Sahib's honesty and love for God became the talk of the town. Guru Nanak invited his family also to come and stay at Sultanpur.

The tales of the personality and qualities of Guru Nanak Sahib spread far and wide particularly because he used to share food grains with the poor and the needy. Some people, who were already jealous, spread rumours and complained to Nawab Daulat Khan that Guru Nanak Sahib was depleting the stores of food grains by distributing amongst the poor. When checking was done, it was found that there was no shortage, on the contrary, the quantities had increased. Nawab Daulat Khan himself sought forgiveness from Guru Nanak for questioning his credentials.

Actually, Guru Nanak used to get a substantial portion of his salary as food grains, out of which he used to take only that much as was needed and the rest stayed back in the stores. Thus when checking was done, the stores were bound to be more because some portion of Guru Nanak Sahib's allocation of grains were part of the storehouse of which Guru Sahib used to give away to the poor and the needy. As some would assume, it was not a miracle. In this way, Guru Nanak Sahib, in his life, not only did farming but also worked as a trader as well as did a job, thus undertaking all three kinds of professions with dignity and honesty. This incident was during August 1507. Subsequently, Guru Nanak Sahib, with his companion *Bhai* Mardana Ji, left on his missionary journeys.

5. Nawab (Bhai) Daulat Khan Lodhi

While living in Sultanpur, Guru Nanak Sahib used to go out to bathe. One day, in the early hours of the morning he went to bathe in the *Bien* rivulet and did not return. This news spread all over the town of Sultanpur. *Bhai* Jai Ram and *Bebe* Nanki also came to know about it and were very scared. When *Nawab* Daulat Khan learnt about it, accompanied by *Bhai* Jai Ram and *Bebe* Nanki, he came to the rivulet and asked expert divers to use the fish net and find Guru Nanak Sahib. When Guru Nanak could not be found, he ordered that the accounts and content of the

official stores be checked which *Bhai* Jai Ram did and found them to be totally correct and in order. Whatever was found extra was kept aside.

Emerging from his solitude after three days, Guru Nanak Sahib proclaimed, **"There is no Hindu and no Musalmann"**, which became the talk of the town of Sultanpur. People in the region were particularly shocked because Sultanpur was a Muslim dominated area. This was a dangerous thing to say in this Muslim town. People complained to *Nawab* Daulat Khan that Guru Nanak Sahib is saying, "There is no Hindu, no Musalmann." The *Nawab* called Guru Nanak Sahib, offered him a dignified pedestal to sit and said, "The *Qazi* -the Muslim priest, wants to ask something. Guru Sahib turned towards the *Qazi* and he asked, "You say there is no Hindu no *Musalmann*. What is the meaning of this? Is the religion founded by Hazrat Mohammed Sahib non-existent? Guru Nanak Sahib replied, "It is very difficult to be a *Musalmann*, to live in the Will of God, to be devoid of pride and to be compassionate and loving -this is a real religion." Guru Nanak Sahib further emphasised, "It is very difficult to be called a *Musalmann* -a Muslim is referred in this way in Punjabi. First, he has to unequivocally follow the doctrine of truthfulness laid down by the prophets of the religion, then they have to purify their minds and meditate upon God's name and share his wealth amongst the poor and the needy. Only that person who follows the above truthful doctrine and lives his life accordingly would be able to live and die as a *Musalmann*. One has to submit fully to the Divine Will of God and be God's disciple, accept God to be the be-all and end-all of everything and rid oneself of all pride and submerge fully to the Will of God -anyone who lives life like this can call himself a *Musalmann*.

The *Qazi* roared, "One path is that of the Hindus and the other is that of the Muslims, which one is yours?" Guru Ji replied, "Mine is the path of the God Almighty. God is neither Hindu nor

Musalmann. The *Qazi* replied, "If you are a follower of God Almighty, then let us say the *Namaz* as it is *Namaz* time" Guru Nanak Sahib said, "Okay, let us do it." Daulat Khan, the Qazi and Guru Sahib went to the Masjid along with other Muslims of the city to say the *Namaz*. The Hindus of the town were apprehensive that Guru Sahib would be converted to Islam as he has been taken into the *Masjid* to say the *Namaz*. There was fear in the minds of *Bhai* Jai Ram and *Bebe* Nanki as well. However as *Bebe* Nanki had full faith and trust in his brother -Guru Nanak Sahib, she assured her husband that nothing of this sort would happen. Daulat Khan, the *Qazi* and Guru Nanak Sahib stood in one line and the *Qazi* started to say the *Namaz*. Guru Nanak Sahib smiled. He had clearly guessed that the *Qazi* was physically in the *Masjid* but his mind was somewhere else. As Guru Nanak had lived in Sultanpur for nearly three years now, he knew fully well about the *Qazi*.

Living under Muslim rule and then within the precincts of the Muslim place of worship -the *Masjid*, in the Muslim-dominated town of Sultanpur, in the presence of hundreds of Muslims gathered to say the *Namaz*, it had to be the bold and fearless Guru Nanak Sahib to stand next to the *Qazi* and smile and call a spade a spade. There was never fear in the life of Guru Nanak Sahib.

How could the Qazi bear that someone should smile at him? He complained to the *Nawab* after saying the *Namaz*. The conversation that took place then, can be penned along the following lines:

Qazi: *Nawab* Sahib! When I was saying the *Namaz*, this infidel -non-believer was smiling and mocking at us. He has disgraced the *Namaz*.

Nawab: Why did you not read the Namaz?

Guru Sahib: With whom should I have read the *Namaz*?

Qazi: Was I not reading the *Namaz*?

Guru Sahib: While saying the *Namaz*, you were actually at

your home.

Qazi: What, I was very much here!

Guru Sahib: You were fearful about the new-born calf falling into the well in the house.

Nawab: If the Qazi's mind was not here, you could have said the *Namaz* with me.

Guru Sahib: You were busy buying horses in the bazaars of Kabul.

Hearing this, the Nawab called all his officials and told them Guru Nanak was immersed in the love of the Almighty and to achieve union with God, we should remember God with an unwavering mind. The Nawab fell at the feet of Guru Nanak Sahib and became his follower.

6. Earn an Honest Living

A Sikh does not beg; he is not dishonest, nor does he oppress other people. A Sikh earns an honest living. From this alone, he serves others. At Eminabad, there was a person named *Bhai* Lalo who used to work hard to earn an honest living. Though he was poor, he used to feed the needy. He belonged to the carpenter caste and was considered lowly by the people but Guru Sahib loved him. The *Brahmans*, the *Khatris* and others who considered themselves to belong to higher castes did not like that person should eat in the household of the lower caste and they all indulged in rumour-mongering against Guru Sahib. One of the officials of Zalam Khan -the ruler of Eminabad was Malik Bhago. He was a highly corrupt individual and the poor were very unhappy with him. However, he lived under the illusion that he was of a higher caste. Every year, he organised the *Brahm Bhoj* in which he used to feed the saints and the poor and was proud of this. On one such occasion, *Guru Sahib* was also there.

Guru Ji went to the jungle one day and met a *Brahman* there.
***Brahman*:** Tapa Ji, Malik Bhago has invited you to partake the Brahm Bhoj, please do eat there.

***Guru Ji*:** Who else would be there at the Brahm Bhoj?

***Brahman*:** Malik Bhago has invited people from all the Four *Varnashrams* -the four castes of the Hindu caste structure.

***Guru* Ji:** I do not belong to any section, with whom shall I sit and eat?

***Brahman*:** It is precisely because of this that people call you wayward.

In this way, Guru *Sahib* refused to go to the *Brahm Bhoj*, which angered *Malik* Bhago. The Brahman added fuel to the fire and instigated Malik Bhago against Guru Nanak Sahib. Visibly angry Malik Bhago again sent a messenger to ask Guru Sahib to attend. Guru Sahib came there with Bhai Mardana Ji.

Malik Bhago angrily asked: "Why are you not participating in my *Brahm Bhoj*? Being a *Khatri*, why do you eat food at the hands of lowly *Bhai* Lalo? By going there, you undermine our religion.

Guru Ji humbly replied: "*Bhai* Lalo is not a low caste. He is my Sikh. I love him a lot. He earns a living through sheer hard work. Even though his Roti is made of *Kodhra* - a type of grass whose seed is either grounded or sautéed to make the flour, it tastes like milk to me. Oh! Malik Bhago, your earning is not an honest one. You deceive and cheat people. Your *puris* -a Punjabi delicacy prepared by frying flour. are tainted with the blood of people and therefore I like to eat food with *Bhai* Lalo and not with you. This was a very courageous act by *Guru* Sahib in the presence of the assembly there.

Listening to the truth from Guru Sahib, *Malik* Bhago felt ashamed of himself. He could see how he had erred and committed mistakes. He let go of his false sense of caste-oriented pride.

Guru Sahib explained that no one can be considered lowly on the basis of birth alone. He alone is lowly who does lowly and bad deeds. Feeding the poor in a *Brahm Bhoj* from richness through ill-gotten wealth does not please *Akalpurakh* -God Almighty. A

true income is through hard work, not one which has been earned through cheating. *Malik* Bhago forsakes his pride and became a Sikh of GuruNanak Sahib.

Today, we too need to become true Sikhs like Bhai Lalo. We should earn a living through hard work. Gurmat teaches us not to violate rights of anyone, not to collect wealth through somebody else's labour and not to make any distinction of caste and creed. This is the true religion of humankind.

7. Baba Buddha Ji

Baba Buddha Ji was a Gursikh who lived a pure and truthful life. He learnt the fundamentals of Sikhism from Guru Nanak Sahib and implemented it in his life up to the times of the Sixth Master -Guru Hargobind Sahib.

Babaji was born on 21 October 1506 in village Kathunangal, District Amritsar. His father's name was Sugga Ji and mother's name was Goran Ji. His parents named him Boodda. Sometime after his birth, his parents shifted to village Ramdas, District Amritsar.

Like ordinary children of rural areas of those days, Boodda Ji was a shepherd of buffaloes. When he was about 11 years old, Guru Nanak Sahib reached near Ramdas for preaching Gurmat. Shepherding his buffaloes, Guru Nanak Sahib too reached there. He saw Guru Nanak Sahib and listened to his sermon. He was so much enamoured of Guru Nanak Sahib that he used to come and be part of the congregation, listening to sermons, sitting for hours on end, very near to Guru Sahib. He used to bring milk for Guru Sahib.

One day, Guru Sahib asked him, “Oh boy, what is your name and what do you do?”

Boodda Ji:*Sachhe Pathshah* -Oh True Lord, I live in village Ramdas. My parents have named me Boodda and I shepherd buffaloes.

***Guru Ji*:** What brings you here? What do you want?

Boodda Ji:*Sachhe Pathshah* -Oh my True Lord, my submission is that I fear death.

Guru Ji: Oh son, it is your age to play, eat and not to worry about death or how to overcome that fear. When you grow up, then talk about these things.

Boodda Ji: *Maharaj* Ji -Great Lord! How does one trust death? It can come anytime, maybe I may not grow up at all!

Guru Ji: At such a young age, how did you think about this?

Boodda Ji:*Maharaj* Ji -Great Lord! Some time back, the Pathans passed this way and they forcibly harvested our lands, took away all ripe grains, even those which were partially ripe and those which were not ripe at all. From then on, I have been pondering that like the Pathans took away the farm produce, similarly death may also strike without a warning and take away kids, the young and the elderly. Who knows when it will be my turn? I fear death and I come here with the hope that you will make me overcome this fear.

Guru Ji laughed and said, "You are a kid but you talk like an elderly person. You are not a kid, you are an elder. You are *Buddhah*. Be brave, oh old kid! God is greater and bigger than death. If you belong to the Almighty, then you will not fear death, on the other hand, death will fear you. Remember God at all times and you will overcome not only fear of death but all other fears as well and you will be relieved of the fear of death altogether.

From that day onwards, *Boodda* became Buddha Ji. Sikhs started to respectfully call him *Baba Buddha Ji* -the revered old man. Buddha Ji adopted Sikhism and became a Sikh of Guru Nanak Sahib. He served the *Sangat*, worked on the farms and recited *Gurbani*. He became a model for the Sikhs. He lived the doctrinaire of *Naam Japna* -meditating upon the Name of God Almighty, *Kirt Karni* -honest labour and *Vand Chakkna* -sharing with the needy and deserving. The *Sangat* -religious congregations started addressing him as *Babaji* -the revered

one.

Guru Sahib was very happy and kind to Baba Buddha Ji. He was so kind to him that when Guru Sahib passed on Guruship to Guru Angad Sahib Ji, the privilege to give the robe of honour on behalf of the *Sangat* -the congregation, was given to Baba Buddha Ji. The same privilege and honour for the third, fourth, fifth and the sixth masters was also given to Baba Buddha Ji. The whole family of Baba Buddha Ji was so religious that after the demise of Baba Buddha Ji, this responsibility was passed on to the children of Baba Buddha Ji.

Under the leadership of Baba Buddha Ji, the fourth master - Guru Ramdas Ji started the construction of the *Sarovar* -pool of Darbar Sahib and the dwellings of Amritsar (*Guru ka Chak*). Baba Buddha Ji very ably carried out his duties as the main administrator and served the cause very well.

When Guru Ramdas realised that it was now time for him to leave this world, he passed on Guruship to Guru Arjan Sahib Ji at Goindwal Sahib. When Guru Arjan Sahib came to Amritsar, the elder brother of Guru Sahib -Baba Prithi Chand prevented Guru Sahib from entering there so that he could lay his claim to Guruship. Baba Buddha Ji reopened the way by removing the barricades and with the *Sangat* brought Guru Sahib to Amritsar.

When the Fifth Master -Guru Arjan Sahib decided to concretise the precincts of Darbar Sahib (Harmandar Sahib) and the Sarovar (man-made pool of water, always revered as Pool of Nectar) around it, Baba Buddha Ji was again appointed the chief administrator to oversee the work. The tree under which Baba Buddha Ji sat to oversee the work and delegate work to the *Sangat* still stand testimony to the work and contribution of this great personality. He also participated in the *Sewa*. He was not only proficient in the knowledge of *Gurbani* but was also an expert exponent of *Shashtar Vidya* -martial arts. The *Siri Sahib* - sword, of Baba Buddha Ji adorns the Akal Takht Sahib.

When Guru Arjan Sahib compiled the Guru Granth Sahib

and installed it in the sanctum sanctorum of Darbar Sahib, Baba Buddha Ji was appointed the first Granthi -*chief reader of religious scripts-cum-preacher* of Darbar Sahib.

After Guru Arjan Sahib, when the Sixth Master -Guru Hargobind Sahib organised his army and established the Akal Takht Sahib, even then Baba Buddha Ji was the main *Sewadar* - administrator of this task.

When Emperor Jahangir imprisoned Guru Hargobind Sahib in Gwalior, Mata Ganga Ji -the mother of Guru Hargobind Sahib sent Baba Buddha Ji to Gwalior to enquire about the welfare of Guru Sahib. He met Guru Sahib and brought back the news of Guru Sahib's welfare to *Mataji* in Punjab. Under the instruction and observation of Guru Hargobind Sahib, the tradition of *Chauki* -recitation of Gurbani in the evening hours while perambulating the *Parkarma* -the pathway around Darbar Sahib -was started by Baba Buddha Ji. The Sangat used to come in Chaukis, perambulate Darbar Sahib and then perform *Ardas* - supplication to Guru Granth Sahib and then leave for their homes. He used to like this activity a lot. He suggested that this should continue every night and it continues to this day.

Even when he was very old, he continued his service with sincerity and diligence. Seeking permission from Guru Sahib, Baba Buddha Ji returned to his village Ramdas and settled there. During his last days, Guru Hargobind Sahib came to Ramdas. With the blessings of Guru Sahib, on 16 November 1631, Baba Buddha Ji, at the prime age of 125 years, breathed his last and immersed with *Akalpurakh* -the God Almighty.

PHILOSOPHY

What is Religion ?

The continuing spiritual relationship of man with *Akalpurakh* -God Almighty is religion. This provides hope and direction to human life. It provides such principles and code of conduct following which human beings work to attune with God

Almighty.

Ordinarily, when we explain ourselves we swear on our religion to show our truthfulness. We are all fallible, only God Almighty is infallible. Therefore, he who has abounding faith in God Almighty can be termed religious.The main teaching of religion is to become attuned to the Omnipotent God Almighty. A follower of rites, customs and rituals cannot be called a religious person. To be truly religious is to inherently experience the all-pervading nature of God and His powers.

Guru Sahiban have clearly extolled one religion for all humankind. Gurbani is categorically clear that:

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥ (ਪੰਨਾ ੪੬੯)

The Way of all is the Way of the One; Nanak is a slave to one who knows this secret; he himself is the Immaculate Divine Lord. ||3||

ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ ॥ (ਪੰਨਾ ੧੧੯੮)

There is only one religion of Dharma; let everyone grasp this truth.Through the Guru's Teachings, one becomes perfect, all the ages through.

Guru Arjan Sahib says:

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ, ਨਿਰਮਲ ਕਰਮੁ ॥ (ਪੰਨਾ ੨੬੬)

Of all religions, the best religion. is to chant the Name of the Lord and maintain pure conduct.

In Japji Sahib, Guru Nanak Sahib has mentioned 5 stages of life. The first stage relates to the mind and is called *Dharam Khand* -literally the religious section:

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥

Nights, days, weeks and seasons;

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

wind, water, fire and the nether regions

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

in the midst of these, He established the earth as a home for

Dharma.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

Upon it, He placed the various species of beings.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Their names are uncounted and endless.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

By their deeds and their actions, they shall be judged.

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

God Himself is True, and True is His Court.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

There, in perfect grace and ease, sit the self-elect, the self-realized Saints.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

They receive the Mark of Grace from the Merciful Lord.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

The ripe and the unripe, the good and the bad, shall there be judged.

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

O Nanak, when you go home, you will see this. ||34|| (ਪੰਨਾ ੭)

In this state of affairs, man realises that he has come to this world to do good deeds and that he is answerable for his *Karma* - a sum total of all his deeds and misdeeds. He understands his duties and begins his journey of soul-searching.

Some thinkers have made a distinction between *Dharm* and *Mazhab*. *Mazhab* is an Arabic word which means a path. *Dharam* is a collective of true ideals, accepting the existence of God Almighty and qualities of truthfulness, being fair, love, service to humankind and such-like more qualities.

A European scholar says, “Superstitions and ritualism is not religion. To love with truthfulness, to serve the needy and stressed ones, to assist and help the weak and poor, to love without fear, to fight oppression and slavery of all kinds; to do all that is necessary for welfare of humankind and which appeases

the mind and heart of man, that is true religion.

Another scholar says, “Moral trust, in reality, is religion.”

To wit, religion is that sum-total of rules and regulations that purify our life sustains our life and enables us to grow and prosper.

The religious principles, daily code of conduct andsymbolism that distinguishes people to be a Hindu, Jain, Buddhist, Christian, Muslim, *et al*, these are all *Mazhabs* - a way of life. Religion is a set of principles to lead one's lives.

It is true that since the advent of humankind, religion and different ways of life have existed. Religion is a fundamental fact and truth around which revolves the world. Some people ask that if religion is a fundamental truth then why do we have different *Mazhabs* -principles and ways of life. A simplistic answer to this would be that the perspective of scientists about different aspects of life differ, their experiences differ; similarly, anyone adopting one aspect of the vastness of a religion emphasises that aspect and he or she sees religion in that particular perspective. If one wears spectacles of different shades, the same object appears differently, similarly religious leaders have seen religion in different ways and narrated it accordingly.

Today, humanity is engrossed in the advancement of science, politics and ways and means to grow wealth with decreasing interest in religion. This resulting in mental stress. In this world, everything revolves around the centre of gravity. Human society revolves around religion; getting away from it reduces it to smithereens.

Guru Arjan Sahib categorically states:

ਨਹ ਬਿਲੰਬ ਧਰਮੰ, ਬਿਲੰਬ ਪਾਪੰ ॥ ਦ੍ਰਿੜੰਤ ਨਾਮੰ, ਤਜੰਤ ਲੋਭੰ ॥

Do not delay in practicing righteousness; delay in committing sins. Implant the Naam, the Name of the Lord, within yourself, and abandon greed.

ਸਰਣਿ ਸੰਤੰ ਕਿਲਬਿਖ ਨਾਸੰ ਪ੍ਰਾਪਤੰ ਧਰਮ ਲਖ੍ਹਣ ॥ (ਪੰਨਾ ੧੩੫੪)

In the Sanctuary of the Saints, the sins are erased. The character of righteousness is received by that person.

Meaning: Do not hesitate from doing a religious (good) deed; delay doing an evil deed. Be stronger in living in the Will of God Almighty and do not be greedy. Our sins are washed away in the congregation of the *Gursikhs* -those who dwell in the Name of God Almighty and practise a virtuous life. These are signs of being religious.

It may, therefore, be said that the religiosity emphasised by Guru Sahib aims at inspiring people and society to live an ideal life of good conduct, socially responsible, honesty, selfless service and being ready to serve others at all times. Guru Sahib wants us to lead an ideal spiritual, social, economic, political and mental life.

9. The Need for religion

Man is a social animal and naturally, likes to live in a society. While living in a society it is incumbent on every human being to follow a set of social principles, rules and regulations. To fulfil these, many efforts are done and sometimes to regulate society, it becomes necessary to frame laws too. Such norms and laws do not help to build the inner self of a person. For example, laws and social norms are not enough to control the human desires of lust, anger, greed, extreme love and pride. Religion provides norms and tools to control these human traits.

The need for religion today is as significant as it was in ancient times. The development of science and skills has not been able to develop those skill sets which are required to alleviate human behaviour and replace religion. In the twentieth century, it was thought that science would develop such rules as would bring human society together but science has failed to do so. The most progressive nations are making such weapons of mass destruction that their use can wipe out the whole human race. From this, it is evident that the ideal of the welfare of humankind is not something which appeals to those who pursue

scientific development. If we still see honesty, pity, compassion, the spirit of brotherhood and welfare still existing in world society it is not because of the development of science but totally different factors.

Lust, anger, greed, worldly attachment, pride is considered enemies of good behaviour, humaneness, tolerance, pure thoughts and ethical living. Unfortunately, science has accentuated these desires and has not been able to suppress or regulate them. Greed and anger go hand in hand and has attained dangerous proportions in modern times. This is because anger and greed have suppressed the spiritual strength to fight them back. Modern science does not make any effort to reduce lust, anger and greed. On the contrary, much is available today to enhance these desires.

A sense of good human behaviour inspired by religion which relies on high standards of ethical values is the only way to counter these evil desires which keep haunting individuals and society at large. This sense comes through faith in God and a loving fear. This knowledge and sense is the rationale for civilisational progress. This too is true that fear prevents human beings from going on the wrong path. This fear can stop worldly misdeeds but cannot stop evil thoughts. To do so, a person needs such tools which have the capacity to transform one's mind. Religion is that path which enables a person to overcome evil thoughts and immoral deeds and become a righteous individual.

For social and spiritual progress, good behaviour and character are imperative. In order to achieve this, we need those tools which enrich and alleviate our character and behaviour. Historically speaking, the major path that has been instrumental in strengthening human character has been religion. It is religion alone which empowers and inspires human beings to stand up to and fight back evil thoughts and immoral deeds. Sometimes the impact of religion is quite evident but sometimes it is dormant but the impact is always there. Social leaders always believe that

religion is the prime source of all inspiration for good human behaviour.

Travelling on the path of religion, one can overcome false desires and brazen lusts as religion provides tools of peace and ideal living. In fact, Science has opened more doors for religion because materialistic progress without religion can be very dangerous. If the foundations of religion are shaken, devilish powers may be victorious and wickedness will rule. Religion is the cornerstone of one's life and plays a pivotal role to keep united society, nations, races, countries, brotherhood and humanity at large. Religion is also an inspiration for human beings to do good deeds. Not only this, religion brings people together and stops people from parochial thinking and deeds. Thus, all human beings and society need religion.

SHABAD VICHAR

10. Understanding the Religious Hymns

ਧਨਾਸਰੀ ਮਹਲਾ ੫ (ਪੰਨਾ 673)

ਤੁਮ, ਦਾਤੇ, ਠਾਕੁਰ, ਪ੍ਰਤਿਪਾਲਕ, ਨਾਇਕ, ਖਸਮ ਹਮਾਰੇ ॥

ਨਿਮਖ ਨਿਮਖ, ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ, ਹਮ ਬਾਰਿਕ, ਤੁਮਰੇ ਧਾਰੇ ॥1॥

ਜਿਹਵਾ ਏਕ, ਕਵਨ ਗੁਨ ਕਹੀਐ ॥

ਬੇਸੁਮਾਰ, ਬੇਅੰਤ ਸੁਆਮੀ, ਤੇਰੋ ਅੰਤੁ, ਨ ਕਿਨ ਹੀ ਲਹੀਐ ॥1॥ ਰਹਾਉ ॥

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ, ਖੰਡਹੁ, ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ ॥

ਹਮ, ਅਗਿਆਨ, ਅਲਪ ਮਤਿ ਥੋਰੀ, ਤੁਮ, ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ ॥2॥

ਤੁਮਰੀ ਸਰਣਿ, ਤੁਮਾਰੀ ਆਸਾ, ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ, ਨਾਨਕ, ਘਰ ਕੇ ਗੋਲੇ ॥3॥12॥

(ਪੰਨਾ ਨੰਬਰ 673–74)

ਉਚਾਰਨ ਸੇਧ: ਠਾਕੁਰ ਸ਼ਬਦ ਦਾ ਉਚਾਰਨ ਠਾਕਰ ਨਹੀਂ, ਠਾਕੁਰ ਹੈ, ਬੇਸ਼ੁਮਾਰ। ਸਜਨ- ਸੱਜਨ

ਪਦ ਅਰਥ: ਪ੍ਰਤਿਪਾਲਕ- ਪਾਲਣ ਵਾਲੇ। ਨਾਇਕ-ਆਗੂ। ਨਿਮਖ-ਅੱਖ ਝਮਕਣ ਜਿਤਨਾ ਸਮਾਂ। ਤੁਮਰੇ ਧਾਰੇ-ਤੇਰੇ ਆਸਰੇ।ਬੇਸੁਮਾਰ- ਅਣਗਿਣਤ। ਬਿਧਿ-ਤਰੀਕਾ। ਅਲਪ-ਥੋੜੀ। ਬਿਰਦੁ- ਸੁਭਾਅ। ਸੁਹੇਲੇ-ਸੁਖ ਦੇਣ ਵਾਲੇ। ਰਾਖਣਹਾਰ-ਰੱਖਿਆ ਕਰਨ

ਦੀ ਸਮਰੱਥਾ ਵਾਲੇ। ਗੋਲੇ–ਗੁਲਾਮ।

Dhanasree Mehl 5

Introduction: You are the Giver, O Lord, O Cherisher, my Master, my Husband Lord. Each and every moment, You cherish and nurture me; I am Your child, and I rely upon You alone. I have only one tongue - which of Your Glorious Virtues can I describe? Unlimited, infinite Lord and Master - no one knows Your limits. ||Pause|| **(ਰਹਾਉ)** You destroy millions of my sins, and teach me in so many ways. I am so ignorant - I understand nothing at all. Please honor Your innate nature, and save me! |I seek Your Sanctuary - You are my only hope. You are my companion, and my best friend. Save me, O Merciful Saviour Lord; Nanak is the slave of Your home.

Meaning: In the above *Shabad* -hymn, the Fifth Master - Guru Arjan Sahib teaches us how to seek grace from *Akalpurakh* -God Almighty -who is the repository of good qualities and blessings, so that with his blessings, we can save ourselves from attachment and *Maya* -worldly illusions.

Conclusion: It is impossible to enumerate and describe the countless qualities of God. We need to bow before him thus, “Oh Ever-pardoning Lord, even though we have less intelligence, we lack wisdom, still we are the Servants of the House of God. You always bless the poor, please bless us and relieve us from pain and misery.

11. Bhairao Fifth Mehl

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਤੂ ਮੇਰਾ ਪਿਤਾ, ਤੂ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥
ਤੂ ਮੇਰੇ ਜੀਅ ਪ੍ਰਾਨ, ਸੁਖਦਾਤਾ ॥
ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ, ਹਉ, ਦਾਸੁ ਤੇਰਾ ॥
ਤੁਝ ਬਿਨੁ, ਅਵਰੁ, ਨਹੀ ਕੋ ਮੇਰਾ ॥1॥
ਕਰਿ ਕਿਰਪਾ, ਕਰਹੁ ਪ੍ਰਭ ਦਾਤਿ ॥
ਤੁਮ੍ਰੀ ਉਸਤਤਿ, ਕਰਉ ਦਿਨ ਰਾਤਿ ॥1॥ ਰਹਾਉ ॥
ਹਮ, ਤੇਰੇ ਜੰਤ, ਤੂ ਬਜਾਵਨਹਾਰਾ ॥

ਹਮ, ਤੇਰੇ ਭਿਖਾਰੀ, ਦਾਨੁ ਦੇਹਿ ਦਾਤਾਰਾ ॥
ਤਉ ਪਰਸਾਦਿ, ਰੰਗ ਰਸ ਮਾਣੇ ॥
ਘਟ ਘਟ ਅੰਤਰਿ, ਤੁਮਹਿ ਸਮਾਣੇ ॥੨॥
ਤੁਮ੍ਰੀ ਕ੍ਰਿਪਾ ਤੇ, ਜਪੀਐ ਨਾਉ ॥
ਸਾਧਸੰਗਿ, ਤੁਮਰੇ ਗੁਣ ਗਾਉ ॥
ਤੁਮ੍ਰੀ ਦਇਆ ਤੇ, ਹੋਇ ਦਰਦ ਬਿਨਾਸੁ ॥
ਤੁਮਰੀ ਮਇਆ ਤੇ, ਕਮਲ ਬਿਗਾਸੁ ॥੩॥
ਹਉ ਬਲਿਹਾਰਿ ਜਾਉ ਗੁਰਦੇਵ ॥
ਸਫਲ ਦਰਸਨੁ, ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥
ਦਇਆ ਕਰਹੁ, ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ॥
ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ, ਨਿਤ, ਤੇਰੇ ॥੪॥੧੮॥੩੧॥ (ਪੰਨਾ ੧੧੪੪)

ਉਚਾਰਨ ਸੇਧ : ਤੂੰ, ਹੈਂ, ਹਉਂ, ਨਹੀਂ, ਕਰਉਂ, ਨਾਉਂ, ਜਾਉਂ, ਦੇਹਿਂ, ਦਰਸ਼ਨ, ਬਿਨਾਸ਼ ਗਾਓਂ।

ਪਦ ਅਰਥ: ਜੀਅ-ਜਿੰਦ। ਸੁਖਦਾਤਾ-ਸਾਰੇ ਸੁਖ ਦੇਣ ਵਾਲਾ। ਅਵਰੁ ਕੋ- ਕੋਈ ਹੋਰ। ਜੰਤ-ਜੰਤ੍ਰ, ਸਾਜ਼। ਘਟ ਘਟ ਅੰਤਰਿ-ਹਰੇਕ ਸਰੀਰ ਵਿਚ। ਦਰਦ ਬਿਨਾਸੁ-ਦਰਦ ਦਾ ਨਾਸ਼। ਮਇਆ-ਕਿਰਪਾ। ਬਿਗਾਸੁ-ਖੇੜਾ ।

Bhairao, Fifth Mehl:

Introduction: You are my Father, and You are my Mother. You are my Soul, my Breath of Life, the Giver of Peace. You are my Lord and Master; I am Your slave. Without You, I have no one at all. Please bless me with Your Mercy, God, and give me this gift, that I may sing Your Praises, day and night.||Pause|| I am Your musical instrument, and You are the Musician. I am Your beggar; please bless me with Your charity, O Great Giver. By Your Grace, I enjoy love and pleasures. You are deep within each and every heart. By Your Grace, I chant the Name. In the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. In Your Mercy, You take away our pains. By Your Mercy, the heart-lotus blossoms forth. I am a sacrifice to the Divine Guru. The Blessed Vision of His Darshan is fruitful and rewarding; His service is immaculate and pure. Be Merciful to me, O my Lord God and Master, that Nanak may continually sing Your Glorious Praises.

Meaning: In this *Shabad*, the Fifth Master -Guru Arjan

Sahib teaches human beings how to make a wish before the Almighty and also tells them to always seek the blessing to sing the praise of God Almighty

Conclusion: From this *Shabad*, we get this lesson that God alone takes care of all humanity. He alone gives everlasting happiness to all. By imbibing the qualities of God, we complete our successful journey as human beings. Therefore, we need to forsake everyone else and have full faith in the Omnipotent God Almighty.

12. Dhanasri Bhagat Ravidas Ji Ki

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

ਹਮ ਸਰਿ ਦੀਨੁ, ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ, ਅਬ, ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥
ਬਚਨੀ ਤੋਰ, ਮੋਰ ਮਨੁ ਮਾਨੈ, ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥1॥
ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ, ਰਮਈਆ ਕਾਰਨੇ ॥
ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥ ਰਹਾਉ ॥
ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ, ਮਾਧਉ, ਇਹੁ ਜਨਮੁ ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ ॥
ਕਹਿ ਰਵਿਦਾਸ, ਆਸ ਲਗਿ ਜੀਵਉ, ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥2॥1॥

(ਪੰਨਾ 694)

ਉਚਾਰਨ ਸੇਧ: ਜਾਉਂ, ਜੀਵਉਂ, ਦਰਸ਼ਨ।

ਪਦ ਅਰਥ: ਹਮ ਸਰਿ-ਮੇਰੇ ਵਰਗਾ। ਦੀਨ-ਨਿਮਾਣਾ, ਕੰਗਾਲ। ਪਤੀਆਰੁ-ਪਰਖ। ਕਿਆ ਕੀਜੈ- ਕੀ ਕਰਨਾ ਹੋਇਆ। ਬਚਨੀ ਤੋਰ-ਤੇਰੀਆਂ ਗੱਲਾਂ ਕਰਕੇ। ਮੋਰ-ਮੇਰਾ। ਮਾਨੈ-ਮੰਨ ਜਾਏ। ਪੂਰਨੁ-ਪੂਰਾ ਭਰੋਸਾ। ਰਮਈਆ ਕਾਰਨੇ-ਸੋਹਣੇ ਵਾਹਿਗੁਰੂ ਤੋਂ। ਕਵਨ-ਕਿਸ ਕਾਰਨ। ਅਬੋਲ-ਨਹੀਂ ਬੋਲਦਾ। ਤੁਮਾਰੇ ਲੇਖੇ-ਤੇਰੀ ਯਾਦ ਵਿਚ ਬੀਤੇ ।

Introduction: There is none as forlorn as I am, and none as Compassionate as You; what need is there to test us now? May my mind surrender to Your Word; please, bless Your humble servant with this perfection. I am a sacrifice, a sacrifice to the Lord. O Lord, why are You silent? ||Pause|| For so many incarnations, I have been separated from You, Lord; I dedicate this life to You. Says Ravi Daas: placing my hopes in You, I live; it is so long since I have gazed upon the Blessed Vision of Your Darshan.

Meaning: In this Shabad, Bhagat Ravidas teaches us how to be utterly humble, accept oneself to be completely incapable and

submit for unity with God Almighty. He is so endeared to God that he desires to sacrifice himself before God Almighty.

Conclusion: In this Shabad, Bhagat Ravidas Ji, while dwelling upon the ignorance, meekness and lack of empowerment of human beings motivates them to praise God Almighty in order to make this journey of life a successful one.

13. Bilawal Kabir Ji

ਬਿਲਾਵਲੁ ਕਬੀਰ ਜੀ

ਰਾਖਿ ਲੇਹੁ, ਹਮ ਤੇ ਬਿਗਰੀ ॥ ਸੀਲੁ, ਧਰਮੁ, ਜਪੁ, ਭਗਤਿ ਨ ਕੀਨੀ, ਹਉ ਅਭਿਮਾਨ ਟੇਢ ਪਗਰੀ॥ 1 ॥ ਰਹਾਉ ॥

ਅਮਰ ਜਾਨਿ, ਸੰਚੀ ਇਹ ਕਾਇਆ, ਇਹ, ਮਿਥਿਆ, ਕਾਚੀ ਗਗਰੀ ॥

ਜਿਨਹਿ ਨਿਵਾਜਿ ਸਾਜਿ ਹਮ ਕੀਏ, ਤਿਸਹਿ ਬਿਸਾਰਿ, ਅਵਰ ਲਗਰੀ ॥ 1 ॥

ਸੰਧਿਕ, ਤੋਹਿ, ਸਾਧ ਨਹੀ ਕਹੀਅਉ, ਸਰਨਿ ਪਰੇ, ਤੁਮਰੀ, ਪਗਰੀ॥

ਕਹਿ ਕਬੀਰ, ਇਹ ਬਿਨਤੀ ਸੁਨੀਅਹੁ, ਮਤ ਘਾਲਹੁ ਜਮ ਕੀ ਖਬਰੀ ॥ 2 ॥ 6 ॥

(ਪੰਨਾ ਨੰਬਰ 856)

ਉਚਾਰਨ ਸੇਧ: ਸ਼ੀਲੁ, ਹਉਂ, ਕਾਇਆਂ, ਜਿਨਹਿਂ, ਸ਼ਰਨਿ।

ਪਦ ਅਰਥ : ਹਮ ਤੇ-ਮੈਥੋਂ। ਬਿਗਰੀ-ਵਿਗੜੀ ਹੈ। ਸੀਲੁ-ਚੰਗਾ ਸੁਭਾਉ। ਧਰਮੁ-ਜ਼ਿੰਦਗੀ ਦਾ ਫਰਜ਼। ਜਪੁ-ਬੰਦਗੀ। ਟੇਢ-ਵਿੰਗੀ। ਪਗਰੀ-ਪਕੜੀ, ਫੜੀ। ਅਮਰ-ਨਾ ਮਰਨ ਵਾਲੀ। ਜਾਨਿ-ਸਮਝ ਕੇ। ਸੰਚੀ-ਸਾਂਭ ਕੇ ਰੱਖੀ, ਪਾਲਦਾ ਰਿਹਾ। ਮਿਥਿਆ-ਨਾਸ਼ਵੰਤ,ਨਾਸ਼ ਹੋਣ ਵਾਲੀ। ਜਿਨਹਿ-ਜਿਸ ਪ੍ਰਭੂ ਨੇ। ਨਿਵਾਜਿ-ਆਦਰ ਦੇ ਕੇ, ਮਿਹਰ ਕਰਕੇ। ਸਾਜਿ-ਪੈਦਾ ਕਰਕੇ। ਅਵਰ-ਹੋਰਨੀਂ ਪਾਸੀਂ। ਸੰਧਿਕ-ਚੋਰ। ਤੁਮਰੀ ਪਗਰੀ-ਤੇਰੇ ਚਰਨਾਂ ਦੀ। ਮਤ ਘਾਲਹੁ-ਨਾਹ ਭੇਜੀਂ। ਖਬਰੀ-ਖ਼ਬਰ।

Introduction: Save me! I have disobeyed You. I have not practiced humility, righteousness or devotional worship; I am proud and egotistical, and I have taken a crooked path. ||Pause|| Believing this body to be immortal, I pampered it, but it is a fragile and perishable vessel. Forgetting the Lord who formed, fashioned and embellished me, I have become attached to another. I am Your thief; I cannot be called holy. I have fallen at Your feet, seeking Your Sanctuary. Says Kabeer, please listen to this prayer of mine, O Lord; please do not send me summons of the Messenger of Death.

Maning: In the above Shabad, Bhagat Kabir Ji seeks forgiveness for the pride of human beings that prevents them

from following the path laid down by God and seeks blessings to transform lives

Conclusion: In this Shabad, Bhagat Kabir Ji seeks the blessings of God Almighty saying that by not following the path of God, they have gone wayward and by seeking to bow to the Will of God, seeks transformation. Oh God! Please help me to overcome my immoral deeds and end the fear of death.

14. Sorath Mohalla Fifth

ਸੋਰਠਿ ਮਹਲਾ 5॥ (ਪੰਨਾ 613)

ਹਮ ਮੈਲੇ, ਤੁਮ, ਊਜਲ ਕਰਤੇ, ਹਮ ਨਿਰਗੁਨ, ਤੂ ਦਾਤਾ ॥
ਹਮ ਮੂਰਖ, ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ, ਤੂ, ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥1॥
ਮਾਧੋ, ਹਮ ਐਸੇ, ਤੂ ਐਸਾ ॥
ਹਮ ਪਾਪੀ, ਤੁਮ, ਪਾਪ ਖੰਡਨ, ਨੀਕੋ, ਠਾਕੁਰ, ਦੇਸਾ ॥ ਰਹਾਉ ॥
ਤੁਮ, ਸਭ ਸਾਜੇ, ਸਾਜਿ, ਨਿਵਾਜੇ, ਜੀਉ ਪਿੰਡੁ, ਦੇ ਪ੍ਰਾਨਾ ॥
ਨਿਰਗੁਨੀਆਰੇ, ਗੁਨੁ ਨਹੀ ਕੋਈ, ਤੁਮ, ਦਾਨੁ ਦੇਹੁ, ਮਿਹਰਵਾਨਾ ॥2॥
ਤੁਮ ਕਰਹੁ ਭਲਾ, ਹਮ ਭਲੋ ਨ ਜਾਨਹ, ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥
ਤੁਮ ਸੁਖਦਾਈ, ਪੁਰਖ ਬਿਧਾਤੇ, ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ ॥3॥
ਤੁਮ ਨਿਧਾਨ, ਅਟਲ ਸੁਲਿਤਾਨ, ਜੀਅ ਜੰਤ ਸਭਿ ਜਾਚੈ ॥
ਕਹੁ ਨਾਨਕ, ਹਮ ਇਹੈ ਹਵਾਲਾ, ਰਾਖੁ, ਸੰਤਨ ਕੈ ਪਾਛੈ ॥4॥6॥17॥ (ਪੰਨਾ ਨੰਬਰ 613)

ਉਚਾਰਨ ਸੇਧ: ਤੂੰ, ਜਾਨਹਿਂ, ਅਟੱਲ, ਜਾਚੈ।

ਪਦ ਅਰਥ: ਮੈਲੇ-ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਨਾਲ ਭਰੇ ਹੋਏ। ਕਲਾ-ਹੁਨਰ। ਮਾਧੋ-ਹੇ ਵਾਹਿਗੁਰੂ। ਨੀਕੋ-ਸੋਹਣਾ। ਸਾਜਿ-ਪੈਦਾ ਕਰਕੇ। ਨਿਵਾਜੇ-ਆਦਰ ਦਿੱਤਾ। ਜੀਉ-ਜਿੰਦ। ਪਿੰਡ-ਸਰੀਰ। ਬਿਧਾਤੇ- ਹੇ ਸਿਰਜਨਹਾਰ। ਬਾਲਾ-ਬੱਚੇ। ਨਿਧਾਨ-ਖਜ਼ਾਨੇ। ਅਟਲ-ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ। ਸੁਲਿਤਾਨ-ਬਾਦਸ਼ਾਹ। ਜਾਚੈ-ਮੰਗਦੇ ਹਨ। ਹਵਾਲਾ-ਹਾਲ। ਕੈ ਪਾਛੈ-ਦੇ ਆਸਰੇ।

Introduction: We are filthy, and You are immaculate, O Creator Lord; we are worthless, and You are the Great Giver. We are fools, and You are wise and all-knowing. You are the knower of all things. O Lord, this is what we are, and this is what You are. We are sinners, and You are the Destroyer of sins. Your abode is so beautiful, O Lord and Master. ||Pause|| You fashion all, and having fashioned them, You bless them. You bestow upon them soul, body and the breath of life. We are

worthless - we have no virtue at all; please, bless us with Your gift, O Merciful Lordand Master. ||2|| You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever. You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children! You are the treasure, eternal Lord King; all beings and creatures beg of You. Says Nanak, such is our condition; please, Lord, keep us on the Path of the Saints. ||4||6||17||

Meaning: In this Shabad, Guru Arjan Sahib Ji emphasizes that we are quality-less and God Almighty is full of qualities. Guru Sahib tells us that God alone can rid us of all our bad qualities and immoral deeds and fill us with good qualities. Therefore, it is imperative to make a submission only to God Almighty.

Conclusion: Oh God! We are sinners and devoid of qualities. You take care of one and all in this Universe. Please bless all people with the blessings of good qualities and under your kind guardianship.

THE PROGRESS OF LIFE

15. Personality Development

An individual's personality influences and substantially impacts one's surroundings and as per the personality, he creates a similar environment around him. It is generally observed that those who have a good personality positively impact their families and society and those who are not so, create a negative impact. Parents desire that their children are well-mannered, have good qualities, earn a decent and honest living and create a niche for themselves in society. Only those who are strong physically and mentally achieve this destination. It is generally seen that a pure mind resides in a pure body.

To be physically strong, it is important to rise early every day.One should reach mother nature and intake fresh air. Such fresh air will keep a person alert and healthy. Fresh air also helps prevent diseases as the immune system of a person gets

strengthened. Being close to nature, one is never lazy, which alone can make a person sick and unhealthy. During the course of the day, one should concentrate on such activities which keeps the body active as much as possible.

To be physically strong and healthy, it is important to have a nutritious diet. One should eat only as much the body requires. Eating too much or too little -both are harmful to the body and result in disease. One should eat that food which has all the nourishments and calories required by the body.

Exercise should be an integral part of one's routine. One may do those exercises which enable to keep the body fit and healthy. Exercise should follow the nature of work of an individual -those doing light work should do light exercise and those who have to do heavy work must exercise their bodies more to keep them fit and healthy.

The daily routine of an individual should follow a fixed timetable and those tasks that need to be done must be achieved and there should be no procrastination in accomplishing the planned targets. Either during one's morning walk or otherwise, one should plan one's day and have effective time-management in finishing all designated tasks.

Every person must be aware of one's surroundings and keep oneself updated with what is happening in the world which is beneficial for his mental and intellectual progress. Everyday, he should either read the newspaper or any other journal which keeps him informed or updated about happenings around the world and in his neighbourhood. Not only this, reading the newspaper enables a person to be alert to happenings and doubts prevalent in society.

The nature of an individual plays a significant part in his or her personality; how he talks and behaves depict his nature. One gets a response from a society based on one's deeds. Tit for tat is the general norm in society -if your behaviour is good, you will get a good response and vice versa. Depending upon the talk and

response of an individual one forms an opinion about the person. If someone regularly talks ill of someone, then the other person automatically assumes that such a person is a jealous person who speaks ill of everyone. Whatever one says reverberates in society over time and has a negative impact. Therefore, one should develop such a nature that does no harm to others. The foundation of one's nature is one's own home, though schooling and the environment also have a role to play in developing one's nature. The nature of parents substantially impacts children, but that is not to conclude that this is unchangeable as a child interacts with other children in school, his surroundings and society at large.

Studies of human behaviour over the generations have revealed that sometimes people are introvert and seclude themselves from society and sometimes they are gregariously extrovert and want to share their thoughts, ideas and achievements with all others in society. When such traits are found in one person then one shares thoughts with others on one occasion and on another one may not even confide in anyone. This is a common feature among most human beings. When a person interacts with society, his or her personality becomes apparent to others. It is this trait that makes a person positive or negative about others. It is desirable to be positive in talking to others or in getting work done, as in this way it impacts others positively and there is no hopelessness. This creates an atmosphere of positivity and increased interest in the work at hand. Anyone who has a positive attitude has a progressive inclination towards others and consider them to be an integral part of society and strive to maintain bonding with them. Those who have a negative attitude are generally sad, lazy and bring harm unto others. Therefore, anyone who possesses a positive attitude can become a great personality.

Drug abuse is becoming rampant in our society today and this is having wide-ranging ramifications. Drug abuse drastically

affects the body and mind of a person. Anyone who desires to have a respectable place in society must keep away from drugs.

Scientific progress has reached great heights in modern times. Anyone who desires to make a progressive contribution to society must adopt modern scientific methods and new scientific research while we attempt to solve one's problems. Modern scientific achievement has made the world a village where no one desires to live in isolation. In order to evolve a progressive society, we must take advantage of various scientific researches and achievements that keep happening from time to time.

In this lesson, we have thrown some light on various aspects of personality development. In every lesson, we will share more aspects about how to evolve one's personality for the betterment of society.

Principal Ganga Singh says:

ਭਲੇ ਬੁਰੇ ਜੋ ਆਦਮੀ ਵੇਖੇ ਵਿਚ ਜਹਾਨ।
ਬੁਰਾ ਕਿਸੇ ਨੂੰ ਨਾ ਕਹੇ ਸੋ ਨਰ ਵੀਰ ਸੁਜਾਨ।
ਕਹੋਂ ਬੁਰੇ ਨੂੰ ਜੇ ਬੁਰਾ ਵੈਰੀ ਤੇਰਾ ਹੋਏ।
ਕਹੋਂ ਭਲੇ ਨੂੰ ਜੇ ਬੁਰਾ ਧਰਮ ਆਪਣਾ ਖੋਏ।
ਨੀਚ ਫਲਾਣਾ ਪੁਰਖ ਹੈ ਕਹੇ ਜੋ ਤੈਨੂੰ ਆਣ।
ਉਹ ਬੁਰਿਆਈ ਆਪਣੀ ਕਰਦਾ ਹੈ ਇਹ ਜਾਨ।
ਲੋਕਾਂ ਦੀ ਨਿੰਦਾ ਕਰੇ ਸਭਨਾਂ ਕੋਲ ਜੋ ਜਾਏ।
ਉਹ ਜਨ ਵਿੱਚ ਜਾਹਨ ਦੇ ਚੁਗਲੀਖੋਰ ਕਹਾਏ।
ਜੇਕਰ ਤੈਨੂੰ ਪੈ ਗਈ ਨਿੰਦ ਕਰਨ ਦੀ ਬਾਣ।
ਸੱਚੀ ਤੇਰੀ ਗੱਲ ਵੀ ਨਿੰਦਾ ਕਹੇ ਜਹਾਨ।

He who sees good and bad people in this world.

He who does not call anyone bad is bold and blessed.

You call someone bad he becomes your enemy

He who calls others bad, loses his religiosity He who calls you bad,

He is actually doing bad unto himself.

He who says evil about others going from person to person

Such a person, in this world, is called a rumour-monger

He who is habituated to criticise others

Such a person's truthful talk is also taken as criticism.

16. Personal Responsibilities

Man, is a social animal and living in society he has to perform multifarious tasks. If an individual performs his duties in a responsible manner, he is respected in society and in case he is irresponsible, then people deride such a person. All social responsibilities are learnt and imbibed while living in society. Guru *Sahiban* has clearly delineated one singular purpose for coming into this world and this is to use this lifetime to inculcate love for God Almighty and whilst doing so ably fulfil all his social responsibilities. The question that now arises is how exactly and from whom does an individual learn such responsible behaviour. It may be said that an individual learns societal traits from his family, school, society and religious place of worship. All of these impact an individual in a concerted manner and make him aware of his responsibilities. Here is a brief understanding of these sections of society that impact an individual's life and work.

1. Family: From birth itself, parents and siblings are part of one's life and exert maximum influence in moulding our lives, though we are also influenced by maternal and paternal grandparents, uncles and aunties. If the elder children of a family follow the parents, then the younger ones also follow the same. As a child's mind is pure and blank, he obediently follows whatever is taught and told to him. He also imbibes what happens around him. It is, therefore, the duty of all family members to say and do that in front of the child which enables the child to develop his character and be a responsible person. The first responsibility of a child is to respect his parents. He should live in a cordial manner with his elderly brothers and sisters; one should not adopt an ever-complaining characteristic, rather respect and be polite to other relatives and learn to bear whatever is said even though it may not be

palatable. One should be on the constant lookout for good qualities, learn them and make them part of one's life. One may not do anything which harms the respect and reputation of one's parents. Such traits are learnt and imbibed during childhood and have to be implemented to become a responsible person

2. School: While in school, one is away from one's family. The time spent in school is an important period during which one learns whilst staying away from family. A school does not have a family-like loving atmosphere, but still school teachers substantially impact one's life. In school, teachers become ideals for children. Teachers exert so much influence on children that they tend to endorse what their teachers say and become determined to follow them entirely. The school has a significant place in one's life. There is no doubt that teachers become ideals, but his classmates and other students also influence his personality. If a student befriends those who are constantly harassing and bullying others, one is more likely to become like them. It is the responsibility of a student to respect and follow his teachers, befriend those schoolmates from whom he can learn and imbibe good qualities and concentrate on his studies. It is the duty of the child to return back home in time from school and parents do not need to be constantly worried about their wards. In case a child does not follow these simple ways, then he or she would be wasting their parents' hard-earned money and would be cheating not only the parents but oneself too.

3. Society: Apart from school and home, one is influenced by one's environment -neighbours and friends. After returning from school or during holidays, one interacts with these people and they impact our lives. The environment of the residents of the neighbourhood influences an individual. If residents of the neighbourhood tend to pick up a fight or routinely make abuse a part of their talk, one is like to ingest such qualities. If the atmosphere is cooperative and cordial, he cannot escape being influenced by these positive qualities. Therefore, it is imperative

to build such an environment around oneself so that we have a peaceful and progressive community. We should refrain from hurting others in word and deed. We should maintain an atmosphere of love and respect for members of other communities. We should be respectful to all elders and shower respect on all children in the neighbourhood. We should develop a sense of respect towards womenfolk of the neighbourhood. We should spare as much time as possible in developing the neighbourhood.

4. Religious Places: Religious places have become an integral part of all neighbourhoods. In any neighbourhood, people who are in a majority build a place of worship for their community. Wherever there is a majority of Hindus, they would build a temple and wherever there are Muslims, we will see a mosque. In every colony, there would be places of worship which will be respected by all residents. It is the duty of every person to visit their places of worship and inculcate good humane qualities. It is the duty of a Sikh to visit a Gurdwara Sahib, to be part of the holy congregation and participate in the societal and spiritual progress of one and all.

The Sikh religion deems it compulsory to do all worldly deeds but also considers that the main purpose of one's life is communion with God Almighty. Therefore, it is the duty of a Sikh to visit *GurdwaraSahib* -the Sikh place of worship, not only for his own spiritual needs and progress but also to interact with other members of society and seek their opinion. A Sikh should seek the path as laid down in *Gurbani*. Upon visiting the Gurdwara Sahib, a Sikh should pay respectful obeisance to Guru Granth Sahib, listen to Gurbani Kirtan and be part of the holy congregation. Upon completion of *Ardas* -the final supplication of the gathering, he should interact with members of the congregation and discuss problems and solutions with concern, respect and love. It is also a person's duty to fulfil the requirements of the place of worship and compliment those who are engaged in this service. In this way, even while doing his

worldly deeds, one is progressing towards the achievement of the one's ultimate goal in life.

In conclusion, we can say that every person is an integral part of society and while living here have to strive for societal and spiritual progress. Just as anyone who falls on the ground, has to take the support of the ground to get up, similarly, faltering individuals have to take support from society to correct themselves and stay focussed. When one follows the norms of society, then one earns the respect of society and at the same time, while fulfilling one's social deeds, works towards the achievement of the ultimate prime purpose of one's life.

SELF-EXAMINATION

17. Question Paper 1

Notes:

* Answers are to be written in your own words.
* Answers are to be brief and to the point.
* Answers must be properly numbered as per the question paper.

1. What do you know about the life of Guru Nanak Sahib?
2. What was the objective of the Udasis -missionary tours of Guru Nanak Sahib Ji and what was the message He gave to the people?
3. What is the significance of the Kartarpur town in Sikh history?
4. As per Gurmat teachings, what are our duties towards our parents?
5. Write a note on the sacrifice of Mata Tripta Ji for the Sikh community.
6. Clarify the role of Bhai Mardhana Ji in Sikh History.
7. Describe life and status of Bhai Mardana Ji as a true disciple of the Guru, on the basis of incidents that occurred in his life?
8. Elaborate on the teaching of Guru Nanak Sahib regarding honest labour on the basis of the Sakhi of Modikhana.
9. While working at the Modikhana, what efforts did Guru Nanak

Sahib make to preach Sikhism? Explain this on the basis of the incidents of the related Sakhi.

10. What is the meaning of the call "There is no Hindu, no Mussalman"?

11. Clarify as to what did Guru Sahib mean by True Namaz?

12. What do we learn from the Sakhi of earning through honest means? What efforts were made by Guru Sahib Ji to highlight truth in this Sakhi?

13. What was the original name of Baba Buddha Ji and how did he came to be known by this name?

14. Write a brief note on the efforts made by Baba Buddha Ji for preaching Sikhism.

15. Briefly explain the objectives of religion.

16. What are the characteristics of a religion as told by Guru Sahib?

17. What is the importance of religion in one's life? On the basis of the views of expressed by different scholars, Write your opinion. What do scholars say about religion?

18. What is the contribution of religion in building and inculcating moral values?

19. What role does religion play in one's life?

20. Describe in your own words the Gurmat principles and teachings mentioned in all Shabads which are part of Book 1.

21. What is the importance of personality development and how does one achieve this?

22. What are the major tasks a person can do to contribute towards development of society?

23. Clarify the reasons and circumstances which make a person social minded.

24. What is the role of social responsibility in the development of a human being?

Objectives & Motives of Gurmat Gian Missionary College

With the grace of Almighty & Guru's sangat's blessings in May, 1996 Gurmat Gian (charitable) Trust was organised, under which the following works are performed.

1. Gurmat Gyan Missionary College: It was started on 8th December, 1996 with 10 students. At present students are pursuing the training of Gurmat, in which students are peddler & from nomadic tribes. Very learned teachers are imparting Gurmat education, Guru Granth Sahib's deep knowledge, Scientific Sikh history, Gurmat Philosophy & how to live according to Sikhism's norms. Day to day basic requirements are also provided freely to the students,from the college.There is a facility of hostel also.

2. Gurmat Promotion Centre: This college is also running preaching centres in different villages. In every centre 2-3 missionaries are working regularly.Every centre covers about 15 villages nearby in which religious & moral education is imparted in schools.During vacations these centres arrange camps for students in which gurmat classes are held. Apart from this ,these centres are also trying to eradicate evil practices like drug addiction, dowry deaths, child abuse, female foeticide etc.which are prevailing in the society.

3. Edu Aid Wing: Under this wing, needy students are provided financial aid monthly for their education.

4.Grace Public School: This school was started in 2012 in shimlapuri, Ludhiana. Its purpose is to impart Primary/Basic education to the needy students.It also imparts the knowledge related to morality & disciplined life.

5. Gurmat Elementary Course: This is a correspondence course. Around students have taken benefit from it.

6. Gurmat Gian Library: In this library,almost 3000 books related to Gurmat are available.This library gives benefit to the students as well as the people of the nearby area.

7. Free Homoeopathic Dispensary:From this Dispensary ,college students & people from nearby areas are benefitted.

8. Weekly Celebrations:In houses,weekly (Saturday&Sunday) celebrations are organised by Children,Youngsters, Parents & Sangat.

9. Free Medical Check up: From time to time,blood donation &eyes camp are organised.

10. Gurmat Virsa (Heritage): Monthly Magazine Gurmat Virsa is being published.

11. Audio Visual programme :Under this programme, movies related to Gurmat & social evils prevailing in society are shown.

12. Gurmat marital branch:In this branch, efforts are made to find suitable match for sikh young boys & girls.

13.Annual Programme 'Sikh Anmulle':Every year in the month of Jan-Feb, 'Sikh Anmulle' (one day) programme is organised by college.In which eminent personalities who had/have been contributing their valuable services for humanity & promoting sikhism, are honoured .Except this,other programmes showing the prevailing problems in the society with their solutions are performed.

14. Gurmat Classes: In this programme,Gurmat classes are conducted daily under the supervision of Gursikh volunteers in different areas.

LIFE SKETCH OF GURU SAHIBAAN

Guru Sahib's Name	Birth Date	Birth Place	Father's Name	Mother's Name	Wife's Name	Children	Guruship	Heavenly Abode	Guruship Period years-months-days
Guru Nanak Sahib Ji	15-Apl-1469*	Nankana Sahib	Baba kalayan Das Ji	Mata Tripta Ji	Bibi Sulakhani Ji	Baba Sri Chand Ji, Baba Lakhmi Das Ji	Guru from Birth	22 Sept,1539	70 - 05 - 03
Guru Angad Sahib Ji	18-Apl-1504	Matte De Saran (Muktsar)	Baba Pheru Mal Ji	Mata Daya Kaur Ji	Mata Khivi Ji	Baba Dasu Ji, Baba Dattu Ji Bibi Amro Ji, Bibi Anokhi Ji	18-Sept-1539	16-April-1552	12 - 06 - 28
Guru Amar Das Ji	23-May-1479	Baserke Amritsar	Baba Tej Bhan Ji	Mata Lakhmi Ji	Mata Ram Kaur Ji	Baba Mohan Ji, Baba Mohri Ji Bibi Bhani Ji, Bibi Daani Ji	16-April-1552	16-Sept-1574	22 - 05 - 00
Guru Ram Das Ji	9-Oct-1534	Chunna Mandi (Lahore)	Baba Har Das Ji	Mata Daya Kaur Ji	Bibi Bhani Ji	Baba Prithi Chand Ji, Baba Mahadev J Baba (guru) Arjan Sahib Ji	16-Sept-1574	16-Sept-1581	07 - 00 - 00
	2-May-1563	Goindwal	Guru Ramdas Ji	Mata Bhani Ji	Mata Ganga Ji	Baba (Guru) Hargobind Sahib Ji	16-Sept-1581	16-June-1606	24 - 08 - 25
Guru Hargobind Sahib Ji	5-July-1595	Guru Ki Vadali (Amritsar)	Guru Arjan Sahib Ji	Mata Ganga Ji	Bibi Damodri Bibi Mahadevi Bibi Nanaki Ji	Baba Gurditta Ji, Bibi Veero ji, Baba Suraj Mal ji, Baba Anni Rai Ji,Baba Atal Ji, Baba (Guru) Teg Bahadur Sahib Ji	11-June-1606	19-March-1644	37 - 09 - 03
Guru Har Rai Ji	31-Jan-1630	Kiratpurpur Sahib (Ropar)	Baba Gurditta Ji	Mata Nihal Kaur Ji	Bibi Kishan Kaur Ji	Baba Ram Rai Ji, Bibi Anoop Kaur Ji Baba (Guru) Harkrishan sahib ji	14-March-1644	20-Oct.-1661	17 - 07 - 06
Guru Harkrishan Sahib ji	23-July-1656	Kiratpur Sahib (Ropar)	Guru Har Rai Sahib Ji	Mata Kishan Kaur Ji			20-Oct.-1661	16-April-1664	02 - 05 - 26
Guru Teg Bahadur Sahib Ji	18-April-1621	Guru Ke Mehal (Amritsar)	Guru Hargobind Sahib Ji	Mata Nanaki Ji	Mata Gujar Kaur Ji	Baba (Guru) Gobind Singh Ji	16-April-1664	24-Nov.-1675	11 - 07 - 08
Guru Gobind Singh Ji	5-Jan.-1667	Patna Sahib	Guru Teg Bahadur Sahib Ji	Mata Gujar Kaur Ji	Sunder Kaur Ji Sahib Kaur ji	Ajit Singh Ji, Jujhar Singh Ji, Jorawar Singh Ji, Fateh Singh Ji	24-Nov.-1675	21-Oct.-1708	32 - 10 - 26
Guru Granth Sahib Ji	1-Sept-1604						20-Oct.-1708	For Ever	For Ever

1. *Guru Nanak Sahib's Parkash Utsav will continue to be celebrated on Kartik Purnima till Panthic Decision. 2. Dates mentioned above are according to Mool Nanakshahi Calender 2003.