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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 10



PUBLISHER

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Gur Prasad (gurpswid)

Gur Prasaad means Blessings of true Guru. In Sikhism, Guru has been referred in different references; like Guru, Gurbani and waheguru. In the present perspective 'Guru' refers Gurbani which preaches the humanity an ideal way of life by adopting which one can become able to seek Blessings of Guru as per followings.

From the above analysis of Mool Mantar we find that Human beings do possess all good qualities as contained in Mool Mantar. We only need to assess our doings and make continuous efforts in improving these qualities. But human evils are main obstacles in its way. We all bear a misconception in our mind that we know every -thing. But we encounter reality of our life while we recite and understand Gurbani. This leads to the spiritual treasure of life. By following the teachings of Gurbani, we can glorify ourselves with all spiritual qualities. This stage is called Gur Prasaad or the Blessings of Guru. This stage can only be attained by reciting, understanding and following Gurbani in our life. We all can attain this stage by following the teachings of Gurbani.

Ik Onkar Waheguru Ji Ki Fateh

< > vwihgr jI kI Pqih

GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 10

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

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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.

1. Guru Granth Sahib Ji

Sri Guru Nanak Sahib Ji was the founder of Sikhism. The life span of Sri Guru Nanak Sahib Ji is spread over a period of about 70 years (from 1469 AD to 1539 AD). He was succeeded by nine Guru Sahibaan, last of them was Sri Guru Gobind Singh Ji who left for his heavenly abode on 7th October 1708 AD at Naded – (Maharashtra State). After morning service/prayer, on 4th October 1708, before leaving for his heavenly abode, Sri Guru Gobind Singh Ji enthroned Sri Guru Granth Sahib as the the eternal Guru of Sikhs and addressed the congregation with an instruction to acknowledge and pay regard to Sri Guru Granth Sahib in his place. Thus, the tradition of the living Guru was discontinued/ abandoned for ever. Guru Sahib instructed the Sikhs to acknowledge Panth Khalsa as his physical appearance/existence. The contemporary Sikh scholars present there noted the instructions of Guru Sahib and penned down these instructions of Guru Sahib as Code of Conducts for Sikhs, like;

dsr rp gQ jl jwnh[Awpn Ag mr kr mwnh[
mrw rp gQ jl jwx[ies ml Bd nhl kC mwn[
Recognize the Granth Jee as my embodiment.
And concede to no other perception.

(Bwel nd lwl isG jl, rihqnwmw)

Akwl prK k bcn isE pgt clwieE pQ[
From the command of Akaal Purkh, has this path (Sikhi) has appeared.

sB isKn k bcn ieh gr mwinE gQ[
The command for all the Sikhs is to accept the Granth Sahib as your Guru.

(Bwel pihlwd isG jl, rihqnwmw)

Honouring the instructions of Sri Guru Gobind Singh Ji, the Sikhs have been respecting Sri Guru Granth Sahib Ji as their eternal living Guru. Sri Guru Granth Sahib Ji guides its followers in all the sphere of life socially, politically, religiously and

spiritually. It is against the morality of a Sikh to seek shelter of any other so-called spiritual authority. The following Dohra, acknowledged /adopted by Khalsa panth is recited daily after Ardas in all the ceremonies of Sikhism:

3

AwigAw Bel Akwl kl, qbl c lwieE pQ[
sB isKn ka hkm h, gr mwinE gQ[
gr gQ jl mwinE pgt grW kl dh[
j pB ka iml b ch, Kj Sbd mih lh[

"Under the orders of the Immortal Being, the Panth was created. All the Sikhs are enjoined to accept the Granth as their Guru. Consider the Guru Granth as the embodiment of the Gurus. Those who want to meet God, can find Him in its hymns.

The Gurbani of Sri Guru Granth Sahib commences with Mool Manter as

" ¡ siq nwm krqw prK inrBa inrvr Akwl mriq Ajnl sB gr pswid] "

Ik oa(n)kaar sath naam karathaa purakh nirabho niravair akaal moorath ajoonee saibha(n) gur prasaadh ?

This Mool Manter denotes/witnesses the belief and philosophy of Sikhism, which believes in only one Omnipresent power (Akaal Purakh), Who is the creator of this universe and is beyond the birth and death cycle. This Mool Manter has been used for 567 times in the beginning of any Gurbani in brief or full form as per following:

¡ siqgr pswid	523 vwrl
Ik oa(n)kaar sath gur prasaadh ?	523 Times
¡ siq nwm krqw prK gr pswid	9 vwrl
Ik oa(n)kaar sath naam karathaa purakh gur prasaadh ?	9 Times
¡ siq nwm gr pswid	2 vwrl
Ik oa(n)kaar sath naam gur prasaadh ?	2 Times

Complete Mool Manter :

(¡ siq nwm krqw prK inrBa
inrvr Akwl mriq Ajnl sB gr pswid])

Ik oa(n)kaar sath naam karathaa purakh nirabho niravair

akaal moorath ajoonee saibha(n) gur prasaadh ?

has been used 33 times in Sri Guru Granth Sahib.

After Mool Manter, the next Gurbani in Sri Guru Granth Sahib is Jap(u)pronounced by Sri Guru Nanak Sahib Ji. This Bani comprises 38 Pauris and two Salok (38 paVIAW q 2 slk). One Salok is in the beginning of Jap(u) "Awid sc jgwid sc] h BI sc nwnk hsI BI sc]" aadh sach jugaadh sach ? hai bhee sach naanak hosee bhee sach ?1? and one at the end of this Bani "pvx gr pwxI ipqw mwqw Driq mhq]". Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

There is a tradition/ custom in Sikhism to recite this Bani twice daily, in the morning and evening.

The next Bani after Jap(u), has two parts, Sodar and Sau Purakh ("sdr Aq s prK"). Sodar comprises 5 shabads and Sau Purakh comprises 4 shabads. This Bani is recited in the evening and also popularly known as Reheraas. Next Bani Succeeding Sodar and Sau purakh is Sohila, which comprises 5 Shabads. This Bani is recited in the night before going to bed/sleep.

Further to the above Bani, Gurbani in the Sri Guru Granth Sahib has been composed in 31 different Raags(the classical way of singing). Detailed description of which is as per followings:

lVI	rwg	pnw	lVI	rwg	pnw
S. No.	Raag	Page	S. No.	Raag	Page
1.	isrI (Sri)	14	2.	mwJ (Maajh)	94
3.	gaVI (Gauri)	151	4.	AwsW (Asa)	347
5.	gjrI (Gujri)	489	6.	dvgDwrI (Devgandhaaree)	527
7.	ibhwgVw (Bihaagrhaa)	595	8.	DnwsrI (Dhanaasree)	660
9.	sriT (Sorith)	537	10.	vfhs (Vadhans)	557
11.	jqsrI (Jaitsiri)	696	12.	tfI (Todee)	711
13.	brwVI (Bairaarhi)	719	14.	iqlg (Tilang)	721
15.	shI (Suhi)	728	16.	iblwvl (Bilaaval)	795
17.	gWf (Gond)	859	18.	rwmkll (Raamkali)	876
19.	nt nrwien(Nat Narian)	975	20.	mwllgaVw (Mali Gaura)	984
21.	mwr (Maaroo)	989	22.	qKwrI (Tukhaari)	1107
23.	kdwrw (Kaydaaraa)	1118	24	BYrau (Bhaira-o)	1125

25.	bsq (Basant)	1168	26	swrg (Sarang)	1197
27.	mlwr (Malar)	1248	28	kwnVw (Kaanrhaa)	1294
29.	kilAwn (Kalyan)	1319	30	prBwqI (Parbhati)	1327
31.	jjwvqI (Jaijavanti)	1352			

The Bani pronounced by 6 Guru Sahibaan, Bhagat (Saints), Sikhs and Bhats is composed/ written in Sri Guru Granth Sahib as per followings:

qqkrw Sr. NO	slk/pd Salok/Paday	pnw Page
slk shsikqI mhlw 1 Salok Sehasakirathee Mehalaa 1	4	1353
slk shsikqI mhlw 5 Salok Sehasakirathee Mehalaa 5	67	1353
mhlw 5 gwQw Mehalaa 5 Gaathhaa	24	1360
Pnh mhlw 5 Funehae Mehalaa 5	23	1361
cablI mhlw 5 Choubolae Mehalaa 5	11	1363
slk Bgq kblr jIa k Salok Bhagath Kabeer Jeeo Kae	243	1364
slk sK Prid k? Salok Saekh Fareedh Kae	130	1377
svX sI mKbwk? Savayae Sree Mukhabaaky	20	1385
svele 11 Btwd Savayae 11 Bhatt dae	123	1389
slk vwrwq vDIk Salok Vaaraan Thae Vadhheek ||	209	1410
mdwvxI mhlw 5 Mundhaavanee Mehalaa 5 ||	1	1429
slk mhlw 5 Salok Mehalaa 5 ||	1	1429
rwgmwlw	-	1429

Raag Maalaa ||

The Bani in each Raag has been arranged in the following manner:

In first place Shabads have been placed following by Ashtpadiaan (ASt pdIAW), Chhant (Cq), Vaar (vwr), and finally Baani pronounced by different Saints. The Ashtpadiaan and Chhant have also been arranged in some specific manner as – Firstly Bani of Guru Nanak Sahib Ji, followed by Guru Amar Das Ji, Guru Ram Das Ji and finally by Guru Arjan Sahib Ji. Guru Angad Sahib Ji didn't pronounce Shabads. He pronounced only the Slokas which are placed with the Paudis of Vaars. The Shabads of Guru Tegh Bahadur Sahib, (wherever in any Raag) have been placed after the Shabad of Guru Arjan Sahib Ji. Guru Tegh Bahadur Sahib didn't pronounce any Ashtpadi. The Chhant have been arranged in same order.

Following is the order of Bani arranged in 31 Raags:

	Shabad	Ashtpadiaan	Chhant	Total
mhlw 1 (Mehalaa 1)	207	120	25	353
mhlw 3 (Mehalaa 3)	172	91	20	283
mhlw 4 (Mehalaa 4)	241	29	38	308
mhlw 5 (Mehalaa 5)	1348	65	70	1483
mhlw 9 (Mehalaa 9)	59	-	-	59
Total	2027	305	146	1485

VARAAN – vwrW: In Sri Guru Granth Sahib there are 22 Vaars in total, out of which 21 Vaars had been pronounced by Guru Sahibaan and one Vaar was pronounced by Satta and Balwand (Sikhs). These Vaars can be described in the following way:

Guru Nanak Sahib Ji - Three Vaars in Raag Maajh, Raag Malaar and Raag Asaa.

Guru Amar Dass Ji- Four Vaars in Raag Gujri, Raag Suhi, Raag Ramkali and Raag Maroo.

Guru Ram Das Sahib- 8 Vaars in Sri Raag, Gaudi, Bihagda, Vad Hans, Sorath, Bilawal, Saarang and Kaanda Raags.

Guru Arjan Sahib- 6 Vaars in Raag Gaudi, Gujri, Jaitsari, Ramkali, Maroo and Raag Basant.

According to Raags, the Vaars have been categorised as per followings description:

Raag	No. of Vaars	
.....	.....	
Gaudi	2	
Gujri	2	
Ramkali	3	
Maaroo	2.	Total- 9 Vaars

Apart from above, following Raags have one Vaar each. Total-13 Vaars

(Sri Raag, Maajh, Asa, Bihagda, Vad Hans, Sorath,

Jaitsari, Suhi, Bilawal, Basant, Sarang, Malaar,Kanda)- Total 22 Vaars

Apart from the Vaar of Satta Balwand and Raag Basant, a sloke pronounced by five Guru Sahibaan has also been suffixed with all Paudis which can be categorised in the following way:

mh l w 1	78 paVIAw	mh l w 3	85 paVIAw
Mahalaa 1	78 Paurian	Mahalaa 3	85 Paurian
mh l w 4	183 paVIAw	mh l w 5	117 paVIAw
Mahalaa 4	183 Paurian	Mahalaa 5	117 Paurian

21 vwrw dIAw paVIAw dw k l jV : 463
Sum total of 21 Vaaraan's paurian

1 vwr, b l v f sq dl : 8 paVIAw
1 Vaar of Balavand Sattae de : 8 Paurian

22 vwrw dIAw paVIAw dw k l jV :471 paVIAw
Sum total of pauries of 22 Vaaraan :471 paurian

vwrw d s l kw dw v r v:
Index o f Vaaraan's Salok

mhlw 1	226 slk	mhlw 4	104 slk
Mahalaa 1	266 Salok	Mahalaa 4	104 Salok
mhlw 2	63 slk	mhlw 5	255 slk
Mahalaa 2	63 Salok	Mahalaa 5	255 Salok
mhlw 3	342 slk	kbIr jI	5 slk
Mahalla 3	342 Salok	Kabir jI	5 Salok

kl slk : 995 Sum total Salok :995

Out of 31 Raags in Sri Guru Granth Sahib, the Bani of Bhagats (Saints) has been composed in 22 Raags. All Bhagats pronounced 347 Shabads. In Bhagat Baani there are three shabads pronounced by Guru Arjan Sahib Ji, thus totalling to 350 in all.

Name of Bhagat	Shabad	Name of Bhagat	Shabad
Kabir Ji	225	Bhikhan Ji	2
Nam Dev Ji	61	Parmanand Ji	1
Ravi Das Ji	40	Sain Ji	1
Trilochan Ji	4	Pipa Ji	1
Farid Ji	4	Sadhna Ji	1
Baini Ji	3	Ramanand Ji	1
Jaidev Ji	2	Soor Das Ji	1 (tuk-qk)
Dhanna Ji	3		

Apart from shabads, there are three other Baanis of Kabir Ji in Raag Gaudi. These are-(bwvn AKrI, pdh iQqI Aq sq vwr). (Baavan Akharee ,Pandrah thitti and satt vaar)

In Sri Guru Granth Sahib, apart from the Baani of 6 Guru Sahibaan and 15 Bhagats, the Baani of 11 Bhatts has also been written/composed. They are- Bhai Bhikha, Kalsahaar, Jaalap, Kirat, Salh, Bhallh, Nalh, Gyand, Mathura, Ball and Haribans.

The Baani of three Sikhs –

Bhai Sunder, Satta and Banwand has been included in Sri Guru Granth Sahjib.

nON DunW (Nine Dhuns) The composition of Baani in Sri Guru Granth Sahib is the unique example of classical Music. In order to tone up the Baani with courageous and selfless feeling,

Guru Arjan Sahib has put the Vaars in the name of brave and selfless persons. These Nine Dhuns are:

1. vwr mwJ kI slk m:1, mlk mrId qQw cdhVw shIAw kI DnI gwvxI[Vaar Maajh Kee Thathhaa Salok Mehalaa 1, Malak Mureedh Thathhaa Chandhreharraa Soheeaa Kee Dhhunee Gaavanee ||

2. gaVI kI vwr m:5, rwie kmwl dI mjdI kI Din apir gwvxI[Gourree Kee Vaar Mehalaa 5, Raae Kamaaladhee Mojadhee Kee Vaar Kee Dhhun Oupar Gaavanee

3. vwr Awsw m:1, tf Asrwj kI DnI[Vaar Aasaa Mehalaa 1, Tunddae As Raajai Kee Dhhunee ||

4. gjrI kI vwr m:3, iskdr ibrwihm kI vwr kI DnI gwaxI[Goojaree Kee Vaar Mehalaa 3, Sikandhar Biraahim Kee Vaar Kee Dhhunee Gaaounee ||

5. vfhs kI vwr m:4, llW bihlImw kI Din gwvxI[Vaddehans Kee Vaar Mehalaa 4, Lalaan Behaleemaa Kee Dhhun Gaavanee||

6. rwmklI kI vwr m:3, jD vIr prbxI kI DnI[Raamakalee Kee Vaar Mehalaa 3,Jodhhai Veerai Poorabaanee Kee Dhhunee||

7. swrg kI vwr m:4, rwie mhm hsn kI Din[Saarang Kee Vaar Mehalaa 4, Raae Mehamae Hasanae Kee Dhhuni ||

8. mlwr kI vwr m:1, rwx klws qQw mwld kI Din[Vaar Malaar Kee Mehalaa 1,Raanae Kailaas Thathhaa Maaladhae Kee Dhhun||

9. kwnV kI vwr m:4, ms kI vwr kI DnI[Kaanarrae Kee Vaar Mehalaa 4, Moosae Kee Vaar Kee Dhhunee ||

Apart from above, the counting of Baani has been mentioned at the end of each Baani. This is a secure way to avoid any adulteration in Gurbani.

If we analyse the whole discussion as above and structure/ system adopted in composing Sri Guru Granth Sahib we find that whereas Guru Sahibaan have put forth a unique way of spiritual life in Sri Guru Granth Sahib (the Bani of all 35 great persons witness the same philosophy), its' external structure is also no less unique. The method adopted in composing is very helpful for the sake of understanding the Gurbani and its structure.

Each word, each line and each Raag, being a part of the whole Granth is unique and is able to maintain its independent existence. When someone analyses the Gurbani, its way of composing in the granth, he is bound to bow before all 35 great personalities, whose Baani is composed in Sri Guru Granth Sahib. May God bless us to be able to understand the spirituality of Sri Guru Granth Sahib Ji.

2. Greatness of Shabad Guru

(Sbd gr dI mhwnqw)

How one can describe the greatness of Shabad Guru in words which enlightens the mind on every aspect of life! Guru Nanak Sahib, in ten different lives spent a long period of 239 years to get the humanity awakened about the greatness of Shabad Guru. Just in the beginning, during his discourses, the Sidhas(the people who had settled in mountains by abandoning household in search of God), impressed with his spirituality enlightenment, enquired from him about his Guru as :

qrw kvx gr ijs kw q clw (pnw 942)

Thaeraa Kavan Guroo Jis Kaa Thoo Chaelaa ||

Guru Sahib replied them in a very mild and firm way

"sbd gr sriq Din clw" (pnw 943)

Sabadh Guroo Surath Dhhun Chaelaa ||

means; "the true name of God is true Guru and complete concentration of mind is the disciple". Guru Nanak didn't preach/ praise/ accept the physical body as Guru or the disciple. He preached the true knowledge as the everlasting Guru and wherever he got the true knowledge, he collected it. By collecting the Baani of truth of Bhagat Kabir, Namdev, Farid etc. 15 Bhagats of different period proved that the truth has always been the same which is always new and never gets old. Only words differ and not the devotion of the followers and finally difference of words also vanish away and they accept the Oneness of God. Promoting the oneness of all the Saints and Gurus, fifth Guru Sri Guru Arjan Sahib compiled their Baani in One holy scripture, which was surprising incidence for the world of that time. Bhai Gurdas Ji compiled the whole Baani of 6 Guru Sahibaan, 15 Bhagats, 11Bhatt and 3 Sikhs under

guidance/supervision of Guru Arjan Sahib Ji. Knowledge comprising all aspects (spiritual, social, political etc) of life was composed in one big holy scripture. It comprises different languages, grammar and word structure which is like a bouquet of different colourful flowers. Each Shabad, maintaining its independent existence has complete alignment with the other shabads. This unique creation of literature has no other parallel example even as on now. No other creation of literature has such a vast knowledge of classical music. This is the external quality and uniqueness of Sri Guru Granth Sahib.

From spiritual point of view too this holy scripture is unique and will remain unique for the times to come. Sri Guru Granth Sahib starting from ¡ puts emphasis to be intermingled with God. Sri Guru Granth Sahib preaches to get rid of false rituals and illusions spread in the society. There is teaching of brotherhood and to lead a life above the evils of life. Whosoever, churned this ocean of spiritual knowledge, has been able to collect the pearls of noble life.

Former president of India and a well-known philosopher Dr. Radha Krishanan wrote the following introductory note of a book of 500 pages on Gurbani "pious literature of the Sikhs" published by UNESCO:

"THE ETERNAL TRUTH, TEACHINGS AND WORSHIP OF SRI GURU GRANTH SAHIB, THE HOLY SCRIPTURE OF SIKHS ALONE IS ABLE TO REMOVE ALL THE BOUNDARIES AMONGST COUNTRIES CREATED GEOGRAPHICALLY BY THE OCEANS AND MOUNTAINS"

Prof. Pooran Singh, a renowned scholar of Sikhism writes in one of his poems:

"WE HAVE WANDERED THE WHOLE WORLD IN THE SEARCH OF TRUTH. WE HAVE COLLECTED THE BEST AND PIOUS IDEOLOGY FROM DIFFERENT SOURCES, THE STATEMENTS ENGRAVED ON STONES AND TEACHINGS WRITTEN IN OLDEN DAYS ON BHOJ PATRAS (a kind of plant leaf used in olden days to write something and preserving it). BUT ON READING AND UNDERSTANDING SRI GURU GRANTH SAHIB, WE FOUND THAT WHATEVER WE COLLECTED FROM DIFFERENT OTHER SOURCES, IT ALREADY EXISTS IN OUR GRANTH. MY MOTHER USED TO

TEACH ALL THIS IN OUR CHILDHOOD." Whatever Prof. Pooran opined after reading Sri Guru Granth Sahib is in the following way:

"I have read the holy books from different religions but the way Sri Guru Granth Sahib has impressed my mind, none other book could. Sri Guru Granth Sahib is a big voluminous Scripture but there is unity and continuity in its ideology which is able to provide guidance and meet the spirituality of a human being.

Prof. Arnold Tainby from England explains his emotions about Sri guru Granth Sahib in the following manner;

"Though there is dark in human religion, we can imagine one thing that the major religions will affect each other and due to wide use of easy transportation, communication on this earth and exchange of views of people from different religions, Sikhism and its Holy Scripture Sri Guru Granth Sahib will benefit the humanity because it is a source of the treasure of spiritual peace for all.

From the views, expressed above by different scholars we find that despite their diversity in their religious background, they have uniformity on one point and that is their devotion and faith in the ideology of Sri Guru Granth Sahib, which they admit to lead the humanity in times to come. Though there are a few, who understand and follow Gurbani at heart, even though they get immersed in the philosophy of Sri Guru Granth Sahib and speak in one voice at last and it is difficult to feel them in disagreement. May God bless the humanity to take advantage from Gurbani and shun the feeling of disagreement. When someone recites Gurbani and makes its analysis, he gets in abundance. Some of such achievements can be categorised as:

- Gurbani helps in creating devotion with Akal Purakh.
- Gurbani is a medium of creating contact with Guru and Akal Purakh.
- One understands that Gurbani is a True Guru of Sikh.
- Gurbani depicts the order/command of Akal Purakh.
- Gurbani teaches that all human beings are the children of Akal Purakh.
- Gurbani teaches us the basic principles of religion.

• Gurbani teaches about the philosophy and teachings of other religions.

• Gurbani gives the comparative study of the philosophy of different religions and the supremacy of Gurmat over other ideologies.

• Gurbani teaches about a successful and true life.

• Gurbani is a spiritual food for our soul which provides peace to mind.

• By reciting Gurbani one gets mental satisfaction and peace.

• Gurbabni helps in controlling the aimless wandering of mind and removes all illusions in life.

• Person gets spiritual and worldly respect by reciting and following the teachings of Gurbani.

• Gurbani paves the way for solution of social, economic, religious and political problems etc.

From the above analysis, it is evident that Gurbani helps the human beings in all sphere of life. It helps in becoming a good human being. Has there ever been any such Guru in the world who could guide the humanity to become an ideal person? To reply this, we can quote the teachings contained in Sri Guru Granth Sahib Ji which guide the humanity in all the sphere of life without any discrimination of race, colour, caste or gender.

3. History of Editing/Publishing of Sri Guru Granth Sahib Ji

After pronouncing Gurbani, Guru Nanak Sahib used to write it himself in a book and kept it safe with him in his bag. For this Bhai Gurdas Ji writes to witness it as:

bwbw iPir mk gieAw nlI bsq Dwr bnvwrI]

Donning blue attire then Baba Nanak went to Mecca.

Awsw hiQ ikqwb kiC kjw bWg msl w Dwrl]....

He held stick in his hand, pressed a book under his armpit,caught hold of a metal pot and mattress

pCix gl elmwn dl kwjl m l W iekT hel]...

Qazi and maulvis got together and began discussing religion.

pCin Pil ikqwb n ihd vfwik msl mwnel]...

They asked Baba Nanak to open and search in his book

whether Hindu is great or the Muslim.

The Book as mentioned above denotes to the Note Book(pothi) in which Guru Nanak Sahib used to note down the Bani pronounced by him and also noted/copied the Bani of Hindu and Muslim Bhagat/saints which he always kept in person. While enthroning Bhai Lehna Ji as Guru Angad Sahib, his successor Guru, he handed over this Note Book/ Pothi to him for onward noting down his Bani and hand over its possession to his successor Guru. For this Episode/story/ Sakhi No. 57 of Janam Sakhi can be quoted as per following:

"iqq mhil j sbd hAw s pQl g r Agd j g iml l"

Guru Angad Sahib pronounced 63 Saloks and worte in continuation of the Bani received from Guru Nanak Sahib Ji. Guru Angad Sahib Ji further handed over all this compiled Bani (His own Bani 63 saloks, Bani of Guru Nanak Sahib Ji and the Bani of saints, collected/ copied by Guru Nanak Sahib Ji) to 3rd Guru Sri Guru Amar Das Sahib while enthroning him as his successor. This Bani, along with the Bani of Guru Amar Das Ji was handed over to Guru Ram Das Ji like;

rwmdws sFl iql k dlAw g r sbd sc nlsw x j la]

The guru then blessed the Sodhi Ram Das with the ceremonial tilak mark,the insignia of the True word of the shabad.

Similarly, 4th Guru, Sri Gur Ram Das Ji handed over all the treasure of Bani, received from his predecessor Guru Amar Das Ji along with his own Bani to 5th Guru Arjan Sahib Ji.

pla dwd kw Ki l i fTw K j wnw]

When I opened it up and gazed upon the treasures of my father and grandfather,

qw mr min BieAw inDwnw]

then my mind became very happy.

Its' evidence can be had from within the Gurbani itself. When we study the Bani with deep analysis we find that the Gurbani of earlier Gurus and the saints was already in possession of the present Guru while pronouncing /writing the Bani. That's why there is similarity and continuity in Bani or all Guru Sahibaan.

Like;

nwnk, grmiK ndrI AwieAw, hir iek sGVI jwxIA]

(mwJ m:1, 138)

O Nanak, the Lord alone is Perfect and All-knowing; He is revealed to the Gurmukh. ||2||

nwnk, grmiK ndrI AwieAw, hir Awqm rwm mrwir]

(mlwr, m:3, pnw-1181)

O Nanak, the Gurmukh comes to behold the Lord, the Supreme Soul. ||2||

nwnk, grmiK ndrI AwieAw, mh mwieAw ivCiV sB jwie]

(slk vwrW q vDIk, m:5, pnw-1423)

O Nanak, the Gurmukh comes to see, that attachment to Maya separates all from the Lord.

BiKAw, BK n aqrI, j bnw prIAw Bwr] (m:1, pnw-1)

The hunger of the hungry is not appeased, even by piling up loads of worldly goods .

BiKAw, BK n aqr, gl lBK n jwie] (mwJ, m:2, pnw-147)

The hunger of the hungry is not appeased; by mere words, hunger is not relieved.

pihl bsq Awgmin pihlw mailE sie] (m.1, pnw-791)

Spring brings forth the first blossoms, but the Lord blossoms earlier still.

pihl bsq Awgmin iqs kw krh blcwr] (m.2, pnw-791)

He blossoms forth even earlier than the spring; reflect upon Him.

The saloks of Guru Sahib, exrtra from Varaan (slk vwrW q vDIk) have been placed jointly under a separate Head. But sloke NO 28 of 2nd Guru (Mahlaa 2) has been placed with sloka NO 27 of Guru Nanak Sahib.

mhlw 1- lwhr shr jhr khr svw phr]27]

The city of Lahore suffered terrible destruction for four hours. ||27||

mhlw 3- lwhr shr Aimq sr isPqI dw Gr]28] (pnw-1412)

The city of Lahore is a pool of ambrosial nectar, the home of praise. ||28||

In Raag Asaa, Guru Nanak sahib pronounced Baani "Patti" (ptI). In the same Raag, Guru Amar Das Ji also pronounced his Bani under same head and Raag. When we read the line of 'RAHAAO' (rhwa) of both the Baani, we find that there is absolute similarity and is proved that the Gurbani of Guru Nanak Sahib Ji was already with Guru Amar Das Ji.

mn, kwh BI mV mnw]

O mind, why forget Him? You foolish mind!

jb lKw dvih, blrw qa piVAw] (Awsw, m:1, pnw-432)

When your account is adjusted, O brother, only then shall you be judged wise. ||1||Pause||

mn, Asw lKw q kI piVAw]

O mortal, why have you studied such an account,

lKw dxw, qr isir rihAw] (Awsw, m:3, pnw-434)

Which shall call you to answer for payment? ||1||Pause||

Similarly, the Baani of both above Guru Sahibaan in raag Vad Hans (vfhs) under head 'Alahniaan' (AlwhxIAW) is there in Sri Guru Granth Sahib Ji. In these both Baanis, there is complete uniformity of subject. This is evident from the line of 'RAHAAO'(rhwa). It could be made possible due to availability of Gurbani of Guru Nanak Sahib with Guru Amar Das Ji.

sc isrdw scw jwxIA, scVw prvdgwr] (vfhs, m:1, pnw-580)

The True Creator Lord is True - know this well; He is the True Sustainer.

scVw swihb, sbid pCwxIA, Awp le imlwe]

(vfhs,m:3, pnw-582)

The True Lord and Master is realized through the Word of His Shabad; He blends all with Himself.

Guru Nanak Sahib pronounced Gurbani in 19 Raags. Leaving two Raags Tilang and Tukhari (iql g q qKwrI) Guru Amar Das Ji pronounced Baani in remaining 17 Raags in which Guru Nanak Sahib pronounced. This could be made possible because of availability of Baani of Guru Nanak Sahib Ji with Guru Amar Das Ji. Guru Nanak Sahib Ji collected all Baani of Bhagats/ Saints himself as is evident from the Gurbani itself:

gwa gwa rl dl hnl, mg l cwrw]

Sing, sing, O brides of the Lord, the marriage songs of the Lord.

mr igh Awe, rwjw rwm Bqwrw] (Awsw, Bgq kblr jl,482)

The Lord, my King, has come to my house as my Husband. ||1||Pause||

gwvh gwvh kwmxl, ibbk blcwr]

So sing - yes, sing the songs of wisdom and reflection, O brides.

hmr Gir AwieAw, jg jlvn Bqwr] (Awsw m.1, pnw-351)

My spouse, the Life of the world, has come into my home. ||1||Pause||

mn jlq, jg jliqAw, jwq, ibiKAwq hie adws]

(mwr, Bgq kblr jl,1103)

Conquering the mind, one conquers the world, and then remains detached from corruption. ||2||

Awel pQl, sgl jmwql, min jlq, jg jlq] (m:1, pnw-6)

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

kblr, mrqw mrqw jg mAw, mir Bl n jwinAw kie]

Kabeer, dying, dying, the whole world has to die, and yet, none know how to die.

As mrn j mr, bhir n mrxw hie] (sl k kblr jl 1366)

Let those who die, die such a death, that they shall never have to die again. ||29||

ikAw jwxw, ikv mrhg, ksw mrxw hie]

What do I know? How will I die? What sort of death will it be?

j kir swihb mnh n vlsr, qw sihl w mrxw hie]

If I do not forget the Lord Master from my mind, then my death will be easy.

mrx q jgq fr, jlivAw lV sB kie]

The world is terrified of death; everyone longs to live.

gr prswdl, jlvq mr, hkm bJ sie]

By Guru's Grace, one who dies while yet alive, understands the Lord's Will.

nwnk, Aslmrnl jmr, qwsd jlvx hie]

O Nanak, one who dies such a death, lives forever. ||2||

(ibhwgVw, m:3, 555)

gr prswdl, iqktlCt, caQpid, ilv lwel]

(rwmkll, m:3, 909)

By Guru's Grace, this triad is eradicated, and one is lovingly absorbed in the fourth state. ||17||

ijsCt iqktl, iqs inj Gir vwsw] (Awsw, m:5, 374)

One who has eliminated the three qualities dwells in the home of his inner self. ||2|

qn qp, qnr ija, bwlx hf blin]

My body is cooking like an oven; my bones are burning like firewood.

prlQkw, isir jlw, j miprlimlin] (slk, sK Prld jl, 1384)

If my feet become tired, I will walk on my head, if I can meet my Beloved. ||119||

qn n qpwie, qnr ija, bwlx hf n bwil]

Do not heat your body like a furnace, or burn your bones like firewood.

isir prlikAw PiVAw, Adir iprlsmwil]

(slk vwr q vDlk, m:1, pnw 1411)

What have your head and feet done wrong? See your Husband Lord within yourself. ||18||

Prldw, kwlØ ijnln rwivAw, Dall rwv kie]

Fareed, those who did not enjoy their Spouse when their hair was black - hardly any of them enjoy Him when their hair turns grey.

kir swel isa iprhVl, rg nvlw hie]

So be in love with the Lord, so that your color may ever be new. ||12||

(slk, sK Prld jl, pnw 1378)

Prldw, kwll Dall swihb sdwh, j kiciq kr]

Fareed whether one's hair is black or grey our Lord and Master is always here if one remembers Him.

Awpxw lwieAw, iprmn lgel, j lc sB kie]

This loving devotion to the Lord does not come by one's own efforts, even though all may long for it.

eh iprm ipAw lw Ksm kw, j Bwv, q die]

(s l k, m:3,pnw 1378)

This cup of loving devotion belongs to our Lord and Master; He gives it to whomever He likes. ||13||

bVw biD n sikE, bDn kl v lw]

You were not able to make yourself a raft when you should have.

Bir srvr jb aCl, qb qrx dh lw]...

When the ocean is churning and over-flowing, then it is very difficult to cross over it. ||1||

kh Prid shlh, sh Alwesl]?

Says Fareed, O my companions, when our Husband Lord calls,

hs c lsl fmxw, Aih qn Frl Qlsl]

(shl lilq, sK Prid jl, pnw 794)

The soul departs, sad at heart and this body returns to dust. ||3||2||

jp qp kw bD bVl w, ijq lGih vh lw]

Build the raft of meditation and self-discipline, to carry you across the river.

nw srvr, nw aCl, Asw pQ shl w]...

There will be no ocean, and no rising tides to stop you; this is how comfortable your path shall be. ||1||

nwnk kh shlh, sh Krw ipAwrw]

Says Nanak, O soul-brides, our Husband Lord is so dear!

hm sh krlAw dwslAw, swcw Ksm hmwrw] (shl, m:1 pnw 729)

We are the servants, the hand-maidens of the Lord; He is our True Lord and Master. ||5||2||4||

From the deep analysis of above few examples of Gurbani, it is evident that each Guru Sahib handed over the pothi of Gurbani (which was pronounced/ written by him or received from his predecessors) handed over to his successor Guru Sahib while enthroning him as his successor and leaving for his heavenly

abode. The Gurbani, so received from his predecessor Guru Sahibaan, Guru Arjan Sahib compiled the whole Gurbani of Guru Sahibaan/ Bhagats/Sikhs and Bhatts in a particular order and got prepared Aadi Granth Sahib.

4. Waaho Waaho Bani Nirankar hai

slk m:3] (pnw-515) Shalok, Third Mehl:

vwh vwh, bwxI inrkwr h, iqs jvf Avr, n kie]

Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is.

vwh vwh, Agm AQwh h, vwh vwh scw sie]

Waaho! Waaho! The Lord is unfathomable and inaccessible. Waah! Waah! He is the True One.

vwh vwh, vprvwh h, vwh vwh kr s hie]

Waaho! Waaho! He is the self-existent Lord. Waah! Waah! As He wills, so it comes to pass.

vwh vwh, Aimq nwm h, grmiK, pwv kie]

Waaho! Waaho! is the Ambrosial Nectar of the Naam, the Name of the Lord, obtained by the Gurmukh.

vwh vwh, krmI pweIA, Awip dieAw kir die]

Waaho! Waaho! This is realized by His Grace, as He Himself grants His Grace.

nwnk, vwh vwh, grmiK, pweIA, Anidn nwm leie]

O Nanak, Waaho! Waaho! This is obtained by the Gurmukhs, who hold tight to the Naam, night and day. ||1||

acwrx sDw: How to pronounce

vwh- iesdw acwrx "vwh" nhI krnw, "vwh" krnw h [

Waah- Don't speak waaho just pronounce waah

pd ArQ: krmI-bKiSS[Meaning : Grace- Reward

Introduction: In the above shabad, Guru Amar Das Ji inspires the humanity to acknowledge the Bani written in the praise of Waheguru as a Shabad Waheguru himself. He also preaches that Shabad Guru means remaining attached to Waheguru.

Meaning: Guru Sahib preaches that there is no other power/authority as great as Waheguru (who is beyond birth and death cycle and is formless) himself and Gurbani pronounced in His praise is also great like Waheguru himself. Waheguru, which

is beyond the aproach of human being, His greatness can also not be assessed, he does not care for any one or dependent on any one. Whatever happenings are taking place in this universe, are because of him only. Reciting His name or Bani pronounced in His praise are the givers of life to the creatures. But His name/blessings are to be granted to the persons who live their life according to the wish and will of Guru. This stage of reciting His name at heart is achieved by doing good deeds only. When someone achieves this stage, each moment of his life passes as per wish and will of Waheguru.

Conclusion: With the blessings of the Guru, one can feel the presence/ existence of Waheguru all around. With the blessings of the Guru one can understand the Gurbani, pronounced in the praise of Waheguru.

5. Hamari Piyari Amrit Dhari...

Awsw mhlw 5] (pnw-404) Aasaa, Fifth Mehl:

hmwrI ipAwrI, Aimq Dwrl, gir, inmK n mn q twrI r]rhwa]

My Beloved has brought forth a river of nectar. The Guru has not held it back from my mind, even for an instant. ||1||Pause||

drsn prsn srsn hrsn, rig, rgI krqwrI r]1]

Beholding it, and touching it, I am sweetened and delighted. It is imbued with the Creator's Love. ||1||

Kn rm, gr gm, hir dm, nh jm, hir, kiT, nwnk, air hwrI r]

Chanting it even for a moment, I rise to the Guru; meditating on it, one is not trapped by the Messenger of Death. The Lord has placed it as a garland around Nanak's neck, and within his heart. ||2||5||134||

acwrx sD: drsn-drSn

pd ArQ: Aimq Dwrl-Awqimk jlvn dx vwll[inmK-QV sm lel vl[drsn-rb dw igAwn[prsn-krqwr d crnW dl Ch[srsn-Awqimk iKVwa[hrsn-And, KSl, hrK[rm-cqw[gm-phc, nV[hr dm-sAws sAws[kiT-gl ivc[air-ihrd ivc[

Introduction: In the above shabad, Guru Arjan Sahib has expressed his deep affection for Gurbani by pronouncing that he has felt/observed the presence of Waheguru because of Gurbani only. Gurbani saves from the evils in our life. He further

pronounces that he doesn't need to follow any other rituals, apart from Gurbani to save him from the evils in life. Gurbani is now the base of his life. It has become the rosary at his heart. As he keeps reciting it, it gives him immense pleasure in life.

Meaning: Guru Arjan Sahib pronounces that his true Guru has blessed him by placing Gurbani in him eternally. Guru Sahib further pronounces that he feels great affection with Gurbani and has prompted his spiritual life. Now he feels a continuous flow of stream of nector in his heart. One can feel the presence of Waheguru by reciting and following the teachings of Gurbani and gets everlasting happiness in mind.

If we are able to recite Gurbani with devotion, all around the presence of Waheguru can be felt easily and the fear of evils vanishes away forthwith. Guru Arjan Sahib further teaches us to keep the Gurbani as close to our heart as an ornament on our necks.

Conclusion: People follow different rituals to get closer to Waheguru but Guru Arjan Sahib pronounces that his true Guru has unveiled a secret to get close to Waheguru according to that the quality of life can only be improved by following the teachings of Gurbani. There is no substitute or any other way to it.

6. Parmesar Ditta Banna

sriT mhlw 5] (pnw-627) Sorath, Fifth Mehl:

prmsir, idqw bnw] dK rg kw frw, Bnw]

The Transcendent Lord has given me His support.

The house of pain and disease has been demolished.

And krih, nr nwrl] hir hir piB, ikrpw Dwrl]1]

The men and women celebrate.

The Lord God, Har, Har, has extended His Mercy. ||1||

sqh, sK hAw sB Qwel]

O Saints, there is peace everywhere.

pwrbhm prn prmsr, riv rihAw, sBnl jwel] rhwa]

The Supreme Lord God, the Perfect Transcendent Lord, is pervading everywhere. ||Pause||

Dr kl bwxl Awel] iqin, sgl icq imtwel]

The Bani of His Word emanated from the Primal Lord.

It eradicates all anxiety.

dieAwl prK imhrvwnw] hir, nwnk, swc vKwnw]2]

The Lord is merciful, kind and compassionate.

Nanak chants the Naam, the Name of the True Lord. ||2||13||77||

acwrx sDw: prmsir-prmSr[bnw-bnw[And-And[krih-krih[Qwel-Qwel[jwel-jwel, nwrl-nwrl[

pd ArQ: bnw-rk[riv rihAw-hr Qw mjd[vKwnw-AwiKAw[

Introduction: In the above shabad, Guru Arjan Sahib preaches that the person who has firm belief in universal existence of Waheguru, he remains in everlasting happiness of mind.

Meaning: The person who feels the existence of Waheguru in each particle of the universe, he gets rid of the evils of life because all evils are performed in hide. If one feels the universal existence of Waheguru, how one can perform such acts in hide because Waheguru is present everywhere. The moment evils vanish from the life, all the worries do disappear themselves. Such blessings can only be had by reciting and following Gurbani. By following the teachings of Gurbani, worries are over because there are two main causes of worries in life one- by our own mistakes or by adhering the feelings of evils and two- the fear of our wrong or unbalanced decisions. If we feel the presence of Waheguru universally, how our decision, taken in the presence of Waheguru can be wrong? Thus, the person who has blessings and mercy of Waheguru, he is always happy under the wish and will of Waheguru.

Conclusion: The evils of life do disappear/vanish by following the teachings of Gurbani, which is the source of all the happiness.

7. Satgur Bachan Tumhare

Aswm: 5] (pnw-406) Raag Aasaa, Fifth Mehl,

siqgr, bcn qmwr] inrgx insqwr]1] rhwa]

O True Guru, by Your Words,

Even the worthless have been saved. ||1||Pause||

mhw ibKwdl, dst Apvwdl, q pnlq sgwr]1]

Even the most argumentative, vicious and indecent people, have been purified in Your company. ||1||

jnm Bvq, nrik pVq, iqn k kl aDwr]2]

Those who have wandered in reincarnation, and those who have been consigned to hell - even their families have been redeemed. ||2||

kie n jwn, kie n mwn, s, prgt hir dAwr]3]

Those whom no one knew, and those whom no one respected - even they have become famous and respected at the Court of the Lord. ||3||

kvn apmwda, kvn vfwel, nwnk, iKn iKn vwr]4]

What praise, and what greatness should I attribute to You? Nanak is a sacrifice to You, each and every moment. ||4||1||141||

acwrx sD: mhw-mhw[dst-dSt[da-da[kl-kl[

pd ArQ: bcn-grbwxl[inrgx-gxw q Kwll[insqwr-lGw idq[ibKwdl-JgVw krn vwl[Apvwdl-md bl blx vwl[sgwr-qrl sgq ivc[kl-^wndwn[aDwr-qwr idq[iKn iKn vwr- hr sm bilhwr jwdw hw[

Introduction: In the above Shabad, Guru Sahib has preached the importance of Gurbani and attending the congregation. The person with wicked life can also become a respectable person of the society merely by attending the congregation and following the teachings of Gurbani.

Meaning: Oh Waheguru ! Your teachings have changed the life of several wicked persons who were able to shun the evil habits and became respectable people in the society. Persons with cruel thinking and bad character have changed to polite and tender-hearted people. People who were wandering in worries and miseries, Gurbani has helped them to come out of their miseries and led them to eternal peace and ultimate salvation. People who were least known and respected in the society, have been able to win over the hearts of others and have become respectable persons of the society with your blessings and by following the teachings of Gurbani. Further, Guru Arjan Sahib preaches that there is none parallel to You in the whole universe,

I don't have words to praise Your Gurbani and the importance of congregation? I always bow before You for Your greatness and love.

Conclusion: A person, who has lost all prestige and respect by indulging in social evils and has become a wicket personality, he too becomes a good, polite and respectable person by reciting gurbani and following its teachings by attending congregation.

ikAw hs ikAw bg lw jw ka ndir krie]

Which is the swan, and which is the crane? It is only by His Glance of Grace.

j iqs Bv nwnkw kwgh hs krie] (pnw-91) Page:-91

Whoever is pleasing to Him, O Nanak, is transformed from a crow into a swan. ||2|

8. Hum Dhanwant Bhagath Sach Naai

gaVI gAwrrI mhlw 5] (pnw-185)

Gauree Gwaarayree, Fifth Mehl:

hm Dnvq, BwgT sc nwie]

hir gx gwvh, shij sBwie]1] rhwa]

I am prosperous and fortunate, for I have received the True Name. I sing the Glorious Praises of the Lord, with natural, intuitive ease. ||1||Pause||

pla dwd kw, Kil ifTw Kjwnw] qw, mr min, BieAw inDnw]1]

When I opened it up and gazed upon the treasures of my father and grandfather, then my mind became very happy. ||1||

rqn lwl, jw kw kC nml] Br Bfwr, AKt Aql]2]

The storehouse is inexhaustible and immeasurable,

Overflowing with priceless jewels and rubies. ||2||

Kwvih, Krcih, ril imil Bwel] qit n Awv, vDd jwel]3]

The Siblings of Destiny meet together, and eat and spend,

But these resources do not diminish; they continue to increase. ||3||

kh nwnk, ijs msqik, lK ilKwie]

s, eq Kjwn, lieAw rlwie]4]

Says Nanak, one who has such destiny written on his

forehead, Becomes a partner in these treasures. ||4||31||100||

acwrx sD: nwie-nwie[gvh-gvv[Kjwn-Kzwn[Kvih-Kvih[Krcih-Krcih[Kjwn-Kzwn[

pd ArQ: Dnvq-Amlr[BgT-Bgv vwl[nwie-nwm d rwhl[gvh-Asl gvald h[shij-itkA ivc[sBwie-sSt pm nwl[inDwn-Kzwn[pla dwd-pihl cwr siqgr dw[AKt-nwh mkx vwlw[Aql-n qilAw jx vwlw[qit-Gwt[msqik-mQ a~q[eq Kjwn-ies Kzwn ivc[

Introduction: In the above shabad, Guru Arjan Sahib preaches that the people put their efforts to earn and collect huge wealth and with such efforts they are generally able to accumulate it but such richness is temporary and not ever lasting. Sometimes such richness lands in poverty. Contrary to this, satisfaction of mind observed with the teachings of Gurbani, is an everlasting richness. Guru Sahib further preaches that the wealth so received from my ancestors (father and grandfather) goes on accumulating which further enriches others also by sharing it with others.

Meaning: When we sing in praise of Waheguru by reciting Gurbani with our devotion, spiritually we get rich at heart and thus our affection with Gurbani keeps on enhancing. When I opened and analysed the treasure of Gurbani, received from my forefathers, my heart filled with happiness and joy. Guru Arjan Sahib further preaches that this treasure of Gurbani is filled with the teachings like precious diamonds which can neither be counted nor measured or weighed.

When we adopt/follow the teachings of Gurbani in our daily life, or share with others, these qualities go further increasing instead. Guru Arjan Sahib further preaches that the person who is blessed by Waheguru, he is able to get his share of the teachings of Gurbani and enjoys a high and truthful life.

Conclusion: There are countless treasures in the world, which make us rich with worldly wealth but such treasures are not able to provide us mental or spiritual satisfaction. Only Gurbani is the source of eternal peace which provides us spiritual richness and multi -dimensional development in life. As

we go on sharing it with others, it goes on multiplying and finally leads to everlasting joy and peace in life and takes us to the state of "nwnk Bgqw sdw ivgws". Thus, the treasure which have been provided by our Guru Sahibaan in the form of Sri Guru Granth Sahib Ji, we must recite and follow its teachings with complete devotion so that we may also become spiritually rich and share it with others, so that Waheguru may bless us with his mercy and blessings.

* * *

9. Mata Sahib Kaur Ji

When a Sikh gets baptised (Aimq pwn krdw h) he/she is told that henceforth Sri Guru Gobind Singh ji is his/her father and Mata Sahib kaur Ji mother. His/her place of birth is Sri Keshgarh Sahib and he/she is the resident of Anandpur Sahib.

Mata Sahib Kaur Ji was born at Rohtash, district Jhelam (now in Pakistan) on November 1, 1681 AD to Mata Jasdevi. Her faher's name was Bhai Ramu (later Ram Singh). Bhai Ram Ji was a devoted Sikh and was a main preacher of Sikhism in that region. He used to take the groups of Sikhs to pay a visit to Guru Sahib on the occasion of Baisakhi and Diwali. Bhai Ramu had one son named Bhai Sahib Chand(Singh) who, like Mama Kirpal Chand, served for his whole life in the congregation and Sikhs visiting Guru Sahib.

Mata Sahib Kaur Ji possessed all the good qualities from her very childhood like politeness and humble behaviour, respect for elders and selfless serving nature. As she grew in age, parents put her to study Gurmukhi and thus she learned the Gurmat and Guru history at home. She talked less. She used to attend congregation where she served the assembly selflessly. She also used to teach Gurmukhi to other children and narrated the stories related to the life of Guru Sahibaan. People were so impressed with the personality of Mata Sahib Kaur that they wished her to get married to some great and spiritual person. The members of community discussed this issue with her father Bhai Ramu. After sometimes the community gathered in Dharamshal (later Gurdwara Choe Sahib, now in Pakistan) and it was unanimously proposed that she must be married to Guru

Gobind Singh Sahib Ji. Hearing the decision/proposal of the community, Mata Sahib Kaur Ji got joyous.

Later, on the occasion of Baisakhi, Bhai Ramu (Ram Singh), along with other members of community visited Anandpur Sahib. At Anandpur Sahib Bhai Ramu discussed the issue with Bhai Mani Singh and got him acquainted with the proposal of the members of community of Rohtash, in turn Bhai Mani Singh along with Bhai Ramu and the members of congregation of Rohtash appeared before Sri Guru Gobind Singh Sahib Ji. On behalf of Bhai Ramu and the members of Rohtash congregation, Bhai Mani Singh Ji requested Guru Gobind Singh Sahib Ji to accept Mata Sahib Kaur Ji as his wife to fulfil the wish and will of the said people.

Guru Sahib replied that he had several other socio-religious tasks to be performed which need to rise above the family affairs. But on the insistence of the Sikhs from Pothohaar (an area in Rohtash in Pakistan) and considering the devotion of Bhai Ramu Ji, Guru Sahib agreed to marry Mata Sahib Kaur Ji. Later, Guru Sahib married Mata Sahib Kaur Ji as per the existing Sikh traditions. After the marriage was over, Bhai Ramu along with other members of the community returned to Rohtash. The family life of Sri Guru Gobind Singh Ji and Mata Sahib Ji was an ideal life in which there was complete harmony with due regards to each other. Mata Ji always gave priority to the wish and will of Guru Sahib and thus she was able to have his grace and happiness throughout her life. She was honoured to be awarded the rarest title of Mother of Khalsa, which the only personality like Mata Sahjib Kaur Ji deserved. During her stay at Anandpur Sahib she was always busy in serving Guru Sahib, Mata Gujri Ji and the congregation. She had great affection with all four sons of Guru Sahib.

From the times of Guru Nanak Sahib Ji, Brahmins (proud of their upper caste in the society) and fanatic Islamic priests and judges had been opposing Sikh tenets because of the social and religious reforms initiated by Sikh Guru Sahibaan. From 1686 to 1704 AD, Hindu Hills chiefs and Mughals attacked 14 times on Guru Sahib and imposed unnecessary wars on him. Between

1700 to 1704 five attacks were made on Anandpur Sahib itself. In December 1704 Guru Sahib abandoned Anandpur Sahib and left for unknown destination. From Anandpur Sahib he moved towards Ropar via kiratpur Sahib. A fierce fighting took place on the bank of River Sirsa between Sikhs and Mughal/Hindu forces, in which a large number of Sikhs got martyrdom and left for their heavenly abode. Some of Sikhs drowned. Mata Gujri Ji along with younger sons of Guru Sahib were separated from Guru Sahib and finally reached Sirhind after their arrest by the Mughal soldiers. Guru Sahib himself along with Elder Sons and 40 Sikhs had to stay in the fortress (big house of some landlord) at Chamkaur. Mata Sahib Kaur along with her brother Bhai Sahib Singh, Mata Sundri Ji, Bhai Mani Singh, Bhai Jawahar Singh etc reached Delhi. Thus, on the bank of river Sirsa, whole family of Guru Sahib was separated in three parts. After the battle of Chamkaur was over, Guru Sahib reached Damdama Sahib (Talwandi Sabo). Meanwhile, all the four sons and Mata Gujri had been martyred. On hearing the news of arrival of Guru Sahib at Damdama Sahib, Sikhs started assembling/gathering there from far and wide. On getting the news of camping of Guru Sahib at Damadama Sahib,both- Mata Sahib Kaur and Mata Sundri Ji also reached there. On their arrival there, they were told about the martyrdom of Mata Gujri Ji, four sons and several Sikhs at the hands of Mughals. This was an unbearable loss for them. For their endurance, Guru Sahib told them:

ien pqn k sls pr, vwr dle sq cwr[
cwr me q ikAw hAw, jIvq kel hzwr[

On the invitation of emperor Aurangzerb, in 1705 AD Guru Gobind Singh ji left for Deccan (southern India). He sent both his wives Mata Sundri Ji and Mata Sahib Kaur Ji back to Delhi. Meanwhile, Guru Sahib got the news about the demise of emperor Aurangzeb. So, he withheld his programme to go to Deccan and reached Delhi. Later, he was accompanied by Mata Sahib Kaur to Nanded. At Nanded, Guru Sahib camped at the bank of river Godavari, where he met Madho Das, whom Guru Sahib baptised and converted him to Sikhism and named him Baba Banda Singh Bahadur. Guru Sahib sent Baba Banda Singh

Bahadur to Punjab to fight the state tyranny of Mughals, who had been committing atrocities and cruelties on common masses in general and Sikhs in particular. At Nanded, Guru Sahib enthroned Sri Guru Granth Sahib as the eternal spiritual Guru of the Sikhs and left for his heavenly abode. Thus, he completed the mission of Guru Nanak Sahib.

While leaving for his heavenly abode, Guru Sahib called Mata Sahib Kaur Ji and preached her to have faith in Waheguru, recite His name and make continuous effort for the betterment of her son- 'the Khalsa.' Guru Sahib Ji also advised her to shift to Delhi as the times to come are very difficult. He also handed over her five weapons. With a small band of Sikhs, Mata Ji left for Delhi on 1st October, 1708 AD.

About the five weapons: The weapons handed over to Mata Ji by Guru Sahib comprised:-One sword, One double edged sword, one dagger and two small daggers. Actually, these weapons belonged to 6th Guru Sri Guru Hargobind Sahib Ji, who gifted these weapons to his younger sons (Guru) Tegh Bahadur as an honour for the bravery and courage demonstrated in the battle of Kartarpur. Guru Gobind Singh Ji received these weapons from his father Guru Tegh Bahadur Sahib Ji. Mata Sahib Kaur Ji kept these weapons under her protection and cared for her whole life.

Residence of Mata Sahib Kaur at Delhi: When Mata Sundri Ji came to know about the arrival of Mata Sahib Kaur Ji, she received her with warm welcome. Both of them (Mata Sundri Ji and Mata Sahib Kaur Ji) stayed in Delhi with each other except the period when Mata Sundri Ji had shifted to Mathura for two years. Nine letters of Mata Sahib Kaur addressed to Sikhs are available which demonstrate the affection and devotion, Sikhs had for Mata Ji. In one letter, Mata Ji had asked Sardar Man Singh to construct a well in Pakpattan and whatever cost incurred, was to be charged to her account. This well would serve the need of water for the local people. There are indications that Mata Ji helped the poor for the marriage of their daughters. In all the letters, Sikhs have been addressed with affectionate titles as "My Loving Sons or Khalsa". She had cordial relations with Mata

Sundri Ji. She spent most of her time in guiding the Sikhs and maintaining contacts with them.

Mata Sahib Kaur Ji left for her heavenly abode on 11 October, 1747. After some time, Mata Sundri Ji also left for her heavenly abode. In the everlasting sweet memory of both of them a Gurdwara named Mata Sundri is situated in Delhi. Both of them were cremated on the bank of Yamuna river near Nizamuddin locality in Delhi, where Guru Hari krishan Sahib Ji was also cremated and there exists a beautiful Gurdwara- Bala Sahib.

* * *

10. Bhai Gurdas Ji

Though the history of Sikhs is spread on a very small period yet it is full of stories of several great personalities, saints, volunteers, brave soldiers and scholars whose life has been enlightening the life of Sikhs for the last several centuries. Bhai Gurdas Ji was one of the said great personalities and scholars. He was a learned personality and was a scholar of seven languages including Hindi, Sanskrit, Punjabi, Persian etc. He is considered the first philosopher and historian of Sikhism.

Bhai Gurdas Ji was the nephew of Sri Guru Amar Das Ji and son of Bhai Ishwar Das. He is considered to be born sometimes in 1553 AD at Goindwal Sahib. The early education of Bhai Gurdas Ji was completed at Goindwal where he was living in his childhood. Trans Beas river near Goindwal Sahib, there was an Islamic Institute at Sultanpur Lodhi in which the sons/children of ruling Muslims used to get higher education. Sons and grandsons of emperor Shahajahan were educated in the said institute. It is possible that Bhai Gurdas Ji may have got his early education of Persian and Arabic from the said institute. In 1566 AD emperor Akbar paid a visit to Guru Amar Das Ji on his way to Lahore and got amazed to see the management of Guru Ka Langar and the philosophy of equality. He even offered to allocate a Jagir to meet the expenses of Langar, which Guru Sahib declined politely arguing that the langar is prepared/served with the donations out of the honest earnings of Sikhs. While leaving, emperor Akbar took Bhai Ishwar Das with him so that he might learn more about the philosophy of Sikhism. Thus, Bhai Gurdas could reach

the royal court in just his early childhood and could feel/learn the royal way of administration. He learned Gurbani/Gurmat by living in close association/proximity of Guru Ram Das Ji, Guru Arjan Sahib and Baba Budha Ji.

Keeping in view his devotion, volunteer services, sincerity and polite nature, Guru Amar Das Ji, Guru Ram Das Ji and Guru Arjan Sahib sent him far and wide on preaching tours. Agra was the capital of Mughal regime at that time. The duty of preaching Sikhism in that region was assigned to Bhai Gurdas Ji, who made Agra as his preaching centre. Emperor Akbar initiated a new sect 'Din-e, Elahi for religious tolerance in India. He borrowed the basic concept of this sect from the philosophy of Sikhism. Abul Fazal, a minister of emperor Akbar used to meet Bhai Gurdas Ji and held discussions with him on the subject of religious tolerance and Sikhism in the Dharamshala of Mauj Parkash. Bhai Gurdas Ji also participated in the 'All Religions Seminar' organised by Akbar at Agra. He also established the preaching centres at various places in that region including Fatehpur Sikri, Gwalior, Ujjain, Burhanpur, Lucknow and Jaunpur. After Guru Ram Das Ji left for his heavenly abode, Bhai Gurdas Ji paid a visit to fifth Guru Sri Guru Arjan Sahib Ji along with the large number of Sikhs of this region. At Amritsar Bhai Gurdas Ji observed that Prithi Chand, the elder brother of Guru Arjan Sahib Ji was collecting money and other donations from the Sikhs visiting Amritsar to meet Guru Sahib and was accumulating it for himself. He was not allowing any food provisions or money to reach in Guru Ka Langar. He also felt that there was scarcity of food grains in Langar and only the food of gram flour was served in Langar. So, Bhai Gurdas Ji made a consultation with Baba Budha Ji and other Sikhs and started awakening the visiting Sikhs about the nefarious moves of Prithi Chand and received the gifts/donations from visiting Sikhs out of the octroi limits of Amritsar city. The condition of Langar improved and it was full of food grains and other provisions. To improve financial condition of Sri Darbar Sahib, he persuaded Sikhs to donate Dashvandh($1/10^{th}$) of their earnings and thus tradition of Dashvandh came in practice after seeking permission from Guru Sahib.

While enthroning the successive Guru, there had been a tradition that the predecessor Guru used to handover the Pothi of Bani of earlier Gurus to him. Thus, a big volume of Gurbani, pronounced by former Guru Sahibaan and other Saints was available with Guru Arjan Sahib. Moreover, Guru Arjan Sahib himself had pronounced/written quite a large amount of Gurbani. So, it was planned to write the whole Gurbani in a system according to the names of Guru Sahibs, names of Saints and different Raags. Considering Bhai Gurdas Ji as an eligible scholar for this task, Guru Arjan Sahib Ji assigned him the duty of writing Aadi Granth, which he, along with some few other Sikhs, completed this great task of publishing Aadi Granth.

After Aadi Granth was written/published, some Hindu priests (Brahmins) and Islamic Priests (Maulvi and Qazi) complained Emperor Akbar stating that derogatory comments have been written against Hindu gods, Islam and Prophet Mohammad. On asking by emperor Akbar, Bhai Gurdas Ji visited him along with Aadi Granth and read out the contents/shabads from Aadi Granth to him. The first shabad, which he read was "Kwk nr krd Awlm dnlAwie" means The Lord infused His light into the dust,and created the world, the universe. Bhai Gurdas Ji read out and interpreted several other Shabads from Aadi Granth. Emperor Akbar was thus convinced with the interpretation of Aadi Granth and offered 51 Mohars (a coin of that times) and bowed before it.

Emperor Akbar was succeeded by his son, emperor Jahangir, who committed a crime by martyring Guru Arjan Sahib on the false complaint of fanatic Brahmins and Maulvi/qazi (Hindu and Islamic priests) Bhai Gurdas Ji witnessed the criminal episode of martyrdom of Guru Arjan Saib Ji. Before his martyrdom, Guru Sahib had enthroned his son Guru Hargobind Sahib Ji as his successor and 6th Guru of Sikhs. During this period, Bhai Gurdas Ji along with Baba Budha Ji shared the responsibilities of Sikhs affairs under guidance and command of Guru Hargobind Sahib Ji. Bhai Gurdas Ji was also appointed the first head of Akaal Takht in Sri Darbar Sahib precinct.

On the complaints of Brahmins and Maulvis, when Guru

Hargobind Sahib Ji was arrested and kept in the fort of Gwalior by emperor Jahangir, Bhai Gurdas Ji along with some other prominent Sikhs visited Guru Sahib at Gwalior and conveyed his message to Sikhs masses at Amritsar. Thus, he held and discharged a big responsibility in the absence of Guru Sahib. Also, he was deputed to purchase horses of good breed from Afghanistan by Guru Sahib which he did to the satisfaction of Guru Sahib like an expert tradesman. In 1634 AD, after defeating Mughal army in Amritsar battle and getting his daughter Bibi Veero married, Guru Sahib left on his preaching tour. At that time Bhai Gurdas Ji, after seeking permission from Guru Sahib in view of his old age shifted to Goindwal Sahib. In 1636 AD Guru Hargobind Sahib was in Goindwal Sahib on his preaching mission. Bhai Gurdas Ji left for his heavenly abode before Guru Sahib after performing his morning prayers. Guru Sahib himself performed his last rites and spoke in his praise in the following words:

mih mfl mih js ivsQwrw[pwie prmgq pQ pDwrw[
icrkwl qr rih nwm[jwnigh gr pQ AiBrwm[?
(gr pqwp srj gQ, Bwel grdws jl, rws-1,As-14)

As far as his contribution in the field of Sikh literature is concerned, Bhai Gurdas Ji wrote Vaars, which has indicative history of first six Guru Sahibaan. During his tour to Kashi (Banaras or Varanasi) he wrote Kabitt in Brij Bhasha (the langiage spoken in Mathura/Vrindaban and some other parts of Uttar Pradesh/UP).

Personality of Bhai Gurdas Ji: Bhai Gurdas Ji had a great personality. It was his personality that whatever task had ever been assigned to him, was completed within scheduled time with accuracy. He was an able preacher, writer, scholar, manager and a good tradesman. He was the first interpreter of Gurmat. Bhai Gurdas Ji had a charming and affectionate personality with polite behaviour and firm determination.

He was a scholar and possessed a vast knowledge of not only the Sikhs holy Scripture but also the scriptures of other religions like Hinduism and Islam and religious and social values. On one hand, he gave a brief description of history of first six Guru Sahibaan and established a tradition of writing Sikhs history, at

the same time he made a silver lining among the philosophies of Sikhism and other contemporary religions. His work on this point is considered an authentic parameter of Gurmat. He had an ability to put various examples from different sources to prove his quotations, which is a uniqueness of his writings.

* * *

11. Giani Ditt Singh Ji

There are rare and a very few people who are able to reduce their needs to the extent that spiritual satisfaction remains the only need in life. Person who attains this stage of spiritual thirst, he makes constant efforts to search his roots. The life of such persons remains constant with lasting struggle. Even when others find them taking rest, their conscious is busy in thinking for the welfare of others. Bhai Veer Singh rightly wrote about such people as per following:

sIn iKc i j nW n KwDI, ah k r Awrwm nhIN bihd[
inh vw l nxW dI nINdr, ah idn rwq pe vihd[
iek l gn l gI l eI j WdI, h t r Anq anW dI[
vs l N a r mkwm nw keI, cw l pe inq rihd[

Bhai Ditt Singh Ji was a great personality, with a never ending thirst for spiritual search. He was born on 21st April,1850 at village Kalaur in district Fatehgarh. The name of his father was Sardar Diwan Singh who belonged to a Weavers caste and Weaving the clothes was the profession of his ancestors. His father had keen interest in religion so he sent his son Giani Ditt Singh to the Saints and other religious persons to study about religion. In a very short span of time, he was able to learn several languages and started preaching the congregation. He had such a deep knowledge of religion that it was not possible to challenge his pleas arguments. He had long discussions twice with an Arya Samaj scholar, Swami Daya Nand and put such strong pleas before him that he could not reply and thus defeated him twice. Being a social reformer, a literary figure and preacher, he wrote large number of books on every subject. His writings mainly covered the following topics:

1. Stories, 2. Greatness of Sikhism, 3. Life sketches of Sikh Gurus, 4. Social Evils and False Rituals in religions, 5. Explanation

of Gurbani, 6. Sikh Martyrdom (History) and 7. Journalism

He wrote 52 books, covering all important religious and social subjects. His main work coveres: Durga Prabodh, Gugga Gapoda and Sultan Puvada, Sadhu Dayanand Naal Mera Sanvaad, Pamma Prabodh, Nakli Sikh Prabodh. (ijnw ivc pmK drgw pbD, ggw gpVw q slqwn pAwVw, swD idAw nd nwl mrw svwd, pmw pbD, nkl isK pbD hn) Though each of the book written by him is a great work of literature yet his book " Sadhu Daya Nand Nal Mera Sanvaad is such a great work that the reader, while reading it feels as he himself is present in a discussion. Giani Ditt Singh, the scholar, had accepted the philosophy of Arya Samaj who later repulsed it and preached the philosophy of Guru Nanak, lead the Singh Sabha Movement and thus was able to enjoy the association of great persons like Prof. Gurmukh Singh.

Sikh Community must be thankful to Professor Gurmukh Singh Ji, who converted an Arya Samaji Sadhu Ditt Ram to Giani Ditt Singh, a precious jewel of Sikhism. Arya Samaj is a stream of Hinduism, who believe in and wish to establish the old Hindu Vedic theory. Like Sikhism, this sect is against idol worship or incarnation of God and Hindu rituals performed by their priests. Under certain false impressions, some leading Sikh families from Jalandhar, Amritsar and Lahore also joined Arya Samaj and worked for its propagation. Some leading Sikhs invited Sadhu Daya Nand to Punjab. Sadhu Ditt Ram (earlier name of Giani Ditt Singh) was also practising Arya Samaj philosophy at that time who delivered his speech in Punjabi. Later, he challenged Sadhu Daya Nand and defeated in direct discussions. This earned him a good name in the society. He joined the Singh Sabha Movement and became a baptised Sikh. This was turning point in his life.

When Giani Ditt Singh was working in Oriental College Lahore as the first professor of Punjabi, he came in contact with Prof. Gurmukh Singh there. Impressed with the personality of Prof Gurmukh Singh, Giani Ditt Singh got baptised. His ability and knowledge was of great help in promoting / spreading Sikhism. He joined Singh Sabha Movement. At this point of time people, like Baba Khem Singh Bedi started insulting / disrespecting them

by calling them the people from lower castes. Thus, as a reaction of this social disparity “Lahore Singh Sabha” came into being. Despite serious differences of opinion between two Singh Sabhas i,e, Singh Sabha Amritsar and Singh Sabha Lahore, the tasks done by Singh Sabha Movement at that time were great, in checking the out flow of Sikhs towards Christianity. To encounter the printing press of Christians, Giani Ditt Singh started Khalsa Akhbaar Lahore. The Editorials of this News Paper have great relevance even as on now.

Giani Ditt Singh was a prominent social reformer and educationist. Founding of Khalsa College, Amritsar, is also the outcome of his inspirations. Professor Gurmukh Singh and Sardar Jawahar Singh (his associates) contributed a lot in founding/establishing Khalsa College. Alas! Sikhs could regard Giani Ditt Singh, the able scholar of his times. This could help Sikh community for their upliftment and they could be then good thinkers and could step with the changing world. But, as on now the social and religious situation of Sikhs is going downhill day by day.

Death: Giani Ditt Singh left this mortal world in 1901 after a long incurable disease which was an unrecoverable loss to the Sikh community. Apart from the sad news published in his own News Paper “Khalsa Akhbar” Bhai Veer Singh also published a sad news and paid his tribute as per following:

jwg jwg jI idq isG ipAwr, km bTI is rwx jgwv[
ikaN kIqI nINd ipAwrI, ikaN jwg qhwn n Awv[
kdI km jgweI sI qn, lm kF kF vx q hwv[?
hW! jgwiek km B l kV, Awp sN ge hie b dwv[
AwpxI vwrI q hx jwg, eh nINd n swn Bwv[
kIqI km jgwie n qkVI, inrb l Cf n hvnw vwv[
deIe dK n sq, Apr qr ijhw nw nzrI Awv[
jhVw pQ dI rKXw sBwl, BwrI pf n isr q cwv[

12. Bhai Kahan Singh Ji Nabha

Poets, literary persons and writers are the assets of any community. The part that literature and history play in the development of any society can be assessed from the books and

the life sketch of their writers.

Birth: Bhai Kahan Singh Nabha was born in August 1861 in village Sabaj Banera in Patiala state. His father Bhai Narayan Singh was the priest of Gurdwara Ajaypal Singh. Bibi Hari Kaur was his respected mother. Bhai Narayan Singh, the father of Bhai Kahan Singh was a true Sikh, who used to spend most of his times in praying Waheguru. He had learned and remembered whole of Sri Guru Granth Sahib Ji and completed four Path (pwT) every month. When Bhai Kahan Singh grew young, he got baptised by the Jatha of Bhai Bhoop Singh, who was a prominent scholar of the time. Thereafter, Bhai Kahan Singh started teaching Gurmukhi to the youngsters. Bhai Kahan Singh had his two younger brothers, Bhai Miha Singh and Bhai Bishan Singh and a sister, Bibi Kahan Kaur. Bibi Kahan Kaur who was born in 1867, died in her young age only. His parents had great affection with Bhai Kahan Singh Ji. His father, Bhai Narayan Singh started teaching Sri Guru Granth Sahib Ji to Bhai Kahan Singh when he was barely five. Considering his interest in literature, his father sent him to Ustad Bhai Bhagwan Singh Dugg to learn Persian when Bhai Kahan Singh was 20 years old but he could not continue his study in Persian because of resistance from the orthodox Sikhs. In order to continue his study in Persian, one day Bhai Kahan Singh left for Delhi without informing anyone in the family. Thereafter, In 1883, he reached Lahore where he contacted Bhai Sant Singh Dehra Sahib and made an intensive study of Persian stream of Sikh literature like Zafarnamna, Diwan Goya etc and got good command on Sikh history/literature.

Professor Gurmukh Singh, the leading personality of Singh Sabha Movement, who was a professor in Oriental College Lahore was impressed with Bhai Kahan Singh in the view of his vast knowledge of Sikh literature. After staying for two years at Lahore, Bhai Kahan Singh returned to Nabha. He was married twice, firstly at village Dhuray (Patiala) and second at Mukatsar. After untimely death of his both the wives, he married to Bibi Basant Kaur, daughter of Sardar Harcharan Singh of village Ramgarh (Patiala), who gave birth to a son, Bhai Bhagwant Singh(Hari) in 1892 AD.

In 1887, Maharaja Hira Singh of Nabha appointed Bhai Kahan Singh as the teacher of his son, Tikka Ripudaman Singh. Prince Tikka Ripudaman Singh was an intelligent boy and in a very short span of time he could learn Sikh History and Gurmat, apart from poetry and other literature of Hinduism. Maharaja Hira Singh was so impressed with the vast knowledge of Bhai Kahan Singh that he appointed him as his personal secretary in 1893. Thereafter, he was appointed Magistrate and Deputy commissioner. From time to time Maharaja implemented the points as suggested by Bhai Sahib for the better management of the state. In 1902 AD he was sent to the British Government as an Advocate to sort out certain state issues.

Nabha State had two live issues/disputes with the British Government at that time, first- Appointment of Maharaja Nabha in the Royal court and second – returning of Pakhowal and Deheru pargana to the Nabha State, which were captured by British forces during first Anglo Sikh War in 1845-46. Bhai Kahan Singh performed this duty of representing the state so nicely that the Royal Agent colonel Dunlop Smith wrote to Maharaja Nabha that he was a great admirer of the Sardar (Bhai Kahan Singh) and he had never met any person in Fulkia States, who could represent the state in such an honest and intelligent manner. Bhai Kahan Singh visited England thrice to pursue the above cases, in 1907,1908 and in 1910. Prince Tikka Ripudaman Singh was also with Bhai Sahib during his third visit. Bhai Kahan Singh was successful in completing two tasks during his three visits, one Nabha State was allocated the region of Baar (now in Pakistan) with an annual revenue of Rs. 27,766-00 in place of Pakhowal and Deheru and two – Book "Sikh Religion" which was written by Mr. Macauliffe with the help of Bhai Kahan Singh, was printed and published by Oxford University.

Maharaja Hira Singh Ji Nabha left for his heavenly abode on 25th December 1911. Before his death in 1911, he had appointed Bhai Kahan Singh as Mir Munsi of the state. At that time Tikka Ripudaman Singh was in England who could return in early 1912 and was enthroned as the successor of Maharaja Hira Singh. Maharaja Ripudaman Singh possessed a progressive and

freedom loving personality.

In 1912, Bhai Kahan Singh Ji resigned from his post and shifted his base in Kashmir and started writing "Guru Shabad Ratnagar Mahankosh" based on Sikh literature. Later, in 1915, Maharaja Bhupinder Singh Patiala offered him the post of the Advocate of political Agency, on which he had already worked for several years in Nabha state. In the view of his financial crisis, Bhai Kahan Singh left Kashmir and joined the job in Patiala state. In 1916, Bhai Narayan Singh, the father of Bhai Kahan Singh died due to his old age and prolonged illness. In 1917, there arose some disputes between Nabha and Patiala States. Due to the great efforts of Sardar Arjan Singh Bagariaa on 28 August 1917, both the state Chiefs met at Shimla. On insistence of Maharaja Nabha, Bhai Kahan Singh and Bhai Bakhshish Singh, both ex-officials of Nabha, were returned to Nabha state by Patiala state and thus both the state heads arrived on a treaty.

On returning to Nabha, Maharaja Ripudaman Singh appointed Bhai Kahan Singh his special Minister and made him the member of Judicial Council of Nabha. Maharaja Nabha further purchased him a Bunglow at Mussorie and deputed him to undertake the unfinished work of Sikh Literature. Again in 1917, there arose a fresh dispute between Nabha and Patiala States. The dispute was further referred to the British Government. As per the outcome of the case Maharaja Ripudaman Singh was removed from the throne on 9th July 1943 and exiled in Dehradun and later to Kandali Kanal Madras (old name of Chinnai).

Maharaja Ripudaman Singh died in 1943 in exile. After Maharaja Ripudaman Singh was removed from the throne, Bhai Kahan Singh left Nabha State for ever.

Literary work of Bhai Kahan Singh:

Bhai Kahan Singh helped Mr. M A Macauliffe in his work of writing synonyms of difficult words of Sri Guru Granth Sahib in Puratan Janamsakhi. The literary work of Bhai Kahan Singh was impressed with the literary work of Singh Sabha Movement. Mr. Macauliffe was an intelligent scholar, who could assess the ability of Bhai Kahan Singh and hence he was able to obtain

permission from Maharaja Hira Singh of Nabha State to associate Bhai Kahan Singh with him in his literary research. Thus, Bhai Kahan Singh stayed with Mr. Macauliffe at Rawalpindi (now in Pakistan) to help him in his literary work and he learned Gurbani and Sikh History from Bhai Sahib Ji. After a long research of 15 years, book "Sikh Dharam" written by Macauliffe was published in 1907 from England. As a token of Thanks Giving to Bhai Kahan Singh for the help in writing the book, Mr. Macauliffe gave all rights of the Book to him forever. It was a wish of Mr. Macauliffe that Bhai Sahib must settle down in London to carry on research on Sikh Literature and for this he offered one of his houses there for his stay and work. But Bhai Kahan Singh declined the offer politely. Apart from Mr. Macauliffe and Prof. Gurmukh Singh, Bhai Kahan Singh had been extending his help in the field of research in literatry field to Giani Ditt Singh, Bhagat Lachhman Singh Rawalpindi, Sardar Jawahar Singh and others from time to time.Bhai Kahan Singh wrote the following books:

Raj Dharam, Hum Hindu Nahin, Gurmat Prabhakar, Gurmat Sudhakar, Gurchhand Divaakar, Gur Shabdalankaar, Sad parmarath, Gurshabad Ratnakar Mahan Kosh, (This is the most important literary work of Bhai Sahib, which was completed after a prolong hard work of 14 years in 1926 and published in 1930 in Patiala. It is spread on 3338 pages in four volumes), Gurmat Martand, Gur Mahima Sangrah, Anek Kosh and Mala Kosh.

Some of his books could not be published, which are as follows:

Gur Gira Kasauti, Paharh Yatra and Vilayat Yatra.

Religious Reforms: In 1905, Sikhs involved in Singh Sabha Movement wanted to remove the statues of Hindu gods and goddesses from Sri Darbar Sahib Parikrima. But the Sikhs under the influence of Hindu philosophy (Sanaatani ideology) were against this removal. Finally, the case was referred to Mr. King, Deputy Commissioner of Amritsar for the settlement of the issue. Bhai Kahan Singh pleaded in favour of removal of statues from Sri Darbar Sahib Parikrima. Convinced with the opinion of Bhai Kahan Singh, the statues of Hindu gods and goddesses were

removed from the Parikrima of Sri Darbar Sahib under instructions of the Deputy Commissioner, which was a great task of the time.

Keeping his educational activities and services in view, he was elected the president of Sikh Educational Conference on 3rd April, 1931 organised by Chief Khalsa Diwan Amritsar. His lecture as a president of the conference was very impressive and informative. During the period from 1930 to 1938 he undertook very important assignments which include writing of some books. In this period, he made extensive analysis of his important book- Mahan Kosh and updated its contents.

In 1936, his younger brother Bhai Bishan Singh died after a short illness. On 23rd November, 1938 Bhai Kahan Singh Ji also left this mortal world and left for his heavenly abode at the age of 77 years.

Personality of Bhai Kahan Singh:

Qualities and deeds are the integral part of life of a human being. Hence, we would like to discuss and analyse the life of Bhai Kahan Singh to assess his contribution to Sikhism.

Bhai Kahan Singh was about 5 feet and 6 Inches tall, handsome, active and with well -built physique. He had an impressive personality. He always talked in brief and within the subject. He was very polite in behaviour and had disciplined life. Opponents were easily impressed with his personality. His dialect was a mixture of Hinduvee (Hindi) and Punjabi language. Sometimes he used to speak Urdu also as a medium of communication and conversation. Apart from Punjabi, he used to write in Hindi and Urdu also but very rarely.

He had developed the habit of rising early in the morning. After a walk of three to four miles (one mile is equal to 1.6 kilo meter) and getting free from Nitnem and other things, he used to get engaged in his literary works (reading and writing). As a nature loving person, he had great love for different flowers. He had also affection for pen, Sikh weapons and musical instruments. On one hand, he was fond of writing books and another time busy in hunting. He had great charm in horse riding. Apart from hunting the wild animals like deer or pig, he

also used to hunt crocodiles on the banks of rivers. He had deep knowledge of Gurmat Sangeet and many times he chaired the Music programmes. He was expert in political matters. Maharaja Nabha named him Niti Ji (policy maker) because of his political knowledge. In poetry he used to write his pen name –Virjesh.

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13. Bhai Karam Singh Historian

Bhai Karam Singh was born on 23rd March ,1884 in the village of Jhabal, a famous village in Majha region (area between river Beas and Ravi). Now, because of rising population, it has developed as a city. Mata Bhag Kaur (Mai Bhago) also belonged to this city. Bhai Karam Singh was the son of Bhai Jhanda Singh and grand - son of Bhai Hakikat Singh. From his very childhood, he was very intelligent and had a habit to know more and more. Sant Attar Singh had great affection with Bhai Karam Singh. He generally addressed him as "Karam Singh Philosopher".

Arrangements were made for the early education of Bhai Karam Singh when he was barely five. He passed Middle class from Khalsa College school Amritsar and High school from Tarn Taran. Again he joined Khalsa college Amritsar in 1902 and opted for science subjects but he developed interest in reading history books. This was the time when Singh Sabha Movement was making all round progress in religious circles and the youth were taking active part in Sikh religious affairs. Professor Jodh Singh, Master Tara Singh, Sardar Maan Singh, Sardar Amar Singh, Master Ishar Singh and many more youth who got prominence later in different fields,were studying in Khalsa college during those days.

Sardar Ishar Singh Dhotian, Sardar Amar Singh (Vasu), Sardar Gurmukh Singh Dhotian were the close associate students of Bhai Karam Singh. All these four youths were always lost in planning for any great work for their community. Bhai Karam Singh came forward to study/research and write history in a scientific way. He opined that no community can survive without the awareness of their real history. All these four friends made commitment to devote their lives for the fulfilment of their community works.

Thereafter, Bhai Karam Singh started devoting about 20 hours a day in his study, He attained good knowledge of Hindi and Persian. He also learned reading and writing English also. He developed a good interest in reading history books. It was the year of 1905 and there were about 3-4 months left for the commencement of his B.A. examination,when Bhai Karam Singh told his friends that he was unable to continue his studies and wished to devote his times in study, gather the scattered material of Sikh history and conduct research. Bhai Karam Singh referred the old people of Punjab, aged about 80 -90, who had worked in Khalsa army, fought against British armies and had witnessed the rising and downfall of Khalsa Raj, were just leaving this world one by one. He considered them a live treasure of Sikhism and wished keenly to record their statements of their memories and personal experiences. His friends, professors and the principals himself tried to persuade him to appear in the examination but to record the statements of those old people was more important for Bhai Karam Singh. He left the college and didn't appear in the examination and started touring villages in search of any old persons, who were present during Khalsa Raj so that he could record their views.

When his father came to know that Bhai Karam Singh has left the college and didn't appear in the examination, he stopped him sending money for his expenses. That was the time when people least cared for the research work in history. People thought that Karam Singh had gone crazy and left his examination. Only a petty sum of Rs.7-00 were left with but he did not bother for the financial crisis. Due to shortage of funds, he toured on foot extensively from village to village to interview any old person who could share his personal experiences with him about Khalsa Raj. During night he generally stayed in village Gurdwaras where he could get shelter and food. Sometimes he had to sleep without having food. The difficulties he underwent in completing this task is beyond the might of pen to explain. Sometimes he passed through the phases of dangers to his life too.

Those days one of his friends Master Ishar Singh was

employed as teacher in Gujrawalan (now in Pakistan). He came forward to support Bhai Karam Singh and started sending him seven rupee and eight Anaas (Rs seven and half) i,e, half of his monthly salary, which makes a handsome amount as on now. Bhai Takhat Singh Ferozepur and Hakim Mohan Singh Tarn Taran had also been helping him from time to time.

There is an interesting instance he quoted in his daily diary when plague had spread in most of the villages in Punjab, causing deaths everywhere. Bhai Karam Singh came to know that an old person over 100 years of age was alive in village Cheliaanwalay, who was young man during Khalsa Raj and remembered various instances of that time. When Bhai Karam Singh reached his village, people were running out by abandoning their houses in the village. The said old man and his family members were also getting ready to leave their house for some other destination. Bhai Karam Singh just commenced talking and enquiring about the Khalsa Raj and the life of the people at that time. The family members of the old person got angry for his untimely discussion and asked him to leave the village. Later, he came to know that the said person also died of plague after some time. Knowing this Bhai Karam Singh became very desperate thinking that he had lost an eye witness of several incidents that had happened in his life time. It was like the death of live history.

Bhai Karam Singh planned to visit Mecca to know the life incidents of Guru Nanak Sahib Ji. For this he got stitched clothes which Hazi People (people who go to Mecca for Haz) wear during Haz pilgrimage and reached Karachi for further departure by sea route. He had deep knowledge of herbal medicines. His knowledge of herbal medicine helped him in seeking favour of the Head of a Group, going for Haz at Mecca and left with the group as the assistant Group leader. Thus, he reached Baghdad with the group of Hazis. But at Baghdad, someone from the Group listened the Gurbani (Jap JI Sahib) he was reciting in his Nitnem. He disclosed it to the other members of the Group. As per Islamic Tenets, no person other than a Muslim can visit Mecca. Doubting Bhai Karam Singh to be a Sikh, he was asked to

give evidence that he was a Muslim. He was asked to show his circumcision (cutting front skin of a penis of male). He replied that he had still not undergone that ritual. The group unanimously told him that his circumcision would be done on coming Friday alongwith cutting his hair. Bhai Karam singh became very sad on this development. After a long thought he could remember that the uncle of one of his friends was a police office in Baghdad. Bhai Karam Singh reached his house. The police officer kept him in his house and instructed the people not to tease or create any trouble to him. Resultantly, he had to disband his further tour to Mecca and had to return to Punjab by collecting all the relevant information available at Baghdad about Guru Nanak Sahib.

On returning to Amritsar, Bhai Karam Singh appeared before Akal Takhat and offered Karah Parsad (kVwh pswd) to seek forgiveness for disguising him as Muslim during his last tour to Baghdad. The priest at Sri Akal Takhat told him that he had been to Islamic countries and had been having rating food with Muslims cooked by them. No prayer (Ardas) can be done for a Non-Sikh at Akal Takht, for which he was required to undergo the ritual of Baptism (Aimq pwn krnw). During those days those priests were controlling the Gurdwaras who didn't like to encourage to do Ardas of Sikhs related to the Singh Sabha Movement. Bhai Karam Singh replied that he had not done anything against the Sikh tenets, eating the meal cooked by Muslims is not against the Sikhs tenets. All this was done under certain plan to dig out the facts about the life sketch of Guru Nanak Sahib. If this is against Sikh tents, he expressed his inability to tell how long more he had to move like that with different people. He argued that he would undergo the 'Amrit Paan ritual' after he completes the Sikh history.

After, he returned from Baghdad he wrote two important books – Kattak Ki Vasakh ('kqk ik vswK') and Banda Bahadur. Some orthodox Sikhs didn't like his approach of presenting/ writing history and no organisation came forward to provide him financial help to publish his books and continue his work for the research of history. In order to meet the financial requirement,

he set up Herbal Medicine Clinic at Sargodha (now in Pakistan) with the help of his close friend Sardar Amar Singh Vasu. This proved to be a fruitful venture and the Clinic started earning good money. Thereafter, his friend Pandit Jawala Singh took him to Patiala state and got him appointed the state Historian. At Patiala he wrote a book 'Baba Ala Singh', who was the founder of Patiala state. The inner atmosphere at Patiala Court proved to be very suffocating for Bhai Karam Singh. He left the job of state Historian at Patiala and started a photo/picture the printing company. Further, he purchased a land in Patarasi (Patiala) and started farming on western style. Later, he purchased a big farm of 3000 Bigha (Bigha is the parameter of measuring Agriculture land in Uttar Pradsesh) near Nainital (now a city in Uttrakhand state of India) and settled down in village Nawa Gaon. He purchased latest agriculture machinery and started farming with complete devotion. At the same time he could not get away from his love of research of history. He devoted a good amount of time in different libraries and collected material for all incidents and personalities from Sri Guru Gobind Singh ji to Maharaja Ranjit Singh. He could get references from all the sources of English and Persian stream of literature and thus solved all the unanswered questions of Sikh history. He further intended to visit London to search British Museum for this purpose but destiny didn't allow him to do this as he lost the sight of one eye. For not caring about his health, he captured a killing disease 'TB'. In the view of his vast knowledge of Herbal Medicines, he could keep this disease under control for some time. This followed an attack of Malaria in 1930 and thus fighting his long disease finally he left this mortal world on 10th September 1930.

Awp jl dlAW pmK rcnwvW, j Awp jl dAwrw Aq Awp jl d ntsW d dAwrw pkwiSq h skIAW ah hT i lKIAW hn:

(1) bdw bhwdr (2) kqk ik vswK (3) jlvn hrnwm kr (4) jlvn sdw kr (5) bdw kx Qw (ard ivc) (6) mhwrwjw Awlw isG (7) grprb (inrx) (8) Amr ^wlsw (9) gr gwQw (10) ieiqhwsk Kj (10) vfml lK

Personality: Bhai Karam Singh had a good charming personality with tall physique, full of courage, with multi-

dimensional knowledge. In his idiomatic language he never used any word or term from English or Persian. He was a hardworking farmer, never tiring researcher of history and a charming friend. He had good memory. His untimely death was an unrecoverable loss to the Sikh community. A precious treasure of real Sikh history also got vanished with him which could not be restored. His complete life is a source of inspiration to the generations to come.

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14. Professor Sahib Singh Ji

Professor Sahib Singh Ji was born in village Fatewali –Sialkot (now in Pakistan) on 16th February 1892. The name of his father was Hira Nand and mother's name was Bibi Nihal Devi. His birth name was Nathu Ram. After some time from his birth, his father set up a shop in Therpal in nearby village and also shifted his family there. His early education was started when he was four and half with his teacher Mia Hayat Shah who was the son of Hashim Shah, a famous court poet of Maharaja Ranjit Singh. Later, he passed his primary in 1902 from Raiyia Primary school. He stood first in Rawalpindi Division and was granted scholarship of Rs. 6/- per month.

There is an incidence that the Sikh soldiers of village Dheh, on the way from Therpal to Gota Fatehgarh were on their annual leaves to their home. They looked very smart comparing to Hindu or Muslim soldiers. He got inspired with the personality of those and decided to grow his beard and decided to grow his hair also and to change his name from Nathu Ram to Sahib Singh. When he passed his Middle class (8th class) he was married to Durga Devi on 25th January 1905. He passed his Matric (10th class) from Pasroor, a city about 20 Miles away from Therpal (his village).

During those days, he met to one of his relatives, who had already been baptised and renamed him as Dharam Singh. He was impressed with the personality of Dharam Singh and decided to undergo the ceremony of Amrit Sanchar.

Singh Sabha of village Kalaswala used to organise a Diwan (congregation) and conduct Amrit Sanchar in the fair at the Tomb of an Islamic Saint Gulloo Shah about 7 Miles away from Pasroor annually. In this Diwan Bhai Dharam Singh presented his friend

Tulsi Ram and Nathu Ram (later Sahib Singh) before five beloved ones to get them baptised. The jathedar, after administering Amrit permitted them to be named them as Bhai Jagjodh Singh and Bhai Sahib Singh. On one occasion, Professor Sahib Singh Ji listened Sanskrit Slokas from an Arya Samaji Scholar in a joint programme of Muslims, Christians and Arya Samajis. Impressed on listening the Sanskrit Slokas he opted Sanskrit over Persian in his school and stood first in the subject.

When he was the student of High School (10th standard) his father died on 20th July, 1907. Before his death, his father instructed the family members to continue his education uninterrupted, despite financial crisis in the family. Shouldering the responsibility of his three younger brothers, three sisters and old mother, he continued his studies. For this his family members also co-operated him. For instance, when he had to send his admission form for appearing in High school, his Aunt (sister of his father) helped him in arranging funds by obtaining loan against her ornaments. Even his younger brothers used to deliver him 20 Seer of wheat flour(seer was a weighing measurement in India that time which was little more than a kilo).

Owing to poverty, he could not continue his studies. In 1909, he joined the job of second teacher in Sangla Middle school, district Layallpur on a monthly salary of Rupees 15/-. In Sangla, he listened different meanings and interpretations of each Shabad of Gurbani from Giani Gian Singh Namdhari and was impressed from his knowledge of Gurbani. In 1910, he left the job in Sangla Middle School and got an empoloyment in Post office at Rupees 20-00 per month. But he could not concentrate on his job and always wished to start his studies. In 1911, he left the job and got admission in Dayal Singh college Lahore with the help of his old teacher Pandit Vitasta Prasad. He was awarded a scholarship of Rs.5/- per month from Chief Khalsa Diwan and Rs. 5 from Sardar Gurdayal Singh, a brother of his friend Hardayal Singh to meet his monthly expenses. On completing his F. A. in 1913, he got admission in Government College Lahore and got a monthly scholarship of Rs. 10-00 from the Government. On listening to a wrong interpretation of Gurbani from an Arya

Samaji scholar, who had come with a marriage party, he decided to do intensive research of Gurbani. In 1915, he passed his B A (bachelor of Arts) stood first in Sanskrit. For this success, he was awarded a silver medal. He got a job of Third Master in Khalsa High School on a monthly salary of Rs.75-00 per month. In 1916, a new institution, Guru Nanak Khalsa College Gujranwala was established in which he joined the job of a teacher to teach Sanskrit at a salary of Rs. 70/- per month. In the same institute, while reciting Gurbani in Akahnd Path on the occasion of Gurpurab of Guru Tegh bahadure Sahib, he was surprised to see a word with prefix, suffix and without prefix or suffix (pwT dI ifatI kridAw Awp jI iek hI qk ivc iek Sbd mkq, ishwrI Aq AMkV nwl vK k hrwn rih ge). Thus, it came to his mind to study and research Gurbani with deep thought.

In 1921, Saka Nankana Sahib took place. Professor Sahib visited the site and got upset on viewing the killing of innocent Sikhs and disrespect to Gurdwara Sahib and Sri Guru Granth Sahib. In the same year Guru Nanak Khalsa college Gujrawalan lost its affiliation with University, Professor Sahib Singh joined Shiromani Gurdwara Management Committee as its Deputy Secretary. Front of Keys of Sri Darbar Sahib and the front of sword (cwbIAw d mrc Aq ikrpwn d mrc) were also resulted victorious during this period of time. But during the front of Guru Ka Bagh in 1922 and Jaito Front in 1923, Professor Sahib singh was arrested. During his arrest on these two occasions, he continued his research on Gurbani Grammar. In 1926, Guru Nanak Khalsa College Gujrawalan got its affiliation with University and re-started its sessions of studies. Professor Sahib Joined the college as professor of Hindi, Punjabi, Sanskrit and Gurbani.

At Gujrawalan Yatimkhana/orphanage several Sikh scholars used to assemble in the evening congregation like Baba Teja Singh retired ATS, Head Master Chhehebar Singh, Bhai Himmat Singh teacher of Yatimkhana, Professor Narayan Singh MSc, Professor Sunder Singh MSc, Doctor Ran Singh son of Babu Teja Singh Bhasaur and Bhai Nand Singh a shopkeeper. These scholars started interpreting Sri Guru Granth Sahib according to Gurbani grammar in 1927 and completed it in 1928. In 1929,

Professor Sahib Singh again faced the problem with his employment and thus he decided to start a monthly magazine 'Jiwan' from Amritsar. In July 1929 he started interpreting Bhattan Ke Saveye and completed this task within a period of three months. During this period of time again he got a job in the office of SGPC as office superintendent, which he left after some time and joined Khalsa College Amritsar as a Professor. Professor Sahib Singh, with his intensive hard work completed his book 'Gurbani Vyakaran' (Gurbani grammar) in 1932, for which a sum of Rs. 1,000-00 was bestowed on him as prize money. Thereafter, he started interpreting different Baani as a series. In 1951, he wrote 13 articles on Simran to be broadcasted on Radio.

Professor Sahib retired from Khalsa College in 1952. In order to take advantage of his deep knowledge of Sikhism, he was appointed the Principal of Shahid Sikh Missionary college Amritsar. While serving as Principal of Sahid Sikh Missionary college, despite his fragile health, within a period of four years (from 1957 to 1961) he completed all his books on Sri Guru Granth Sahib. On this occasion, while thanking Waheguru for such a big task, he could complete, he said that all this could be done with the Grace of Waheguru only. This whole work, he did, was named Sri Guru Granth Sahib Darpan. The whole work/writing was published by Raj Publication Jalandhar in ten volumes.

Language Department Patiala awarded a prize of Rupees four hundred for his book 'Sikh Sidak Na Haray' in 1963. Further, in 1965 Singh Sabha Bankok gave him away a prize of Rupees two thousand for his tireless services to the Sikh community. In 1971, Patiala University bestowed the Degree of 'Doctor of Literature' (D.Lit).During these days, Under the chairmanship of Bhai Jodh Singh, Punjabi Sahit Academy Ludhiana granted him Fellowship.

Due to his deteriorating health, he developed a fatal disease of Parkinson. Under the effect of the said disease all the parts of body stopped taking commands from his mind and as a result he was unable to perform his regular activities like walking, moving etc. Thus, a philosopher, writer and untiring soldier of pen left this mortal world on 19th October 1977.

Personality of Professor Sahib Singh Ji: The journey of life of Professor Sahib Singh is a big lesson to be learnt. A child born in a Hindu family under name of Nathu Ram and left this mortal world as Doctor Sahib, is beyond the might of a pen to write. His contribution in the field of interpretation of Sri Guru Granth Sahib and Gurbani Grammar is a great contribution in Sikh literature. The whole life of Professor Sahib was simple, humble, disciplined and devoted to the great cause of Sikhism. He was a personality of firm determination and sacrifice. He was offered a remuneration of Rupees Twenty Thousand for writing grammar books according to the syllabus of different classes of Punjab School Education Board but he declined to accept the job and huge amount and preferred to write interpretation of Sri Guru Granth Sahib Ji. How simple and disciplined his life was can be assessed from an example when he was bestowed the degree of D.Lit by the Punjabi University Patiala. When he was preparing to go to receive the Degree he took out his repaired boot, took an ordinary towel on his shoulder and ordinary shirt and pyzama (without ironing them). The family members advised him to wear good clothes and shoes which he politely declined saying that he had spent his whole life in simple clothing, what for new dress up was needed then! He got married all of his children in a simple manner and even neighbours could find about the marriages afterward only. He didn't join the marriage of his two sons and his younger brothers performed the marriage ceremonies in his place.

He was a scholar and polite in his behaviour.He was researcher and a perfect writer. All of his writings are now used as reference book for the research students in different universities.

15. INTOXICATION

The consumption of any commodity which makes the mind slow in reaction and brings changes in mental and physical order is categorised as Intoxication. This disorder or consumption of such substances generally does not kill the human being immediately but drives him towards death slowly and slowly.

Such commodities affect the mind and body by its chemical

reactions. Our food creates energy in our body which helps us in enhancing our ability to work. Intoxicants provide adverse direct energy to our body which hampers the creation of natural energy from food and thus kills the body cells.

The person who uses such substances frequently, ultimately it become his necessity to consume. Such person can adopt any means to find such substances (moral or immoral) and faces difficulties in abandoning them. Such person is called addicted.

Types of Intoxication:

Alcohol: According to the percentage of Alcohol, it is categorised as Beer, Brandi, Whisky or home-made alcohol.

Tobacco: Tobacco chewing with lime or chewing tobacco pouch.

Tobacco smoking: Tobacco is smoked in different forms as Hukka (Sisa) Biri, Cigarette. Tobacco smoke contains about 3000 chemical substances. Out of these chemical substances some of them are very harmful for our body like Tar, Nicotine, Carbon and mono-oxide Gas.

Opium: Opium contains about 40 chemical substances like Morphine, Codeine, dried opium bulbs, heroin etc.

Marijuana: This type of intoxicant is found in different forms like Gaanja, Charas, Hasis etc.

Cocaine: This is a very intoxicating part of Coca plant. It is used in injection or powder form.

Tablets, Capsule or cough syrup: Use of these intoxicants has taken the form of an epidemic in our society. The medicine of loose motion is used as intoxicant as it contains opium substances. Similarly, cough syrup is consumed. Several other medicines and other products are used as intoxicants in the present society.

Who can be the future addict of Intoxication?

No person is addicted to intoxication by birth, rather his circumstances and the society where he moves, are responsible to make him addicted to intoxication. Our social structure has failed to provide a healthy environment to our children. Thus, our society is also responsible for this menace. Some of the major factors responsible to make our children drug addicts can

be categorised as per followings:-Domestic violence and family environment.- Broken families and divorced husband and wife.

- Family not following religious tenets.

- Consumption of non-prescribed medicines, especially related to depression and anxiety.

- Use of intoxicants in the family like alcohol, tobacco etc.

- Children not performing well in studies.

- Students who do not take part in any social activity, other than studies.

- Those who take active part in political activities.

- Close associates or relatives of politicians or high officials like police etc.

- Lack of self- confidence.

- Friendship with any addict of intoxication.

- Financial freedom and abundance of financial resources in the family.

- Over strict parents.

Following are some of the behavioural symptoms which can help in assessing to know the future addicts of intoxication. The need of time is to create such a healthy society where no one may think to get addicted to intoxication and check first step taken towards such menace.

- Regular absence from school/college or work site.
- Over spending of money even by borrowing or stealing.
- Joining new friends in place of old friends.
- To like and remain in isolation or secluded.
- Spending more time in bathrooms.
- Lacking behind in studies.
- Getting irritated.
- Getting more insistent.
- Redness in eyes.
- Swelling under eyes.
- Moving in twisted way.
- Stammering
- Injection mark on body.

- Lack of hunger

- Losing weight.

Impact of Intoxication on body: According to WHO (world health organisation) good health includes good physical, mental, emotional and behavioural health. Intoxication affects all the parts of body and leave the beautiful body at the mercy of bad and visible stains. Each intoxication is a silent killer in itself. Major effects of some of the intoxications are as per followings:

- Disease caused by Alcohol: The consumption of Alcohol retards the working and thinking power of mind. The major effects caused by its consumption are- swelling in liver, ulcer, cancer, lack/reduced quantity of blood, impotency, swelling in the veins of mind and several other physical and mental problems.

- Disease caused by tobacco: Before analysing the types of disease tobacco causes, it is imperative to know the modes of consuming tobacco. It is either chewed or smoked.

- Tobacco Chewing: It can be chewed in raw form, in pouch or in Paan leaves. This form of consumption of tobacco causes the inner layer of mouth swelled and it contracts. This results in less opening of mouth and finally it opens to the extent that only liquid can be had as meal. It also causes blister all around the mouth. Generally, by the time the patient comes to know the disease, he would have spent about a sum of Rupees 30,000 on its treatment. On an average, a huge sum of rupees 80,000 is spent during first year on its treatment and Rupees 278,000 in a span of two years.

- Tobacco smoking: About 11,000 people are losing their lives daily worldwide because of cigarette or Biri smoking. This type of tobacco consumption causes disease like- The smoke generated by cigarette smoking contains about 3000 harmful/fatal substances – mainly Tar, nicotine and carbon monoxide. Smokers are ten time's more prone to cancer as compared to non-smokers. On an average 30% cancer is caused by smoking. This is the main cause of the following disease-

- Disease related to the breathing pipe like cough, swelling in Lungs, T B, Emphysema, Lung cancer.

- Heart disease: Smoking enhances the possibility of heart by 75% which includes- contraction of veins and heart attack.

- Cancer: 90% of Lung cancer is caused by tobacco smoking and also causes mouth, Lips, tongue, food pipe, bladder cancer.

- Disease related to teeth and gums: Due to regular smoking the teeth get yellow in shade and the gums get swollen.

- Hypertension and adverse impact on mind are also caused by smoking.

Intoxication not only causes physical diseases but also leave adverse impact on the mind of the patient. An addict is always lost in the thoughts of arranging drugs/intoxication. How he would arrange money? An addict never cares for his life, future or the life of his children or family. Receiving money from others by telling a lie, not being faithful to his duty or partner are also the part of this disease. An addict generally captures depression, which some- times causes self- harm to him including suicidal act. Life is precious and it can only be enjoyed with healthy body and mind. In sleeping, how life passes away, cannot be assessed. Addiction to intoxication captures the life in such a way that the veins in the body get contracted which further cause loss of memory. The functioning of mind gets retarded which is a mental state of mind. Mental diseases are caused by intoxication but at the same time it can also be said that mental patients use intoxication.

Social and financial demerits: Intoxication is not the problem of one person only, rather it affects the family and the society as a whole. Intoxication has direct link with crime. Enhancement of intoxication results in enhancement in crime in the society. For an addict, the most valuable commodity is his intoxication for which he can go to any extent. When all his financial sources are dried up, the last option of stealing household goods or from elsewhere is left with him. Such drug addict raise, their own Drug Mafia groups.

The suicidal tendency is far higher in drug addicts comparing to others. On an average about 20 to 25% of drug addicts do commit suicide. This addiction is affecting family , social structure and raising of children in the families. More and more

couples are seeking separation because of this menace. Present era is the era of continuous social and industrial development which is based on the development of latest technical know-how. But the society struggling with such menace like intoxication is just like a sandy wall. An addict is not fit even for employment, education or farming.

Is it possible to get rid of intoxication? The dictionary of a committed person must not carry the word "Impossible." Drug addiction is a disease and a person can get rid of it by controlling himself with his will power. But for an addict there is no self -will power left because intoxication hits the will power of person first. An addict is unable to recall the trouble he has experienced for weeks or months. The addiction affects the mental and physical health of an addict to such an extent that he gets totally carefree for everything around him. For such a person, it is not so easy to return to the main stream of life but of course, not impossible. To get rid of the menace of addiction, only medication is not enough and one has to take the following factors into consideration.

Dedication: While moving on the path of good health, the first and foremost feeling that comes in the mind of an addict is that 'he is an addict'. First factor is to accept the truth of his addiction to intoxication. If someone is not ready to mark the problem, no progress can be made for its solution. An addict can himself realise this problem and the family members like parents or friends can contribute a lot in getting him rid of the problem. Counselling and rehabilitation programme can also contribute a lot in getting the addict realised that he is sick and is in dire need of treatment. It is absolutely wrong to establish a belief that the addict can be treated without taking him into confidence or his help.

Treatment: To treat an addict, the medicines are administered on him. During his treatment, it has to be taken care that he must face the pain least and must be totally out of the grip of addiction.

Circumstances: Addiction not only affects the body of a patient but also affects his life. At the same time addiction, apart

from the life of an addict, adversely affects his family, economy of his family and his social status. Mind of an addict is affected the most. An addict may be prevented from intoxication to any extent but positive results can only be achieved when an addict accepts it in his mind and co-operates at heart. An intoxication/ addiction enslaves 20% body and 80% mind. Being mentally prepared to get rid of intoxication means not seeking solution of problems the shadow intoxication and solve the problems with his own wisdom. The patient is groomed in such a way that he learns to be honest for his duties, responsibilities and self-respect. The parents, wife and other members of family are made aware of the mental tendencies of patient and also informed about his behaviour towards them. It is also the responsibility of the society to provide a healthy social environment to the patient. The persons indulged in intoxication are also the members of our society but they are sick. They need our affection, goodwill and not hatred.

If the house of our neighbour is on fire, it is our moral and social obligation that we must make our best efforts to put it off before it catches our own house also. It is not fair to plea that the menace of intoxication is away from our home. Apart from domestic, we do have certain social obligations. One day some addict may steal something from our house also or our family member may also indulge in intoxication. To make our society addiction free, the whole society must put joint efforts.

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16. The Signs of Gursikhi gr isKI dI ieh inSwnI

When with the graceful art of living granted by Guru, a person moving in the company of good people improves morality of his life, attains the supreme stage of life I,e the stage of feeling the existence of God along. But how such persons can be found? According to Gurmat such persons have certain features like:

1. inmrqw,
2. imT blVwpn
3. idVqw
4. inrBqw,
5. inrvrqw
6. svw
7. ikrq
8. a-cw Awcrx
9. vf Ckxw
10. sdw ivgws

1. inmrqw / Politeness: The behaviour of a person, who has felt the existence of God is full of politeness. He never comes under the influence of anger. Sometimes knowingly he avoids the person who is bent upon insulting him. Such people do get angry only when they feel that a cruel is committing atrocities on a weak person, when someone pretends to be Gurmukh/God fearing and misguides the innocent people in the name of God. For such persons, he dares them by drawing his sword to mend their acts. The politeness of such persons is not fake and superficial. Such polite person bows before Guru, elders and respectable people while he stands firm against all the cruel or hypocritical.

2. imT blVwpx/ Soft Spoken: About this unique quality, God gifted to human being, Gurbani reads:

imT blVw jlhir sjx sAwmlmrw]

My Dear Lord and Master, my Friend, speaks so sweetly.

ha smil Qkl jlEh kd nbl karw]

I have grown weary of testing Him, but still, He never speaks harshly to me. (pnw-784)

Even after a provocation, if someone doesn't use foul language, such stage can be categorised as ultimate politeness and soft speaking. Person who is able to recognize or felt existence of God, never speaks foul to anyone. He always remembers and follows the teachings of Gurbani as:

ijq bilA piq pwelA s bilAw prvwx]

Those words are avertable, which, when spoken, bring honor.

iPkw bil ivgcxw six mrK mn Ajwx]

Harsh words bring only grief. Listen, O foolish and ignorant mind! (pnw-14-15)

Such person always extends his politeness and soft speaking nature to all who come into his close contacts.

3. idVqw/ Firmness: Whereas a Gurmukh is blessed with the qualities of politeness and soft speaking, at the same time he is the master of another good quality of firm determination in his mind and behaviour. Adorned with the quality of firm determination, the Gurmukh Sikhs have been performing such miraculous tasks that a lay man gets astonished to hear that.

Martyrdom of Bhai Mani Singh by cutting into pieces, Baba Deep Singh Ji fighting in critically injured condition unto his last breath and the martyrdom of Bhai Mati Das, Bhai Sati Das, Bhai Dyala Ji are the light houses of our history. Not only the martyrdom but also, there are numerous examples of Sikhs in our history who devoted their lives in the service of humanity. Professor Sahib Singh and Bhai Kahan Singh Ji Nabha are out of a few examples who had firm determination in their lives.

4. inrBqw / Fearlessness:

"B kwh ka dq nih nih B mwnq Awn]

One who does not frighten anyone, and who is not afraid of anyone else

kh nwnk sin r mnw igAwnI qwih bKwin]"

- says Nanak, listen, mind: call him spiritually wise. ||16||

Person attaining the stage of perfection in life, observes the principle of 'not fearing or not making others to fear in vain' as preached in the above Sloka of Sri Guru Tegh Bahadur Sahib in Sri Guru Granth Sahib Ji. Adopting the quality of God, he is incarnated in His form. There must not be the grip of attachment but only love with every one, as greed begets undue grip and fear of losing. Person who has no attachment with anything is above the fear of losing it. Thus, he gets above the fear or making others to fear.

5. inrvrqw / Friendliness: Fearlessness begets friendliness as a precious gift of God.

"sB k mIq hm Awpn kInw hm sBnw k swjn]

I am a friend to all; I am everyone's friend.

dir prwieE mn kw ibrhw qw mI klE mr rwjn]"

When the sense of separation was removed from my mind, then I was united with the Lord, my King. ||3||

When a person attains the stage of true friendliness, he shuns the feeling of enmity and accepts everyone as his friend, as preached in above couplet. Now he can see/feel that all human beings are the children of one God. Now there is no place for enmity in his life for anyone. By achieving such extreme stage of spirituality, he utters in a sudden:

“nw k brI nhI ibgwnw sgl sig hm ka bin Awel]”

No one is my enemy, and no one is a stranger. I get along with everyone. ||1||

The stage of friendliness, achieved through politeness, soft spoken, brings exemplary positive affects in practical life.

6. svw/ Service: “svw krq he inhkwmI” Spiritually filled with the sense of 'Service' a devoted person considers it as serving to God. Service with politeness becomes his nature. Politeness forces the sense of proud to retreat. Such people accept all kind of services received through determination / firmness and fearlessness with open heart. Feeling/observing the light of one God in every human being, he serves all without any greed or disparity. This service may be in the form of cleaning utensils, providing water and applying creams on wounds like Bhai Ghaniya, writing/publishing like Holy Aadi Grtanth by Bhai Gurdas Ji or facing cruel enemy or state with mighty sword, all this comes under the category of serving the humanity. Such great persons are true servant of mankind.

7. ikrq / Earning through honest means:

“GwI Kwie ikC hQh die” When a Gursikh follows the principle of honest earning, he performs all his worldly duties as his honest earning. If all the above qualities assemble in one person, all worldly duties are performed as the religions preach, it may be job of physical labour or an official duty, whether farming or trading. When we are able to feel the presence of God, all worldly duties are performed with honesty at its own. Man considers and feels proud himself as the servant of God. Such person doesn't work only for a man or his master but for the welfare of the total humanity.

8. a~cw Awcrx/ High Morality: A great human being possesses all good quality of life like; virtue, truthfulness, honesty, love, etc. He understands it well that it is a sin for him to think even about other's goods/belongings, beauty or wealth. He never tries to snatch away others' rights. He is always awakened for good or bad and makes others to remain awakened.

9. vf Ckxw/ Sharing with others: The person with ideal life

whatever he gets through his honest means, shares it with others, considering it as a gift from God. Whether it is worldly wealth, good qualities, education or any other treasure, a Gurmukh never uses or consumes himself alone.

10. sdw ivgwis/ To remain joyous: A person possessing good qualities like moving on the path of worship, spending a simple life, following the principle of honesty, earnings his livelihood through honest means and sharing the resources with others, remain in everlasting happiness. Such joy or happiness is not limited to his inner souls only but also depicts on his face, in his eyes and other parts of his body. Such person, immersed in thankfulness of God, spreads his fragrance all around. He learns to remain indifferent in joy or sorrow through this everlasting happiness.

Person possessing the above qualities spends a true and humble life and inspires others for the same. For such person, all human beings are his own. Without searching bad qualities or weaknesses in others, he creates an intimacy with all through his good qualities and love and thus makes his and others life success. The company for a very short time of such great and humble person is felt as the company of life size. For such humble person, everyone longs:

"seI ipAwr ml, ijnw imil AwqrwnwmicqAwv]

17. Question Paper lesson no. 10

1. Describe the systematic order of Bani(s) in Sri Guru Granth Sahib.

2. Write in your own words the greatness of Shabad Guru and Sri Guru Granth Sahib.

3. Which achievements, a devotee can experience by reciting and analysing Gurbani carefully?

4. Write in detail about the history of publishing Sri Guru Granth Sahib.

5. Describe the inter-relationship /coordination (with examples), between Gurbani and the Bani of Bhagats (saints) in Sri Guru Granth Sahib.

6. Write in your own words the central idea (Rahao) of each

Shabad.

7. Write meanings of: krmI, AimqDwrI, inmK, prsn, srsn, hrsn, air, bnw, ibKwdI, Apvwdl, BwgT, pla dwd, AKt

8. How the life of a person gets morally high by reciting and analysing Gurbani?

9. Describe in your own words the life sketch of Mata Sahib Kaur Ji.

10 Describe the life sketch of Bhai Gurdas Ji.

11. The life of Giani Ditt Singh was devoted to Gurmat propagation (grmiq pcwr). Describe.

12. What is the contribution of Bhai Kahan Singh Ji Nabha to Sikhism? Describe.

13. Describe the sacrifice and personality of Bhai Karam Singh Historian.

14. The complete life of Professor Sahib Singh Ji is a symbol of unending struggle and for Gurmat Propagation- how?

15. What is intoxication and what are its forms?

16. What affects do different intoxications leave on our body? Describe.

17. What are the circumstances leading to get addicted to intoxication and what are its remedies?

18. According to Gurmat, what are the indications of a Gursikh? Describe in detail.

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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 Sarar (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.