ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਿਹ

Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 2



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IK Ounkar (< >)

Recitation of Gurbani inspires us to observe all qualities as preached in it. Gradually, we can adopt these qualities by making our self-analysis and following teachings of Gurbani. Let's start our study with Ek Ounkar (ੴ). It has “One” (1) as prefix, which denotes the existence of only 'One' as super natural Authority or Creator of this universe. As per the philosophy, preached by Sri Guru Nanak Sahib Ji, ੴ substitutes 330 million deities being worshipped in the contemporary Indian society. Guru Nanak Sahib begins his Bani with ੴ which confirms that there is only and only Akal Purakh/Creator of this universe and it's suffix KAAR (◌ੁ) denotes that all activities of the creation and destruction happen under His command only. Thus, ੴ denotes to One Akal Purakh and His authority of creation. As per the teachings of Gurbani, Creator exists in His whole creation universally and homogenously. Each act takes place under His wish and will only. With our devotion we can feel the presence of Akaal Purakh in each particle of the universe. Such feeling leads to the universal brotherhood/fraternity, leaving all disputes or jealousy far behind. Thus, ੴ describes universal presence/existence of undisputed authority of Akal Purakh as Creator of this universe.

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GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 2

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

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DISCLAIMER:

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

HISTORY

1. Guru Angad Sahib Ji

Even a common man can become a great person by following the teachings of a True Guru. The topic under reference deals with the life history of Guru Angad Sahib whose, earlier or birth name was Bhai Lehna Ji. He was born on 18th April, 1504 at Saraae Matte ki in Mukatsar district Punjab. The name of father of Guru Angad Sahib Ji was Bhai Feru Mal and mother Daya Kaur Ji.In 1519, he was married to Mata Khivi Ji, the daughter of Bhai Devi Chand Ji. He had two sons – Baba Dattu Ji and Dassu Ji and two daughters - Bibi Amro and Bibi Anokhi Ji. He was a God fearing person from his very childhood but due to lack of association of right persons and knowledge of right path of religion, in order to avoid the curse of gods,every year he visited Vaishnav Devi and lead the group of local people.

On a fateful day, he listened Bani of Guru Nanak Sahib Ji from Bhai Jodh Ji which he found quite charismatic. He developed an idea of visiting Guru Nanak Sahib, whose Bani was so sweet and charismatic. In 1532, on his way to Vaishav Devi he visited Guru Nanak Sahib at Kartarpur Sahib (now in Narowal, Pakistan). On listening the preaching of Guru Nanak Sahib there, he felt deep peace at heart and abandoned the idea of visiting Vaishnav Devi or going back to his home town and stayed at Kartarpur Sahib.Bhai Lehna Ji was thus able understand the existence of Akal Purakh and his doings closely, by attending the congregation regularly. All his illusions and misconceptions about religions disappeared from his mind. He was able to understand that only Akal Purakh is the creator and keeper of this universe. He was so impressed with the miraculous teachings of Guru Nanak Sahib that he got ready to follow all his instructions and edicts heartedly.

Following teachings of Guru Nanak Sahib,Bhai Lehna Ji was able to be counted among a few most devoted Sikhs at Kartarpur. Before enthroning him as his successor, Guru Nanak Sahib gave Bhai Lehna Ji several tests so that other Sikhs could also know about the spirituality and devotion Bhai Lehna Ji had attained. Guru Nanak Sahib Ji was happy to find that Bhai Lehna Ji had

passed all his tests successfully. Pleased with his personality and devotion, Guru Nanak Sahib Ji embraced him and enthroned him as his successor by renaming him as Guru Angad Sahib on 18th September 1539. After that Guru Nanak Sahib Ji left for his heavenly abode on 22nd September 1539 at Kartarpur Sahib.

After Guru Nanak Sahib Ji left for his heavenly abode, Guru Angad Sahib shifted to Khadur Sahib to continue the preaching/propagation of Sikhism. Khadur Sahib is situated about 3 kilo meter from river Beas. The very principles set at Kartarpur Sahib on the bank of river Ravi, were followed at Khadur Sahib. At that time, there was a great disparity in the society on the basis of caste system and the people belonging to so called lower castes were meted out with inhuman social treatment/behavior. Preaching of Guru Sahib brought a very positive response in the society and the people of such low castes started feeling themselves as human being for the first time. People started feeling spiritual strength at their heart. He maintained the tradition of free community kitchen (Langar), started by Guru Nanak Sahib, uninterrupted. Mata Khivi Ji served in the langar herself. Healthy food was prepared in the langar to be served to all without any discrimination. Thus, he abolished the discriminatory behaviour initiated by Hindu priests against the people of low castes.

Guru Angad Sahib paid special attention towards maintenance of physical health and established a wrestling arena at Khadur Sahib, where Sikhs/youth used to do physical exercise and maintained their health through wrestling. His verdict was: do not involve yourself in any uncalled problem but at the same time repulse the uncalled attack with full might. Protect yourself in all social violence and also save the poor/weak under such situation. Once, Emperor Humayun (second emperor of Mughal dynasty) deserted the battle field against Sher Shah Suri and was running towards Lahore.He happened to halt at Khadur Sahib, where Guru Sahib was watching/supervising the wrestling of young Sikhs. Guru Sahib heeded him not, who was standing beside him. Humayun got angry with Guru Sahib for this indifferent behaviour and not paying attention towards him and

he drew his sword and pointed towards Guru Sahib. Guru Sahib politely asked him that he must have shown the might of his sword in the battle field instead of threatening the saints. Humayun got ashamed on his behaviour and fell on the feet of Guru Sahib and sought his blessings.

Guru Angad Sahib paid special attention for preaching Sikhism and organized the Sikhs who had accepted Sikhism during Guru Nanak Sahib. Guru Angad Sahib provided able guidance to the new emerging sect for the new challenges/attacks being faced. Khadur Sahib and nearby regions were under the influence of Sakhi Sarveriye at that time. Sakhi Sarveriye was actually a door step for the entrance in Islam and thus this organization was responsible for converting Hindus to Islam. Preaching of Sikhism by Guru Sahib immediately stopped the spreading of this sect of Sakhi Sarveriye.Gurbani pronounced by Guru Nanak Sahib was preached in the region and Guru Angad Sahib himself pronounced Gurbani in form of Slokas.

In 1541 AD Baba Amar Das (the 3rd Guru Sahib) ji arrived at Khadur Sahib and stayed there permanently. Baba Amar Das Ji was able to win over/ impress Guru Angad Sahib by his untiring service of 11-12 years. Baba Amar Das Ji exposed put before the Sikhs/people the reality of renounce Shiv Nath who was jealous of widely acceptance of Sikhism by the common people. On the instructions of Guru Angad Sahib, Baba Amar Das started the work of founding the city of Goindwal Sahib in 1546 AD. Guru Angad Sahib preached Sikhs to earn their livelihood by their honest means and whatever amount of donations was received by Guru Sahib, was used for the welfare of people.

Before leaving for his heavenly abode, as per the tradition initiated by Guru Nanak Sahib, Guru Angad Sahib enthroned Baba Amar Das Ji as his successor and 3rd Guru of Sikhs and assigned the responsibility of preaching Sikhism to him. He also handed over the Pothi (book), containing Bani of Guru Nanak Sahib and other Saints along with his own Bani to Guru Amar Das Ji and left this mortal world on 16th April 1552 AD at Khadur Sahib.

2. Who follows the edicts, is acceptable

(hkim minA hv prvwx)

The question raised by Guru Nanak Sahib in Japu Ji Sahib "ikv sicAwrw helA" 'How one can become truthful' is a social, religious and psychological question of all human being since very olden days. Replying to this question, Guru Nanak Sahib pronounces that it is imperative (for all who are curious) to follow the order of Akal Purakh "hkim rjwel clxw" to become truthful in life, which means that one can become the form of Akal Purakh by following his rules, as Saint Kabir Ji rightly pronounces that Kabir himself has absorbed in to Akal purakh and now no one can differentiate between Akal Purakh and Kabir "rwm kblrw ek". Guru Nanak Sahib himself has set its example by transforming Bhai Lehna Ji to Guru Angad Sahib. How Bhai Lehna Ji had been obeying the orders/instructions of Guru Nanak Sahib can be described by quoting certain instances from the history. Recognizing the capability of serving the humanity, Guru Nanak Sahib gave very difficult tests to Bhai Lehna Ji to transform him as the well-wishers of down trodden, poor and so- called low caste people. Bhai Lehna Ji passed all tests successfully and ultimately was able to win over his Master (Guru Nanak Sahib) and was thus enthroned as successor of Guru Nanak Sahib under the name of Guru Angad Sahib Ji before whom Guru Nanak Sahib himself bowed his head in his respect. Bani of Rai Balwand Ji as included in Sri Guru Granth Sahib rightly supports the above ideology as:

pe kbl Ksm nwil, jwGwl mrdl Gwll] (pnw:967)

Bwv: lihxw jl n mrdw (bhwdrw) vwg ieqnl AxQk Gwlxw Gwll ik Awpx mwlk, gr nwnk swihb dlAwnzrwivc kbl hge[

Bhai Lehna Ji served so tirelessly like brave person that his services were accepted/ recognized/acknowledged before Guru Nanak Sahib Ji.

After a prolonged service for seven years, Bhai Lehna Ji could transform as 'Nanak' himself. Not any other such evidence of serving and transforming is available in history. Some of the tests of Bhai Lehna Ji passed successfully can be described in the following way:

1. After meeting Guru Nanak Sahib, when Lehna Ji arrived at Khadur Sahib for the first time, he didn't like being there and emotionally, he felt the loving personality of Guru Nanak Sahib was dragging him towards Kartarpur Sahib. Finally, he returned to Kartarpur Sahib. At that time Guru Nanak Sahib Ji was removing weeds/grass from his paddy fields. He prepared three bundles of fodder out of the said weeds/ grass. The grass was submerged in water and water was dropping out from the bundles. Generally, such tasks are assigned to the labour. Guru Nanak Sahib instructed Bhai Lehna Ji to pick up and take the bundles to the Dharamsala, meant for animals. Without any second thought/hesitation or caring for his costly silk clothes, he delivered the bundles in the animal yard. He thus moved on the path of service.

2. One day Bhai Lehna Ji accompanied Guru Nanak Sahib to the well for washing/cleaning hair. When Guru Nanak Sahib was washing his kesh (hair), suddenly the bowl of curd fell in the mud. As per the caste system of Hinduism, such tasks of dealing with dirt or mud were to be performed by Shudras (the people of lower castes). Guru Nanak Sahib instructed him to pick up the bowl from the mud. In no time Bhai Lehna Ji jumped in the mud and took out the bowl.

3. One day when Guru Nanak Sahib Ji opened the door of the Dharamshala (earlier name of Gurdwara), he saw a dead mouse on the floor of the Dharamshala. In those days people of lower castes used to remove the dead animals or other creatures. On the instructions of Guru Sahib, Bhai Lehna Ji without caring for his upper caste, removed the rat and threw it out.

4. In a winter seson, the wall of the Dharamshala collapsed due to heavy rain. Those days the work of construction / masonary was performed by the lower caste people. Guru Sahib instructed Bhai Lehna Ji to repair the wall. For a trader (as Bhai Lehna Ji was a trader) it was again a difficult job. In winter season, it was a challenging job for such person, especially when it was raining. Several times the newly constructed wall got collapsed. By assigning such task to Bhai Lehna Ji, Guru Sahib intended Bhai Lehna Ji to experience that a firm mental and physical strength

was imperative for moving on the path of truth.

5. In this chain of tests, one night, Guru Sahib sent Bhai Lehna Ji to go to river Ravi and wash his clothes. It was a cold night. Under such conditions only the poor washer men go to the river for washing clothes of their clients to earn their livelihood. Guru Sahib intended Bahi Lehna Ji to experience such hard tasks also. Bhai Lehna Ji reached the bank of river and returned to Dharamshala after washing clothes in such cold weather.

6. Under caste system of Hinduism all low social tasks were performed by poor low caste people, which Guru Sahib made Bhai Lehna Ji to experience as detailed above.Generally, under an indefinite spell of poverty, certain poor people in Indian society were compelled to eat the dead to stay alive. Guru Ji wished Bhai Lehna Ji to experience such dirty act also. One day, while going towards Ravi river, they saw something like a dead body floating in the river, covered under clothes. Guru Sahib instructed Bhai Lehna Ji to eat that dead body. Bhai Lehna Ji requested Guru Ji with folded hands to instruct him which side he has to eat (from head or feet side).

This was the limit of politeness and obedience which Guru Sahib wished to demonstrate. Guru Sahib embraced Bhai Lehna Ji and told him that now there was no difference between them (Guru Nanak Sahib and Bhai Lehna Ji). You have now understood the importance of my task of caring the weaker and down trodden. You are now part of mine.

3. Mata Khivi Ji

In no other religion or period, woman has got such importance and respect as she enjoys in Sikhism.(Note: if some disparity towards women is observed in Sikh families, it is on individual level/basis only. Sikhism doesn't permit in principle).In Hinduism, the idol/statue of woman has always been treated respectfully and worshipped as goddess from very olden days and even today. But the condition of real woman has always been deplorable and never treated respectfully, rather she has always been treated shabbily and meted out maltreatment. Despite acknowledging the power of woman, her existence has always been ignored and perished under feet. Woman has been treated at

par with animal, drum and foolish as advised to keep under strict discipline by punishing:

Fl gvwr Sd pS nwrl [X sb qwVn k AiDkwrl] (rwm cirq mwns)

But for the first time, Sri Guru Nanak Sahib acknowledged the existence/importance of woman with respect by pronouncing in Asa Ki Vaar:

s ika mdw AwKIA, ijq jmih rwjwn] (pnw- 473)

Meaning: We must not disrespect the women, who have given birth to various great persons like, the kings or the religious personalities. Guru Sahib has praised woman for possessing good qualities and tender feelings and has inspired/persuaded men to adopt such qualities. By adopting such tender qualities in his heart, one can feel presence of God. It means God has gifted woman such qualities which makes her great. She is so much adorned with these qualities. So, she doesn't need any worldly praise/appreciation at all, if she is praised, she dedicates it to her husband, son or other members of her family. If some women run after such worldly praise or appreciation, they do lack good quality of a woman.

Guru Sahibaan longed women to have all such good qualities that's why they imagined the perfection in qualities instead of physical consideration of women. Sikh women, who devoted their lives for preaching Sikhism are adorned with such good qualities as Guru Sahib wished. Such great Sikh women worked as guide for other women. In this line we can quote two very important Sikh women personalities- one is Bebe Nanaki, the elder sister of Guru Nanak Sahib, who was the first Sikh woman and the other – Mata Sulakhni, the wife of Guru Nanak Sahib, who is considered as great Renounce. Similarly, the name of Mata Khivi, the wife of second Guru Sri Guru Angad Sahib is considered as role model of serving with devotion, who could get her named mentioned in Sri Guru Granth Sahib apart from Sikh history.

Mata Khivi Ji possessed sweet nature and all good qualities from her very early childhood. Her father's name was Sri Devi Chand Ji. She was born in a village near Khadur Sahib. Her marriage with Bhai Lehna Ji (earlier name of Guru Angad Sahib) was arranged by Bibi Veraai, who was daughter of Chaudhary

Takht Mal, with whom Baba Pheru Mal Ji, the father of Bhai Lehna Ji was employed.

This marriage was solemnized in 1519 AD. Baba Pheru Mal, the father of Bhai Lehna Ji, used lead the groups of devotees to Mata Vaishav Devi every year. After Baba Pheru Mal ji left for his heavenly abode, the responsibility of leading the group of devotees came on the shoulders of Bhai Lehna Ji. But, impressed with the teachings of Guru Nanak Sahib, he abandoned the role of group leader to Mata Vaishav Devi and he stayed at Kartarpur with Guru Nanak Sahib.

On not finding Bhai Lehna Ji with the group of devotees, people started talking/whispering in different ways. But Mata Khivi Ji, possessed the quality of believing in her husband, so she remained firm in her belief. She replied that she would follow the foot- steps of her husband and would bear all odds in life with him. Firstly, she tried to persuade her husband to worship at home but Bhai Lehna Ji convinced her that the place where he destined was the place where lesson of renunciation while living in family is taught, she happily allowed. Now the responsibility of maintaining the family and the small children rested on her shoulders, which she met with perfection with the co-operation of her father Sri Devi Chand Ji. During the stay of Bhai Lehna Ji for seven years (1532 to 1539) with Guru Nanak Sahib Ji at Kartarpur Sahib, Mata Khivi Ji managed the household in a responsible manner. In 1539 AD, when Guru Nanak Sahib Ji enthroned Bhai Lehna Ji as Guru Angad Sahib and his successor as 2nd Guru of Sikhs, the responsibility of Mata Khivi Ji also enhanced manifolds towards the followers of Sikhism. That was the time, when the tree of Sikhism planted by Guru Nanak Sahib Ji was to be taken care intensively. While on one hand Guru Angad Sahib was busy in preaching Guru Shabad to Sikhs, Mata Khivi Ji was always found taking care/serving the followers.

In order to provide sound footing to the plant of Sikhism, Guru Angad Sahib didn't go beyond Harike Pattan and stayed at Khadur Sahib so that the followers of new ideology could be organized in a better way. Guru Nanak Sahib had travelled quite extensively and under took four preaching tours. Thus, a large number of people

had joined Sikhism, who from far and wide used to visit Khadur Sahib. The arrangement of looking after/ taking care of visiting Sikhs was under the responsibility of Mata Khivi Ji which is an example in itself. She took charge of all donations coming from far off so that there might not be scarcity of provisions or anything else.

She used to get up early in the morning and served in the langar (community kitchen) after discharging her household duties. She assigned different tasks/duties to Baba Budha Ji, Bhai Jodh Ji and Bhai Kedara Ji for a better management. She managed the langar in such a way that there was no inconvenience or shortage to anyone. All, younger, elder, rich or poor were treated in similar way. She paid special attention towards healthy food in the langar. She had instructed her sons to work hard for getting their livelihood so that they might not be dependent on Dharamshala only. As an ideal mother, she educated her daughters in household work and made them to learn Gurbani. Bibi Amro, who was instrumental for introducing/bringing Baba Amar Das Ji to Khadur Sahib, was one of her daughters. After visiting Khadur Sahib Baba Amar Das Ji devoted his remaining life there only as a Sikh and as a Guru.

When Baba Dattu Ji and Dassu Ji expressed their annoyance and dissatisfaction over enthroning Baba Amar Das Ji as Successive Guru, it was Mata Khivi Ji who brought both of her sons to seek pardon from Guru Amar Das Ji. This was an exemplary act of Mata Khivi Ji. Despite her old age she had been serving in Langar with complete devotion even after Guru Angad Sahib Ji left for his heavenly abode. She also served at Sri Amritsar. She left for her heavenly abode in 1582 AD when she came to Khadur Sahib to meet the family. Her last rites were performed by Guru Arjan Sahib. Mata Khivi Ji possessed good qualities like a tender hearted and wise woman. She was a devoted religious personality, believing in the wish and will of God. Her personality is a source of inspiration for Sikhs, especially the Sikhs women. Bhai Balwand Ji has praised her in his Vaar as follows:

b l v f Klvl nk j n i j s bhql C॥a pq॥ l l]
l gir da l iq v f lA r s Aimq Klir iGA॥ l l] (pn॥-967)

Bwv, rwe blvf jl mwqw Klvl jl dl asqiq kridAw bcn krd hn ik mwqw Klvl jl vl Awpx pql vwg bV nk hn, mwqw jl dl Cwbhq Gxl h Bwv mwqw jl pws biTAw ihrd ivc Swql-Tf pdw hdl h[ijv gr Agd swihb jl d siqsg rp lgr ivc jlvn dx vwl nwm rs vifAw jwirhw h, iqv hl mwqw Klvl jl dl svw sdkw lgr ivc iGa vwll Klr vfl jwrhl h[

Means: Bhai Balwand Ji, praising Mata Khivi Ji pronounces that she is a gentle personality like her Husband Guru, Guru Angad Sahib Ji. Her personality is like a dense shadow i,e, everyone gets solace of heart by remaining in her company. Guru Angad Sahib distributed spiritual life to the followers, similarly Mata Khivi Ji was serving healthy food to the visiting people/ Sikhs/followers.

4. Shiv Nath, The Renounce

Guru Nanak Sahib neither renounced the family life nor he preached others to renounce. Of course, he undertook four preaching tours to educate the people the real motive of life and to get away from the rituals, being performed in the name of religion. Jogi sect always considered family life as inauspicious and condemned it. They preached in favour of renunciation. In Achal Vatala fair Jogis pointed the worldly clothing, Guru Nanak Sahib was wearing and asked you have adorned the clothes as family person wears and have abandoned the saint's dress. They asked, if, he had to retreat in family life, why did he pretend to dress like renounce earlier? They further questioned, if the clothing of saints were not pious in his vision, why did he adorn them earlier? When discussions were going on, people gathered around them in the fair. Guru Nanak pleaded the Jogis, if they considered family life as inauspicious and a cause of deviation from the path of religion, why do they knock the door of families to meet their need for food?

In reality, this discussion at Achal Vatala broke the back bone of Jogis philosophy. People got aware of the hollow preaching of Jogi sect and the philosophy of Guru Nanak got all round appreciation. Even though some of the Jogis were still active to revive their lost credibility in the society. There was a seat of Jogis in Khadur Sahib whose chief was ear torn renounce Shiv Nath. Everyone was aware of his crude/harsh behaviour towards people in the region. Before Guru Angad Sahib Ji was enthroned as

successor of Guru Nanak Sahib and his arrival at Khadur Sahib, this renounce had complete domination over the region. Owing to the preaching and teaching of Gurmat in the region, this renounce lost all his glory and impression in the minds of people. Thus, he felt very sad and jealous of Guru Sahib.

When Guru Angad Sahib established Khadur Sahib as the central place of Sikhism, this renounce moved away. He did all this in anticipation of good days in future. The seat of the Jogi was abandoned for time being and none of his followers visited there. But after some time again Shiv Nath, the renounce returned to his seat. He was in search of an opportunity when he could create problems in the way of Sikhism and revive his lost glory. For one complete year there was no rain in the region. Those were the days when farmers fully depended on rain water to irrigate their crops. Due to paucity of rain, the farmers got worried for their crops. Green crops got dried up before time without any yield of grains in the farms. Rain is a natural boon for all. Sometimes it is in abundance, sometimes in scarcity and sometimes there is no rain.

In order to take advantage of the situation, Shiv Nath started making unscrupulous moves. He started pleading among the people that the present draught / famine is the result of sins. It is all because the people in the region have forgotten the teachings of Jogis and have accepted Guru Angad Sahib, a family man who even has raised his family, as their Guru. He further emphasized that only Jogis must be acknowledged as their holy Guru. This famine is the result of acknowledging Guru Angad as their Guru. Some experienced and aged people narrated the teachings of Guru Sahib and pleaded that Guru Sahib teaches for the well being and good qualities for all. He is an alive figure of love of God. Instead, this plea inflated the situation. Shiv Nath asked if Guru Sahib was so spiritual, he must bring rain with his blessings. He even asked Guru Sahib to move out of Khadur Sahib and he himself is capable enough to bring rain.

To vanish away/remove this illusion from the minds of people, Guru Sahib left Khadur Sahib for his preaching tour. He conducted congregation at Bherowal, Toor and finally camped at Khanzada. A village named Khan Chhapri was established at the

place where Guru Sahib had camped. During those days Baba (Guru) Amar Das Ji had gone to his village Basarke. On his return at Khadur Sahib, Baba Ji got the information of the developments that had taken place at Khadur Sahib, while he was away and was very sad and surprised to know all this. Baba (Guru) Amar Das Ji decided to take on the said unscrupulous Jogi, who had hatched a conspiracy against Guru Angad Sahib. Baba Amar Das ji knew it well that the said Jogi Shiv Nath was engaged in creating confusion and illusion in the minds of people instead preaching them the truth of religion.

More than eight days passed, there was no rain in the region. Baba Amar Das Ji conveyed him the message through his followers, "either he must bring rain immediately or get ready to bear the consequences of his deeds". People were already sad for the famine; the assurance of Shiv Nath for bringing rain also could not bear fruit. Baba Amar Das Ji got the people convinced about the fake assurance of the Jogi and got them realized their mistake they committed at the instigation of Jogi.

Now, people had realized that Guru Sahib had left the city because of jealousy and misrepresentation. They held Shiv Nath responsible for all this misdeed. When people got aware of the conspiracy of Shiv Nath against Guru Angad Sahib, they got angry and drove him away by catching him from his collar. This resulted in his death. With the grace of God, there was heavy rain in the region and people became very happy.

5. Bhai Jiva Ji

Sikhism persuades/inspires all human beings to act according to wish and will of Akal Purakh to lead a happy life. But what is that wish or will of Akal Purakh, according which one should spend his life? Nature, in form of sun, moon, day, night, seasons/weather, wind etc. is serving humanity without any interruption / discrimination under the command of Akal Purakh. There are several examples available in the history which Guru Sahibaan have preached their followers/Sikhs to live in will of Akal Purakh.

One such instance of life sketch of Bhai Jiva Ji is available in Sikh history. Bhai Jiva Ji and his wife Bibi Jivai lived at a distance of about 3 Miles from Khadur Sahib. Bhai Jiva Ji served

voluntarily in Dharamshala (olden name of Gurdwara) and Bibi Jivai Ji used to prepare Khichri (an Indian dish prepared by mixing /cooking rice, pulses and other provisions), which Bhai Jiva Ji delivered in the langar. One night, there was heavy storm, which interrupted the cooking of Khichri. Bibi Jivai Ji prayed Guru Angad Sahib to terminate storm so that she could cook Khichri for the langar. Guru Sahib told Bhai Jivai Ji that the storm blows under the command of Akal Purakh. Such heavy winds are helpful in moving the boats and ships, which are helpful in creating employment to several people. (in olden days ships and boats moved with the help of wind as they had no mechanical device to operate them). This heavy wind is helpful in bringing food to several creatures like snake and other reptiles. Do you want these creatures to die of hunger by stopping the storm?

All acts of Akal Purakh are for the welfare of humanity and other creatures in this universe. Whatever happenings are taking place, are as per the wish of Akal Purakh only. People who act according to the wish of Akal Purakh, least worry for their own needs and devote themselves to the wish of Akal Purakh. Which means they bear all pains/sorows and comforts in a similar way and shun their ego and selfishness. When the thought of 'yours and mine' is over, man feels the presence of Akal Purakh universally including in himself. All gifts of Akal Purakh (comforts or sorrows) are felt similar during the period of difficulties or happiness. Thus, it is imperative to understand the command of Akal Purakh first, only then one can understand the acts of Akal Purakh.

People who don't understand the nature of command of Akal purakh and follow their own will, always remain in problems and lead a troublesome life. Such people create a lust for every commodity, considering it as their own under the influence of vanity/haughtiness and finally create an unrecoverable distance between Akal purakh and themselves. The creation and the creator (human being and Akal purakh) have a relationship of son and father. In worldly relations where there is no perfect alignment in the relationship between father and son, there is always a clash of interest, thus spoiling family environment. Akal

Purakh is our creator/father and we all are His children. If we act as per the wish of our Father, there will prevail a cordial environment.

To change our nature according to the wish of Akal Purakh is to follow his command. Thus, Bhai Jiva Ji learned a lesson from Guru Sahib to remain in the wish and will of Akal purakh and spent a happy life.

6. Bhai Paro Ji

Bhai Paro Ji was a devout Sikh who lived in village Dalla. He led his life according to the teachings of Gurmat. Keeping his services and devotion in view, a title of 'Paramhans (the great Swan) was bestowed upon him. He was a devoted Sikh with firm determination. He was fond of horse riding and was an expert rider. He was a regular visitor of Dharamsala (place of Guru) irrespective of any bad weather. He was so devout of Dharamsala that he crossed over the overflowing river with his horse. It was his high moral and devotion that he could earn a respectable place in the eyes of the Sikh masses. One day he requested Guru Angad Sahib to explain the qualities, a Paramhans (the great Swan) possesses.

Guru Angad Sahib explained him the qualities of Paramhans. Guru Sahib told him that Hans (Swan) generally stay near lakes or the ocean and consume the real pearl only. Akal Purakh has blessed the Swan with some special qualities. When a Swan put his beak in the milk, the water gets separated from the milk and he eats the milk contents leaving water aside. Guru's teaching is like real pearls. Whosoever, listens, follows and earns these teaching in real life, is just like the behavior of a Swan. Such people can easily understand difference between Gurmat and Manmat. By following the teaching of Guru, a human being can understand soul and the body. They conclude that the body is mortal and existence of human being is purely due to soul and not the body. One has to make his life as spiritual life by assuming good qualities. Body of human being is merely a medium/an instrument which can help in overcoming the evils in life. The whole knowledge of the world is written on paper but the paper cannot enjoy or take advantage of said knowledge, written on itself. Only a

human being can take advantage/benefit of this knowledge by reading and following it.

The person, who is deprived of the teaching/preaching of a true Guru, considers/thinks that human body is everything to achieve anything in life. Thus, he even commits unlawful and inhuman acts in his life to maintain his body and finally indulges in evils. He feels sad by experiencing the physical disease/pain. The spiritual human being is able to understand the truth of soul and body. He rises above the physical pain/joy and attains the state of serenity. Such persons reach the state of 'Param Hans' (the great swan). Those who, by following the teaching of their true Guru, consider themselves above their physical existence are Param Hans. In this way Bhai Paro exercised the teaching of Guru Sahib in his life and attained the state of Param Hans and inspired others to follow the path of Sikh Teaching.

Where ever Guru Nanak Sahib toured, he established congregation at all places so that a new and healthy society could be created. During the period of Guru Amar Das Ji, Sikhism had been preached far and wide and a large number of people had joined the new revolutionary religion. For an uninterrupted and a uniform propagation/spreading the message of Sikhism, Guru Angad Sahib Ji planned an organized setup.

Guru Angad Sahib deputed Gursikh, who were fully known to Gurmat in different regions for preaching Sikhism. For this purpose, he established 22 main preaching centres and 52 sub centres (22 mjIA॥ q 52 pIV). The in charge of main preaching centre possessed vast knowledge of Sikhism and was assigned the duty of preaching Sikhism in the region assigned to his centre. Guru Amar Das Ji himself appointed the chief of main preaching centres. Thus, these centres were the main centres of preaching Sikhism. The sub-centers were the assisting points for main preaching centres. These centres were also established for preaching/spreading Sikhism where Sikhs were preached for better life. All the preachers in these centres worked with great enthusiasm and interest. All misconceptions, if any, about Sikhism were clarified at these centres. These centres were helpful in maintaining the practices of Sikhism alive and in true spirit in

far and wide regions. It was because of these preaching centres that the people from other religions could not dare to create any adulteration in the holy Gurbani.

All the preachers of these centres visited Goindwal Sahib at least twice a year with the Congregation members of different regions and got clarifications about any doubts/misconceptions observed while preaching from Guru Amar Das Ji. The preachers sent their progressive report to Guru Sahib on regular basis. By following this system there was complete uniformity and purity at all centres in preaching and the preachers got inspiration to work more effectively. Bhai Paro Ji was also appointed the chief of one such preaching centre.

The simple and devoted life of Bhai Paro Ji can also be established from the fact that whosoever came in contact with Bhai Sahib, he became a devout Sikh for his whole life. To quote-one Bhai Allah Yaar Khan, a horse trader happened to meet Bhai Sahib on his way from Delhi to Lahore. He was so impressed with the life of Bhai Paro Ji that he straight way drove to Goindwal Sahib, presented himself before Guru Amar Das Ji and adopted Sikhism, who was also appointed the head of a preaching centre in the coming times. Inspired with the life of Bhai Allah Yaar Khan, a large number of Muslims also converted to Sikhism. Later, Guru Hargobind Sahib was married in his extended family and also Bhai Daya Singh was from his clan.

7. Fearlessness

Babar, the first Mughal emperor died in Agra on 26th December 1530. He was succeeded by his son Humayun. He shared some of his territory with his brothers. In 1532 AD, by defeating Sher Shah Suri he captured the regions of Bihar and Bengal and appointed Sher Shah as an in charge of Jaunpur Fort. But Sher Shah Suri didn't sit quietly and gathered his power and took over Humayun in the battlefield of Choma on 26th June 1536 AD. In this decisive battle he defeated Emperor Humayun who could save/escape his life with great difficulty. After some time Humayun also gathered his power/forces and attacked Sher Shah Suri again but this time also Humayun lost the battle and deserted the battlefield and ran towards Punjab along with his family

members. While he was on his way to Lahore, he thought to visit Khadur Sahib and seek blessings from the house of Guru Nanak, where Guru Angad Sahib Ji had established the central place of Sikhism.

At that time Grand Trunk Road of present days was known as Sher Shah Suri Marg crossed the region close to Khadur Sahib. (Now this road has been shifted from Goindwal Sahib and links Lahore with Jalandhar straight via Amritsar. In those days Amritsar was not founded. Amritsar was founded during the Guruship of 4th Guru Sri Guru Ram Das Ji).

When Humayun reached Guru Angad Sahib, he was busy in teaching wrestling to the children/youth to upkeep their health. Thus, he could not pay attention to the arrival of Humayun. Humayun remained standing for some time and felt it as his insult for not being received with honour. He got angry and unseated his sword. He pointed his sword towards Guru Sahib. But he had to repent when Guru Sahib reminded him that where was the might of his sword in the battlefield before Sher Shah Suri? Was his sword meant for attacking saints only? He immediately felt sorry and sought pardon from Guru Sahib.

Guru Angad Sahib possessed a brave and charming personality who was always lost in the minding Akal Purakh. He preached Humayun to follow a gentle life and have faith in Akal Purakh. This episode of the life of Guru Angad Sahib teaches that the person who has complete faith in Akal Purakh, lives fearless like Akal Purakh himself.

8. Chaudhary Maluka

Guru Angad Sahib put forth the simple philosophy and ideal life of Guru Nanak Sahib before people. Also, he restrained people from alcohol and other forms of intoxication. He preached that all types of intoxication is injurious to health and cause of several diseases. Intoxication is a main hurdle in the way of spiritual life. While consuming intoxicants, one loses his command over his mind and body and he cannot differentiate between good or bad. Company of bad people is the cause of inspiration for consuming intoxicant which ultimately results in addiction for intoxication.

By attending the congregation regularly at Khadur Sahib, Bibi

Viraai and Chaudhary Mehima could change their life and attained spirituality in their life. Another person Chaudhary Takhat Mal Khehra of same region got inspiration by joining the congregation, who developed the thinking of serving the people. Chaudhary Takhat Mal served the visiting Sikhs apart from supplying milk in the langar. In relation to the above, there was one Chaudhary Maluka who was the follower of a renounce. Where philosophy of Sikhism restrains the Sikhs from intoxication, at the same time Renounce and other such sects do consume intoxicants and inspire their followers also thus spoiling their families or the social fabric. In the company of a drunkard renounce Chaudhary Maluka got addicted to alcohol, causing multiple diseases in his body. He developed epileptic seizure also. It got difficult to treat his disease. Though he was an antagonist of Sikhism, but on the persuasion of his family and relatives he visited Guru Sahib as his last resort for the treatment of his epilepsy fits. Guru Sahib advised him to abstain the consumption of alcohol first for conducting effective and complete treatment of epilepsy. After a regular treatment, he got cured of epilepsy. But the renounce persuaded him again to come and join him. Again, evil habit of intoxication caught him. He started abusing others by climbing the roof of his house. Suddenly, epilepsy seizure gripped Chaudhary Maluka and he died by falling from the roof of his house under epilepsy fits. Bad company always results in evil habits and it is difficult to refrain from such evil habits. Sometimes it becomes more difficult to abstain from such habits because of reuniting with old bad company. That's why Guru Sahibaan have been preaching that one must remain in the company of good people. In Gurbani also Sikhs have been preached to snap the ties with bad people. Also we recite in Ardas "sel ipAwr ml ijnw imilAw qrw nwm icq Awv[" This also witnesses the same teaching for Sikhs.

9. Chaudhary Bakhtawar

In 1547, Guru Angad Sahib undertook a preaching tour in Malwa region. After visiting his old village Matte ki Saraai and other nearby places, he reached the village Harike. All people of Harike village were well known to Guru Sahib as earlier Guru Sahib had a trading shop for some time there.

Chaudhary Bakhtawar was the head of village Harike. He was a haughty person with intense greed for wealth. He had 72 villages under his control and was responsible for the collection and depositing revenue to the Government exchequer for these villages, which made him so proud. Under the influence of wealth and to impress Guru Sahib with his social status, he visited Guru Sahib. People respected him for his financial status, which made him to think that he was the spiritual leader of society. He was not ready to sit with the poor and the people of so -called lower castes. Sikhs didn't like his attitude. Guru Sahib preached him that all social/worldly positions are very temporary and not everlasting. Such positions create hindrance in the way of spirituality and one must discard them forthwith. In the eyes of Akal Purakh neither the proud of wealth nor position of upper caste is worth considerable. Also, we cannot force them to be claimed as spiritual. When Akal Purakh accepts our simplicity and honesty, only then we are good and acceptable. For this we have to be good at heart by shunning away our worldly positions. On listening such great discourses, Chaudhary Bhakhtawar adopted Sikhism and served the congregation / visitors.

Owing to the financial position, present (contemporary) Gurudom is under influence of wealthy people and cares more for them. Instead of condemning their financial greed, these so -called gurus dance to their tunes. They don't dare to tell them truth on their face. These gurus/babas interpret their code of conduct according to the position of their followers.

Philosophy

10. Principles of Sikhism

The religion founded by Sri Guru Nanak Sahib and subsequently preached by his nine successive Guru Sahibaan is popularly known as Sikhism and its followers are Sikhs. In other words, as per Sikh code of conduct, it can also be explained in another way that 'Man or woman who believes in One God/Akal Purakh (the creator of this universe), believes or have faith in ten Guru Sahibaan (Guru Nanak Sahib – Guru Gobind Singh Sahib Ji), Gurbani of Sri Guru Granth Sahib, also believe in the Amrit initiated by Guru Gobind Singh Sahib Ji and doesn't follow the

tenets of any other religion, is a Sikh.

Every religion has three dimensions of principles:

1- About God,

2- About personal existence of human being and

3- About the society

1. About God: God, the creator of this universe is one and none other. He is true, He was before the creation of universe and will be there when this universe may not be. He is the creator of this universe. He is above fear or enmity with any other power. He is always as new as he was in the beginning. He never comes in any incarnation and is beyond the cycle of birth and death. He is complete and perfect in himself. A human being can feel his presence/ existence with the grace of True Guru.

Akal purakh exists in each particle of his creation but at the same time he is nowhere in any his own physical shape. He is everywhere (but nowhere), he knows everything, including what one thinks and all powerful. He is helpful to all people who think good and do good. He pardons their mistakes. He favours and upkeeps his saints/believers. He inspires them to do good further.

2. About personal existence of Human being: All human beings are the children of One Father (God/Akal Purakh). Each human being is enlightened with his light that is why all are the part of his light. Akal Purakh exists in each thought heart. But human beings are unable to feel his presence or existence because of personal ego/vanity. It is good fortune that we got this human life. Any person can feel the existence of Akal Purakh simply by following the order of his nature. For this even one doesn't need to undergo extensive and hard worship (as some people do) or observing excessive prohibition. Sikhism doesn't believe in all this as it considers this body as the temple/dwelling place of God itself.

The body which has been acclaimed the abode of Akal Purakh by our Guru Sahibaan, it is not fair to put it under intensive pain and trouble. Such acts take the man away from the feeling of existence of Akal Purakh and man wanders all around in desperation. The ultimate goal of the soul of a human being to get involved/immersed in super soul (Akal purakh) but it is possible

only when man moves on the path as preached by Guru Sahibaan.

3. About Society and the world: The whole world as we see around us is a form of Akal Purakh itself. Akal Purakh exists in it. If one is able to attain the true knowledge of the existence of Akal Purakh, he can feel him as we see this world with our naked eyes. This universe is not to last indefinitely. It keeps on changing and finishing each moment. The ultimate goal of human being is to attain the point of His origin or getting immersed in Akal Purakh. Forgetting this goal and getting indulged in worldly affairs is like wasting this precious life for nothing. This world is the home of Akal Purakh and he exists there in each particle/creature. But it would be a big mistake of a person to treat this world merely as his home/seat, rather one must try to search and get immersed into Him.

The family or society, where a person takes birth, is merely with the grace of Akal Purakh. It is imperative for each person to perform his duties towards his family and society. It is a fact that Akal Purakh exists in each creature, so serving his creation is like serving Akal Purakh himself. To love his creation is like loving Akal Purakh Himself. If a person has attained the state of feeling the existence of Akal Purakh universally (everywhere), he cannot even imagine to commit sin or atrocities towards anyone. Thus, this society and world is a ground for doing good deeds where a person can achieve Akal Purakh by serving the humanity and good deeds by discharging his duties and social responsibilities.

But the human being is not firm in belief and deviates easily to wrong path of life. After indulging in worldly affairs, he forgets his ultimate goal and moves away from his path thus leaving his ultimate destination aside. Thus, he needs a guide, who not only tells him the right direction but also takes him to right destination holding by hand. True Guru is all capable and is a true guide for the aimlessly wandering persons. A person can attain the presence of Akal Purakh by following the path shown by True Guru. That is why a Sikh moves on the path as shown by his Guru. He takes every step, in life after consulting his Guru. He longs for the guidance of his Guru in every sphere of life and completes the journey satisfactorily.

All ten Guru Sahibaan of Sikhs preached the way of good life and set examples for their Sikhs. Their teachings are available with us in the form of Gurbani. Sri Guru Granth Sahib, which contains the Gurbani is the spiritual form/existence of our ten Guru Sahibaan. We can obtain guidance from Sri Guru Granth Sahib for any difficulty or advice in our life. The examples and road maps set for Sikhs by our Guru Sahibaan can be had by reading their life sketch. Thus, it is moral obligation for a Sikh to read, analyze it and act upon the teachings of Gurbani. Also, it is imperative that a Sikh must study Guru/Sikh history and mould his life as per their teachings. The stories of the Sikhs, who, followed the teachings of Guru Sahibaan and molded their life accordingly, are also the source of inspiration for Sikhs. Guru Sahib pronounces: bwbwxlAw khwxlAw pq spq krin] (pnw-951)

By studying the life sketch of great personalities, people improve their lives. Spiritually, for a successful life, apart from studying Guru/Sikh history, it is also desired that a Sikh must always remember Akal Purakh and pray in the event of any difficulty/sorrow so that he may upkeep his confidence all the times. By doing so, one cannot move on wrong path. Simran (keeping on reciting Bani) is another name of remembering Akal Purakh. Thus, Simran is an important feature of Sikh way of life. In brief, Sikhism teaches us to work honestly, recite name of Akal Purakh and share the essentials with other needy people.

11. Features of Sikhism

The philosophy preached by Guru Nanak Sahib and his nine successors through their practical life is called the philosophy of Sikhism or Sikh religion.

Whereas this religion introduced new, scientific and different philosophy, that makes it universal, everlasting and common for all, at the same time it created unique example of authenticated history world over. On analyzing the philosophy and history of Sikh religion, some of its special features can be categorized as under:

1. Religion of whole humanity: Sikh religion believes in single religion of total humanity, which is based on the principle that the ultimate goal of soul of all human beings is to attain the

super soul or Akal purakh and become inseparable from him. This process of reaching to Akal Purakh is known by different names as religion, true religion, the way of attaining salvation etc. For this Gurbani pronounces:

ek Drm idV sc kel] grmiq prw jig jig sel] (bsq m:1- 1188)

Means: Person who is determined at his heart that reciting the name of Akal purakh is the only true religion of human being, he remains firm on this ideology.

srb sbd ek sbd j k jwx Ba]

nwnk qw kw dws h sel inr jn da] (s l k m:2- 469)

Means: Whosoever understands the secret of life that the real aim of life /religion of all is to recite the name of Akal Purakh, Nanak is his obedient servant and such person is like Akal Purakh himself.

The message of Sikhism is common for all, without any caste, gender, colour, race, region or period discrimination. Thus, this religion is an ideal religion for whole human race.

2. God's Shelter only: Praying only to super natural power (Akal Purakh), reciting his name, considering Akal Purakh as the last and only resort, is the only motive of Sikhism. In fact, man is also the form of Akal Purakh, which has been separated like a drop gets separated from the ocean. His ultimate goal is to reach to Akal Purakh by praying him by discarding evils in life. So, it is the special feature of Sikhism to consider Akal Purakh as their last resort and pray him like:

ek jip, ek swlwih] ek ismir, ek mn Awih] (pnw-289)

qjh isAwnp sir jnh, ismrh hir hir rwie]

ek Aws hir min rKh, nwnk, dK Brm Ba jwie] (pnw-281)

Oh you good people ! shun your cleverness and have faith and hope in Akal Purakh. Nanak Says, thus sorrow, illusion and fear gets vanished from heart.

3. Form of Akal Purakh : Gurbani gives elaborate description of Akal Purakh, whom, we are required to pray and recite his name; like - what is the form of Akal Purakh, where he dwells and why he is there so that there must not be any confusion about his existence ; like:

< siq nwm krqw prK inrBa inrvr

Akwl mriq Ajnl sBg gr pswid]

sgl bnspiq, mih bsqr, sgl dD mih GlAw]

ac nlc mih, jiq smwxl, Git Git, mwDa jlAw](pnw-617)

Means: The light of Akal Purakh exists in all creatures like 'the fire in all plants and fats in the milk exists'.

jil Qil mhlAil pirAw sAwml isr jnhwr]

Aink Bwiq hie psirAw nwnk ekkwr] (pnw-296)

Means : Oh Nanak! The creator of whole universe (Akal Purakh) exists in water, on earth and the sky equally in different ways and forms. According to Gurmat Akal Purakh, the only powerful and mighty is the creator of all. He exists universally but he never comes as incarnation on this earth. To believe in this formless form of Akal Purakh is another feature of Sikh religion.

4. The Doctrine of Word Guru: One cannot find Akal Purakh without Guru's preaching. Man being weak at heart, easily gets trapped in evils of life. He is ignorant and not aware how to pass the journey of life. That is why he needs a Guru to preach him about the motive of life. Thus, the importance of a true Guru has been described in Sikh religion as:

mq k Brim Bl ssw ir] gr ibn kie n aqris pwir] (pnw-864)

Means: No person must remain under the illusion that he can lead a successful spiritual life without Guru's preaching. In Sikh religion, the body of human being is not accepted as Guru but knowledge is Guru. True knowledge is another form of a true Guru. The knowledge about Akal Purakh appeared (revealed) from the heart of Guru Sahibaan and Saints for the betterment of humanity was collected and published in form of (eternal) Sri Guru Granth Sahib. This special feature of Sri Guru Granth Sahib has been witnessed in the words of Guru Sahib (Guru Nanak Sahib) as under: sbd gr sriq Din cl w] (pnw-943)

Means: Word (Shabad) is my Guru, concentration of my mind is the disciple (Sikh) of said Shabad Guru.

sbd gr plrw gihr gBlrw ibn sbd jg barwn](pnw-635)

Means: By placing the Shabad Guru deep at heart, one can become a great at heart. The people who are deprived of Guru

Shabad are like a mad person.

bwxI gr, gr h bwxI, ivic bwxI Aimq swr] (pnw-982)

Means: For Sikhs, Baani (pronounced by Guru Sahibaan and Saints) is their Guru and Guru exists in Baani. A true Sikh stores /preserves the ambrosial knowledge for upliftment of his life.

Importance of Congregation: A common man longs/needs to partake in congregation to recite/practice Gurbani. Even unscrupulous persons also change to honest and gentle persons by attending congregation regularly. The concept of such congregation, in which Gurmat was preached, was established by Guru Nanak Sahib himself. Congregation plays an important role in character building of a person. This has been explained in Gurbani in the following way:

sqsgiq siqgr cts wI h ijq hir gx isKw] (pnw-1316)

Means: Congregation is the school of Gurmat where qualities of Akal Purakh are preached to the Sikhs.

ivic sgiq hir pB vs jla] (pnw-94)

Dn Dn sqsgiq, ijq hir rs pwieAw,

imil jn nwnk nwm prgwis] (pnw-10)

Means: The company of those Sikhs is appreciable in which one is able to develop affection with Akal Purakh and get inspiration to move as per the wish/will of Akal Purakh.

5. Worship of Akal Purakh through Kirtan: Sikhism introduced new concept of Kirtan for the first time, worshipping Akal Purakh through singing holy hymns in his praise by assembling in congregation. This practice was introduced by Guru Nanak Sahib himself for the first time according to which he sang in praise of Akal Purakh in different Ragas (classical Notes) which is still followed by Sikhs as a form of their prayer/kirtan. This has been described as per followings in Gurbani:

klriq pB kl gwa mrI rsnw] (pnw-1298)

hir klriq swDsgiq h isir krmn k krmw] (pnw-642)

Meaning: Oh my tongue! Always sing in praise of Akal Purakh. This is the best and the only act a human being must do.

6. Family Life: For praying Akal Purakh, it is not required to abandon family life but we have to spend our life by bearing the

responsibility of family affairs. The philosophy of Sikhism doesn't teach us to abandon/desert or run away from our family but it teaches to struggle and perform/meet our family responsibilities. This is called family life. Leading family life is the special sacred feature of Sikhism.

ikrq ivrq kir Drm dI, hQh d k B l w mnwv] (Bwel grdws jl)

Means: Sikh must work hard and earn his bread with honest means, share it with other needy people and express gratitude towards Akal Purakh for doing all this.

7. Equality to woman: Woman plays an important role in creating an ideal and welfare society. For a healthy family life woman is the central character. Woman performs very important and different roles to play like a mother, a wife and other relations. But it is a matter of great disrespect for her to treat her unlike man. She has never been dealt at par with man. At the same time Sikhism provides and treats woman at par with man. This is a special feature of Sikhism towards woman.

s ika mdw AwKIA ijq jmih rwjwn] (pnw-473)

l k vd gx igAwn ivc, ArD srIrI mK dAwrI] (Bwel grdws jl)

Means: Woman, who gave birth to great persons of time, must not be treated unlike man in all respects. Woman drives back man from the path of sins and is the doorway of salvation.

8. Classless community of brotherhood: Sikhism has weaved the society like the beads of a rosery by giving the message of brotherhood ('ek ipqw eks k hm bwirk'). As per the philosophy of Sikhism, there is no caste system prevalent in Sikh philosophy.

jwxh jiq n pCh jwqI Awg jwiq n h] (pnw-349)

Sikhism introduced its own special point of view by dismantling the old and rotten theory of economic disparity according to which one must make honest earning and share it with needy and poor. This system paved the way of 'Happiness Through Sharing' and escape the cheating by strong. Such principles of Sikhism formed a classless society:

Gwil Kwie ikC hQh die] nwnk rwh pCwxih sie] (pnw-1245)

Means: Person who earns his bread by honest means and shares it with needy and poor, is a person who has recognized/felt/

understood the existence of Akal purakh in all creatures.

9. An ideal human being- Saint Soldier:

In Indian society, 'Saint and Soldier' have been considered two different and opponent features of human life. But the conceptual person Sikh Guru Sahib introduced in Sikhism is the best combination of sainthood and soldier. The person whose mind is in deep love for Akal Purakh, adorns weapons to fight unjust and bears high moral character, is an ideal saint and soldier. Such brave Saint soldier Sikhs were never hesitant to sacrifice their life for the cause of religion and poor. They were the living examples of the teachings of the following Gurbani:

srw s pihcwnIA j l r dIn k hq]

pr jw pr jw kit mr kbh n Cwf Kq](pnw-1105)

Means: He is the real soldier who doesn't hesitate to fight the enemy with firm determination for the cause of religion/poor and considers this life as the last resort to win this battle.

In the history of human race, it is difficult to find any example parallel to Sikhs who had been fighting for noble cause till their last breath and the last drop of blood against manifolds larger enemy forces. Several battles fought by a small Sikhs bands are the live examples of great swordsmanship of Sikhs. These brave Sikh soldiers were so determined/committed to the principles of their religion and their high moral character that even enemy could not restrain himself from praising them with open heart. Such great saint soldier character is the special feature of Sikhism.

12. Congregation

In Sikhism, congregation has been considered as a pillar of Sikh character. Without assembling in congregation, it is not possible to create Sikh Way Of Life. In his Ardas/prayer every Sikh longs:

"sel grmK ipAwr ml ijnW imil AW qrw nwm icq Awv["

The assembly of devout Sikhs is known as congregation where the pious name of Akal Purakh is recited and his qualities are discussed. What is congregation? Guru Sahib has pronounced and clarified this question in the following way:

sq sgiq ksI jwxIA] ijQ ek nwm vKwxIA]

ek nwm hkm h, nwnk siqgir dlAw bJwie jla] (pnw-72)

Congregation is the assembly of people where the name of Akal Purakh is the only point of discussion and reciting. Assembly of people discussing other several issues cannot be claimed as congregation.

Question: What is Naam/Name?

Answer: Guru Sahib pronounces – it is the edict of Akal Purakh.

Question: How we can understand this edict?

Answer: Only true Guru can make us understand this edict.

Question: Who is True Guru?

Answer: bwxl gr, gr h bwxl, ivic bwxl Aimq swr] gr bwxl kh svk jn mwn, prqiK gr insqwr] (pnw-982)

Thus, it is evident from the above that congregation is the combination of Gurbani and assembly of people (discussing about Gurbani). Guru Ram Das Ji pronounces that the congregation is the school of Guru where devout Sikhs learn good qualities about life by virtue of which life become truthful and beautiful.

sq sgiq siqgr ctswl h, ijq hir gx isKw](pnw- 1316)

Congregation is the school of true Guru to learn good virtues of life.

Mainly following three factors play important role in the development of character of a person:

Parents :

- Company/ Society
- Personal Experience

Parents:In earlier education, physical development and several other fields of a child, parents play important role.

Company/Soiciety: By nature, human race is social. That is why man adopts the effects of others company very soon. Society too plays important role in personality development of a person.

Personal experience: A person learns a lot from his personal experience in his daily life. This experience is helpful in his personality development.

Out of above three factors, responsible in shaping the

personality of a person, society/company of a person affects the most. So, the society, in which one moves, is the major factor amongst all above. In company of others, when a person works, it has been experienced that his ability and capability enhances considerably. Like other fields of life society or company of good people results in increased spiritual development.

The concept of congregation given in Sikhism is altogether a new concept. In earlier religions in Indian subcontinent more emphasis has been laid down on character building. Hindu Rishi (saints) left the society and resided in jungles for whole life, Budhist Monks tried to concentrate / meditate in Bodh Vihars and Jogis sat in isolation and tried to listen the word of silence (Anhd nwd). When we see the plan of the building structure of Hindu temples, there is no place for the people to sit there and recite the name of God in congregation. The maximum space designed to sit there is so small that it can accommodate only the statue of their god/goddess and the priest only. The devotee has to return immediately after having glimpse of inside of temple after making offerings. Religious fairs are also held occasionally in Hinduism where all people cannot participate. In capitalism some people are able to accumulate huge amount of wealth, while there is a big deprived class in society. This was the situation of old Indian society/religion. Sikhism has introduced this new concept of congregation to build character of Sikhs through congregation.

Christianity and Islam are social religions. In Islam there is concept of reciting Namaz in assembly while Christianity also has the concept of assembly during their church services. But in these religions, there is no concept of functioning of soul of their God/Messenger/son of God. Sikh congregation doesn't believe only in assembling for religious principles but also it is believed that Guru or Akal Purakh exists in congregation. This belief is not functional in any other religion. All religions do agree on the importance of congregation/ assembly of people of their faith but Sikhism is the only religion which believes in the existence of Guru and Akal Purakh in congregation.

imil sqsgiq Kj dswel ivic sgiq hir pB vs jla]

Bhai Mani Singh writes in Bhagat Ratnawali :

"There are four doors to reach to Akal Purakh-

"mhwrwj d imlx d cwr dAwr hn- ipQm sqsgq h, bhV sq h[qlsrw sqK h Ar cQw sm dm (mn f kwb krnw) h["

Sikhism has initiated the character of Sikh as self -made. In other words, Sikh must do his Karma himself without hiding in isolation like the Jog sect. Sitting and meditating in isolation doesn't guarantee that the person undergoing such hard activities will definitely be able to control his emotions and control over the waves of his ideas/thoughts. Guru Sahibaan have replaced isolation with congregation and renouncement with family life. Attending congregation regularly helps in the improvement of spirituality of a devotee. Also, it is socially helpful.

Kjq Kjq snl ieh sie] swD sgiq ibn qirE n kie] (pnw-373)

Congregation is helpful in creating good qualities in the life of a devotee and removes the evils from his life. It converts the evil souls into high spirituality.

sgiq sq sig lig ac ,ija plp plws Kwie llj] (1325)

Like a Pipal tree (a tree in India with good medicinal and lifesaving qualities) converts the tree of Palaas (a worthless tree) like itself by introducing his qualities into Palaas, similarly, an evil soul also gets spiritual qualities by attending congregation regularly. Bhai Gurdas Ji pronounces:

cdn vws vxwspiq sB cdn hv[Ast Dwq iek Dwq hie sg pwris Fv[

ndlAw nwl vwhV imil gg ggv[piqq aDwrx swD sg pwpwml Dv[

The tree of Sandalwood makes the whole vegetation near it to be fragrant like sandalwood itself with its fragrance. All eight metals change into Gold after coming in contact with Paras stone(a myth in India that any metal touched to Paras stone changes into gold), all small streams or small rivers become the form of Ganges after inflowing into Ganges (As per Hindu myths Ganges is a pious river for them, which came down flowing from heaven), in the same way all evils and evil thoughts of a wicked person disappear after joining congregation.

Mind of human being is like a power/energy house. If Akal Purakh is merciful to extend His grace, this source of energy can build very high moral character of human being but on the

contrary if it moves on opposite/wrong direction, it can destroy the life/social fabric. The mind of human being is just like a bird. It will eat the fruit of the tree on which it sits/camps. Human mind is also like a mirror, which reflects the same image as fed into it. Human mind is also like water. Whatever colour you add, it will reflect the same colour. If it goes into the company/association of good people, it will act good otherwise just opposite to it. It is a known fact that the sons of poor became rich, coward's sons brave, illiterates' sons became wise. This all has been happening because of good company. According to Bhagat Kabir, bad company of a person acts similarly as the tree of thorns acts with the banana tree leaves.

kbIr mwrI mra ksg kI kl inkit j bir]

ah JI ah clrIA swkq sig n hir] (pnw-1369)

The bamboo has a natural quality that it doesn't accept the fragrance or any other natural quality of other trees in the jungle. Similarly, some people out of their vanity are not ready to accept the good qualities as preached in the congregation like a bamboo tree remain deprived of the fragrance of sandalwood. Thus, one must not observe haughtiness and must always try to grasp good qualities in life.

kbIr bWs bfweI bi fAw iea mq fbh kie]

cdn k ink t bs bWs sgD n hie]

Means: Kabeer, the bamboo is drowned in its egotistical pride. No one should drown like this. Bamboo also dwells near the sandalwood tree, but it does not take up its fragrance.

How congregation can change the life of a person, can be explained easily with the following few examples:

In south western Punjab, there was a thug/cheater named Sheikh Sajjan. He looted the people disguised as a saint. Once, during his preaching tours, Guru Nanak Sahib reached his place to liberate him from his evils. The Thug, as per his character tried to kill Guru Sahib during night. Guru Sahib pronounced and sang a Shabad of Gurbani, on listening to which the thug came to Guru Sahib. Guru Sahib told him that he was Sajjan (gentle) by his name but his acts were just contrary to his name. On listening the reality

of his life, the Thug started trembling. He changed instantly to a gentle person, as his name meant. He became a devout Sikh and recited the name of Akal Purakh and served the visiting people. Such is the effect of attending congregation.

Once Guru Arjan Sahib was camping at Amritsar. Preaching in congregation was going on. A strange person, wrapping himself in a sheet of cloth arrived and sat there after finding a place. After some time, more people arrived who were looking/searching for a thief. On the conclusion of kirtan/congregation, they requested Guru Sahib that they were searching for a thief and he is present here. He must be handed over to them. Guru Sahib replied that there was no thief in the congregation. If someone is there, they must find out and inform Him so that He Himself could punish him. They searched intensively but could not find any thief there. They told Guru Sahib that they have searched for thief but they found all the participants in congregation as saints and not the thief. They arrived there following the foot prints of thief but couldn't find there. It was quite surprising and they again requested Guru Sahib to enquire from the presents there, if any thief was hiding?

Guru Sahib announced if any thief was present in the congregation? Suddenly, one person stood up and told that his name was Bidhi Chand and he was their thief. He had stolen their buffalo. He had put the animals in hiding in the pond. He further requested that he had left the habit of stealing the property of others and wished to recite the name of Akal Purakh by joining the congregation.

Thus, congregation changed the life of Bidhi Chand thief to Bhai Bidhi Chand who later rose to the state of commander of Sikh forces and a preacher in his last days. Bhai Gurdas Ji pronounced that the Paras stone has the quality of changing any metal into gold but it cannot change any metal into Paras itself. At the same time a True Guru has the ability/quality to convert a Sikh into Paras.

siqgr dv sv Al K ABv giq, swvDwn swD sg ismrn mwq k[
piqq pnlq rlq pwrs kr mnr,bws mwl sbws d kpwqih spwq k[
piqq pnlq kr pwvn pivq kln, pwrs mnr bws bws dm jwq k[

sirqw smd swD iqKwvq jlA, ikpw j l dlj mih kT Cd cwq k[

(kibq Bw. grdws jl,83)

Means: One can understand the universal existence of Akal Purakh by coming in close contact of great Guru and serving there attentively. A true Guru converts the sinners into pious souls, an evil soul into Paras and the bamboo like arrogance into source of fragrance of spirituality. The evil person, who Guru converts into a gentle person, the said person also helps others to change into good people. The company or congregation is like a river and ocean where evil souls become good by drinking the water of spirituality. He further beseeches Guru Sahib that he alone was thirsty because of his not reciting the name of Akal Purakh due to his bad qualities. Show your mercy and put me also to recite the name of Akal Purakh.

Thus, a wicked person converts into a pious soul by joining the congregation. The concept of congregation has an important place in Sikhism.

Analyzing the Gurbani Shabad

13. slk, mhlw 5

kir ikrpw ikrpwl ,Awp bKis l] sdw sdw jpl qrw nwm, siqgr pwie p] mn qn Aqir vs, dKw nws hie] hQ die Awip rK, ivAwp Ba nw kie] gx gwvw idn rix, eq km lwe] sq jnw k sig, ham rg jwie] srb inrqir Ksm ek, riv rihAw] gr prswdl sc, sc sc lihAw] dieAw kr dieAwl, AwpxlisPiq dh] drsn diK inhwl, nwnk, pliq eh](pnw-961)

acwrn sD :- jpl, pwie, gwv, jnw, b^iS, dKw, drSn[

pd ArQ :- pwie-prwq [riv rihAw - mjdh [

Introduction: In the above shabad, Guru Arjan Sahib is blessing the knowledge of praying Waheguru so that a Sikh may long to recite his name instead of desiring to accumulate the worldly wealth. So that, the mind of a person may always remain in eternal happiness.

Meaning: Oh, merciful Waheguru! Shower your mercy and pardon my sins so that I may always recite your name at the instance of true Guru's teaching.

Oh Waheguru! You dwell in my soul and body so that all sorrows and fear of my life do disappear and escape.

Oh Waheguru! Keep me occupied in the task of reciting your true name. Grant me the company of good people so that I may escape the feeling of arrogance.

Oh brothers! All you must know that Waheguru exists in all creatures universally but this mystery can only be understood with the grace and teaching of a true Guru.

Oh Waheguru! Bless me and grant me strength so that I may recite your name and sing in praise of your greatness. This is the wish (of Guru Nanak Sahib) to feel your existence in my heart and soul and may always remain in happiness.

Conclusion: The above shabad teaches us that the human life has been granted to us to feel the light of Akal Purakh from within ourselves. But this is possible with the blessing of a True Guru only. If one who is able to solve this mystery, his life fills with everlasting joy.

14. rwmkl, mhlw 3 (And)

e, srIrw mirAw, ies jg mih Awie k, ikAw qD krm kmwieAw]
ik krm kmwieAw qD, srIrw, jw q jg mih AwieAw]
ijin hir, qrw rcn ricAw, s hir,min nw vswieAw]
gr prswdI hir min visAw, prib iliKAw pwieAw]
kh nwnk, eh srIr prvwx hAw, ijin siqgr isa icq lwieAw]
(pnw-921-22)

acwrn sD :- q-q [isa-isa [mih-mih[
pd ArQ :- ikAw krm - ikhV km? hr hr km hI[prvwx - kbI, sPl[

Introduction: In the above shabad Guru Amar Das Ji pronounces/preaches that in this world man is trapped in various other acts or personal issues instead of praying for Akal Purakh, which was supposed to be his first priority in this life.

Meaning: Oh my body! The day you were blessed to come in this world (taking birth), have involved yourselves into false acts and rituals instead of reciting the name of Waheguru, as your prime duty in this life. Man can only be able to understand/feel Waheguru with the blessings of a true Guru. The life and body of a person is successful who devout himself to the shelter of a true Guru.

Conclusion: Inspired by his past misdeeds, man keeps on committing misdeeds one after the other (further also). He cannot move on the path of Akal Purakh by following his own ideology. Man can understand the importance of his life and Akal purakh with the blessings of a True Guru.

15. gaVI, sKmnI, mhlw 5

ijh pswid, Dr apir, siK bsih] sq, Bwq, mlq, binqw sig, hsih]
ijh pswid, plvih slql jlw] sKdwel pvn, pwvk, Amlw]
ijh pswid, Bgih siB rsw] sgl smgl, sig swiQ bsw]
dIn, hsq, pwv, krn, nq, rsnw] iqsih iqAwig, Avr sig rcnw]
As dK, mV AD ibAwp] nwnk, kwiF lh, pB Awp] (pnw-267)

acwrx sD:- bsih, hsih, Amlw, pwv, plvih, mV[Bgih

pd-ArQ:- ijh pswid-ijs dI ikrpw nwl[sq-pqr[Bwq-Br[binqw-iesqrI[pwvk-Ag[sgl-swr[smgl-pdwrQ[mV-mrK[ibAwp-Ps he[

Introduction: In the above shabad, Guru Arjan Sahib describes the gifts, Akal purakh has blessed the human being without any cost or effort on his part. Human beings utilize all such gifts as their right but on the contrary neither they are grateful and nor they recite the name of Akal purakh for thanksgiving.

Meaning: Oh, the people of this world! With the grace of Akal purakh you habitat on this earth and with his merciful acts you enjoy the association of your family members and friends like wife, children, brothers, friends etc. And with whose mercy and grace cold water is available for consumption, cool breeze flows and useful fire is gifted. Different sweet and useful commodities have been made available to taste. All important and useful limbs like hands, feet, ears, eyes and tongue have been provided with your body for a healthy and happy living. But, instead of being grateful to such great Akal Purakh you get indulged in other evils and never thank Akal Purakh for granting such invaluable gifts. Guru Arjan Sahib prays Akal Purakh to help such people to come out of their evil designs and grant salvation.

Conclusion: Above shabad presents the truth of thanklessness of worldly people who are enjoying precious gifts of Akal Purakh but never express their gratitude for such free gifts. Guru Sahib persuades/preaches human being the way we can be

grateful.

16. iqlg, mhlw 9

hir js, r mnw, gwie l, j sglh qr] Aasr bliqE jwq h, kihE mwn l mr] 1] rhwa] spiq, rQ, Dn, rwj isa, Aiq nh lgwieE] kwl Pws jb gil prl, sB BieE prwieE] 1] jwin bJ k bwvr, q kwj ibgwirE] pwp krq skicE nhl, nh grb invwirE] 2] ijh ibiD gr apdisAw, s sn, r Bwel] nwnk khq pkwir k, gh pB srnwel]3] (pn-727)

acwrx sD:-isa, nh (nh pwT nhl krnw), Srnwel, q, nhl, apdiSAw[

pd ArQ:- Aasr-(izdgl dw)sm[bliqE jwq h-lGdw jw irhw h[spiq-Dn,pdwrQ[prwieE-ibgwnl[bwvr-h Jl[q ibgwirE-q ivgwV ilAw h[skicE-sgdw[grb-Ahkwr[invwirE-dr klqw[gh-PV[

Introduction: In the above shabad, Guru Tegh Bahadur Sahib inspires human being to sing in praise of Akal Purakh by abandoning the evils in life. Reciting name of Akal Purakh is our true friend in the present world and even afterwards. All other comforts prove to be false as these are not helpful in taking the human being out of evils. Thus, Guru Sahib preaches that it is the best option to go into the shelter of Akal purakh.

Meaning: Oh, my mind! You always sing in praise of Akal Purakh, who is all helpful to you. Follow my advice as time is passing rapidly and cannot be restored.

You have much affection in worldly comforts but all the resources of comforts do not prove helpful at the end. Guru Sahib further preaches to go into the shelter of Akal purakh, recite his name and never try to forget His qualities and merciful acts.

Conclusion: In the above shabad, Guru Tegh Bahadur Sahib persuades the human being to remain above the greed of worldly comforts and recite the name of Akal Purakh as He is the ultimate and only true companion in troubles. Without reciting His name or following His edicts, one cannot come out of evil thoughts.

17. gaVl, mhlw 5 mJ

dK Bjn qrw nwm, jl, dK Bjn qrw nwm] AwT phr AwrwDIA, prn siqgr igAwn]1] rhwa] ijq Git vs pwrbhm, sel shwvw Qwa] jm kkr niV n Awvel, rsn hir gx gwa]1] svw sriq n jwxIAw, nw jwp AwrwiD] Et qrl jgjlvnw, mr Twkr Agm AgwiD]2] Be ikpwl gswelAw, nT sg sqwp] qql vwa n lgel, siqgir rK Awip]3] gr nwrwiex, dX gr, gr scw

isr jxhwr] gir qT sB ikC pwieAw, jn nwnk, sd bi lhwr]4](pn-218)

acwrx sD: - Qwa, del, jwxIAw, gswelAw, nT, qql[

pd ArQ: - dK Bjn- dKw dwnws krn vwlw[igAwn-pB nwl swJ pwx vwlw apdS[Git-ihrd ivc[sriq-sJ[nw jwp ArwiD-mf qrw AwrwDn krnw nhI sJdw[jgjlvnw-h jgq dl izdgl d Awsr[dX-del ipAwr krn vwlw pB[gir qT-j gr qrT pe[

Introduction: In the above shabad, the greatness of Guru and the importance of Guru shabad has been described/preached, which helps in making the life successful with the blessings/ grace of Guru.

Meaning: Oh, Waheguru ! Your name is destroyer of all sorrows/troubles in life. Oh brothers ! we must always remember and recite such great name of Waheguru. This is the preaching of Guru, on understanding it, close companionship with Akal Purakh is formed.

The heart of a person, in which Akal Purakh dwells, becomes holy and beautiful. Person who sings in praise of Akal Purakh, fear of death can never make him afraid of it.

Oh, Waheguru, the creator of this universe, Oh Waheguru, the keeper/saver of my life ! Oh unapproachable and unfathomable Waheguru ! as on now, neither I could learn the way of Your service and worship nor the way of reciting Your name. But now I devote myself to go into Your shelter.

Oh, brothers ! whom the creator of this universe blesses, all his troubles and sorrows in life vanish away. Whom, He protects, the fear of evils and sorrows cannot make him fear.

Oh brothers! Guru is also the form of merciful Waheguru. Guru is the form of Akal Purakh who is immortal. Everything is achievable with the blessings of Guru. One must devout oneself to such Guru.

Conclusion: In the present shabad, the greatness of reciting name of Waheguru has been preached. Uninterrupted reciting the name of Waheguru is the motive of the teachings of True Guru. Person who learns the way of reciting the name of Akal Purakh from his Guru, he starts feeling the presence of Akal Purakh in himself and always remains in high spirits. Evils and sorrows can

never come close to such person.

Development of Life
18-Importance of Good Health

Wise people opine that healthy mind dwells in healthy body. Thus, to move on the path of development of life, it is a precondition that both, mind and body must be healthy in all aspects. Unhealthy mind and body affect both ways – because infected/sick mind adversely affects body and vice versa. To keep the mind healthy, it is desired that one must involve/engage in such activities that are helpful in keeping the mind active and progressive by escaping the sorrows, wandering of mind and other problems in life. Physical activities of man play important role in escaping the wandering of mind and in keeping it moving and progressive. As are the activities of body, the thinking of mind would also incline in the same direction. To quote, the goods of luxury and comforts like TV, computer and the fast running cars these days create more attraction in our mind to achieve them. If a person fails to acquire them, the mind of man will show indifferent attitude towards other activities/tasks. On the contrary, if he is successful in having these comforts, the mind of the person will fill with joy but the regular use of such comforts leads to several other physical and mental diseases like cable is a source of vast knowledge but excessive watching of TV/cable (full of obscence) may lead to mental evils. Computer is very helpful in increasing efficiency of a worker but excessive dependence on this device has resulted in laziness and sickness. This invention of science may be of any high standard, its misuse has adversely affected the man in particular and society in general.

Under such circumstances, though no one can discard the importance of scientific progress and also cannot escape from its universal and multiple applications, even though physical health is an important issue from social and national point of view. Scientific development has contributed a lot in the maintenance of health of people by inventing large number of medicines, even then it cannot provide natural freshness like nature distributes indiscriminately to all creatures. For this, only personal efforts of man can work by means of which one can escape himself from any

disease. If a person makes some efforts and keeps his body active, several serious diseases like heart problem, obesity, back-ache, diabetes, high blood pressure, cancer, joint pain, low vision, mental problem/depression etc. can be avoided. If any of the above diseases captures the health of a person, his efficiency of work goes on diminishing. Thus, it is necessary that we must try to escape from these new emerging diseases and live a healthy life.

Generally, health is measured in terms of working efficiency and the level of expertise in performing a task. Only that person can be claimed to be healthy who is able to discharge his day to day duty with some additional responsibility in an effective manner without any visible fatigue. If such persons discharge their duty happily, it is an additional evidence of their good health. There are some other things to be taken into consideration, like:

1. To rise early in the morning and pray to Akal Purakh for some time.
2. To rise early in the morning and feel nearness with nature by going out in open.
3. To undertake some light exercise.
4. To have bath in time.
5. To have balanced diet.
6. To respect elders and love to youngers.
7. Refrain from intoxication.
8. To rest according to the level of work/task.
9. Avoiding unwanted use of medicines.
10. To keep update of health issues.

If we take care of the above general cautions, more than half of the problems would get resolved at their own and we may be benefitted in the following manner:

1. There will be improvement in health.
2. Mental tension will either be over or reduced at its own.
3. Ageing will slow down.
4. Enhancement in interest and efficiency of work.
5. Improvement in self-confidence.
6. Help in maintaining of disease-free life.

7. Encouragement for having longer life.
8. Help in improving standard of life.
9. Happy and prosperous life.
10. Helpful in establishing new ideals for others.

In this way we come to know that daily awareness towards important/useful things in life result in physical and mental development, which is very essential for social upliftment. Come ! let us contribute in the development of our society by paying attention towards above small issues by making them a part of our life.

19. Balanced Diet

Food comes at first place amongst three basic needs of man. There is no doubt that the food is the base of human life but at the same time food being consumed, must be healthy. When people do not eat a balanced diet, they get under nourished or the victim of malnutrition. Under nourishment/malnutrition means when the diet doesn't contain nourishing elements in required quantity for the balanced diet. Either some of them are in deficit or in excess. Such unbalanced food leaves adverse impact on the health. Generally, children and women are found more under nourished. Though higher income helps in arranging all necessary ingredients/components of healthy diet but it is a matter of great regret that rich people are more under nourished due to their ignorance and awareness of the benefits of balanced diet. To solve this, it is important to create awareness among common people so that they may have a balanced diet by arranging all necessary components/ingredients, which generally do not cost much. Malnutrition can only be controlled /treated with balanced diet.

What is balanced diet, how it can be arranged and what is the definition of balanced diet? All this can be explained in the following way:

Balanced diet: With balanced diet, we mean the food that contains all components necessary for good health such as carbohydrates, proteins, vitamins, minerals etc. in required proportion. It means the food must not only be sufficient in quantity but also be virtuous to help in the growth of body and

strength and helpful in enhancing immunity to fight the disease. But at the same time it is also said that balanced diet doesn't mean the costly ingredients. Right food ingredients do not cost much. What is needed is the knowledge about the properties of ingredients and their required proportion for cooking a healthy food.

For a healthy food, the right combination of ingredients is important. These groups of ingredients can be categorized in five different groups.

1. Milk, pulses etc.: This group or combination is helpful in providing protein, calcium and vitamins.

2. Fruits: This combination is rich in kerotein, vitamins, mineral salts (especially iron)

3. Vegetable: Vegetables are source of mineral salts and vitamins

4. Cereals: Cereals provide Carbos, vitamins and some protein.

5. Oils, Fat and sugar:

This combination provides Vitamins A and Carbos.

If we plan our healthy diet, the components of above all groups must be included in our diet. Apart from inclusion of above ingredients, some other things must also be kept in mind for having balanced diet:

1. Assessment/knowledge of the requirement of diet ingredients.

2. Knowledge about the ingredients which are rich in dietary supplements.

3. To plan a diet.

4. Method of cooking

5. Serving method of food.

1. Knowledge of daily requirement of food ingredients: The requirement of food of a person mainly depends on his age, gender, environment where he resides and requirement of his job. For instance- a person, doing physical labour needs more food comparing to a person doing mental job-like lecturer. Girls need more and better meal comparing to boys to

meet their deficiency. Thus, it is important to know the dietary requirement of each person.

2. Knowledge about the food-rich in healthy components: Different foods have been categorized based on their food values, as described above. This provides a detailed information about the nourishing qualities of each food like; cereals provide carbos, protein from pulses and fat from oils. Which fruit is rich in a particular vitamin is also categorized. Which food is good for children, aged people, young people, female or sick people is also categorized. During fever, minerals (sodium and potassium) get discharged from the body in the form of sweat or urine, which result in reduced digestion power of the patient. Under such condition of sickness, the patient must be served a light food, easy to digest. For this patient must be served glucose, semolina, Sago, fruits to supplement of mineral salts and soup of vegetables.

3. Planning for food: While planning for food, following things must be kept in mind:

A- Number of people expected to have food: Before meal is cooked, exact number of people to have food, must be known so that healthy food in right quantity may be prepared to avoid any short fall or wastage.

B- Interest of family members and their requirement: Interest of family members must also be kept in mind before cooking meal like some members may not like pulses and need cheese to meet their requirement of protein. It has also been experienced that some children don't like pumpkin etc. They may be served the vegetable cooked in some different way by mixing these vegetables in some other dishes like ice cream etc. By adopting such method, children will get right nutrition.

C- According to the customs of the family: Some families do not like non-vegetarian meal. In such families the food must be planned in such a manner so that the deficiency of protein may be substituted by cooking different ingredients. Religious and customs must also be kept in mind while planning to cook food. If someone doesn't like onion or garlic, such ingredients must not include in the dish.

Apart from above, following things need to be taken care:

- Morning Breakfast must form 1/4th of the daily food.
- If there is not much time gap in breakfast and lunch, breakfast may be light.
- Lunch must consist – cereals, pulses, curd, green vegetables, seasonal fruits etc. Meal must have variety.
- Dinner must always be lighter than lunch for its early digestion. Dinner must comprise protein rich items.

4. Method of Cooking: Even after knowing everything about healthy food, if we do not cook in right manner, all the healthy nutrition will be washed away/go waste. So, following things must keep in mind while cooking food:

- Do not keep the ingredients of food in soaked condition for a long time. This may result in draining out the vitamins in dissolved way.
- Vegetable must be washed before cutting/chopping. It is helpful in preserving vitamins.
- Vegetable must not be chopped in very small/tiny pieces.
- Vitamin B, C go waste if we use baking powder in our cooking. Try to avoid the use of baking powder.
- Food must not have excess or too less spices.
- Use pressure cooker the most for cooking food. It helps in saving time, energy and nutrition of food.

5. Following things must be kept in mind while serving meal:

- The food must have variety and colourful in appearance. It may be garnished with tomato, carrots, coriander, lime etc.
- The place of serving must be neat and clean and hygienic.
- Too much quantity of food must not be served in one instance. Firstly, it must be in small quantity followed by its need.
- Fruits and salad add variety to the food. These must also be served.

If above factors are taken into consideration, we can have healthy food as per our taste and choice.

Following chart depicts the ingredients a healthy food must

contain:

Group	Particular	Body Wt. KG	Net energy Kcal/d	Protein g/d	Fat g/d	Calcium g/d	Iron mg/d
Man	Sedentary Work		2425				
	Moderate Work	60	2875	60	30	400	28
	Heavy Work		3800				
Woman	Sedentary Work		1875				
	Moderate Work	50	2225	50	20	400	30
	Heavy Work		2925				
	Pregnant	50+10	3000	15	30	400	30
	Woman Lactation						
	0-6 Months	50	550	25	45	1000	30
	6-12 Months		400	18			
Fants	0-6 Months	5.4	108/kg	2.05/kg		500	
	6-12 Months	8.6	98/kg	1.05/kg			
Children	1-3 Years	12.2	1240	22			12
Children	4-6 Years	19	1690	30	25	400	18
	7-9 Years	26.9	1950	41			26
Boys	10-12 Years	35.4	2190	54	22	600	34
Girls	10-12 Years	31.5	1970	57			19
Boys	13-15 Years	47.8	2450	70			41
Girls	13-15 Years	46.7	2060	65	22	600	28
Boys	16-18 Years	57.1	2640	78			50
Girls	16-18 Years	49.9	2060	63	22	500	30

20-Understanding life

To have faith in one Almighty God

Improvisation of life in Daily Routine.

To improve daily routine of life

1. To think about the greatness of Waheguru . To give emphasis on your way of leading life.

2. To adopt politeness & humbleness. To always live according to the will of God.

3.To earn by fair means. To help the needy.

4. Never think ill of others. To see God in all living beings.

5. To get attached to truthfulness & nobleness. After doing any good cause don't think of consequences.

6. To avoid inclination towards sensuality & adopt high behaviour.

7. Always speak politely & never hurt anyone. To have self control.

8. Always be in high spirit & be positive in all circumstances.To live apart from all superstitions.

9. To raise voice against crime. Not to be afraid of anyone & not to scare anyone.

Meaning of Simran according to Gurbani

Living life practically for the betterment of humanity by adopting good deeds full of Godly virtues is the remembrance of God in real sense.

"] ivx gx klq Bgiq n hie]"

"Without virtues, there is no devotional worship."

Question Paper Lesson -2

1. Give detailed account of life of Guru Angad Sahib(Bhai Lehna JI) before coming in contact with Guru Nanak Sahib.

2. Which region, Guru Angad Sahib chose for preaching Sikhism and describe steps taken by him for social welfare?

3. What lesson do we learn from the tests Guru Nanak Sahib gave to Bhai Lehna Ji?

4. Describe the status Guru Sahib gave to women.

5. Describe to qualities of the personality of Mata Khivi Ji for which her life is considered as light house for Sikh women in Sikh history.

6. How Guru Nanak Sahib exposed the hypocrisy of Jogis in Achal Vatala?

7. At what point, Jogi Shiv Nath was jealous of Guru Angad Sahib. How Guru Amar Das Ji exposed his reality before people?

8. What is the concept of Edict (Hukam) in Sikhism? What method Guru Angad Sahib preached Bhai Jiva Ji to remain within edict of Akal Purakh ? What is the impact of edict of Akal Purakh on the personality of man?

9. What is meant by Manji and Peera in Sikhism? Which Guru Sahib introduced this tradition and what was the motive behind introduction of this tradition?

10. How was the life of Bhai Paro Ji, What lesson do we get from his life?

11. What is meant by fearlessness? describe, what lesson do we get from the life of Guru Angad Sahib in this context?

12. Describe the lesson we learn from the story of Chaudhary Maluka?

13. Clarify- Who is Sikh and what are the principles of Sikhism?

14. According to Gurbani, What is the secret of successful Life of a Gursikh?

15. Describe the features for which Sikhism has been included Major religions of the world?

16. Taking into consideration the important aspects of Congregation, describe its importance in Sikhism?

17. Give brief account of principles of Gurmat and Guru's Teachings in each shabad.

18. What are the things to be kept in mind in life development? And what role do these things play in life development?

19. Is the development of life possible through scientific Development only?

20. What are the things to be kept in mind while cooking a healthy food? Describe classification of balanced diet.

21. What is meant by balanced food (diet), describe in details.

THIS IS TO BE WRITTEN AFTER THE COMPLATION OF 10TH LESSON

Whatever wisdom /intelligence Waheguru has blessed me, applied on this task. I do not claim this work to be final/last, some others may do better.

Forgive me for any shortcomings.

Contribution of Sikhism:-

To the World First Time

1. It has been emphasized that every human being's father is God and it is the duty of all living beings to be grateful to God.

2. All the living being is part of God.

3. It is the duty of whole humanity to lead life of truthfulness and for this purpose, religious organizations were set up which fight against evils.

4. It is the duty of every human being to earn religiously and the same(earning) must be based on religious virtues.

5. Whole universe's religion is one i.e. to follow the path of "Truth" that's why all the saints compositions (who were present before Guru Arjan Sahib Ji) were included with full respect in Guru Granth Sahib Ji .

6. To fulfill the mental & physical needs of all Caste & creed the practice of Sangat & Pangat was started by Guru Nanak Sahib Ji.

7. Women has been given equal respect like men.

8. Family life has been considered as essential part of life.

9. Religious Granths were written in local language. Sikh's religious Granth (Guru Granth Sahib Ji) was Complied and established by Gurus.

10. In Guru Nanak Sahib's appearance Guru transformed His disciple into Guru and the Guru Himself bowed before His disciple.

11. Piri & Miri together became the part of religion.

12. Guru Hargobind Sahib Ji forgave his father's assassinator open heartedly when he came under his refuge.

13. Guru Teg Bahadur Sahib Ji gave martyrdom for the freedom of human rights.

14. Guru Teg Bahadur Sahib Ji Martyr Himself not for the sake of any particular religion instead he gave his life to defend the religious freedom of whole humanity/race.

15. At the age of 22, tenth Guru with the Handful of Sikhs arose as general to fight against the large army of 'Hill chiefs'

16. Four fights of sixth Guru & fourteen fights of tenth Guru were for the righteousness or truthfulness .Not even a Single fight was for power, women, wealth or land.

17. At Chamkaur Sahib 40 starving Sikhs fought very bravely with Mughal army.

18. At the age of 7 & 9 Sahibzadas remained firm towards their religion as a result attained martyrdom.

19. Mata Sahib Kaur Ji was martyred at the age of 82.

20. The master of great heart-tenth Guru not only gave shelter to his father's killer's son but also helped him in getting his throne/ kingdom back.

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21. Baba Banda Singh Bahadur stopped monopoly feudal system and he made the labour workers, owner of the land.

22. Baba Banda Singh Bahadur's three years old son's heart was taken out & put into his mouth but he remained firm towards his religion.

23. Bhai Mani Singh Ji was martyred at the age of 90 by getting his limbs cut into pieces.

24. Bhai Taru Singh gave his martyrdom by getting his skull slaughtered.

25. After attaining the kingdom, Sikhs did not put mark of their names on the coins instead the name of Guru Sahibaan was engraved on them .

25. Neither be afraid nor to scare anyone, neither be slave nor to make slave was for the first time implemented by Guru Sahibaan.

26. The practice of putting evils and immortal acts to the right path was first started by Guru Sahibaan.

27. Shabad was acknowledged or accepted as Guru.

28. To get freedom from immortal acts/ evils while living, leads the way to salvation.

29. The concept to attain salvation after death was left. The theory of heaven and hell was left. To lead life happily while living was considered as heaven. The distributed or troublesome life was considered as hell.

30. Cycle of birth and death was prohibited and to lead present life happily was motivated.

31. In democratic country like India in the year 1984, sikhs were burnt alive by putting burning tyres around their necks.

32. In world's history 86 members of only one family (Bhai Mani Singh) were martyred.

33. In world's history in the battle of Big Holocaust 25,000 thousands Sikhs got martyrdom on the same day while fighting. Thereafter 8 months Ahmed Shah Abdali was beaten so fiercely that he never dared to enter Sikhs regions again.

34. The doctrine to work for the well being of humanity was given.

35. The new resolution to work for the well being of humanity- To reform the cruelty by making sacrifices or using weapons was considered as part of service.

36. To do worship by giving up worldly pleasure was denied and to adopt good qualities in routine life was considered as devotion.

37. Man has to lead balanced life. Earning by religious means, one has to do service, simran and congregation too.

38. Presently, services provided by “Red Cross Organizations” are based on Bhai Kanhaiya Ji's example of rendering services in the battle field (fought at the time of tenth Guru) to the enemies by applying medicine on their wounds and serving water along. -0-