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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 3



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Satnam (siqnwm)

Satnam means who exists universally and beyond time. The existence of Akal Purakh is universal and timeless. A Sikh has to acknowledge and follow this truth of universal existence of Akal Purakh at heart. Out of ignorance, as a layman, generally a question is raised on the physical non-presence/non-existence of Akal Purakh. To argue this, such people tend to forget that it is not always true the things that are not visible, have no existence like fragrance, sound, honesty and many more. They do exist despite their non-physical appearance and even the existence of some physically visible goods is based on non-visible bases; like the foundation of a building, on which it stands, is never visible. Now, the question arises, whether human being can follow and adopt such qualities (of Akal Purakh), if so, how? Of course, the answer is affirmative as we are his children and can adopt some of his qualities, provided we always speak the truth and live a truthful life. If we start believing in existence of Akal Purakh in each human being (and all other creation), definitely we shall never dare to tell a lie or deceive any one. We commit such evils only when we forget his existence in each creature. If we start practicing the truth, one day we shall be able to lead a complete truthful life.

Ik Onkar Waheguru Ji Ki Fateh

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GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 3

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

DISCLAIMER:

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

HISTORY

1. Guru Amar Das Ji

Guru Amar Das Sahib Ji was born in village Baserke , distict Amritsar on 23May,1479. His father's name was Baba Tejbhan Ji and His mother's name was Mata Lakhmi Ji. He was married to Bibi Ram Kaur Ji, the daughter of Bhai Devi Chand in 1503. She gave birth to two sons Baba Mohan Ji and Baba Mohri Ji and two daughters Bibi Bhani ji and Bibi Dani Ji .

Bibi Amro, the daughter of Guru Angad Sahib, was married to Bhai Jassu Ji,the nephew of Baba (Guru) Amar Das Ji . One morning she was churning the milk and was reciting Gurbani, in a very pleasant voice as well. Baba (Guru) Amar Das Ji was listening to it carefully. Devotion attracted Him and he decided to dedicate himself completely to Guru Angad Sahib Ji . He along with Bibi Amro visited Khadur Sahib to pay his respects to Guru Angad Sahib Ji . The sikhs were sitting in congregation and the discourses were going on. He had a glimpse of Guru Angad Sahib Ji, touched His feet, got peace of mind and was blessed/got salvation . At that time He was 62 and Guru Angad Sahib Ji was 36.

He served the Guru with such a devotion that he never thought of going back to his home and stayed with Guru Angad Sahib for ever. While staying at Khadur Sahib he started serving Guru and the sangat with complete devotion.

Day and night he stayed serving the congregation and in community kitchen (langar). He always kept thinking/reciting Gurbani. He always got ready to follow the instructions of Guru Ji. Guru Angad Sahib instructed him to find the city of Goindwal on the bank of river Beas . On 16th April 1552, before leaving for His heavenly abode , Guru Angad Sahib Ji , considering him able for Guruship enthroned him as his successor Guru and thus Guru Amar Das Ji was established as third Guru of Sikhs. On the directions of Guru Angad Sahib Ji, the centre for propagating Sikhism was shifted from Khadur Sahib to Goindwal Sahib.

As the tradition of Langar (community kitchen) was already

in practice in Sikh centres, now in order to abolish caste system and untouchability completely in the society, Guru Amar Das Ji instructed that those longing for His Darshan, must have meal in the Langar first. All people used to have meal by sitting in a row (Pangat) without any discrimination or keeping in mind superiority /inferiority of castes (caste system). Emperor Akbar when visited Goindwal Sahib also had his meal by sitting in a row (Pangat) and then only he could see Guru Sahib. By feeling obliged with this selfless service, Emperor Akbar offered a Jagir for the Langar but Guru Sahib declined the offer in a firm and affectionate manner saying that the Langar continues to be served with the offerings out of the earnings of Sikhs.

Guru Ji paid special attention to stop the Sati Tradition. In this tradition a woman had to burn herself along with her dead husband by sitting on his pyre. Guru Ji opposed this tradition firmly and got an order issued from Emperor Akbar to ban it. He also abolished the tradition of veil in the society and the women were asked to come with uncovered face (without veil) in the congregation. After the death of a man, several bad rituals were being followed in the society, which too Guru Ji abolished.

Religious preaching and continuing the Langar for abolishing the caste system by Guru Sahib was a big hit for the so called upper castes. Guru Sahib's message of well - being was for the whole world and considering all the human beings as the children of One God , He treated them equally. In order to provide clean/ clear drinkable water, Guru Sahib constructed a well (Baaoli) at Goindwall Sahib.

For making permanent arrangement to preach Sikhism in the regions where Guru Nanak Sahib had already preached, Guru Amar Das Ji divided them in twenty two parts and appointed a chief preacher in each region. This system was named as 22 cots (22 Manjiaan). Accordingly, under these 22 Manjiaan, a system of 52 PEEDE was also launched and a Sikh was appointed as the preacher on each Peeda . Several women were also appointed as preachers in this Peeda system.

Thus by appointing senior and junior preachers, Guru Sahib

made a firm planning for spreading Sikhism. At the places where there were Sikhs, langar continued to be served , kirtan was recited and discussions/discourses on Gurbani continued to be held. Resultantly, people from all castes and communities started adopting Sikhism as their religion. Not only Hindus but also the Muslims embraced Sikhism in a very large number and Allah Yaar Khan Pathan, a trader from Afghanistan not only converted himself to Sikhism but was also appointed a preacher of a Manji.

Guru Amar Das ji under took a long preaching tour involving Kurukshetra, Haridwar etc where Guru Sahib preached the people that salvation cannot be attained by merely having a bath at religious places. Peace at heart can only be attained by bearing and following the teachings of Guru. Religious discourses were held at several places, hundreds and thousands of people embraced Sikh religion and thus calm prevailed in their burning hearts. Brahmins, Upper caste / Khatris and Islamic judges (Kaazi) and maulvis became enemies of Guru Sahib and they gossiped (Chugli) in Royal Court but when Emperor Akbar listened the teachings of Sikh Religion, he was immensely impressed and ordered them not to speak against Guru Sahib any more. Emperor Akbar himself visited Goindwal Sahib to have Glimpse (Darshan) of Guru Sahib.

For marriages of children, Guru Amar Das ji advised people to consider the good qualities of groom or bride as the only parameter. Following this principle he himself got His daughter Bibi Dani married to a simple Sikh Bhai Rama and Bibi Bhani to Bhai Jetha Ji, an orphan and boiled gram seller without enquiring his caste.

Guru Amar Das Ji himself pronounced Gurbani and after writing Gurbani, he preserved it along with the Gurbani he had received from Guru Angad Sahib while he was enthroned as Guru. The preachers used to copy the Gurbani from Guru Sahib and circulated among the Sikh masses far and away. The Sikhs used to earn their livelihood themselves and served Langar indiscriminately to abolish caste system and untouchability

prevailing in the society.

Guru Amar Das Ji was impressed with the qualities of (Guru) Ram Das Ji, for his devotion and service. (Guru) Ram Das Ji was successful in every test of Guru Amar Das Ji. Because of this Guru Amar Das Ji decided in his mind to enthrone (Guru)Ram Das Ji as His Successor. On 16th September,1574, Guru Amar Das Ji considering that the end of His life has approached near, he enthroned (Guru) Ram Das Ji as his successor and the fourth Guru of Sikhs. At the time of Guruship of Guru Ram Das Ji , Guru Amar Das Ji also handed over the Book (Pothi Sahib) containing His Baani, Bani of His predecessor Gurus and the collected Bani of the Saints (Bhagats). Knowing that the end of His life was near, Guru Amar Das Ji, in presence of family His members and the Sikh assembly (congregation), gave special instructions that all Sikhs must recite Gurbani (katha and Kirtan) by heart. Guru Amar Das Ji left for His heavenly abode on 16th September,1574.

Lesson learned : One can get anything by serving Guru. Man can get ever lasting happiness and peace at heart by serving Guru . Caste system is prohibited in Sikh religion. Hence it is against the orders and teachings of Guru to consider castes while marrying the children. It is purely against the teachings of Guru for a woman to come with covered face in the congregation. It is grave crime for a woman to burn (to be sati) herself with the dead husband. It is also against the teachings of Guru to cry, weep etc after the death of a Sikh. Only and only the faith and shelter of Gurbani can provide consolation to a bereaved heart.

2. Congregation after Langar

According to the teachings of Sikhism (Gurmat) all human beings are the children of one God, hence they are brothers/sisters and are equal in His eyes. It is unjust for the human race to discriminate among people on the basis of birth, caste or race. One who does good to others is actually the person of upper caste, while the person doing bad deeds belongs to the low caste. This is the principle of Sikhism (gurmat).

This discriminating behavior of caste system was abolished by Sikh Gurus. In order to finish this discriminating tradition in

the society, Guru Nanak Sahib and His nine successor Gurus directed the Sikhs to establish Dharamshala (old name of Gurdwara or Sikh religious place) for assembling congregation and start serving and eating Langar. Sikh Gurus took practical steps to finish the caste system in the society . By introducing the practice of congregation and a common Langar, (Sangat and Pangat) Sikh Gurus brought a revolution in the society and contributed their best to strengthen the brotherhood .

Congregation (Sangat): Congregation (Sangat) plays an important role in character building of a person. One learns a lot in life by remaining in the society of others. Good ideas are always created only by remaining in the society of good people. So, whatever differences Guru Sahibaan observed among the people, they removed it from their hearts and founded the feeling of brotherhood and mutual love for each other. In the congregation, people prayed to God and listened the preaching of Guru Sahib. This way the feeling of hatred was removed from the heart of people and people started loving each other and sense of haughtiness of upper / low caste finished . This way Sikhism gave a new and beautiful concept of congregation to the world.

Langar (Having food by sitting in a row/Pangat) :- Enlightening your heart by joining the congregation and takeing meal by sitting in a row(langar) as well, this may let one feel that all human beings are the members of one family. There is not any discrimination while preparing or serving meal (Langar) in Sikh religious places. Any man or woman can prepare or serve langar. So the concept of congregation and langar of Sikhism abolished/finished the centuries old tradition of discrimination among the people.

There are numerous instances in Sikh history when Guru Nanak Sahib instructed to have meal by sitting in a common row (Pangat). Later, other Guru Sahiban also contributed to promote this tradition. Third Guru, Guru Amar Das ji also followed and continued this practice but the centuries old discriminatory attitude was not to be finished so quickly. Guru Amar Das Ji

observed that certain people do listen the teachings and preaching of Guru Sahib in the congregation but avoid to have meal in Langar. Guru Sahib paid special attention to this practice and implemented an order firmly that any one who has meal in Langar first, will only be able to join the congregation. This principle would be applicable on all visitors ,who so ever may be a king or a poor fellow. Guru Sahib got pasted this written order/ Verdict (Hukamnama) for all.

"Langar First and congregation later" : When Akbar, the emperor of India came to Goindwal Sahib to pay a visit to Guru Sahib, he also followed the above rule. Earlier also Akbar had heard the glorious fame of Sikhism (Guru ghar). Because several Brahmins, khatri and other upper caste Hindus were jealous of glorifying popularity of Sikhism and had already complained to Akbar that Guru Sahib was against the Hindu and Islam religions. People have ceased to honour and respect us. But when Akbar listened from Guru Amar Das ji the principles of "humanity and well being for all" he got satisfied. Several officials and other ranks were also with him when he visited Goindwal Sahib. When he reached near Goindwal city, he got down of his royal chariot and walked bare foot. His servants laid a precious cloth for him to walk on, but he restrained them saying that while going to pay a visit to the loved one of God, one must go in a humble way and with humility. One must not bear his high ranking status in mind.

When Emperor Akbar reached the place of Guru Sahib (Guru Ghar), he also followed the principle of "having langar before going to the congregation". This way emperor Akbar had langar by sitting in a row with the common people. When his royal courtiers objected to this act of their emperor, he paid no attention to their objection. He mainly concentrated on the Hukamnama of Guru Sahib.

In his earlier life, he had never enjoyed such a good taste of food, as he enjoyed that day. After having langar, emperor Akbar paid a humble visit to Guru Amar Das Ji in the on going congregation. Emperor Akbar bowed his head on the feet of Guru

Amar Das Ji and held some discussions on religions . Akbar asked Guru Amar Das Ji about shine on his face. Guru Sahib replied " this is all because of remaining in the sweet memory of God." By partaking Langar, Akbar observed peace in his body and mind. He requested and expressed his desire to Guru Sahib to contribute in the langar and for this he offered to allot a Jagir (land property which earns a regular rent as income) to meet the expenses of langar.

Guru Sahib replied politely that the langar is run with the offerings out of the common people's honest earnings. It is not possible to run langars with the income of royal Jagirs. God has blessed us so there is no scarcity and shortage of any provision in the langar. By receiving income from Jagir, generally people get idle. So we do not feel it good to have a royal Jagir. Akbar made earnest request to Guru Sahib to accept his offer of Jagir but Guru Sahib declined it politely.

This way the principle of Langar (pangat) and congregation (Sangat)was practically implemented in sikh religion. While in Langar or in congregation, no discrimination is made to any one. All are considered and treated equal in Gurdwara. To deal with love and affection with every one is the basic teaching and principle of Sikh religion.

3. Bhai Prema Ji

In order to create a sense of humanity in the hearts of centuries old down trodden people, Guru Sahib had made a system that if any person, because of haughtiness/vanity of his upper caste does not like to have langar in a row of common people(Pangat), he could not be permitted to attend the congregation (sangat). People who have hatred for the children of God in their minds, can they gain anything in the congregation ? For Guru Amar Das Ji it was totally unbearable to see upper castes people laughing at and insulting the weak by calling them shudra (low caste people in Hinduism who were forced to serve the upper castes) in the name of religion for their social and economic condition.

Guru Amar Das Ji was so tender hearted that even apart from

the Shudras, he never hated those people who made themselves physically chronic patients by indulging in bad habits. There is a true story (sakhi) related to his life as :-

There was a rich khatri who had an only son, named Prema. Prema was still in a tender young age, when his father died. He lived in Lahore (this city is now in Pakistan). It was his misfortune that he got indulged in the company of bad people. Because of his bad habits and association with bad people, his body caught disease which could not be cured and finally he became the patient of leprosy. This is such a bad disease that people do not allow the patient of leprosy to remain near their habitats. People indulged in bad habits are the friends of some one till there are resources for their luxury(fair weather friendship). After the wealth of Prema finished, he was left with no shelter and support. It was a coincidence that finally, he reached Goindwal Sahib. Prema was repenting for his past evil acts and association with bad people. The tender heart of Guru Amar Das ji was moved. He got Prema treated through Vaid / Hakim (doctor in olden days) Bhai Laloo in His own clinic and thus his body became healthy. Guru Sahib had a thought to make him a good family man but it was difficult to believe a person with such an evil past and who could get his daughter married with such a wicked person having bad record in the past. One Sikh , finally, agreed to get his daughter married to Prema but his wife opposed the decision . She came to Guru Amar Das Ji and requested that she could get her daughter married to that person only about whose family she knows well. Guru Sahib replied that he is my son and our clan is his clan now. This was an unmatched example of human values. Prema was married according to Sikh traditions. With the blessings of Guru Sahib, Prema's life changed to the extent that the couple was made the preacher of sikhism and as per the contemporary history of Guru Amar Das Ji there is famous reference of Matho-Murari. Matho was the girl who married to Prema and Prema was referred later as Murari.

The story of Matho and Murari clears several view points of

Sikhism. After adopting Sikh way of life even a person with evil past can be changed to gentle and honest person. Search for a particular caste, clan or wealth must not be the base for marriages, rather qualities of a groom such as his habits, character, health, age, etc must only be considered . Thus this story(Sakhi) teaches us to become a good person/Sikh and persuades us to remain a devout Sikh of Guru.

4 Greedy Hari Ram Priest, the Renunciate

After condemning caste system prevailing in the society and in order to teach the lesson of equality, the construction of Baaoli (common well for all) was started in Goindwal Sahib by Guru Sahib. On this occasion Guru Sahib decided to organize a big celebration on the site of Baaoli .The inequality in having meal had been condemned through Langar and the practice of having separate wells and pools was condemned through Baaoli. At this time the pilgrims were very happy and in high spirits. For proving the proud of upper caste as hollow and baseless, Guru Sahib played one more trick.

To take out the ignorant people from the clutches of caste system and upper caste people from their haughtiness/ vanity, Guru Sahib announced that who so ever from upper castes will have food by sitting in row of common people in Langar will be paid rupee One (Indian currency)per person. In the greed of rupee one, several upper caste people left the proud of their caste and joined Langar. Now Guru Sahib increased the amount of prize from rupee one to rupees five. Several other people from so called upper castes also partook langar. (Rupees five of that olden times becomes a very big amount in these days). Still some people with a big proud of their caste did not turn up to the langar, so Guru Sahib announced a gold coin to be given for any upper caste person having meal in Langar. When such people listened that they would be paid a gold coin for having meal in langar, they immediately rushed to have meal in langar with common people.

In Goindwal Sahib, there lived a priest/renunciate Hari

Ram. Though he was the man of family and had children, he used to proclaim himself as the follower of Jogmat (This was sect in India). Though a man with family and children cannot follow the practices Jogmat. To cover his body with ash and hypocrisy were his Jogmat. He did not bother to have rupee one in exchange for having meal in langar. Prize of rupees five made him think to go or not for langar but a gold coin for having langar disturbed his mental status. It came in his mind to receive gold coin by having meal in langar but the haughtiness of his upper caste did not permit him. Moreover, his dictations and principles against the principles of Pangat (langar) and Sangat (congregation) of Guru Sahib came in his way and could not go. Though shame struck priest could not go himself but the greed of gold coin was disturbing him. So he sent his younger son to get the gold coin by jumping over the wall. The child, while jumping the wall of Langar, fell down and got injured. The weeping child admitted in presence of devotees that his father sent him to get the gold coin. The devotees laughed at this . After serving him meal in langar, the gold coin was paid to the child but this news spread in the whole city . Knowing his greedy nature all people laughed at the priest and came to know the reality of his principle of caste system. Later, when Guru Amar Das ji succeded Guruship and pronounced the Gurbani, He narrated this historical event in the following shabad (words) :

qpw n hv Adh lBl inq mwieAw n iPr j jmwi lAw]
Ag d sidAw sq dl iBiKAw le nwhl, ipC d pCqwie k Awix qp,
pq ivic bhwi lAw] pc lg siB hsx lg qpw liB lhir h gwi lAw]
ijQ QVw Dn vK iqQ qpw iBt nwhl, Din bhq ifT qp Drm hwirAw]
Bwel eh qpw n hvl, bg lw h, bih swD jnw vlcwirAw]...
...iPir es qp d mih kel lgh nwhl, eh siqgir h iPtkwirAw]
hir k dir vriqAw s nwnik AwiK sxwieAw] s bJ j diX svwirAw]
(gaVl kl vwr, m:4, pnw-315)

Meaning : Person who wanders in greed of wealth, cannot be a worshipper or a Godman. Firstly, the priest was not ready to accept the gift being given with respect, later sent his son to have

meal in langar and receive the gold coin. When the greedy nature of priest was exposed before the people, they laughed at him saying that the priest has drowned in the waves of greed. Wherever, there is small amount of gift, he does not turn up but when there is a big amount , he reaches and does not care for his principle of caste system and untouchability. People judged him not as a religious person, he is hypocritical who, due to his greedy nature does condemns good and spiritual people and praises the evil people, who are indulged in greed of wealth. Due to this habit God has deprived him of spiritual life. This is his prize of condemning the spiritual people. Among the people he likes to be called a spiritual person but he does evil deeds . God has exposed his real character. In the judgment of God such persons are big killers. Good and wise men have said that no one should have any relations with such wicked person because Guru Sahib has snapped any contact with him.

With this historical event the wrong principles of wicked and anti Sikhism person's greedy nature has been exposed.

5. Bibi Bhani

All the women personalities in Sikhism have contributed a lot in preaching/spreading Sikh religion. Since its initiation Sikhism has been passing through various ups and downs but the Sikh women personalities, starting from Mata Tripta Ji up to Mata Sahib Kaur Ji , had been accepting and following the decisions of Guru Sahibaan happily and giving them a practical shape as a mother, sister, wife or a daughter. But the role which Bibi Bhani Ji played as a daughter, wife or a mother to strengthen the foundation of Sikhism is unique in itself.

Bibi Bhani is such a historical personality/ character in Sikhism, who always remained in “wish and will” (BHANAA) of God. To remain in “Wish & Will” of God (BHANA) we, the worldly people generally mean to bear with sorrowful and sufferings happily, which is incorrect. In Sikh religion , BHANA, Rajaa or order of God mean to spend the life according to the teachings of Guru. Sikh / devout of Guru accept and bear the happiness and sufferings at par. They are not out of bounds in

happiness and also do not cry and weep while in sufferings. The whole life of Bibi Bhani ji is an example in itself for remaining in the Will of God(Bhanaa). On one hand while serving in Guru Ghar as a daughter, wife or mother she got immense comforts and satisfaction, at the same time she had to undergo tremendous sufferings of mutual differences among her sons. Under all such circumstances she remained steadfast and busy in praying God. The respect which Bibi Bhani earned was not only because of being a Guru's daughter, Guru's wife or Guru's mother, but she was a true and devout woman, hence all bow their heads in her respect.

Bibi Bhani was born on 19th February,1534 in village Baserke, district Amritsar. She was the youngest child of Guru Amar Das Ji. Bibi Dani and brothers- Baba Mohan Ji and Baba Mohri Ji were the elder children of Guru Amar Das Ji. Her nature was different to her sister and brothers. If one had to search for her, she was generally found serving her Father Guru or serving in kitchen (langar). She used to do every thing as per wish of her father Guru. If she had to play, that too she did after taking permission from her father. Whatever her Guru Father used to say, she told it to her girl friends. She told her girl friends that enjoyment and playing is not a bad habit but not to the extent that one is lost in these habits only and forgets God.

Her elder sister Bibi Dani was married to Bhai Rama . When Bibi Bhani attained the marriageable age, her father Guru, Guru Amar Das Ji, keeping her religious thoughts in mind, preferred a devout Gursikh match for her. Guru Amar Das Ji chose Bhai Jetha Ji, a young Gursikh brought up and raised by Guru Ji himself, as groom for his daughter Bibi Bhani . Guru Amar Das Ji got Bibi Bhani married to Bhai Jetha Ji according to Gurmat without caring about the worldly traditions.

This selection of Bhai Jetha Ji for his daughter Bibi Bhani also teaches us a lot. Being a daughter of Guru Sahib, Bibi Bhani could get a wealthy match for her. But Guru Sahib knew that similarity in religious thoughts of Bhai Jetha Ji and Bibi Bhani was a great achievement for Guru Ghar comparing to a wealthy

match because Bhai Jetha Ji inherited more religious qualities. He was busy in service of Guru Ghar for day and night. On 18th February,1554 the marriage of Bhai Jetha Ji and Bibi Bhani was ceremonised.

Though both the son in law (Bhai Rama Ji and Bhai Jetha JI) had great devotion in Guru Ghar (Sikhism) but the spiritual status and serving nature of Bhai Jetha Ji was far higher as compared to Bhai Rama Ji . If Bhai Jetha Ji was busy in serving the congregation(sangat) , Bibi Bhani was in service of her Guru Father, considering him an incarnation of God. It is a historical fact that Bibi Bhani served as a sikh only and not as a daughter of Guru and Bhai Jetha Ji also never gave an impression that he was a son-in-law of Guru. Both of them always served as Sikh only. Both were always busy in praying to God and physically serving the people coming there. Because of these qualities , Bhai Jetha Ji attained the Guru Ship as Guru Ram Das Ji and Bibi Bhani as Guru Wife .

Bibi Bhani liked loneliness. In the early morning time (Amrit Vella) after freeing herself from her daily tasks she remained busy in singing shabads in kirtan. She always wore plain and simple clothes. She never touched any ornament on her body and she never had any such desire. Once a Sikh wished to gift her precious dresses and ornaments, with a plea that simple and plain clothes do not look good on newly weds but Bibi Bhani Ji did not accept the gift and justified her simple living.

When her elder son Prithi Chand felt jealous for not being considered for Guruship, he played dirty tricks owing to which the grains / provisions in Langar store faced shortage. Even then she remained calm and steadfast and performed her responsibility nicely. Being a nice mother, whenever she gave blessings to children, she blessed them to be devout to God and recite Gurbani instead of long life and worldly comforts. If mothers in present days follow the ways Bibi Bhani used to bless children, it will not be required to explain them meaning of service and prayer. The children will get these qualities in their heritage. If service and reciting of Gurbani are first words put in

the ear of a child, the Sikh youth will not wander aimlessly.

After Guru Ram Das Ji left for His heavenly abode, she stayed at Tarn Taran and served leprosy patients, where she also left this mortal world on 9th April,1598. Bibi Bhani Ji was an incredible personality with serious, polite, wise calm with pausing nature and served the humanity. The life of Bibi Bhani Ji is a route viewer for mothers of present day . while spending simple and truthful life one must remember God on all turns of life . Serving her family and working for the welfare of society is the real religion of a woman .

6. Bhai Laloo Ji

Bhai Laloo or Bhai Lalo Ji is named among those Gursikhs who served in Guru Ghar selflessly and were able to receive affection and respect from Guru Sahib. Because of his serving and devout nature, Guru sahib appointed him as a preacher(Manjidaar) of Sikhism which Bhai Laloo Ji performed satisfactorily till his last days.

Bhai Laloo Ji worked as a Vaid / Hakim (doctor in those days) . He, apart from other general diseases (illness) was specialist Vaid of Teiya Taap (fever which comes frequently at a regular interval). He was highly impressed with the life of Gursikhs. He felt that generally people were busy in collecting wealth and spending a luxurious life. Such people, though they had all worldly luxuries in their life but they were suffering spiritually. These spiritual sufferings were the root cause of their several physical illness. So he used to think that the physical diseases /illness could be put under control with medicines for some time but do come back after a certain time interval. He was unable to treat the mental diseases.

On the other hand the Sikhs of Guru were healthy and free from any disease. They were always busy in serving the humanity and never felt tired and ill. The disease, due to which even the family members of a patients hesitated to go near them , Sikhs of Guru served them without fear. With the passage of time , when they recovered from disease, they became devout Sikhs of Guru Ghar. Thus Bhai Laloo Ji had great devotion in

Guru Ghar. He also wished to see/ meet the great sikh personalities, on whose motivation the Sikhs were carrying on the duty of social welfare on their shoulders.

Bhai Laloo Ji belonged to village Dalle near Sultanpur Lodhi and Bhai Paaro, the sikh whom he used to see doing social welfare/service was from this village too. Bhai Paaro's life was an ideal life and impressed every one. A common person could not even think when Bhai Paaro used to sleep and what he ate. His life was a light tower for the people around. In view of selfless service of Bhai Paaro, Guru Angad Sahib conferred the title of 'Paramhans' on him . Common Sikhs also trusted Bhai Paaro so much that they sent their offerings to Guru Sahib through him. When Bhai Paaro came back after visiting Guru Sahib, people from all around gathered close to him to listen the teachings and preaching of Guru Sahib. Bhai Laloo ji was impressed with the life of Bhai Paaro. So Bhai Laloo Ji requested him to take him (darshan karna) to Guru Sahib. Bhai Paaro Ji was very happy to see the devotion of Bhai Laloo Ji for Guru Sahib.

One day, when Bhai Paaro Ji was preparing to go to Goindwal Sahib, he asked Bhai Laloo Ji also to come along. Hearing this Bhai Laloo Ji's heart filled with joy as he was going to pay a visit to the Guru about whom he had only heard yet. He got ready happily and left for Goindwal Sahib to visit Guru Sahib with Bhai Paaro Ji. On their way to Goindwal Sahib, Bhai Laloo Ji further got a vast information about Guru Ghar from Bhai Paaro Ji which further enhanced his devotion towards Guru Sahib. When both of them reached Goindwal Sahib , Bhai Laloo Ji requested Bhai Paaro Ji to go to Guru Sahib first for darshan. Bhai Paaro Ji accepting his request, took him to Guru Sahib. After reaching near Guru Sahib, both Bhai Paaro Ji and Bhai Laloo Ji bowed their heads on Guru sahib's feet. and Bhai Paaro ji offered the offerings sent by people of village Dalle to Guru Sahib and both sat near His feet. Guru Amar Das Ji blessed them and held discussions with them. Guru Sahib asked Bhai Paaro Ji about Bhai Laloo Ji , who told Guru Sahib that Bhai Laloo Ji was a Vaid/ Hakim from his village who treats all types of illness. When

Guru Sahib asked Bhai Laloo ji the cause of his visit to him, Bhai Laloo Ji replied that I was treating physical illness of people for several years but the spiritual treatment and peace of mind is equally important for which my/mind wanders. I also wish to become your sikh and beseech your holiness to grant me Sikhi so that I may serve people in a better way. Hearing this Guru Sahib became happy and ordered to establish a Davakhana(Clinic) at Goindwal Sahib so that the visitors may be treated for their illness. Bhai Laloo Ji also wished the same so that he may remain near / close to Guru Sahib. Guru Sahib established the clinic at Goindwal Sahib to facilitate the pilgrims for free medicine. Now Bhai Laloo Ji treated the pilgrims and enjoyed the teachings and preaching of Gurmat simultaneously. Gradually, as he went on learning the Gurmat, his life filled with politeness and the service of people. He spent most of his time in treating and serving the sick. Thus he spent a long time serving in the clinic(davakhana) in Gurughar.

One day, while Guru Amar Das Ji was taking rest, He heard the voice of weeping of an old woman. Guru Sahib, committed to serve the humanity, immediately asked a Sikh to bring the woman to him and asked her about the cause of her sufferings and crying. The old woman told Him that my son has caught fever, which is not being cured. I have got him treated at several places but my son suffers from it repeatedly. I feel that my son would not survive any longer and thus I have come to you to beseech you to save his life. Guru Sahib called Bhai Laloo Ji immediately and asked him to treat the child for his fever. Bhai Laloo Ji checked the boy and told Guru Sahib that with your blessings, the boy will be cured/treated within a short time as the boy has caught a particular fever, which a patient feels repeatedly after a regular time interval (Teiyaa Taap), which I know to treat well. After this with the blessings and permission of Guru Sahib, Bhai Laloo Ji started treating the boy and cured him in a short time. The mother of the boy was very happy and apart from Guru Sahib Bhai Laloo Ji's respect too increased as well in her mind. Soon the news of treatment of this fever (Teiyaa Taap) spread to

all the directions in the region . After this the number of patients increased in the clinic many folds. Now Bhai Laloo Ji started spending more time in treating them. Some times, he listened the teachings of Guru Sahib and learned Gurmat. On one hand Bhai Laloo Ji earned a great respect in the eyes of people for his selfless service and knowledge. On the other hand he was able to get high regards from Guru Sahib too.

One day by sparing some time from the clinic and treatment of patients, Bhai Laloo Ji went to pay respect to Guru Sahib. Guru Sahib made him sit for quite a long time and discussed and explained Gurmat to him. While discussing Gurmat with Bhai Laloo Ji Guru Sahib could understand that apart from the treatment of patients, he had earned a deep knowledge of Gurmat. Guru Sahib asked Bhai Laloo Ji to take a tour out of Goindwal Sahib for serving the people and preaching Gurmat. Accepting his order with honour, Bhai Laloo Ji bowed his head before Guru Sahib. Bhai Laloo Ji was among the 22 manjidaars (22 cots) appointed by Guru Sahib for preaching and spreading Sikhism. Bhai Laloo Ji as a Manjidaar served the people and worked for the welfare of people till his last days and earned a good name in Sikh history.

The life of Bhai Laloo Ji will remain a source of inspiration for Sikhs, who can preach Sikhism and serve the people while earning their livelihood.

PHILOSOPHY

7. PLACE OF WOMAN IN SIKISHM

Sikhism is the first religion in the world which has magnified the honour of women. Guru Nanak Sahib had opposed the prevailing ideology about woman in his times. Guru Sahib had a clear view that it was not important to be a man or woman, important in the eyes of God are the qualities and doings of a man/woman.

Guru Nanak Sahib had described nicely the importance of a woman in the life of a man in the SLOK of 19TH PAUDI of ASA KI VAR . Guru Sahib described that woman gives birth to a man and man comes in this world because of a woman only.

Man is engaged and married to a woman, relations with others are made due to woman only. The woman is so important in the life of a man that when a woman dies, man starts searching for another woman for marriage. At the end Guru Sahib described that the woman who gives birth to kings, saints, philosophers and warriors, how can one call her inferior to man. In the eyes of God only those persons are virtuous who recite and sing the praise of God.

Guru Sahib pronounced :-

Bif jmlA, Bif inmlA, Bif mgx vlAwh] Bfh hv dsql, Bfh cl rwh] Bf mAw, Bf BwlIA, Bif hv bDwn] s ika mdw AwKIA, ijq mjih rwjwn] Bfh hl Bf apj, Bf bwJ n kie nwnk, Bf bwhrw, ek scw sie] ijq miK sdw swlwhIA, Bwgw rql cwir] nwnk, q mK aj l, iqq sc drbwir]

(Bf - Arq)

(vwr Aswh-473)

Before Guru Nanak Sahib, the status/place of a woman in the contemporary prevailing traditions was as per following :

Woman in Hinduism : Hinduism is considered to be a very old religion. In the religious books of Hinduism, great injustice have been done with the women. Manu is considered to be the interpreter of old Hindu practices and traditions . According to Manu legislation, performing the last rites of a woman by reciting the Veda Mantras are incorrect and prohibited. (The Hinduism has four Vedas- Rig Ved,Yajur Ved, Atherve Ved and sham Ved) According to Manu the women are ignorant and unable to understand any thing, they do not know Ved Mantras and are statues of lies and false idols (Part 5, sloka 47-48 and part 9 sloka 14) of Manusmriti.

Further, Manu described that woman is the root cause of all sufferings. Hinduism considers the life of woman as a sentence and it is ideal for a man to get rid of her. Since woman brings the man in this world, so she is the cause of all sufferings and worries. Man is insulted and dishonored in the company of a woman and several quarrels take place for woman. So one must stay away from woman. Woman subdues not only foolish people but also the knowledgeable, intelligent people and sage and keep them

under her control by misleading them. So, one must stay away from woman.

The women in Hindu religion have been rated as Shudras(as per caste system of Hinduism, (shudras are the lowest cast to serve other three castes). Like shudra, woman can also not wear Jeneu (religious thread that Hindu wear). According to Padam Puran, a religious book of Hinduism, a woman must respect and worship her husband despite of him being old, corrupted, lame, leopard, robber, thief, drunkard, gambler or criminal.

After the death of husband, the woman had to burn herself with the dead husband. This practice is known TO BE SATI . For remarriage of the woman, there was a very hard legislation to go through under the provisions of Manu Smriti and Purans etc (religious books of Hinduism). Goswami Tulsi Das, the poet of Ram Charit Manas (the life story of Lord Rama) compared women with animal and advises to hold down the women and writes :-

'Fl gvwr Sdr ps nwrl[iXh sB qwVn k AiDkwrl['

Jainism: According to Jainism, a woman can never get salvation. Their Lord Digambar Jain writes - A woman even after worshiping for the whole life, remaining faithful to her husband for the whole life and by spending a pious life can not get salvation till she takes birth as a man.

Buddha: Lord Buddha also considers the entry of a woman in his religion as harmful. He says the admission of a woman in Buddhist Monks will diminish the life/age of Buddhism.

Jog Mat: Jogi Gorakh Nath preached Jog Mat far and wide . His name is taken with great respect in Jog Mat. He calls woman as the tiger who has destroyed the whole world.

"ien bwGx q- lel Kwel["

In Gorakh Verses / writings woman has been described as a big cause of downfall of man. As the termite eats the whole log of wood, a woman also destroys the man likewise. Gorakh Nath writes :

dwm kwiF bwGix l AwieAw[mwa kh mrw pq ibhwieAw[

gIlI lkVI ka Gx lwieAw[iqn fwl, ml sx KwieAw[

Islam: The status / place of a woman in the society in Islamic teachings is same as in Hinduism. She cannot become a preacher(Imam) in a mosque. She cannot lead the people while praying in NAMAAZ (Islamic way of prayer). Holy Koran (Islamic holy book) permits man to keep woman under his control and pressure. In Islam, it is mandatory for a woman to keep herself behind a veil and Islam prohibits women to demonstrate/expose her beauty and ornaments. Following such traditions/teachings, Muslim women feels it necessary to wear a Veil.

Christianity: In Christianity, a woman is dependent on man for every thing. Woman is considered as the source and means of all evils and sins. The devil makes woman, a means for dropping the man. Marriage is only a royalty to satisfy sex. Religious people have been advised to stay away from woman. Saint Paul writes :-It is better for a man not to come in contact with woman...

Guru Sahibaan took a revolutionary step. By giving woman an equal status with man, Guru Sahibaan allowed woman to make her life true and successful by taking directions from Gurbani. Owing to such revolutionary teachings of Guru Sahibaan sikh women also serve in Gurdwaras and come out for preaching Sikhism.

When this revolution took new turn during life time of Guru Amar Das Ji, he got the Hindu tradition of SATI banned by advising Emperor Akbar. He also got abolished the Veil system in women and women were asked to come with open face in congregation. When the event of baptism of Khalsa (Khalsa Sirjna and taking Pahul) was initiated by Sri Guru Gobind Singh Ji in 1699, women were also allowed to take Pahul along with men. According to Sikh Rehit Maryada (code of conduct of Sikhs) approved by sikh panth, Sikh Women can also be a part of team to ceremonise Pahul . Before Anand Karaj (Marriage), both boy and girl are persuaded to take Amrit.

These were the revolutionary changes. Whereas the woman

was not allowed to participate in any religious activity in other religions, tenth Guru Sri Guru Gobind Singh Ji made it a part of life for a sikh woman to spend her life in accordance to the teachings of Sikhism and take Pahul.

At olden times, Sikh women proved that if Sikh men can fight a battle, Sikh women are also not inferior to their male counter parts in the battle field. Numerous Sikh women have been fighting/ sacrificing in the battle fields. When there was a demand of sacrifice, Sikh women also glorified the name of Sikhism even by undergoing unbearable sufferings.

So, there is complete religious freedom to a woman in Sikhism. She enjoys the same rights as a Sikh man does, she can go to Gurdwara without any check, can recite Gurbani, can have education, she is free from the tradition of veil, she can take part in a battle along with Sikh men and she can be one of the five piaras giving Pahul in Amrit ceremony. Therefore, the woman, suppressed/crushed for centuries, was uplifted in Sikhism and she was given a respected place at par with man. Of course, this was a revolution in the history of religions of the whole world.

8. Service

Service and prayer are not only two big pillars of Sikhism but are also perfectly harmonious and supplementary to each other. Though, service has been accepted and magnificent in all religions in one form or the other but the important status which has been given to service in Sikhism is unparalleled to any other religion. Not only Guru Sahibaan made their Sikhs to serve the humanity but they themselves also did the same.

In Gurmat, selfless activities for the welfare of others are the service in reality. Service expresses the politeness and welfare creates the cause of feelings of micro proud. So, Guru Sahib, the source of service preferred word service over welfare. Through Service only, Guru Sahib has described the way of attaining respect in the society.

ivic dnlAw sv kmwelA] qw drgh bsx pwelA]
kh nwnk bwh l fwelA]4] (pnw-26) (I pqge 11)

By living in this world and doing service to the humanity, one can get his place near God i,e, one becomes able to seek mercy of Waheguru and thus one enjoys heavenly abode of God, means one becomes free of all worries.

At the time of solemnizing Guruship, service was considered the main criteria. Baba Sri Chand and other sons of Gurus had all good qualities but they lacked the only quality of serving the humanity. Baba Lehina Ji could attain Guruship because of His quality of service and self satisfaction. Baba Amar Das Ji, at the age of 73, did so hard service to Guru Angad Dev Ji (father in law of His nephew Bhai Jassu Ji) that he was enthroned as the next Guru of Sikhs and was considered destination for people who had no place to live, shelter for those who were without shelter and respect for those who had no self respect. The stories of other Guru Sahibaan are also the same.

mn qn Awg rwiK k, aBl sv krie]1] (pnw-647-48) (ii)

One should serve heartedly and physically with complete devotion. According to the sayings of Guru one must surrender himself, fulfill the order /wish of Guru and perform the duty as a selfless and complete devout servant.

A Sikh has a very vast area/ field of service but it must be rendered selflessly with out discriminating race, caste or creed. A selfless service done physically, heartedly or financially is successful and fruitful as Bhai Ghaniya ji did. Service demands sacrifice of selfishness with physical, financial and mental devotion. Doing good to others is the real service even if one has to bear the loss of his own. Man serving other must always bear in mind that he is not serving any needy person but serving his own Guru. When a person attains such a stage of serving the people, then this feeling would never come to his mind that he is doing some thing for others. A Sikh has to get the blessings of his Guru by becoming a selfless servant of Guru and by doing so he refrains himself from his evil nature and bad habit. How one performs his selfless service and what he gains in return, to know this, few quotes from Gurbani are as per followings:

jq jlA qq siB qr, ivx svwPl iks nwhl] (pnw- 354) (iii)

ivx svw iDg hQ pr hr inhPl krxl] (Bwel grdws, (27-10) - (iv)

In fact, with such service one can have worldly luxuries but for serving the humanity as a whole, one has to be a true servant of humanity. While serving the humanity one has to be very cautious otherwise this service may cause selfishness and proud in the minds of the people doing service. For this fifth Guru pronounces as

mwn AiBmwn mD, s svk nwhl] qq smdrsl sqh, kel kit mDwhl]

(pnw-51) -(v)

It is not possible for someone to become a true servant if he does not come out of the influence of his proud.So it is imperative to relinquish the ego and proud. Therefore, brothers; such persons are rare and one out of crores (multi millions) who are able to understand these facts.

To get rid of this chronic disease of ego and proud it is imperative for some one to understand that his mind, body and wealth belong to Guru and must be dedicated to Him. If one has dedicated his mind to Guru, then from where the feelings and ideas will come from ? To explain how one can become the true servant of God, Guru Sahib explain :

s svk hir AwKIA, j hir rwK air Dwir]

mn qn sap, Awg Dr, ham ivch mwir] (pnw28) (VI)

Only he is the true worshiper/saint(Bhagat) who obeys the God's command. But what is the service of God ? It is reciting God's name by which one is able to relinquish ego and proud. For this there is a Hukamnama of Guru Sahib :

hir kl thl kmwvxl, jplA pB kwnwm] (pnw-300) (VII)

Means; It is the true service of God to recite His name and spend life in His command/wish. How to become an ideal servant of God, Guru Arjan Dev Sahib has explained this in the following 18th Ashtpadi of Sukhmani Sahib. This ASHTPADI is so clear, brief and significant that after reciting and understanding it, the concept of servant, service and its importance becomes clear like sun light.

gr k igih svk j rh] gr kI AwigAw mn mih sh] Awps ka kir kC

n jnwv] hir hir nwm ird sd iDAwv] mn bc siqgr k pwis] iqs svk k kwr j rwis] svw krq hie inhkwml] iqs ka hq prwpiq sAwml] (pnw 286) (VIII)

Means ; Only that servant can feel God(have a glimpse)who, through the teachings of Guru remains in the command of God and relinquishes his haughtiness. Such servant dedicates his mind to Guru and does not expect any worldly luxuries in exchange thereof.

svk ka svw bin Awel] hkm biJ prm pd pwel](pnw 292) (IX)

Means; The real duty of a dedicated servant is to serve the humanity and with such service he gets acceptance before God.

In Asa Ki Vaar, Guru Nanak Sahib, while describing qualities of a true servant pronounced that for a true servant it is imperative to be satisfied for his wish. It is possible only when a servant bears truth in his life and earns his livelihood by true and honest means, leaving evil means aside. Guru Sahib pronounces

sv klql sqKlwel, ijnl sc sc iDAwieAw]

Enl md pr n riKE, kir sikq Drm kmwieAw]

Enl dnlAw qV bDnw, An pwxl QVw KwieAw] *page467] (X)*

The views about a Contended servant, as explained in the above PAUDI, not only draw a sketch of an ideal servant but are also capable to end the social evils like robbery, snatching and occupy others right through cheating, greed and selfishness. To become a humble servant it is imperative to recite "<> siq nwm vwihgurU jI" deep from the heart, renunciation of evil doings and be enthusiastic for good practices. The true servant must have less diet, less sleep and bearing these divine qualities will be bond free.

In Sikhism, service to humanity is considered as foundation stone. The person doing such services is known as GURMUKH OR MUREED, which Bhai Gurdas Ji explains as follows :

mrdw hie mrld, n gl lhvxw [sbr isdik shld, Brm Ba Kvxw[

gl wml Krld, kwr jvxw [nw iqs BK n nlld, nw Kwxw svxw [

plhix hel jdld, pwxl Fvxw [pK dl qwgld, pg mil Dvxw [

svk hie s jld, n hsx rvxw [dr drvs rsld, iprm rs Bvxw [

cd mmwriKeld, pig Klvxw [(vwr 3-18)

Means ; It is imperative to observe contentment and leave worldly happiness while serving the humanity. Without caring for one's hunger and sleep, one must serve like a slave. His life must be detached from the worldly comforts. Only such a servant feels his closeness with God and gets His glimpse. Service is the parameter of Sikhism. In India services like fanning, serving water, cleaning utensils, preparing Food (Langar),sweeping the ground etc are considered low social work. People who undertake such work are considered as the people of low status/caste in the society. In Sikhism these works are approved as service. A Sikh feels happy by doing such work.

This way all type of haughtiness has been removed in Sikhism. Fifth Guru Sri Guru Arjan Dev Ji pronounces :

mbDIsc Drmswlh, grisKwlhdwBwilk]

pr Dvw, pKwPrdw, iqs iniv iniv lgwpwie jla] (pnw-73) (XI)

Means: To gain the knowledge of Truth, meeting and reconciliation with Gursikh is a place of religion(Dharamsaal) for me and I serve them mentally and physically.

When Sikhs were sheltering in jungles and fighting with the Moughal empire, the commissioner of Lahore in 1733-34, offered them NAVABI AND A JAGIR, which they refused to accept. This offer of NAVABI AND JAGIR was sent through Sardar Subeg Singh, on whose insistence and emphasis the Sangat (members of Sikh Jatha) decided to crown Kapoor Singh as NAVAB, who was doing hand fan service in Jatha.

Sardar Kapoor Singh agreed to accept the offer of NAVABI AND JAGIR provided he would not be deprived of his current duty/ service to the Sangat and requested to be allowed to serve the sangat even after crowning him as Navab.

Sher-e-Punjab Maharaja Ranjit Singh did great service/SEWA of Gurdwaras. He constructed great buildings and attached a big land (JAGIR) to these Gurdwaras. He started community kitchen(Langar)in Gurdwaras. He served Sri Darbar Sahib by providing Gold plate on Its building, valuing millions of

rupees (the Indian currency). He constructed PARIKARMA of Sri Darbar Sahib by importing the marble stone from Rajasthan(a province in India, famous for marble). When the construction of Parikarma was over and the work of marble fixing started, Maharaja Ranjit Singh got written on it -

"siqgr n prm svk jx k sv kr el," which means-he didn't undertake this service himself but Waheguru Himself got it done by showering His mercy on him. This is a great example of relinquishing the haughtiness/proud.

During the ending years of Sikh rule in Punjab, there was a great Sikh, Baba Khuda Singh, who resided in Chuna Mandi Lahore (now in Pakistan). One night when he was immersed in the prayer of Waheguru, he heard the cry of some one. He started walking by following the voice in the dark night. He reached a hut where a woman was crying out of pain of abscess. He sucked and spit out the poison of the abscess by his mouth. The husband of the lady expressed his gratitude by saying that he had done a great service to them. Baba Khuda Singh replied "this is all because of the order of Guru".

The philosophy of Sikhism is that "grisK Adr siqgr vrq" Aq "siB mih jiq, jiq h sie]. Thus serving the humanity is serving the Guru. From service/sewa point of view a weakness is felt in Sikh masses these days. To arrange education for the child of a poor, marriage of son/ daughter of poor or to make a poor self sufficient by providing financial help is equal to the service of Guru. But serving food (Langar) or providing financial help to idle persons is contrary to the philosophy /teachings of Sikhism. The tradition of DASVANDH (dsvD) was started merely to help and for betterment of the needy Gursikhs.

But these days generally we do service/sewa and spend our funds on the works just to show others but in Sikhism there is no place for hypocrisy or show-off. The only service/sewa done with devotion, affection and enthusiasm is acceptable in Sikhism. Sikhism has taught a sikh to serve politely and selflessly even after getting/ holding worldly position,or comforts.

9. HUMANITY AND CASTE SYSTEM

Caste system is prevalent not only in India but in several other countries and religions as well. But this discriminatory system has polluted the social and religious fabric of India the most. From centuries India as a whole, is gripped in this caste system and has been facing acute social problem. God has adorned all human beings by giving them identical physical structure and colour. God has also given unlimited natural resources for living on the earth. Whatever precious commodities are required for human life, God has gifted in abundance. Air is the costliest gift of God. It blows for all without any discrimination. Heat/light of sun is priceless and is available to all the creatures. Water is life and is available to all without any charges. Just think, if all these natural resources/gifts were to be made available to us as per the theory of MANU (Manu was a Hindu Brahman who gave the theory of caste system in Hinduism), what a deplorable life ours' had to be ! Manu had divided the Hindu religion in four castes (VARAN) i,e, Brahman, Khatri, Vaishya and shoodra. God/Waheguru is not selfish like Manu who could handover the rights of a section of people to some other specific people. According to Manu Smiriti and four Vedas of Hinduism, neither a shoodra could get any education, possess a weapon for his self protection nor he could earn his livelihood by doing trade. A shoodra could eat only the leftover food and wear the old used clothes of his master. Above all the tragedy was that by having /wearing the left over/used items, he had to give blessings to his master for all this. The shoodras had separate wells for water. They were not permitted to get water from the wells of upper castes even in a very tragic situation. They were not allowed to have a bath on the wells / ponds of upper castes. Even, if a shoodra could listen slokas from the holy books of Hindus, his ears were filled with melted lead. Shoodras were not allowed to pass by the religious places/temples of Hindu upper castes.

Though after independence in 1947, this discriminatory system was legally banned but it was done in such a deceptive

manner that the shoodras were convinced forever that they are the low caste people only. The disgusted duties which were being performed earlier in the name of Shoodras, are being done under their refined respectable names of Harijan or backward classes. Under the policy of Reservation (to reserve an employment for some one) they are being deprived of higher education and knowledge. When some one is able to get employment by securing only marginal marks, why would he like to devote more time on studies ? (because these lower caste people get employment by getting low marks) This segment/part of our society is not ready to understand that the reservation is a policy of upper castes to keep lower caste people suppressed for ever. In the greed of securing employment with minimum marks/qualifications,(under reservation policy) shoodras do not want to enroll/enlist themselves as member of upper/ general castes and happily declare themselves as Shoodras.

For the reforms against these social evils, several saints and reformers have tried their best at their individual level but all these efforts and preachings could not bear fruits.

To quote Bhagat Kabir, who tried to wake up the society by pronouncing :

Avil Alh nr apwieAw kdriq k sB bd]

ek nr q sB jg api jAw kan Bl k md]" *page 1349 (XII)*

but he himself being from the shoodra community, his voice could not be heard far away.

The first and unique organized form of this reform is seen through the path of Guru Nanak Sahib. The beginning of this reform starts with :

"sB sWJlvwl sdwiein" . *Guru Nanak Sahib Himself belonging to an upper caste of society, when raised his sudden voice against this rotten caste system, the society woke up.*

PkV jwql PkV nwa] sBnw jlAwiekw Cwa]

Awph jk Blwkhwe] nwnk, qw pr jwp, jwpiq lK pwe]1]

(pnw-83)*(XIII)*

Means; Proud of belonging to an upper caste is total vanity

or futile. God has gifted similar physical appearance and soul to all human race. If some one wishes to be called a good human being owing to his upper caste or race and beautiful name or worldly respect, he cannot be a good human being based on these qualities merely. Only a person must be treated as a good human being who is able to make his spiritual life better by removing his inner evil habits and is able to see the God's light in all people. Thus he becomes God's form.

Guru Nanak Sahib further pronounces that a human being comes in this world to trade the name of God. The accounts of his trading is maintained against his higher spiritual deeds of life and not for his human race, name, worldly fame or his wealth. Guru Sahib further pronounces :

jwqI d ikAw hiQ, sc prKIA] mhrw hv hiQ, mrIA cKIA]

(pnw-142) (IXV)

Guru Sahib teaches us by quoting the instance of poison and says, if some one holds poison in his hand and eats it up, definitely he has to die. This is absolute rule of God, which has never changed in the past and would not change in future as well. Poison never takes the upper caste into consideration and favours them. On the other hand the vanity of upper caste is another form of this poison which kills spiritual qualities slowly and pushes towards spiritual death. One gains nothing out of this proud of being upper caste. The person who lives or spends his life in the wish of God is really a great person. He is only eligible to get respects. Through this SHABAD Guru Sahib inspires the humanity to improve the life by living in THE WISH OF GOD.

After observing these facts several people adopted the way Guru Sahib taught by leaving the vanity of their upper castes. Guru Nanak Sahib ji in his real life made Bhai Mardana, a lower caste Muslim person (MIRASI) as his companion and respected him by sharing his meal with him so as to teach the world to respect the qualities of a man and not his caste.

Though the Langar had already come into practice in Kartapur during the life of Guru Nanak Sahib, Guru Mata Khivi (wife of Guru Angad Sahib) continued this tradition by serving a

tasty langar (food) to all without any discrimination but in reality this became a unique tradition in the period of Guru Amar Das Ji when he made it compulsory to have meal in Langar before joining the congregation or visiting him ("pihl pgq pwC sgq"). Guru Sahib allowed Emperor Akbar also to see him only after he had meal in Langar. Guru Sahib promoted this tradition to abolish the discrimination of low and upper castes.

jwiq dw grb n krIAh kel] bhm ibd s bwhmx hel] (pnw-1127)

Means; Never feel proud of your upper caste. Only he is the man of upper caste who identifies the God in his heart by his self analysis and always tends to give some thing to all others like God himself. As a potter makes pots of different shapes and sizes with one clay, similarly we all are born in different colours and races from the same eternal Light of God. Person who is able to understand this mystery, is really a man of upper caste.

While in the mother's womb, no one knows which caste he belongs to. God gifts identical guarding, diet, blood, birth and life to all of us without any disparity.

This revolution started by Guru Sahibaan for the welfare of whole human race reached to its climax at the time of KHALSA SIRJANA (Kwlsw isrjxw) initiated by Tenth Guru , Sri Guru Gobind Singh Ji in 1699 when four out of five Piaraas belonged to the lower castes as per the contemporary social order, who, by virtue of their higher spiritual life were the known great personalities of the Sikh panth. Guru Gobind Singh Ji Himself asked for Amrit and rechristened himself as Gobind Singh from Gobind Rai. This revolution of equality was started for the first time in the world and this thought was also given a practical shape for the first time as well. On one hand, where Guru sahib uplifted the people of lower castes, at the same time He extended His respect to those people also who shunned their vanity of upper castes. If the people of our society discard the falsehood of fanatic in their lives, the way Guru Sahibaan have shown us, can work as tower of light in reality. The day this concept becomes a reality, it will not take time to achieve the aim of MAANUKH KI JAAT SABHAE, EKAE PAHICHANBO ("mwnK kI jwq sB, ek

pihcwnb"). The only thing needed for this is to analyze the truth by prudence.

Guru Sahibaan spent their 239 years to give fine shape and resizing the Sikhism but it has again been trapped in the whirlpool of our misdeeds . The following poem of Giani Ditt Singh ji , the leader of Singh Sabha Movement, return about 125 year ago still knocking our door to awaken us :

kx isK hd h Bwel? mI ArVw ieh h nwel[
qrI isGw kI h zwq? nwmW, bsI, CIbw, Bwq[
qrw dD kx h pXwr? AsI isG hW j t krwr[
qrw jnm iknI d Gr dw? mI hW mihrw pwxI Brdw[
qI nw disAw Apnw hwI? AhI vwI AsI kIwI[
q BI Apnw gq bKwn? kwrIgr hW AsI qKwn[
qsw iknI Gr vwsw IIAw? bwhmx jnm rb n dIAw[
kI kJ krd qr Gr d? hn KqrI htI krd[
qI kh cp BII ikaI klql? zwq swiexI Awp IIql[
q BI kh Apnw AIst? mI rGrtw gr kw btw[
qI ikaI jdI Igwel qwVI? rivdws Bgq dI hW mI vwVI[
qI nw disAw gq ipAwr? mwel pqr hW sinAwr[
kih d Jbd q BI kJ? nwaI rihqle swfw bJ[
qrI kI h zwq isAwx? bicq isGle isG Ibwx[
qsI bTI ikaI rh iekI? hm isKW hI bwv BI[
q kXw bTw pwie Jbw? bdI bwvw smJ shIw[

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10. SHABAD VICHAR

(ASA MAHALLA 5) (pnw : 386)

ijs nIc ka, kel n jwn] nwm jpq, ah ch kt mwn] 1]
drsn mwga, dih ipAwr] qmrI svw, kan kann qwr] 1 rhwa]
jw k inkit, n Awv kel] sgl issit, aAw k crn mil Del] 2]
j pwnI, kwh n Awvq kwm] sq pswid, qw k jplA nwm] 3]
swDsig, mn svq, jwg] qb pB, nwnk, mIT Iwg] 4]

acwrx sDW:-ch-chI[drsn-drSn[mwga-mwgaI[issit-isSit[kwh-kWh[

pd ArQ:-ch kt-cwr pws[mwn-mwx pwaldw h[kan kan-hrk f[sq psvid-

gr dI ikrpw nwl [nwnk-h! nwnk[

Introduction : In this Shabad, Guru Sahib longing for glimpse of omnipotent God states that the people following the way of God become all respectful and great persons irrespective of their lower caste in their social order. The person who follows the way of God, constantly tries out to search God in himself and in others too. His life changes all together. When a person tries to find God in every soul, he never speaks bad to anyone. Suddenly his life moves towards goodies and this is true religion. The understanding of such true religion can be attained by joining the congregation.

Meaning/Interpretation: Fifth Guru Sri Guru Arjan Sahib pronounces in the above SHABAD that the person, from so called lower caste also earns good name and respect in the society by following the path of God/Waheguru and praying to Him. So, Oh God/Waheguru, grant me your mercy and let me have a glimpse of yours. By praying your holy name a human being gets salvation , i,e, becomes a man of good moral conduct.

After becoming religious , the people who never liked to sit close to him earlier, now start following him, means they give him all respect and regards. Earlier the person who was considered worthless, after following the path of God and joining the congregation is remembered with due regards after his joining the congregation. Guru Sahib further pronounces that by joining congregation the mind of a person which was earlier lost in evil doings comes out of it and enjoys good spiritual life. Life of such persons move on a good path and those feel the existence of God in themselves. Such persons starts loving all human beings without any discrimination.

Conclusion : According to above Shabad the person who follows the path of reciting/enchanting God and feels His existence in every creature, he earns a good worldly respect and regards irrespective of his bad life earlier. By earning the knowledge of spirituality he becomes able to enjoy life. Thus by

reciting the name of God (means implementing His virtues practically in one's life) in congregation is the real human religion.

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11. rwmkl l mhlw 3 Awnd (pnw : 922)

e nqh mirh, hir, qm mih jiq Drl, hir ibn, Avr n dKh kel]
hir ibn, Avr n dKh kel, ndrl hir inhwil Aw]
eh ivs ssw r, qm dKd, eh hir kw rp h, hir rp ndrl AwieAw]
gr prswdl biJAw, jw vKw hir iek h, hir ibn, Avr n kel]
kh nwnk, eih nq AD s, siqgir imil A, idb idsit hel]
acwrx sDw :- mih-mihl[ivs-ivS[jw-jw[vKw-vKw[idsit-idSt[
pd ArQ :- inhwil Aw-inhwl, vK[ivs- ivSv, sswr[AD s-AinAw vrg sn[idb- igAwn[

Introduction : All senses of man send the external feelings to his brain and brain reciprocates its signals through these senses. Among all these the role of eyes is the most important. Eyes frequently view the external scenes and pass on the signal to brain, in return brain sends its command to mind. In the above Shabad Guru Sahib tells the importance of eyes in the life and he further suggests to search and recognize God in every soul through these eyes. For the eyes it is most important work to recognize God in this world and express spiritual awareness.

Meaning : Guru Amar Das Ji pronounces ! Oh my eyes , God has gifted you His light and enabled you to see the world. So you must feel God every where. You must not feel anything other than God any where. You must feel God in every article and creature. This is the main task assigned to you. With the grace and mercy of my True Guru I have now spiritually learned that this whole universe is the appearance of God. So now I feel God universally in every creature. Earlier, my eyes were blind and lost in worldly affections but now after getting spiritual knowledge from my True Guru my eyes have learned the truth. With the light of spiritual knowledge, my eyes see God in all directions.

Conclusions : Before a man gets spiritual knowledge by joining congregation or through a True Guru, his eyes wander in

darkness of ignorance. He has hostile feelings for others. But when with the mercy of Guru he is able to understand the universal appearance of God, he finds every one a respectable one and thus his life moves on the path of religion. Thus jealousy and hate disappear from life and joyful atmosphere prevails.

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12. gjrl sl nwmdv jl k pd Gr 1 (pnw : 525)

j rwj dih, q kvn bfwel] j BIK mgwvih, q ikAw Git jwel] 1]
q hir Bj, mn mr, pd inrbwn]
bhir, n hie qrw Awvn jwn] 1] rhwa]
sB q apwel, Brm Blwel] ijs q dvih, iqsih bJwel] 2]
siqgr iml, q shsw jwel] iks ha pja, dj wndir n Awel] 3]
ek pwQr, klj Bwa] dj pwQr, DrIA pwa] j Eh da, q Eh Bl dvw]
kih nwmda, hm hir kl svw] 4]
acwrx sD:- dih-dihI[q-q[mgwvih-mgwvihI[q-q[dvih-dvihI[
shsw-shlsw[ha-haI[pja-pjaI[pwa-pwaI [
pd ArQ:- inrbwn-vwSnw rihq[q-q[shsw-Brm[Bwa-siqkwr[pwa-pr[

Introduction: In the above Shabad , Bhagat Nam Dev Ji inspires to remain lost in praying the God and pronounces that by praying selflessly, one gets rid of fear of death. But one needs a True Guru to attain this position. The teachings of a complete Guru adopted whole heartedly improve the life and man is above the worldly affections. After this one may be in any situation but he always remains thankful to God.

Meaning /Explanation : Bhagat Nam Dev explains - if God blesses some one with kingdom of a state, it is nothing to praise him for being the king . On the other hand if circumstances force some one for begging, it is also due to the desire of God because making some one king or beggar rests purely under the wish of God. So we must always remember/pray and thank God in all circumstances. Thus a person gets rid of the fear of birth or death. This way we can understand that the whole universe is the creation of Almighty God, however due to illusions, we feel

divided in different shapes and colours. But one can understand this reality with the blessings of God only. To understand all this, we need a true Guru. After meeting the true Guru, life of a man starts moving in right direction smoothly. Man, after adopting the good qualities, spends a clean life. Thus spiritual life of a man improves and he feels existence of God in every human being. When a man attains such qualities, he can easily shun the feeling of jealousy with others and feel God in every human being. Such person doesn't need to worship the idols and he is able to understand the fact that one idol of stone is worshipped in the temple while same stone is used in the staircases of same temple. What is the difference in both stones. The origin/source of both stones is same. If one understands this situation, it is really the state of great humour. Bhagat Nam Dev Ji explains , if both are stones(Idols and staircase) , both are worth worshipping, so why one should put his feet on one stone and worship the other! The stone of staircase must also be worshipped but it is not possible at all . It is because the idols made by man are less in number but stones used in staircases are innumerable. Bhagat Ji further says that he has understood the reality so he only worships God means; He tries to feel the presence of God everywhere.

Conclusion : In the above shams (whats mean ?), Bhagat Nam Dev Ji inspires us that we must always try to feel presence of God everywhere, in all articles and creatures. This is real prayer and service to God. By understanding this secret, man always remains in thankfulness of God and lives in the state of serenity.

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13. gjrI mhlw 5] (pnw 496- gjrI, mÚ 5)

mqw kr, pCm k qwel, prb hI I jwq]
iKn mih Qwip aQwpnhwrw, Awpn hwiQ mqwq]1]
isAwnp, kwh kwim n Awq]
j AnripE Twkir mr, hie rhI ah bwq]1] rhwa]
ds kmwvn, Dn j rn kI mnsw, blc inks sws]
I skr nb Kvws sB iqAwg, jm pir aiT isDws]2]

hie Anin mnhT kl idVq, Aps ka jnq]

j Aind ind kir CifE, sel iPir iPir Kq]3]

shj sBie Be ikrp l, iqs jn kl k tl Ps]

kh nk, gr pr BitA, prvx igrsq ads]4]4]5]

acrx sD: qel-qel[mih-mih[mqq-mqq[kh-kh[igrsq-igrsq[

pd ArQ:- mq=sl h[pCm k qel=pCm vl jx vsq[k qel=d vsq[Qip=sj k[aQpnhr=ns krn dl qkq rKx vl [hiQ=hQ ivc[mqq=mqq, sl h dw Aq, Psl]1] kh kim=iks km ivc[AnripE=imQ lel, TT lel[Tkir mr=mr Tkr n[hie rhl=h k rihdl h, jrr hdl h]1] rha[mns=kmn, ieC[blc=ivc hl[inks=inkl jd hn[s s=sh[lskr=Pj[nb=nieb, Aihlkr[Kvs=cb=dr[iqAg=iqAig, Cf k[jm pir=prlk ivc]2] Anin=ijs n hr ps Cf idq hn[mieA vl ps Cf k=hie Anin[idVq=pikAel[Aps ka=Apx Ap f[jnq - vf jxald h[Aind=nh indx jg]3] shj=Apx injl[sBie=pm Answr[shj sBie=Apx injl pm Answr, Apx sBivk pm nl [BitA=iml A]4]

Introduction : In this shabad Guru Sabib has described the reality of man who shows himself to be a religious person, which he is not. Man tries to be a religious person but the ways he adopts for this do not allow him to be religious, instead he keeps on collecting evil doings. In the first Paudi of Japu Ji Sahib (jp bxl dl pihll pavl) Guru Nanak Sahib has mentioned cunningness of such hypocritical people which includes, having bath at religious places, sit in meditation and trying to make the life satisfied by collecting wealth. But by doing so no one can become religious. By doing such acts, one can be called religious but in reality he cannot be a religious person. Thus all such rituals, cunningness or clever acts cannot help him/ her to become religious. As you sow, so shall you reap is the universal truth.

Meaning : The cunningness of falsehood of a man to present him as religious (but not being religious at heart) doesn't serve any useful purpose in leading a truthful life. Whatever my lord has decided for us, it has to happen, means one cannot be a truthful human being by behaving contrary to the rule of God.

According to the law of God, whatever you sow, you are bound to have the fruit of same. It is not possible to have some other fruit contrary to your sowing. By behaving like a non religious person, how can one be religious. If man plans to go eastward but goes westward, means a man is wishing to be religious and due to ignorance his acts are non religious. Such false rituals deviate him from the path of truthfulness. Such illusions of falsehood do not let the man to move in right direction of religion. Many a times, a person mints his own half baked views and deviates from such views at his own. Man attains end of his life in a wish of amalgamating the wealth and winning over the rival states but at the end he moves to the other world by leaving behind his army, officials and wealth. All his wisdom proves to be of no use at this stage, means if a man doesn't follow the law of God, all his acts prove to be false rituals only because his intention was neither to have knowledge of religion nor he wished to inspire others to follow religion. It was a show off to present himself as a religious person merely for fulfillment of his lust of fame and collecting wealth. If someone leads such a worthless life his conscience dies out in a short while. Though such persons stay alive physically but morally they are dead because the qualities which keep the conscience alive leave him due to his ignorance and he indulges/ drowns forever in evil acts.

Further, such person considers his non religious acts as the acts of religion, his conscience is dead, he is ignorant and without any qualities but even then he insists to present himself as a religious person. Unrighteous is so firm and strong that it condemns even the truth which is beyond condemnation and externally it pronounces to be religious. So neither cunningness to collect the wealth makes the life truthful nor the vanity of a false abandoned serves any useful purpose. When God inspires someone mercifully in a natural manner, He removes all barriers of evil thoughts and ignorance. Guru Arjan Sahib (the Fifth Nanak) says that a person who has devoted himself to a True Guru, is acceptable in the eyes of God even while leading a family life by discarding his evil thoughts and false rituals.

Conclusion : Man boasts himself for his anti religious acts but all his false rituals clever/cunningness do not work before all powerful God. Man performs several false rituals to pretend to be closer to God but only those persons can understand the omnipresent God, who lead their life in accordance with the teachings of their Guru.

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14. rwmkll mhlw 5] (pnw : 885)

kel bl rwm rwm, kel, Kdwie] kel sv gselAw, kel, Alwih] 1]
kwrx krx krlm] ikrpw Dwir, rhlm] 1] rhwa]
kel nwv qlriQ, kel hj jwie] kel kr pjw, kel isr invwie] 2]
kel pV bd, kel kqb] kel EF nll, kel spd] 3]
kel kh qrk, kel kh ihd] kel bwC iBsq, kel srigd] 4]
kh nwnk, ijin hkm pCwqw] pB swihb kw, iqin, Bd jwqw] 5]

acwrx sDw :- gselAw-gselAw[Alwih- Alwh[nwv-nwv[bwC-bwC[

pd ArQ :- kwrx krx-jgq dw kwrx, jgq *f* bxwax vwlw[qlriQ-qlrQ a-q[hj jwie-kwAb dw drSn krn jwdw h[isr invwie-nmwz pVdw h[kqb-krwn Azll Awidk pCml Drmw d Dwrimk gQ[EF-pihndw h[nll-nll kpV[spd-ict kpV[bwC-mgdw h[iBsq-bihSq[srigd - srg[

Introduction : In the above shabad Guru Sahib explains that Almighty God(Waheguru) Himself is the only creator of this universe and exists in every particle of it. He is gracious and merciful to every creature. One may remember Him by any name, blessings and mercies are equal on every creature. But only he can understand this secret ,who tries to remain happy in His order.

Meaning : Different people remember God(Waheguru) by different names such as Ram, Khuda, Allah or Gosaai but He is merciful to every one equally and after creating this universe, He exists in it as a whole. Some people visit their religious places and take bath there while others visit Kaba (Mecca) to perform Haj. (In Islam people visit Mecca in Saudi Arab to perform Haj at Kaba there). Some people worship in temples while others (Islamic people) perform NAMAAZ at a Mosque. Some one reads

Vedas (Hindus Holy Books) while others read Koran or holy books of western world like Anjil. Some people wear blue clothes while some white clothes. Some want to be called Hindu while some Muslims. Some people long Heaven by following the Islamic law (Shariyat Law) while some long heaven by worshiping Hindu Gods idols. Sri Guru Granth Sahib pronounces that only those people can understand and feel the existence of God who happily accept the order of God.

Conclusion : According to above Shabad Guru Sahib pronounces that one may remember God by any name or perform any rituals but those who follow the order of God happily, can only under stand and feel the existence of God because God does nothing bad or wrong. Thus, after understanding the philosophy of this spirituality, there is no importance left for different religious rituals and such persons enjoy the life long spiritual happiness. This is the real object of human life.

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LIFE DEVELOPMENT
15- Amrit Vela

While living in this world, a man leads two type of life. Firstly, a man longs to move in his society and secondly to remain secluded. While moving in the society one acts in a way, that may earn good name for him on the other hand while in isolation he adopts free and independent thinking. By this free and independent thinking he tries to improve his personality so that he may not be a character of joke and laugh. Thus, the time in isolation plays an important role in the life of a person, when his mind is free to think or act as he wish. In this time of isolation a person tries to improve his social activities by analyzing them.

Now the question is which is the time when a person is in seclusion / isolation, when the mind of a person is away from worldly wandering and is in sustainability. To reply this only this can be said that in the life of a person best time of isolation and sustainability is that time when he is away from the physical and mental fatigue/tiredness and is able to collect new ideas. Any

time in a day can be a time of sustainability but the best time is when a person is away from the noise / air pollution of traffic, there is fresh and non polluted air and the music of singing of birds is enjoyable. This is the time when mind of a person is in peace and new views/ideas impress the mind. That means the time when sweetness of nectar enters the ears and this time man/the person is able to control the emotions and feelings. In Sikhism such time is called AMRIT VELA and this time contributes a lot in the life of a person. In other religions also such time is considered to play a great role in the life because no other time gives such sustainability of mind as this AMRIT VELA.

Whatever important work can be done in Amrit Vela, is not possible in any other time of the day. So it is desired that every person must try to wake up early in the morning, take advantage of nature and one must try himself to keep his life afresh like nature. Whatever qualities nature has gifted, those can only be developed with the help of nature. But now a days such qualities are trying to be created in artificial/ fake manners , like to lock the house from inside to feel secluded, to hire a watchman to avoid uncalled interruption, to install fan, cooler/air conditioners to control environment, visiting beauty parlors and arrange some other facilities contrary to nature. All such facilities appear like oiling a machine to keep it in a running position. All such facilities can show off the wealth of a person but do not allow to develop the natural qualities in a person. So it is imperative to seek help from nature to develop the natural qualities in a man. For example a person who fells down on earth cannot get up without the help of the earth. In the similar manner it is not possible to develop the qualities of nature in one self without the help of nature.

It is said, there are three qualities of nature- SATO GUNH, RAJO GUNH AND TAMO GUNH (sqv, rjs Aq qms ikhw jwdw h[)- All these three qualities do exist in human being also. Under the influence of Sato Gunh, a man moves towards worship/ prayer. Under Rajo Gunh a person wishes to rise and involve

himself in the work of social welfare while under Tamo Gunh a person likes to remain idle and lazy/sluggish and blames others for his own wrong doings. These three qualities of nature do affect the personality of a person. So the time when a person is under the influence of Sato Gunh is the best time in life. Such qualities are in abundance in Amrit Vela. At the same time that time is also pious when good ideas take place in the mind of a person. So, we must make efforts to be near to God and for this, right time is when a person is away from worldly activities. This time is AMRIT VELA time.

FEATURES OF AMRIT VELA

1. Healthy Body
2. Keeps away from mental and physical fatigue
3. Keeps the mind clean and in sustainability
4. Keeps the laziness away
5. New ideas are formulated
6. Development of natural qualities in the mind
7. Sweet songs of birds make the mind happy
8. The concentration observed in Amrit Vele keeps the mind and Body active for the whole day
9. Enhances the ability to work
10. Mind easily concentrates in the prayer of God

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16. QUALITIES OF GOOD LIFE

Man is considered a social animal. The feelings that stimulate a man are known as :- 1. Lust, 2. Anger, 3. Greed, 4. Affection, and 5. Vanity/Haughtiness

According to Western studies, the man is the reformed shape of animal, and he got all above feelings as his heritage. As per Indian thoughts of Death and Rebirth the present nature and habit of a man is the outcome of Karma of his past life.

So taking the above two studies into consideration, it is concluded that the basis of the nature of man is animal attitude. When he acts under the influence of animal attitude, he puts

plea and arguments to prove it correct. Man acts under temporary waves of his mind.

Thus, for a good life it is imperative to keep the above feelings under control. By controlling lust for anything, one becomes gentleman. By controlling anger, one attains the feeling of bravery. One gets satisfaction by controlling greed and gets good thoughts by controlling affection. The thoughts of self confidence and politeness come by controlling haughtiness. These qualities are helpful in making the personality of a man impressive. Unending search for good knowledge, good companionship, constructive thoughts and wish to have happy life are the essential features to keep the above evil feelings under control.

Healthy Body

For complete efficiency/energy, it is essential to be healthy and remain in peace of mind. There are several diseases with limited options of being healthy. To eat, sleep, awaken and exercise at the right time are the foremost rules of happy and healthy life. There is good message in Gurbani about what and how much to eat :

bwbw hr Kwxw Ksl KAwr] i j q KwD qn plVIA, mn mih c l ih ivkwr]

For real happiness, it is essential to be mentally and physically healthy. The mind which always remains indulged in jealousy, protests and anger can never remain healthy. Good knowledge, good acts and good company are essential to keep the mind under control and make it beautiful. At least exercise for 30 -40 minutes every day. A long walk is necessary for old people. Exercise until you start feeling tired. Regular exercise is helpful in keeping the body and mind healthy and enhance the life span. The body always remains active by having the combination of healthy diet, regular exercise and good thinking. By this we always remain in high moods.

Think and Dream Big :

For a successful life it is imperative that one should have a good target, based on his capability and qualities. Assess yourself and make sincere efforts to achieve your target/aim.

Think and dream big. Some times, because of unawareness of our capabilities and qualities, we are unable to achieve the desired targets. Make big personalities as a source of your inspiration. Read their biographies and try to follow their foot steps.

Live in present and utilize your time :

Do not disturb yourself for your mistakes in the past instead learn a lesson from such mistakes. Future is yet to come and for making it good, utilize your present in a proper way. Bhai Gurdas Ji pronounces

vrqmwn ivc vrqdw, hxhwr selprvwxw

Gurbabni Says : "jhw blj s lx krmw sdVw Kq]" As you sow, so shall you reap. It is also important that we must learn to utilize our time properly. We must not waste our time in vain thinking and in useless work. Every moment of our life must be devoted to clean thinking and constructive ideas.

Don't be afraid of mistakes and problems :

Life is full of problems. Every one has to face the problems. So, don't be afraid of problems and face them with bravery and try to find out the solution thereof. By facing the problems one becomes wise and self confident. Don't be afraid of mistakes in the past and learn lesson from your mistake. It is bad to repeat a mistake, though mistakes help in improving our thinking.

Learn to Save money

It is very difficult to spend good life without money. But If we do not manage the money / wealth properly, it is also the cause of worries. Earn the money by honest means and manage it properly. Make good use of wealth as a master and not as a slave of wealth. Spend excess/spare money for social welfare. By this you will contribute in making the society good and will earn spiritual happiness as well. Lead a good life and avoid the luxuries.

Live with zeal :

The work done without zeal is futile. Ability is an essential factor for doing any work but zeal is important as well. If both of

the qualities are in combination, we can achieve new targets with ease.

Always remember :

Little zeal /courage is not the truth but the truth is that you have zeal or you do not have zeal. If you lack zeal, you will definitely lose and will face frustration and loneliness.

Zeal must be the part of our life and also the part of our all movements / activities like ; religion, work, household etc. Only this way the fountain of new energy will spring out that will inspire for doing new and big works in life. Work with good zeal. It is essential for success and happiness in life.

sIn iKc i j n‖ n p‖DI, E k r A‖r‖m nhI‖ bihd[

inE v‖ I nx‖ dI nI‖dr, ah idn r‖q pe vihd[

iek Ign IgI j‖dI, h t r Anq an‖ dI,

vs I ar mk‖m n‖ kel, s c‖ I pe inq rihd[(B‖el vIr isG jI)

Be Social :

Love people and learn the technique to understand them. You can learn something from every human being. Share the qualities and try to make the society good. Inspire the weak and backward people to move forward. Help the poor.

Be Honest :

Truth must be a strong part of our life. Cheating, theft, lie etc. are all evil acts which do not provide peace and happiness to any one. To cover up one lie, we need to speak hundred more , which create several confusions in our mind. Good moral character, honesty and hard work are such factors that enrich a man with satisfaction and magnificence.

Always pray :

Always do your self analysis and make efforts for your self development. WHENEVER you are in any/a difficulty/ problem, pray to God. Pray daily for good and honest work. Always be in CHAD DI KALAA (High spirits) and think new. Jig Jiglar, the

acclaimed Management Consultant writes; when you work hard your life will be full of happiness but when you stay idle, your life will be full of worries. Prayer and hard work open the door of success in life and fill the life with happiness.

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Self-Examination

17. Question Paper 3

Notes:

Answers are to be written in your own words.

Answers should be brief and to the point.

Answers must be properly numbered as per the question paper.

1. Describe the life history of Guru Amar Das Ji in your own words.

2. What were the methods which Guru Amar Das Ji adopted for preaching Sikhism, how did he preserve the Baani, what were his directions to the Sikhs before he departed for his heavenly abode ?

3. What was the point of view / opinion of Guru Amar Das Ji about weaker section of people, especially the SHUDRAS ? Describe.

4. Write the life history of Bhai Prema Ji in brief. What Guru Sahib did for Bhai Prema Ji and what was his achievement in Sikhism ?

5. How social improvement can be achieved with the principle of "pihl pgq pIC sgq"?

6. Write a short note on the meeting of Emperor Akbar with Guru Amar Das Sahib. What were the points of discussion of Emperor Akbar and what was the reply of Guru Sahib to that ?

7. What was the Status of Woman in the society at the time of initiation of sikh religion? Write in brief.

8. What position Sikhism gave to woman and what steps were taken by Sikh Gurus to improve the bad condition of women- Describe ?

9. Why did Guru Amar Das Sahib choose Bhai Jetha Ji (Guru Ram Das Ji) as groom for His daughter Bibi Bhani Ji ? Which type of clothes Bibi Bhani used to wear ?

10. Which blessings Bibi Bhani Ji used to give to people coming to her? Which work she used to do in her last days ? What inspiration do we get from the life of Bibi Bhani Ji? describe.

11. Which work Bhai Laloo ji used to do and how he got connected to Sikhism? describe. What duty was assigned to him in Goindwal Sahib by Guru Sahib and how did he become famous ? What did he beg from Guru Sahib write in brief ?

12. Why did Guru Sahib choose Bhai Laloo Ji for preaching Sikhism and as a preacher what position was given to him ? How his life inspires us- write ?

13. What is the difference between service and philanthropy ? What is the message in Sikhism for honour achievement? clarify.

14. What a Sikh must bear in mind while doing Service? Quote an example of selfless service Describe.

15. What is the present thinking about Service? Is it according to Sikh principles? Describe.

16. Who gave the concept of caste system and how has it harmed the Indian society? Describe, what are the defects of reservation policy in relation to casteism

17. Describe in your words the principles and teachings of Guru sahib in each Shabad in the lesson.

18. Write about Sato Gunh, Rajoh Gunh and Tamoh Gunh (Satav, Rajas and Tamas Gunh). What defects originate in a person due to Tamoh Gunh and how can his be removed? Describe.

19. Write special features of Amrit Velaa.

20. What should we do for healthy body- describe ?

21. On what mind waves does a man works and how these can be kept under control describe ?

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Always Remember

1. Despite Almighty God, one should not worship & bow before any other god/goddess, saints, monastry, trees etc.

2. Ten Gurus & Guru Granth Sahib should be considered as One Divine Light.

3. During Akhand Path & Sehaj Path, keeping of water pot, coconut & jot etc. is prohibited. Reciting of any other 'Bani' during Akhand Path is against Sikhism's teachings.

4. It is good if sikh recites path himself or herself. By doing Sehaj path Gurbani is understood more clearly. By knowing the meanings of 'Bani' life becomes easy & nice.

5. While doing kirtan, reciting of self made stories which are not related to Gurbani are against sikhism.

6. To massage the legs of the cot, where Guru Granth Sahib rests, to tie threads or rakhi on it, to keep water under the cot is against Sikhism.

7. One should not believe in casteism, untouchability, magic, feasting Brahmans for dead ancestors soul, tonsure rites (Mundan Ceremony), Ekadashi, puranmasi etc.

8. All days of the week are equal.One should not believe that days like Tuesday, thursday & saturday are not good.

9. One should not do idol worship.To garland idol,photos is against Sikhism.We should not make idols or photos of gurus.

10. Khalsa should always be unique and not hurt anyone's heart.

11. Sikh has to pray to God before performing any work.

12. To impart the knowledge of Gurmukhi to their siblings is the duty of every Gursikh.

13. For sikhs the use of tobacco, wine, smack, L.S.D, brown sugar & any other type of drug is prohibited.

14. Guru's Sikh should work for religion.

15. He should consider others daughter as his own daughter. He should respect other ladies as his mother/sister.

16. While meeting each other every sikh should greet with Waheguru Ji ka khalsa & waheguru Ji ki Fateh.

17.Besides Dastar & Kachhera Sikh has a liberty to wear any other dress.If ladies want to wear Dastar they can, if not, there is no bondage.

18. By watching nudism movies & reading such books one looses its dignity & morality. It should be neglected.

Motivational Life Skills Quotes

- Wisdom comes from intellectual development and maturity from emotional development and both come organically and synergistically.
- The more we hold on to unrealistic expectations, the more we increase our negativity.
- To offer our best, we need to discover our best - introspection maximizes contribution.
- Those who don't have money are poor, but those who have only money are poorer still.
- The more things spin out of control, the more we need to get our thoughts in control.
- Our greatest power is not the power we have over others, but the power we have over ourselves.
- Happiness comes not by maximizing our possessions but by minimizing our attachments.
- Those who overestimate their intelligence underutilize their potential.
- When God bless you financially, don't raise your standard of living. Raise your standard of Giving.
- Ups and downs in life are very important to keep us going, because a straight line even in an E.C.G. means we are not alive.
- When you bow down for God, He stands up for you. When he stand up for you, No one can stand against you. So let God be the pillar of your life.
- You Will Never Reach Your Destination If You Stop and Throw Stones At Every Dog That Barks.
- I Never Lose Either I Win Or I Learn.
- It is not what you do for your children, but what youhave taught them to do for themselves, that will make them successful human beings.
- If you want to feel rich just count all the things you have that money cannot buy.
- A happy person is happy not because everything is right in his life. He is happy because his attitude towards everything in his life is right.
- Prayer is not a spare wheel that you pull out when in trouble, but it is a steering wheel that directs the right path throughout life.