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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 5



PUBLISHER

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Nirbhau (inrBa)

Nirbhau means fearless or above the state of fear. Firstly, we must learn about Nirbhau. who is Nirbhau? Only Akal Purakh is Nirbhau, as there is no other authority as big as Akal Purakh himself. The whole universe itself is his creation. Creation can never make its creator to fear. Hence, Akal Purakh is neither afraid of any authority nor he makes others to fear. The question arises, how such quality should reflect in our personality? As per the philosophy of Sikhism, creator(Akal Purakh) exists homogenously in all creatures. When we understand this mystery of universal existence of Akal Purakh, we need not to be afraid or make others to fear. The person who has the feeling of fear in his inner conscious, tries to make others to fear. On the contrary, who has complete faith in Akal Purakh and self-confidence, definitely rises above the feeling of fear. Such persons witness the existence of Akal Purakh in all creatures. Hence, he needs not to make others afraid. He acknowledges all human beings as a form of Akal Purakh and evils disappear from his personality. ਤੁਧੁ ਬਿਨ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ (ਪੰਨਾ–723)

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GURMAT ELEMENTARY COURSE

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Lesson No. 5



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

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

DISCLAIMER:

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

HISTORY

1. Guru Arjan Sahib Ji

(Guru) Arjan Sahib was born at Goindwal Sahib on 2nd May,1463 A D. Sri Guru Ram Das Sahib Ji, the fourth Guru of Sikhs was his father and his mother's name was Bibi Bhani Ji. He stayed at Goindwal Sahib till he attained the age of 11. He was inspired by his grand maternal father Guru Amar Das ji from whom he learned Gurmat. When Guru Amar Das JI left for his heavenly abode, he along with his parents (Guru Ram Das Ji and Mata Bibi Bhani Ji) shifted from Goindwal to Guru Ke Chakk (present Amritsar).

Though Baba Prithi Chand, the elder brother of (Guru) Arjan Sahib was serving well with sincerity in Langar, construction of Sarovar and arrangement of accommodation for pilgrims but there was a great difference in the attitude and point of view of (Guru) Arjan Sahib and Baba Prithi Chand. There was great selflessness and simplicity in the behaviour of (Guru) Arjan Sahib JI. Baba Prithi Chand, considering himself a good manager / organiser, started assuming that he is a rightful successor / heir of Guru Ram Das Sahib. The selfless behaviour of (Guru) Arjan Sahib paved a way to bring him in close proximity of Guru Ram Das Sahib and the Sikhs. But on the contrary the selfish behaviour of Baba Prithi Chand was the main cause that created his distance with Guru Sahib and the Sikhs. The close proximity of (Guru) Arjan Sahib with Guru Ram Das Ji and his distance with Guru Sahib made him jealous and he even had hot discussions with Guru Sahib (Guru Ram Das Ji) several times.

Baba Prithi Chand started doing alliance with the Masands too (who were the preachers and collected donations from Sangat and delivered to Guru Sahib at Amritsar) to get himself well off. Such petty things do not look good for the person who is supposed to create an ideal for common masses. Guru Ram Das Sahib always tried to refrain Baba Pirthi Chand from such unpleasant behaviour. But with the passage of time his behaviour towards his father Guru and (Guru) Arjan Sahib got

worse. Considering that his last days were approaching fast, Guru Ram Das Sahib along with his family left Guru ke Chakk (Amritsar) and settled at Goindwal Sahib.

Guru Ram Das Sahib enthroned Guru Arjan Sahib as the Fifth Guru of Sikhs on 31 August, 1581 and handed him over the POTHI of Gurbani, received from his predecessor Guru. Being the eldest son of Guru Sahib, Baba Prithi Chand considered himself as rightful successor of Guruship and got annoyed for not being considered.

On 16th September,1581 Guru Ram Das Sahib left for his heavenly abode at Goindwal Sahib, after which Guru Arjan Sahib shifted to Guru Ke Chakk (Amritsar). Baba Prithi Chand opposed the decision of enthroning Guru Arjan Sahib as Guru to the extent that he laid blockade around Amritsar and started holding all income of the city himself and all expenses were left to the account of Guru Arjan Sahib but Guru Arjan Sahib remained calm and quiet. The Masands of Baba Prithi Chand used to collect the donations on his behalf from the visiting Sikhs and directed them to Sri Darbar Sahib for having Langar. The situation got worse to the extent that sometimes Guru Sahib himself and the Sikhs had to manage only on baked Grams and sometimes even without having langar. When Bhai Gurdas Ji, who was on a preaching tour to Agra returned to Amritsar and got himself acquainted with the worsening situation in Amritsar, he discussed the issue with Baba Budha Ji. He and Baba Budha Ji immediately accelerated the movement of preaching of Sikhism, exposed the misdeeds of Baba Prithi Chand to the Sikhs and deputed several Masands far and wide to inform the Sikhs about the enthroning of Guru Arjan Sahib as fifth Guru of the Sikhs. After knowing the truth, Sikhs stopped entertaining Baba Prithi Chand.

The Service of construction (Kaar Seva) of Amrit Sarovar was re-started. It was completed in 1581 and Guru Arjan Sahib named it as AMRITSAR. In the centre of the Sarovar, Guru Sahib got laid the foundation of Darbar Sahib by a Muslim Saint Saain Miaan Meer in October 1588. The City of Guru ke Chakk also got re-named as Amritsar after the name of Sarovar.

In 1589 AD Guru Arjan Sahib got married to Mata Ganga Ji, the daughter of Bhai Sangat Rai of village Mau,Tehsil Phillaur who later gave birth to (Guru) Hargobind Sahib Ji on 5 July,1595.

For preaching and spreading Sikhism, Guru Arjan Sahib made the principle of donation of 1/10th (DASVANDH) more effective and asked the Sikhs to send 10% of their earnings to Guru Sahib for promoting religious activities. He himself toured extensively and preached Sikhism in Majha region. Guru Arjan Sahib founded Taran Tarn in 1590 AD and conducted preaching tours to Khadur Sahib, Goindwal, Sarhali, Khanpur etc. Also he established a Davakhana (clinic) in Tarn Tarn, where people were treated for their physical illness and arrangements for treating and caring leprosy patients were also made available.

Azim Khan, the Governor of Jalandhar adopted Sikhism and requested Guru Sahib to establish a preaching centre in Doaba.(The region between two rivers of Punjab -Sutlej and Beas is known as Doaba). In 1593 A D Guru Sahib founded the city of Kartarpur near Jalandhar. In the view of intensive preaching, several people, who were earlier following the tenets Of Sakhi Serveriye (people who followed the tenets of Hinduism and Islam both) converted to Sikhism in Doaba. In 1595 AD, in view of severe summer season, long spell of heat, famine and scarcity of water Guru Sahib got several wells constructed in the region. Among these a well with six chains of water buckets near Amritsar is an example, which is popularly known as Chheharta. His son (Guru) Hargobind Sahib, the sixth Guru was born in Guru Ki Vadali, a nearby village of Chheharta Amritsar.

In 1597 A D there was a big famine in Lahore Region and several diseases broke out in the area. The streets and markets were filled with dead. Guru Arjan Sahib reached there with large number of Sikhs and his own family to serve and provided necessary help to the affected people and spent whole amount of Dasvandh (amount of 10% of earnings that Sikhs used to send to Guru Ghar as their Dasvandh) received from Sikhs. He himself served the patients. During this period when Emperor Akbar

reached Lahore from Agra (his capital), he was overwhelmed to see the charity work being done by Guru Sahib. On his suggestion emperor Akbar waived off the annual revenue of the farmers in view of failure of crops due to famine. Guru Arjan Sahib started the construction of the building in Chuna Mandi, where Guru Ram Das Sahib Ji was born. Also he started the construction of Gurdwara Baoli Sahib in Dabbi Bazar Lahore. This way employment opportunities were created for the poor and unemployed people. Ashrams were started for orphans and Langar for the needy. Thus Guru Arjan Sahib stayed for eight months in Lahore and served the people there.

On his way back from Lahore, Guru Arjan Sahib arrived at Amritsar via Goindwal Sahib, preaching Gurmat in the villages on his route. After staying at Amritsar for a short period of two years Guru sahib commenced his preaching tour again to nearby cities/villages of Dehura Baba Nanak (old name of Dera Baba Nanak), Kalanaur, Barth, Kartarpur etc. He concluded the tour in two years and arrived back at Amritsar in 1601 A D. Since the construction of Sri Darbar Sahib had already been completed by this time, so Guru Sahib finalised the next step of Sikh code of Conduct and other practices of daily Satsang to be followed in Darbar Sahib.

On his way back to Amritsar, Sahibjada (Guru) Hargobind Sahib caught small pox. Some Hindu men and women came to enquire / know the wellbeing of the Sahibjada and suggested to go to Sheetla Temple with offerings(This temple is in Amritsar, which is also known by the name of Durgiana Mandir or Lakshmi Narayan Mandir). Guru Arjan Sahib explained the people that so called Sheetla is not any Godess. It is merely a disease and it needs to be cured.

After the construction of Darbar Sahib was over and the code of conduct and practice for daily Satsang in Darbar Sahib was finalised, Guru Sahib initiated the work of writing / preparation / compilation of Aadi Granth (Sri Guru Granth Sahib). The Gurbani of his predecessor Gurus and Bhagats (saints) was already in his possession. He assigned the responsibility of this great work of writing Aadi Granth to Bhai Gurdas Ji. Bhai

Gurdas Ji completed this volunteer service of writing the Holy Addi Granth on the bank of Ramsar (it is one of the historical Gurdwaras with sarovar in Amritsar near Sultanwind Gate on Taran Tarn road Amritsar) under the guidance and supervision of Guru Arjan Sahib. On completion of this holy Granth (Aadi Granth), it was enthroned on 01 September, 1604 A D in Darbar Sahib for the first time and Baba Budha Ji was appointed as the first Granthi (Priest) of Darbar Sahib.

During the period of Guru Arjan Sahib the progressive movement with wide acceptability and popularity of Sikhism in the region, hit the upper caste Hindus and the follower of Islamic law of Shariyat the worst. A large number of upper caste Hindus and Muslims adopted Sikhism as their religion and similarly lower caste Hindus (Shudra and Vaish) were also converted to Sikhism. (In Hinduism there is caste system as - Brahmin, Khatri, Vaish and Shudra. Last two castes are supposed to serve the first two castes and they have lowest status in society). Due to Muslims joining Sikhism, the Maulvi (religious authority in Islam) got jealous and annoyed. After the death of Emperor Akbar, the hardliners like Seikh Ahmad Sarhindi and Sheikh Farid Bukhari sided with Jahangir and helped him in occupying the throne of Moughal Empire and won his favour to work in finishing Sikhism. In this misdeed and mischief the opponents of Sikhism like Baba Prithi chand, Chandu and others also contributed a lot.

When Jahangir occupied the throne, his son Prince Khusro considering himself to be the rightful successor of the throne revolted against him (Jahangir) but for lack of resources and armed forces he could not stay in the field and ran towards Lahore through Goindwal Sahib.

Sheikh Farid Bukhari made a false complaint to emperor Jahangir that Guru Arjan Sahib helped Prince Khusro (his son who revolted against him) on his way to Lahore and blessed him for the throne in Goindwal Sahib. It was a false complaint as Guru Sahib was not even present in Goindwal Sahib at the time of revolt by prince Khusro. Jahangir could occupy the throne of Empire with the help of Islamic hardliners. So in order to please

them, without making any enquiry or knowing the truth Jahangir declared Guru Sahib as the Criminal of State and ordered to kill Him. Guru Sahib was called to Lahore, who, after enthroning Guru Hargobind Sahib as his successor and sixth Guru of Sikhs, reached Lahore. Chandu, an official of Jahangir made Guru Arjan Sahib to sit in the pot of boiling water and then hot and burning sand was poured on his naked body. Guru Sahib was also made to sit on hot iron plate. Thus whole body of Guru Sahib got disfigured but he remained calm and quiet reciting the name of Waheguru. After all this torture, he was drowned in the river of Ravi. This way Guru Sahib got martyrdom on 16 June, 1606 by making supreme sacrifice of his body.

2. Mata Nanaki Ji

Mata Nanaki Ji was the wife of sixth Guru Sri Guru Hargobind Sahib Ji. Whereas she was accredited to be daughter -in- law of Guru Arjan Sahib and Mata Ganga Ji on one hand, at the same time she was a worthy mother of 9th Guru Sri Guru Tegh Bahadur Sahib and grandmother of seventh, eight and tenth Guru Sahibs. The great personalities of 7th, 8th, 9th and tenth guru were shaped under healthy environment and customs of Guru Ghar, the guidance of mothers and grandmothers also played an important role in seasoning their personalities. Only able mothers can make their children able. Mata Nanaki Ji was such an able mother. She was married to sixth Guru Sri Guru Hargobind Sahib Ji on 06th April,1613. Her father Bhai Hari Chand was a respectable resident of Bakala. She was inherited with good qualities from her parents and by God's grace and had calm and quiet nature by birth, due to which she always stood by the side of her husband in all odds. Whether it was a war time or peace, she always stood firm and quiet in all circumstances.

During the period of Guru Hargobind Sahib, the state made four big attempts to finish the Sikhi Waves but at all four times, their attempts/ attacks were repulsed and supressed with heavy hands. The fourth and the last battle which took place at Kartarpur in April 1634 lasted for three days, was the bloodiest amongst all the four battles. After this battle Guru Hargobind Sahib Ji with his family and Sikhs left the Majha Zone (area

between Ravi and Beas Rivers) and settled at Kiratpur Sahib. He appointed (Guru) Tegh Bahadur Sahib as chief preacher in Majha region. Mata Nanaki Ji and Mata Gujri ji were from Bakala (mother and wife of Guru Tegh Bahadur Sahib), so Bakala became the central preaching place of Sikhism in Majha region. Mata Nanaki Ji and Mata Gujri Ji joined (Guru) Tegh Bahadur Sahib in this noble cause.

Guru Hargobind Sahib Ji enthroned his grand son Baba Har Rai Ji as his successor as 7th Guru and left this mortal world for his heavenly abode in 1644. During the Guruship of Guru Har Rai Sahib, the Sikhism got such a wide acceptability and popularity that the saints of other faiths also became the devout Sikhs. To quote – Bhagat (saint) Bhagwan Rai from Bihar (a north eastern state of India), who had his own 360 preaching centres all over Bihar, Bengal and Odisa, converted to Sikhism along with his disciples. He requested Guru Sahib to send the preachers to all his centres for preaching Sikhism and for further guidance of his centres. On his request Guru Har Rai Sahib deputed Baba (Guru) Tegh Bahadur Sahib for this purpose and also to visit eastern states in 1656.

Baba (Guru) Tegh Bahadur Sahib along with Mata Nanaki, Mata Gujri and some good preacher Sikhs conducted a long preaching tour for 8 years in the eastern states. In 1661 A D when Guru Har Rai Sahib left this mortal world for his heavenly abode, (Guru) Tegh Bahadur Sahib was on his preaching tour in the eastern states. Guru Hari Krishan Sahib was enthroned as the eighth Guru of Sikhs in 1661 A.D. In 1664 A.D. when Guru Hari Krishan Sahib was about to leave for his heavenly abode, he invited (Guru) Tegh Bahadur Sahib to Delhi to assign the responsibility of Guruship . At that time also Mata Nanaki and Mata Gujri were along with him.

On being enthroned as 9th Guru of Sikhs, Guru Tegh Bahadur Sahib returned to Bakala in 1665 A.D. he founded a city named Chakk Nanaki in Makhowal, which later got prominence as Anandpur Sahib.

From 1665 to 1670 A. D. again Guru Tegh Bahadur Sahib remained on preaching tour to the eastern states. During this

tour also both the mothers (Mata Nanaki Ji and Mata Gujri Ji) were also along with him. During the currency of this tour his son (Guru) Gobind Rai was born in Patna in 1666. Guru Tegh Bahadur Sahib was martyred in Delhi in 1675 on the instructions of emperor Aurangzeb. Mata Nanaki Ji had also been contributing in the works of social reforms initiated by Guru Gobind Sahib Ji and left for her heavenly abode in 1678.

Personality of Mata Nanaki Ji : The personality of Mata Nanaki Ji is a reflection of Love, politeness, tolerance, quality of a leader, able management and many more. During her whole life of about 65 years in Gurughar (from 1613 to 1678), she provided able guidance to children as and when felt necessary.

3. Pulling Out Wooden Peg

For spreading the light of Gurmat, Gurbani was being preached during the times of Guru Sahibaan and side by side awareness was also being created for good health, healthy life and environment. According to Gurbani :

nwnk s pB ismrIA iqs dhl ka pwil] (pnw-554)

In the above line of Gurbani Guru Sahib teaches the importance of health in our life. He states that health is very important element in our life. Without good health one cannot perform worship, service to humanity or follow the principle of sharing his essentials with other members of society. Gurmat clarifies that a weak person can do nothing good for himself or the society. For this Guru Angad Sahib established / started wrestling grounds which became very popular in Sikhs. In this context when we look at the life of Guru Arjan Sahib, we get amazed.

The marriage of Guru Arjan Sahib Ji was fixed with Mata Ganga Ji, the daughter of Bhai Sangat Rai, a devout Sikh of Village Mau in Tehsil Phillaur. Following the contemporary tradition and customs, Guru Sahib reached village Mau with prominent and devout Gursikhs in his marriage party for solemnising the marriage.

With the growing popularity and wider acceptability of Gurmat, a large number of Hindus and Muslims had also

adopted Sikhism as their religion, though their names were not changed yet and they were carrying their old names only. People still considered these Sikhs as Hindus or Muslims only because of their old names. On this issue of inclusion of these Sikhs (lower caste Hindus and Muslims) in the marriage party, Brahmins and upper caste Khatri (Hindus)of the village became very annoyed. How they could bear and tolerate to see that in the marriage party reaching to marry the daughter of a Khatri should include Shudras and Muslims ! The villagers held a meeting and consultation amongst themselves on this issue. They started conspiring to send the marriage party back without solemnising the marriage. Finally they hatched a conspiracy and told Guru Arjan Sahib about a tradition in their village that whosoever groom comes in their village to marry a girl, has to pull out a wooden peg from the earth with spear by riding a horse. What they conspired actually was that instead of a wooden peg, they cut the live tree from its stem and shaped it like a peg, pushed into the earth. They believed that it is quite impossible to pull out a live tree with its live roots in the earth. They made a request to Guru Sahib to pull out the wood. Guru Sahib laughed at their cleverness, rode the horse and pulled out the wood with its roots in a single attempt. All the conspirators were amazed and ashamed on their misdeed, got scared and ran away. On realising the evil plan of some conspirators, the respected villagers reached on the scene and begged for pardon from Guru Sahib for the conspiracy of some of their villagers. Even Mata Ganga Ji reached there to beg her pardon and explained that her family was innocent and it was the plan of some haughty Brahmins and the upper caste Hindus who feel jealous of the growing popularity of Guru Ghar, and responsible for division of the society among upper and lower castes. Thus, Guru Arjan Sahib married Mata Ganga Ji on 20th June, 1589. Mata Ganga Ji gave birth to Sahibjada (Guru) Hargobind Sahib Ji on 4th July,1595. Thus it is proved that whereas Guru Arjan Sahib was a great personality, he was a good horse rider and expert in martial art too.

4. Bhai Manjh Ji

Bhai Manjh was the resident of village Kang Maai (Hoshiarpur). He was the follower of SAKKHI SERVERYE (the sect which follow the tenets of Both Hinduism and Islam). As per the practice and tradition of this sect he had constructed a Grave in his house to worship and used to distribute sweet bread every Thursday. It was merely a coincidence that one day Bhai Manjh along with the devotees of his sect on their way back to their village stayed for a night at Amritsar.

During his stay at Amritsar Bhai Manjh observed that the Sikhs were busy in Service (Sewa) with devotion and were reciting Gurbani in a very sweet and charming voice. Guru Ka Langar was also being prepared for Sangat and visitors. There also Sikhs were reciting Gurbani. On seeing the affection of Sikhs for Gurbani, the heart of Bhai Manjh moved. The congregation in the evening was held in presence of Guru Arjan Sahib in which Rababi sang the holy hymns and Gurbani was discussed and explained to the Sangat. The Sangat was enjoying the Gurbani and Kirtan. All this left a deep impact on the thinking of Bhai Manjh. When the Gurbani kirtan and discourse were over, Sangat who attended the congregation for the first time, sat close to Guru Sahib and discussions on Gurmat were held. Bhai Manjh also joined the Sangat there and requested Guru Sahib to grant him Sikhi. Guru Sahib enquired from Bhai Manjh about him and his whereabouts. Bhai Manjh replied that his name was Tirtha and belonged to village Kang Maai . He also told that he was the chief / leader of SAKHI SERVERIYE in his village. A grave of Baba Nigaah has been established in his house and people of the village visit him on Thursday and beg for blessings.

Guru Sahib told him that it is not possible to be a sikh of two authorities at the same time. If you wish to be Sikh of Guru Nanak Sahib, you have to have faith in One God only and stop worshipping Graves or any other dead and their tenets. For becoming the Sikh of Guru Nanak you have to change the ways and practices of your life first. Earning the means of life with honesty, recite the name of God and sharing the essentials with others are the basic principles of Sikhism. Bhai Manjh returned

to his home by obtaining the teachings of Guru Arjan Sahib. He demolished the Grave of Baba Nigah in his house and stopped cooking sweet bread. He abandoned the practice of distributing the material used for ritual like threads etc. He announced that he was no more the follower of Sakhi Sarveriye but the follower of Guru Nanak Sahib. Now onward he would earn his livelihood with honest means, recite the name of God and share his means with others. Whatever your money or other articles are lying with me, you should take these back. I do not need your wealth any more. Now, I do not long for any false fame.

All the residents of the village became his opponents and enemies. He started ploughing his agricultural fields himself. But he had no experience to plough the fields and doing hard work. So he could not succeed in farming and poverty gripped his family. He presented himself before Guru Sahib and requested that earlier he was preaching the teachings of Sakhi Sarveriye, which he has disbanded and now he wishes to be the preacher of Sikhism. Though I have tried to plough my fields myself but could not succeed due to lack of experience. I wish to have extensive knowledge of Gurmat and preach it to the people to guide them to right path of Gurmat. Kindly permit me and allow me to stay with you.

Guru Sahib advised him that physical tasks are also equally important along with the spiritual knowledge, hence you must serve first in arranging fire wood for the Langar from the jungle. Now Bhai Manjh made a schedule, during morning and evening hours he started listening discourses, recited Gurbani and collected fire wood during day time.

One day, Bhai Manjh was returning from jungle with a big bundle of wood on his head, suddenly there was a storm / hurricane (big spell of wind and rains). Bhai Manjh fell in a well on his way. The well was not so deep and had shallow water in it. He took the bundle of wood on his head to avoid them from getting wet. He started reciting Gurbani in a very loud voice. When the news about the falling of Bhai manjh ji in the well ,reached to Guru sahib ,He made the appropriate arrangements for rescuing Bhai sahib. On seeing ,Bhai sahib's good and high

level of commitment, Guru Sahib appreciated the act of Bhai Manjh and told him that he has succeeded the tests. Bhai Manjh was over whelmed by the grace of Guru and fell on his feet. He requested Guru Sahib to keep his blessings and grace on his head. Guru Sahib was so happy with the devotion of Bhai Manjh that he immediately embraced him and pronounced the following couplet :

"mJ ipAwrw gr k, gr mJ ipAwrw[mJ gr kw bihQ, jg lGxhwrw["

In the above couplet, Guru Sahib has explained that the Sikh who has devotion like Bhai Manjh, will be able to shun his ego and proud will get salvation. Haughtiness is the prime hindrance in the way of salvation. Thenceforth Bhai Manjh was assigned the responsibility of preaching Sikhism and was deputed at Hoshiarpur. Bhai Manjh started conducting the discourses at his own house and tradition of serving langar was also started there.

5. Bhai Ganga Ram Ji Brahman

There are several mentions in Sikh History describing that one can become a great human being by attending congregation and discourses regularly and great changes take place in one's life. For this the example of Brahman Ganga Ram of Bhatinda can be quoted. Brahman Ganga Ram was a scholar of Hindu religious Books and earned his livelihood by honest means.

Ganga Ram was a hawker and sold food grains door to door.(In olden days the weighing measurement were as : Sheer in place of kilogram, mond equal to 37 kilogram). Once he purchased Bajra (name of a food grain) in a big quantity of hundreds of monds and loaded it on camels for selling it out. He came to know that a big holy place is being constructed at Chakk Guru Ram Das (Amritsar) and large number of people are coming there to settle down. For their daily need of food a big quantity of food grains was cooked every day. He, along with his camels loaded with bajra reached Amritsar for trading it. He observed that various rich persons were voluntarily serving in the construction of the holy place/city. People were reciting Gurbani in sweet and charming voice. Seeing all this his mind changed and thought to volunteer himself in that selfless service. He presented himself before Guru Sahib to render his services.

It was a coincidence that the food grain finished in the store of Langar that day. He offered his Bajra to Guru Sahib for langar. Guru Sahib asked the Sikhs to purchase 100 Monds of Bajra from Ganga Ram with a condition that the payment can only be made on the occasion of Baisakhi, when a large number of Sikhs visit Amritsar. Thus Ganga Ram delivered 100 monds of Bajra for Langar. Next day again the food grains finished in the langar store. This situation lasted for five days continuously and Ganga Ram delivered 100 monds of Bajra every day and langar continued to be served. The food grain could reach Amritsar on 6th day for its regular cooking. Ganga Ram joined the Sangat in volunteer service at Amritsar. As he kept participating in the service, his devotion towards Guru got enhanced. By this time the day of Baisakhi arrived. Thousands of devotees thronged at Amritsar on the occasion of Baisakhi. A big amount of money was received as offerings at Guru Ghar.

After some time, Guru Sahib asked Ganga Ram to receive the amount of his food grains. Ganga Ram politely declined the offer of receiving the money and requested Guru Sahib that he was not even willing to go back to his village and wish to stay near his feet to make his life more meaningful. Bhai Santokh Singh has narrated this instance in Suraj Prakash Granth as under :

pB jI ! mN n I aN kC m I w[
rwvr kI svw mN krhN[jnm sPl kI Awsw Drhn[
sdn jwn kI nwihn cwh[bs ibqwvN sgq mWh[
qm q pr Apr k nIkw[jih k I Xwx hie h jIkw[
nih qmr dr Crn krN[rwvir nwm, DXwnI DrN[

Guru Sahib again asked him to receive his amount and return to his home but Ganga Ram declined the offer politely saying that he no more needed the money as his children are doing their brisk business and whatever he was earning, it was a surplus earning. He further requested Guru Sahib to accept his offerings and let him stay near his feet and grant him Gurmat. Observing the intensity of devotion of Ganga Ram, Guru Sahib blessed him with Gurmat. Thereafter, Ganga Ram stayed at Amritsar for a long time and later he was appointed a preacher in Bathinda

region.

Ganga Ram who had come to Amritsar in search of good opportunity of business / trade, changed his life and started preaching the people to spend a selfless life.

6. Good or Bad Omens

One day a Hindu Scholar of Banaras visited Guru Arjan Sahib. He was accompanied by his young son. He also had with him the religious books of Hinduism and requested Guru Sahib to allow him to conduct a discourse of the said books. Guru Sahib allowed him so that Sikh Sangat could obtain the knowledge of Hindus myths. The said scholar (Brahmin) had dual purpose of his discourses; one- he had intentions to have some money from Guru Sahib and Sikh Sangat and -two -he wanted to impress the Sikh Sangat with the philosophy of Hinduism. During their stay at Amritsar, the said Brahman (Scholar) and his son observed that the Sikh Sangat always remained busy in selfless service (volunteering) and recited Gurbani in a sweet voice there. In Langar also Sikhs always recited Gurbani. The Said scholar had come to Amritsar to create an impression on Sikh Sangat but contrary to that, both of them accepted the influence of Sikh philosophy on their mind. Now and then they also started listening discourses, Gurbani and kirtan in the Sangat. Though they had realised that the way of Sikhism was very straight and simple to follow but still they had some proud in their mind.

Whatever books the scholar had brought with him and explained the contents of said books to the Sikh Sangat but he could not create any favourable impression in Sikh Sangat. He asked Guru Sahib whether he should get more books from Banaras through his son? Guru Sahib permitted him to get more Books of Hindu myths. Also he was paid a handsome amount. The scholar made a calculation for the right time of departure for his son, worshipped the gods and accompanied his son up to the outer limit of the city. On their way he saw a donkey which was roaring in aloud voice. The scholar took it to be bad omen and took his son back with him. The Sikhs asked the scholar the reason of coming back of his son. On hearing the story of bad omen, there was a loud laugh in the sangat. Guru Sahib explained

to him that the chanting of Mantras of your holy books and calculations of right time of departure had vanished away by merely seeing a donkey on their way. What is the greatness in such rituals which are so fragile ? Both, father and son fell on the feet of Guru Sahib and begged for the Gurmat, which they were obliged to receive.

Lesson learned : The person who believes in Akaal Purakh, does not believe in false rituals and performs his tasks by doing Ardas before Akaal Purakh.

7. Nawab Kapoor Singh

Nawab Kapoor Singh was such a great Sikh personality that even the ruler of Afghanistan, Nadir Shah Durani was afraid of him, who had defeated a big Mughal army of 150,000 soldiers with his small army of merely 12,000 soldiers in 1738 AD.

Nawab Kapoor Singh was born in 1697 AD. His father Chaudhary Dalip Singh, a resident of village Kaloke, district Shekhupura (now in Pakistan), was a devout Sikh. Nawab Kapoor Singh had a strong physical structure with tall height and sharp mind. He learned Gurbani from his mother and also got expertise in weapons and horse riding. At that time Khalsa panth was operating in small groups (jQw) and all the groups joined / assembled in the event of some calamity or encounter with enemy. He was baptised (Aimq pwn klqw) in 1721 AD at Amritsar.

After 1726, Khalsa Panth was passing through grave crisis and was exposed to Mughal oppression and atrocities. To discuss this situation a large number of Sikhs assembled at Amritsar. Khalsa Panth unanimously resolved to become more offensive and conduct raids to loot state horses and treasure to teach a lesson to the supporters and well-wishers of the state. Young and active Sikhs were required to volunteer for the Panth. So Jathedar Darbara Singh assessed and acknowledged young Kapoor Singh as head of the youth. He along with some other young Sikhs volunteered to collect the information about the enemy towards Majha region and deliver it to the head quarter of the Panth.

As decided earlier, a band of 400 Sikhs looted the royal treasure of Rupees 400,000, many horses and a large number of

weapons near Khudia on the way from Multan to Lahore (both cities now in Pakistan). In their second attempt, Sikhs looted a treasure of rupees 100,000 near Kahne Kachhe on its way from Kasur to Lahore. In their third attempt Sikhs killed their enemy Murtza Khan Uchakjai, the supplier of horses for royal stable and weapons. In 1726 AD, Murtza Khan was carrying several hundred horses and a large amount of weapons to Delhi. On the information provided by the band of Sardar Kapoor Singh, Sikhs attacked Murtza Khan near jandiala and looted all his horses and weapons and thus Sikhs collected a good quantity of weapons and horses for their operations. In another attempt Sikhs under the command of Jathedar Budha Singh and Bagh Singh attacked the convoy of Muhammad Zaafar Khan (Holder a title of commandant of 7000 soldiers) near river Beas on his way from Peshawar to Delhi and looted hundreds of thousands of rupees, gold and silver. All these attacks and loots were conducted only to weaken the ruler and teach them a lesson. So far the question of morality is concerned, it is unparalleled to find any high morality comparing to the Sikhs. In 1727 AD, to meet the urgent requirement of clothing, Sikhs looted a big quantity of goods of Seth Partap Chand of Sialkot mistakenly considering it as state owned goods. When Diwan Darbara Singh, Sardar Hari Singh Hajuria and Sardar Kapoor Singh came to know that the goods belonged to Seth Partap Chand and no payment has been made to him for his goods, they immediately returned the whole amount of goods to the rightful owner Seth Partap Chand and thus saved the honour of Khalsa.

The state got very upset because of these developments and the commissioner of Lahore, Zakaria Khan deputed military troops to villages in search of Sikhs. One such troop came face to face with the Jatha of Sardar Kapoor Singh near Ropar on their way to Amritsar. The chief of the said troop was killed in fierce fighting with the Jatha of Sardar Kapoor Singh and he also had a deep wound on his forehead.

Thus Khalsa plugged the inward receipt of wealth in the royal treasure. Due to the atrocities being committed on Sikhs by Subedar Zakaria Khan, Khalsa became more organised and

strong. When Zakaria Khan could not control the situation and the activities of Sikhs, he planned a trick. In 1733 AD he suggested to the emperor in Delhi that it is not possible to control Sikhs by force. So the Chiefs of Sikhs should be offered high posts and ranks. This will easily create differences and they will fight among themselves. Working on this advice of Subedar Zakaria Khan, Delhi Government put some suggestions before the Khalsa Panth for a peaceful solution of the ongoing situation, which, after a long consultation were accepted by Khalsa Panth. In this offer Delhi rulers offered a Jagir (A *jagir* was a parcel of land or a village / villages, granted by a feudal overlord to his vassals. The vassals could thus draw their income from the revenues of the land.), comprising the towns / villages of Dipalpur,Kanganwal and Jhabaal to Khalsa Panth with an annual earning / yield of rupees (100,000) one hundred thousand. After a long persuasion, Sardar Kapoor Singh agreed to accept the Jagir, provided the offer is touched to the shoes of Panj Piaras (five beloved ones) first.

Nawab Kapoor Singh knew that the said peace treaty was not a long lasting, even then he was of the opinion that whatever time the treaty remains operative, we must take full advantage of the same to make ourselves strong and self- sustained. Firstly, he organised a meeting of all the scattered groups of Sikhs at Amritsar and divided them in two Groups (jQ), Budha Dal and Tarna Dal (bFwdl Aqqrnwdl).The Sikhs over the age of 40 years were enrolled in Budha Dal (group of old Sikhs) while the young Sikhs below the age of 40 years were kept in Tarna Dal (group of young). The Budha Dal was assigned the responsibility of upkeep and maintenance of Gurdwaras, preaching and spreading the Sikhism, applying code of conduct of Sikhism and to help the Tarna Dal in the event of its need. The main responsibility as assigned to Tarna Dal was to help the needy and deprived, to face the invaders and to establish Sikh Raj on the Punjab land. Following rules were formulated for both the Dals :

1. Any amount of money received from any source must be deposited in joint treasure of Khalsa Panth and the amount for the purchase of horses, weapons etc. for both the Dals must be

spent out of the said joint treasure.

2. Langar for both the Dals must be prepared jointly at one place.

3. It is compulsory to obey the instructions of Jathedar for all the Sikhs.

4. Any Singh, while going to his home, must seek permission from his respective Jathedar and report to Jathedar on his arrival back.

This was the time and life of Sikhs that they shared happiness and sorrows with all members of both the Dals. Both the Dals were living like a family. When the number of Sikhs in Tarna Dal exceeded 12000, Nawab Kapoor Singh called a meeting of all prominent Sikhs and discussed the issue that it takes the lot of time in preparing and distributing Langar to all the members and suggested that all the Sikhs must be divided in five different groups to avoid such delay. Each Group (Jatha) should receive the dry Ration from the store and cook their own food for jatha. In this way Tarna Dal was divided in 12 groups. Further these groups became 12 misls.

At this time, Nawab Kapoor Singh received Hukamnama from Mata Sunder Kaur Ji (Mata Sundri Ji) stating that Jassa Singh (Ahluwalia) is being sent to join the Jatha, who should be taken care nicely and trained in Gurmat, horse riding and weapons, considering him as her own son. Nawab Kapoor Singh got Jassa Singh trained in all fields and assigned him the duty of the store. In 1733-34, the period when Sikhs were given a Jagir as stated above, Nawab Kapoor Singh took full advantage of the peaceful environment and united the Sikhs and their strength, which was earlier scattered in groups. Budha Dal continued preaching and spreading Sikhism in the view of which thousands of people joined Sikhism by administering Amrit. Zakaria Khan got very jealous because of the growing strength of the Sikhs and captured the Jagir by attacking them.

Once again the relations between Mughal rulers and Sikhs got tensed and the prize money on the heads of Sikhs was announced. Under such conditions Sikhs moved to the forests. Nawab Kapoor Singh joined Baba Ala Singh (the founder of

Patiala State) along with his Jatha of 800 Sikhs. Baba Ala Singh welcomed and served his Sikh brethren. In order to unite and strengthen the Sikhs, Nawab Kapoor Singh had to travel extensively. To prevent the common masses from adopting Sikhism, Mughal state started horrific persecution but the number of Sikhs kept on increasing. Sikhs and Sikh women bore all the atrocities quietly. During these days Nawab Kapoor Singh took along his khalsa brothers to Lahore and leaving them back in Shalamar Garden, he entered city and reached in the city Kotwali with only 20 Sikhs, killing any one on their way who tried to resist, to tell the Mughal Governor Zakria Khan that the Sikhs could overthrow any physical or moral pressure on enemy. In the kotwali he got down of his horse quickly and took control over weapons / arms. He deployed the Sikhs on duty of Kotwali and himself occupied the throne of the Kotwal. He ordered the Mughal Kotwal (the real Kotwal) to release all the prisoners and handover the treasure to him. The Kotwal immediately obeyed his order. While leaving, Nawab Kapoor Singh instructed the Kotwal to tell his superiors that the Nawab of King of Kings Sardar Kapoor Singh visited the Kotwali and all prisoners have been released on his instructions. Whatever he needed, has taken along. All this happened so quickly that before higher officers could smell the happening, he had disappeared from the scene.

After this Nawab Kapoor Singh left for Malwa Region, where Baba Ala Singh took care of them well with great respect and offered his Daswandh ($1/10^{th}$ part of earnings) to Nawab Kapoor Singh. Baba Ala Singh got baptised at this time. After this, Nawab Kapoor Singh along with his Jatha moved towards Sirhind where he indicated towards the wall wherein young Sahibjade of Guru Gobind Singh Ji were bricked in alive. Khalsa Jatha attacked Sirhind where they made heavy casualties in the enemy forces and looted the treasure. Now Zakaria Khan moved a heavy army under the command of Hebat Khan, Diwan Lakhpat Rai, Salabat Khan and Kutubuddin Khan towards Baserke, where Budha Dal was camping. Looking at the military movement around them, Nawab Kapoor Singh asked the Sikhs to

face the enemy with great zeal. He handed over the treasure of Sirhind to Jassa Singh Ahluwalia and leaving some Sikhs to face the enemy, rest left with Jassa Singh Ahluwalia in the dark of night. Taking advantage of dark night, Jassa Singh Ahluwalia disappeared with his associate Sikhs. Nawab Kapoor Singh kept the enemy engaged till Jassa Singh Ahluwalia reached far off. Taking safety measure, now Nawab Kapoor Singh and Sikhs moved backward safely and the enemy retreated to Lahore disappointed. After this incident, Zakaria Khan became the bitter enemy of Sikhs and Sikhs also started planning to kill Zakaria Khan.

When Zakaria Khan came to know that Sikhs are planning to kill him in disguise, he confined himself in the fort under an intensive security. He sent a big army in search of Nawab Kapoor Singh under the command of Samad Khan which encountered Budha Dal at the place of Maanak. Nawab Kapoor Singh played a shrewd war strategy. He sent a big group of Sikhs disguised as Muslim soldiers to Saed Khan at the fortress of Siyal, where huge quantity of arm and ammunition was stored to be used against the Sikhs. The chief of Sikh Jatha (disguised as Muslim soldiers) told Saed Khan that Royal army has surrounded the Sikhs and Samad Khan has desired you to reach on the spot immediately with your army. Immediately Saed Khan moved his army leaving a few security personnel back at the fortress. Sikhs immediately attacked the fortress and took the whole amount of arm and ammunition under their control and shifted it by loading on 100 camels available there and reached the place where Nawab Kapoor Singh was staying. Khalsa used these arms and ammunition in this battle and defeated royal forces.

Zakaria Khan, had now realised that one day Khalsa will definitely create big problems for him and he stopped coming out of the fort. Nawab Kapoor Singh had hired some spies to get up to date information concerning the movement of Zakaria Khan. One day Nawab Kapoor Singh got the information through his spies that Zakaria Khan will be visiting Royal Mosque for prayer (Namaaj – the Islamic way prayer) on the ensuing Friday. Immediately Nawab Kapoor Singh selected

2000 Sikh youth and dressed them in royal army dresses. A Haidri flag (Islamic flag of that time) was prepared. Sikhs already had their beards, they let loose their hair back on their shoulders like Islamic religious soldiers. They looked like the religious soldiers ready for war against Sikhs. This band of Sikhs (disguised as Islamic soldiers) came out of the forest on the bank of river Ravi and shouted slogans like "ALLAH HO AKBAR" (The God is Great- An Islamic slogan) and moved towards the Royal Mosque. This Band of Sikh youth along with Nawab Kapoor took position out side the gate of the Royal mosque and waited for Zakaria Khan to come. Detecting the risk of attack, Zakaria Khan dropped the idea of praying at Royal Mosque. Knowing that Zakaria Khan had dropped the idea of coming to Royal Mosque, the Sikhs shouted the slogans of "Bole So Nihal, Sat Sri Akal" and left the city hurriedly by taking the goods of necessity.

On the suggestions of the wise and brave Sikhs of Budha Dal, Nawab Kapoor Singh crossed over the river of Sutlej and reached in Malwa region to mend the soul of Islamic royal officials. Knowing the arrival of Nawab Kapoor Singh and other Sikhs in Malwa region, the sons of Baba Ala Singh joined him. They conducted raids on Jhajjar, Dadri, Dujana, Pataudi, Bahadurgarh, Faridabad, Mehrauli, Ballahbhgarh, Gurgaon (all cities), collected tax and reached and attacked the Nawab of Farukhabad (a city). The Nawab of Farukhabad was defeated in short encounter who paid huge amount of money. The Sikhs returned to Malwa with a huge amount of wealth loaded on their horses from the above areas.

Now, it was planned to teach a lesson to Nadir Shah. He was a very cruel emperor. In Delhi itself, he had killed 120,000 young, old, children and women during his raids. He had demolished the houses and looted huge wealth.

When the news of indiscriminate killing and loot by Nadir shah in Delhi reached Nawab Kapoor Singh, he gathered both the Dals (Budha Dal and Tarna Dal) and made an announcement that we have to change the opinion of Nadir Shah that he is unconquerable and invincible. After prolonged discussions, it was planned that on every 2nd or 3rd night the youth (boys and

girls) apart from the arms, ammunition and horses should be released from his camp by raiding from different directions at different time schedule. Khalsa chased Nadir Shah and got the young girls and boys released along with arms, ammunition and the horses. At this Nadir Shah got very angry and uttered that he would finish them. He enquired from Zakaria Khan the whereabouts of Sikhs, who told Nadir Shah that the saddle of Horses are their homes. Listening all this Nadir Shah said to Zakaria Khan that the day is not far away when these Sikhs will rule the land.

Zakaria Khan died in 1784 AD. Salabat Khan was appointed the chief of Royal forces at Amritsar. He tightened the security to the extent that if any Sikh dared to have a dip in Amrit Sarovar, he would shot him dead. Now the Sikhs had to deal with the new chief Salabat Khan. Nawab Kapoor Singh called a meeting of the senior members of both the Dals (Budha Dal and Tarna Dal) to discuss the mode for the liberty of Amritsar from Salabat Khan. This task of liberation of Amritsar was assigned to Jassa Singh Ahluwalia. In March 1748 Khalsa forces under the command of Jassa Singh Ahluwalia attacked the enemy before dawn. Khalsa forces finally reached the fortress where Salabat Khan was camping. Salabat Khan tried to face the Khalsa forces in vain. By noon the enemies started dispersing and finally Salabat Khan came to face Jassa Singh Ahluwalia himself, who attacked Salabat Khan like an eagle chases its prey. Jassa Singh Ahluwalia cut Salabat Khan into two pieces in his first stroke of sword. Nizabat Khan, the nephew of Salabat Khan tried to take over Jassa Singh Ahluwalia whom Nawab Kapoor Singh shot an arrow and killed him. In the absence of any commander, the Royal forces left the battle ground and ran away. Thus Amritsar was freed from the enemy.

On 7th October,1753, there was a very big gathering in Amritsar. Nawab Kapoor Singh told the gathering that his end was approaching very fast. Whenever I asked for any favour, Khalsa panth has always been obliging me. Now I ask you to grant your favour for the last time and I am confident that you will definitely oblige me this time also. I ask you all to remain

united in future and Jassa Singh Ahluwalia will be your new Jathedar, whom also you will continue to extend your co-operation and honour as a Jathedar. He took out the Sword, earlier offered to him by Mata Sunder Kaur Ji (Mata Sundri JI) as a token of responsibility and handed over to Jassa Singh Ahluwalia assigning him the responsibility of the Khalsa Panth and left for his heavenly abode. He was cremated near the Gurdwara Baba Atal Ji in Amritsar.

8. Bhai Bota Singh Bhai Garja Singh Ji

Sikhism has numerous brave Sikh personalities in its history, whose bravery is beyond mention and unparalleled to any other. These brave Sikhs preferred to sacrifice their lives instead of accepting the supremacy of any ruler. The names of Bhai Garja Singh and Bhai Bota Singh Ji are like the shining stars In this chain of brave Sikhs, their names are remembered with great honour and respect.

This episode of Bhai Garja Singh and Bhai Bota Singh Ji is related to the period after the first attack of Nadir Shah. Nadir shah attacked during the period of Muhammad Shah Rangila in 1739. During his 5 months stay in Delhi, Sikhs killed their several fanatic Muslim enemies and Hindu spies. Sikhs also looted a big amount of his wealth during his way back to Afghanistan along with the release of young Hindu Boys and Girls.

General Garden narrated the contemporary situation in his book "SIKHS". He wrote that Nadir Shah upset with the frequent attacks on his camps by Sikhs told Zakaria Khan, the governor of Lahore to destroy the houses of those wild people with long hair, who have been attacking on his army frequently. Zakaria Khan replied to Nadir Shah that the saddles of the horses are their houses. Their Guru has administered nector on them. The influence of the said nector is such, that if even a coward drinks it, he gets the courage of a lion. They possess so many good qualities in their life. They treat sorrow and happiness at par. We are tired of killing them but they keep on increasing in numbers. They always long for martyrdom for their religion. After hearing this Nadir Shah replied that the time is not very far when these people will rule the state.

After Nadir Shah left for his home country, governor Zakaria Khan decided to finish Sikhs and raiding parties of forces were sent to chase the Sikhs. He announced prize on the heads of Sikhs and ordered to fill the Amritsar Sarovar with mud and animal skeletons. Under this difficult situation the moved to Rajpootana (Areas of Rajasthan, a state in India) to strengthen their organisation. In their absence in Punjab, Zakaria Khan declared that the Sikhs have been finished so that no one could dare to become Sikh.

In order to exhibit their right on their central religious place, Sikhs used to visit Amritsar from time to time in small groups. When Zakaria Khan imposed a complete ban on the entry of Sikhs in Amritsar, they felt it necessary to let Zakaria Khan feel their presence. Under such feeling Bhai Garja Singh and Bhai Bota Singh left Rajpootana for Amritsar. As per their common practice at that time, Sikhs used to travel during night and hide in Jungles in day time.

One day in the evening when Bhai Garja Singh and Bhai Bota Singh were getting prepared to travel in their hide, two Muslim peasants were passing by. On feeling some movement in the bushes they started talking as under :

First peasant : I think Sikhs are hiding in the bushes.

Second peasant : No, Sikhs never hide, they come in open and fight.

First peasant : From clothing and physical appearance they seem to be Sikhs.

Second peasant: Zakaria Khan has declared that all Sikhs have been Killed and no surviving Sikh is there in Punjab. Come, let's see, who they are ! But if they happen to be Sikhs, it will be difficult to protect ourselves. Let's go on our way.

Talking like this both the Muslim peasant went away but Bhai Bota Singh and Garja Singh heard their conversation about the non-existence of Sikhs in the area. To reply the propaganda of Zakaria Khan they took control over the post of Noordeen on the main road near Tarn Taran. They started charging One Anaa (4 paise of that time) on bullock Cart and one paisa on donkey (

these were the means of transport at that time) as octroi. They also told everybody that Khalsa cannot be finished and has established their kingdom at that place. All this spread like a rumour that Sikhs have established their rule. The patrol party of royal army was afraid to go there. When no troops turned up there for several days, both the Sikhs sent a letter through some passer-by, which Giani Gian Singh has narrated in the following poem :

icTI snh Kwn Kqw Awnw g fw, psw Kqw[
eh jgwq Iq isG bqw hQ mrKq stwmtw[
mrw khl snhw jwie BwbI Kwn n smJwie[

When this message reached in Lahore to Governor Zakaria Khan, immediately he sent a troop of two hundred soldiers. The soldiers surrounded both the Sikhs from all corners. Sikhs decided that these soldiers must be humiliated first before getting martyrdom. They challenged the soldiers to come and fight one on one to prove their bravery. When they killed 12 soldiers in one on one fight with them, they asked them to send their two soldiers on one of them each. Thus 20 soldiers were killed. This frustrated them and the whole unit of soldiers attacked jointly and thus both Bhai Garja Singh and Bhai Bota Singh were martyred. This episode of Sikh history will always guide the Sikhs for ever.

Philosophy

9. Guru

Though in Indian literature the term "Guru" has been used in various context since long but this terms has got its importance and clarity with the initiation of Sikh religion only. In Sikhism, it is so special and important that the concept given by ten Gurus of Sikhs is popularly called as "Gurmat." In Gurmat the importance and greatness of Guru has been described in a wider spectrum, it is imperative to discuss about Guru from different angles.

Who is Guru ?

The meaning of word Guru is– A Form of light, An educator, Provider of spiritual knowledge, Great with vast knowledge. Bhai Kahan Singh Nabha has described the definition of Guru as "

Guru is, Who finishes ignorance, is truthful and teacher / preacher but this term is a big power in the form Guru Nanak Sahib, who was sent by Almighty for the uplift of this mortal world."

Akaal Purakh is the creator and keeper of this world. He is the first educator and provider of knowledge. He is first the source of knowledge Thus He is called / addressed as Guru in Gurbani like:-

siqgr mrw sdw sdw, n Aw v n jwie]

ah Aibnwsl prK h, sB mih rihAw smwie] (pnw 759)

Meaning: Akaal Purakh is for ever and is beyond the birth and death cycle. He is omnipresent.

Almighty (God) sent Guru Nanak with His divine light in this world for the welfare of people. Guru Nanak Sahib was at the height of commitment of God and his successor Gurus were also the same. Thus, term the GURU is reserved for Guru Nanak Sahib and his successors, who guided the people on the path of God. There are so many greatness of Guru, which a laymen / common man is not aware of. So Guru Sahib got these mentioned in Gurbani. In Gurbani simple and clear concept about Guru is given as :

siq prK ij in jwinAw, siqgr iqs kw nwE]

iqs k sig isK EDr nwnk hir gn gwE] (Page-286)

Meaning: Only Guru has the complete information about Akaal Purakh. One can make his life success and meaningful by remaining in his company.

Spiritual peace and calm can only be obtained in the company of Guru and termination of the confusion in life is the speciality of Guru.

"ij s imil A, min hie And, s siqgr khlA]

mn kl dibDw ibnis jwie, hir prm pd lhlA] (pnw-168)

Meaning: In whose company spiritual happiness is obtained, high spiritual position is obtained by termination of confusion, He is a true Guru.

Guru is the ultimate source of light of knowledge and spiritual peace –

gr dwqw gr ihv Gr gr dlpk iqh lie]

Amr pdwrQ nwnkw min mwinA sK hie]

Meaning : Guru is the Giver of his Naam, he is the ultimate source of peace and is light of knowledge in life.

By living in association of Guru (following his teachings) incurable mental disease can also be cured.

kbIr gr lwgw qb jwnIA imt mh qn qwp] (page 1374)

Meaning : Oh Kabir ! consider that you have met the true Guru when the disease of affection / greed is finished from your life.

Bhai Gurdas tells in his writings about the Guru that Guru is the precious treasure of qualities. Guru blesses new life to the people who have wasted their life by indulging in bad practices. He blesses an everlasting happiness and relieves from pain of life. He has no enmity with any one and thus saves even them who talk against him.

siqgr gxl inDwn h gx kir bKS AvgixAwr]

siqgr prw vd h pj rg AswD invwr]

sK swgr grda h sK d mil le diKAwr]

gr prw inrvr h, indk dKl bmK qwr]

(vwr 26,pEVI 19-Bwel grdws)

Meaning: Guru is the treasure of good qualities and the killer of evils. He is an expert in removing five bad habits. He is the giver of happiness and the saver of evil souls.

After knowing ,Who is Guru, there arises the question why do we need a true Guru ?

NEED OF A GURU

The ultimate aim of a human being is to get involved in Akaal Purakh fully. This stage can be achieved with spiritual upliftment. For this a person needs a guide, a teacher / Guru. A person can achieve this target by following the teachings of a Guru.

But a common man is guided by his wishes and aspirations. These aspirations / feelings are related to the mind of a person. Human mind, under influence of five evils indulges in bad habits.

Human being always wanders in vain under the influence of such mental diseases. That's why in Gurbani such position of a man has been described as foolish, blind and ignorant of reality of life. So, a man needs a guide, a teacher or a preacher who can put him on the right path of spirituality. In Gurbani the need of a Guru has been described in several ways to solve this puzzle.

mq k Brim Bl ssr gr ibn kie n Eqris pwir] (pnw 864)

Meaning : No one MUST be in confusion / illusion that he can get salvation without a Guru.

kB bDw j l rh, j l ibn kB n hie]

igAwn kw bDw mn rh, gr ibn igAwn n hie] (page-469)

Guru controls the mind with his knowledge of spirituality like a pot holds the water but the pot is made definitely by using the water. Similarly, knowledge and Guru are inseparable and knowledge cannot be separated from Guru.

j sa cdw agvih, sr j cVih hzwr]

eq cwnx hidAw, gr ibn Gr ADwr] (page-463)

Meaning : The light of hundreds of moons and suns cannot remove the darkness of ignorance. It can only be removed with the teachings / preaching of the Guru only.

gr ibn Gr ADwr, gr ibn smJ n Awv]

gr ibn sriq n isiD, gr ibn mkiq n pwv] (page -1399)

Meaning : Without the knowledge of Guru there is complete darkness of ignorance. Without the knowledge provided by Guru, one cannot understand the path of salvation and his concentration disperses and salvation cannot be attained.

Human mind is like a horse. The horse can be put under control with bridle only. The mind is like a strong wild elephant which can only be put under control by hook (ANKUSH) of knowledge.

mn kcr, pll k gr, igAwn kfw, jh iKc, qh jwie]

nwnk, hsql kf bwhrw, iPir iPir aJiV pwie] (page516)

Meaning : Mind of human being is like an arrogant wild elephant. Guru is like a Mahout, who controls it and put it on the

right path by the hook (ANKUSH) of his teachings. Without knowledge, mind wanders in the wild of darkness like an elephant.

Guru is like an expert doctor, who treats the incurable disease with his teachings and breaks the cycle of birth and death.

mrw bd gr gibdw]

hir hir nwm AaKD,miK dv,kwt jm kI PDw] (page-618)

Guru is an expert doctor who treats the mental disease and kills our evil thinking by preaching the name of God.

gr jhwj, Kvt gr, gr ibn, qirAwn kie]

gr pswid pB pwelA, gr ibn mkiq n hie] (page-1401)

Guru is a Ship and a sailor himself and no one can sail across the ocean without guidance of Guru. With the blessings of Guru one gets the association with Akal purakh (His teachings and knowledge) and it is impossible to get salvation without Guru.

So, one can only attain concentration in prayer / worship of God by reciting His name and doing service (volunteering). one can reach the Akal Purakh by volunteering himself.

Shabad Guru

When we talk about the qualities and acts of Guru, we come to the conclusion that the knowledge and understanding that Akaal Purkh is the Guru in reality, which, Guru Sahibaan have established in this mortal world in the form of Gurbani. Guru Nanak Sahib has established this principles in this world , though he existed in this world in the form a man. On asking by Sidhs about his Guru, Guru Nanak Sahib replied :

Sbd gr sriq Din c lw (page 943)

Meaning : Shabad is Guru and spiritual thought is disciple. Guru may be in the form of a living human being but body of man is perishable and not ever lasting. The Spiritual knowledge, which he possesses in his mind is the knowledge of Akal Purakh, that is Guru in reality. Like :

bwxI gr gr h bwxI ivic bwxI Aimq swr]

gr bwxI kh svk jn mwn prqiK gr insqwr] (Page 982)

The Shabad (Words and preaching) of Guru is Guru itself. This Bani contains the nector (Aimq) element in it. When disciples accept and bear in mind the teachings, whatever Guru teaches, is the real indication of accepting and feeling Guru.

siqgr bcn bcn h siqgr pwDr mkiq jnwvg] (Page 1309)

Meaning : The Words and teachings of Guru are, Guru which tell the way of salvation.

Sbd gr plrw gihr gBlrw ibn sbd jg bErwn] (page 635)

Meaning : Shabad is Guru, filled with great spiritual feelings and thoughts. Without Guru this world is mad. The thirst is quenched with water and the water can be obtained from tap, glass or from any other utensil. Water is the real thing we need, which is necessary to quench the thirst while other things are source of obtaining the water. Similarly, knowledge to be received from Guru is a real factor, which will last long with the human being. Guru Gobind Singh Sahib Ji enthroned Sri Guru Granth Sahib as the eternal Guru of Sikhs based on the principle of Shabad Guru, establiished by Guru Nanak Sahib. Thus Gurbani is real Guru, which is established in the form of Sri Guru Granth Sahib , Guru Sahib has done great job of social welfare.

Hypocrite Living Guru

Generally precious things are copied and clever and hypocrites sell them on very higher prices to the ignorant people. Similarly, taking into consideration the great respect and regards consigned to Guru in Gurbani, several crazy and clever hypocrites are cheating the ignorant people, pretending themselves as Guru. About such hypocrites people have been made aware in Gubani, like :

nwnk ADw hie k ds rwh sBs mhwv swQ] (page 140)

Meaning : Oh Nanak ! if a blind guides someone on a path, definitely all people under his guidance will move on a wrong path, i,e, the person who doesn't know the path, cannot guide the other on the right path.

kwc gr q mkq n hAw] (page 932)

gr ijnw kw ADlw isK Bl AD krm krin.]. (page 951)

Meaning : Whose teacher is illiterate, his disciples will also

be unwise.

kbIr, mwie mfa iqh gr kI, jwq Brmn jwie]

Awp fb ch bd mih, c l dle bhwie] (page-1369)

Meaning. : Oh Kabir ! I am good without such a Guru who is unable to abolish the illusion in my life.

Eie hir k sq n AwKIAih, bwnwris k Tg] (page 476)

Meaning : People who have broken their ties with God (do not follow the law of nature) are like the thug of Banaras. They are not loved ones of God.

gr sdwe AigAwnI ADwI, iks Eh mwrig pwe] (page -491)

Bhai Gurdas Ji explains by quoting the examples that the originality cannot be replaced by its copy. But only the wise people can differentiate between original and its duplicate.

gCw hie iDkwnAw ika vVIA dwK]

Ak krI KKVI kel Ab n AwK]

ghx i j a j rps d nhI sienw swK]

Ptk n pj in hlirAw Eie Br ibAwK]

Da l idsin Cwih dD swdh gx gwK]

iqa swD AswD prKIAin krqiq s BwK]

Meaning : How a wild fruit can be called a grape ? Though both Lassi and milk are white in appearance but their taste decides their quality and name. Similarly, deeds and words do make clear difference between saint and the thug.

Note : We must analyse the real quality of a thug and should beware of them.

10. Gurdwara

GURDWARA plays an important role in Sikh religion. Gurdwara is the source of preaching of Guru, centre of spiritual life, social welfare, panthik (religious) discussions and teaching centre of social life. People from all walks of life without any discrimination of their caste, sit together and learn the teachings of Gurmat.

Each Gurdwara has the Langar in its precincts. In the Langar food is served without taking into consideration the caste creed, gender, colour or nationality. All the devotees / visitors have food

by sitting in a common row. There is no discrimination in serving Langar. The Sikhs / Devotees feel it good to deliver provisions in the langar store and to serve there physically as volunteers. Sikhs / devotees gather / assemble in Gurdwara on the occasion of marriage or any other happy or tragic events. In reality a Gurdwara is a school for students of Gurmat, source of knowledge for seekers of spirituality, clinic for patients, langar for hungry, shelter for unable, resting place for tourists / visitors. Here discourses / lesson of code of conduct of Sikhism is taught apart from the guidance of personal and social life. Gurdwara is a tower of light of Sikh way of life.

GURDWARA A SOURCE OF STRENGTH AND SAINTHOOD

From the very beginning Gurdwara has always been considered the centre of improvement of Sikh brotherhood, social and spiritual life. During the periods of Guru Sahiban, Sikhs were encouraged to face the Mughal atrocities, especially during

the periods of Guru Hargobind Sahib Ji and Guru Gobind Singh ji in the congregation in Gurdwaras. The Sikh soldiers were mainly trained in military form in Gurdwaras. Whereas the Sikhs were provided military training, they were also encouraged for religious fronts in Gurdwaras because Sikhism is the religion, which makes a man perfect in all respects, that's why Gurdwaras are not used only for prayer like the religious places in other religions.

When Sikhs use their Gurdwaras for the purpose of their community benefits, some ignorant people think that Sikhs use their Gurdwaras for their political mileage. Such people are either ignorant of practices and traditions of Sikhism or they do not like to see the Sikhs developing.

Such people must know that it is not possible to separate the religious, social and political affairs from the life of a man. Every factor affects the others. If any political move is made to finish the Sikhs, it is imperative to initiate it's oppose from Gurdwara itself because the main purpose of establishing the Gurdwara is to preach the teachings of Guru Sahibaan and work for the

betterment of Sikhism.

People who oppose the use of Gurdwaras for the political purpose, perhaps they are not aware about the philosophy of the strength of Sainthood (Saint and soldier) because in Indian subcontinent the ideas of Strength and sainthood are two different and independent theories and this become a firm belief in the mind of the people. So they oppose to practise both at one place.

The belief of Saint and Soldier had already made firm by Guru Nanak Sahib when he opposed the moves / attack of Babar and Guru Sahib opposed Babar and addressed him as cruel, who had later put Guru Sahib in his prison. Guru Nanak Sahib had encouraged the Pathans to face Babar as part of their duty towards their subject. In this way he made direct interference in the contemporary politics. No religious person before Guru Nanak Sahib had ever said :

kil kwqI rwj ksweI Drm pK kr EfirAw]. (page 145)

rwj slh mkdm kq jwie jgwien bT sq] (Page 1288)

Honouring the instructions of fifth Guru, when Guru Harbgobind Sahib ji wore Miri and Piri, two Kirpans (Swords), the combination or anonymity of Saint and Soldier became evident to the people. The establishment / founding of Sri Akaal Takht, just opposite to Sri Darbar Sahib, the centre of Sainthood made this golden principle firm. To make this principle more practicable, two Nishan Sahibs, one for spiritual sovereignty and another for worldly (political) sovereignty , were hoisted / unfurled at Sri Akal Takht Sahib.

Sri Guru Gobind Singh ji raised an army called AKAAL PURAKH KI FAUZ by creating/ initiating Khalsa in 1699 for preserving the human rights, spreading the religious values and to encounter / finish the state tyranny permanently. Sri Guru Gobind Singh Ji clarified, when a tyrant could not be put on right path, use of weapon / power against him is justified in total. He narrated the similar views in his letter, popularly known as ZAFARNAMA, to Aurangzeb in the following way :

c kwr Az hm: hIlq drgzsq[

hlwl Asq brdn bSmSIr dsq[

Thus it is just to use the Gurdwara for a just cause of panth.

11. Importance of Gurbani Path, Kirtan & Katha

According to the principles of Gurmat, the easy way to feel the nearness of God is His worship out of affection, love and devotion. Remaining in his love and affection and singing in His praise is the way to get salvation. For this Guru Sahibaan started the tradition of Gurbani Path, kirtan and Katha of Gurbani.

There is a mention in history that the fifth Guru was conducting his discourses in Sangat. Sangat had assembled from far and wide and were enjoying the Gurbani. After Kirtan Guru Sahib explained the meaning of Shabad. The congregation was over. Some gursikh stayed there for clearing their doubts. Among them Bhai Jhaju, Bhai Mukanda and Bhai Kedara (who used to do kirtan) requested Guru Sahib to clear them how Gurbani Path,Kirtan and Katha are helpful in getting salvation ?

Guru Sahib replied, you have to irrigate the land of your heart with nector. For the purpose of this irrigation of your heart, all these means (Gurbani path, kirtran and katha) are essential factors. Gurbani is like the water of your well. At the right time, a farmer takes out water from the well and irrigates it. Similarly, you have to irrigate the land of your heart with the nector of Gurbani path. With the water of the well only the land close to the well can be irrigated. Thus the sins, troubles and other spiritual disease are treated by reciting Gurbani by heart. This way Gurbani is helpful in worshipping God.

Secondly, by doing kirtan devotion is created at heart. Kirtan is a good way to feel nearness with God. But kirtan is like a very heavy rain. If the water of a well could irrigate a small portion of land close to the well, with rain a vast area of land gets irrigated. Gurbani path is actually for oneself, kirtan is for the whole congregation. With rains the upper layer of earth gets wet but it does not reach to the depth of earth as a large amount of rain water drains out to the distant lower places. Similarly, we get concentration in kirtan till it is being recited. This is a common mental status of human being. In this way through gurbani's kirtan we worship / pray God by singing in the praise of God.

Thirdly, Katha of Gurbani is like slow raining in small drops. Such rain continues for a longer time on a big portion of land. In this rain the land get proper irrigation up to its depth. The water of this slow rain does not drain away and gets submerged in the earth. Such rain leaves it's long lasting effect on the earth. Similarly, katha of Gurbani irrigates the fields of our heart with long lasting effects in our mind. One can easily understand the meaning and sense of Gurbani by Katha. Afterwards, when someone sings or recite Gurbani with understanding the meaning, it leaves positive effect on mind and the life of man changes. He shuns out the evils of his life. Thus the effect of Katha is long lasting on the human mind.

Thus, Gurbani Path, Kirtan and Katha have their own positive effect on human mind. People who follow Gurbani in these ways, they get salvation.

Sikhs thanked guru sahib for explaining them the importance of Gurbani in creating devotion in the mind of a man. They asked, which is more important among the three ways of Gurbani ? Guru Sahib further explained that all three (Gurbani path, Kirtan and Katha) are important. Each one has its own greatness and importance. Gurbani path and kirtan must be recited / sung with complete devotion. If there is no devotion, one cannot feel presence of God. Katha is more important even than Gurbani path and kirtan. One can understand the meaning of Gurbani by listening katha. From katha one understands the ways of getting salvation. Worldly hinderances can also be understood and removed with katha. Katha is the knowledge factor. If there is no knowledge, then devotion may be without right direction and such devotion is not acceptable in Gurdwara. Both, knowledge and devotion are important. Like mother gets respect and honour due to her sons but it is the mother who has brought them up. Katha is like mother and kirtan is like sons.

According to Bhai Mani Singh Who is their father ? The reply was love/ affection is the husband of katha and father of kirtan. Both of them get respect and honour due to love or affection.

The Sikhs accepted this teaching and recited kirtan in complete devotion, resultantly got salvation.

12. Gur Poore Meri Raakh Lai

ibl vl mhl 5] pn 823

gir pr mrl rK lel] Aimq nm ird mih dln jnm jnm kl ml gel] 1] invr dq dst brel gr pr k jipA jp] kh kr kel bcr pB mr k bf prqp]1] ismir ismir ismir sK pieA crn kml rK mn mhl] q kl srn pira nnk ds jq apir k nhl]2]12]98]

acrn sD: dst-dSt, mhl- mhl, srin -Srin, nhl-nhl,

kh kr - kl kr, prqp js{klrql}

Introduction : A complete / perfect Guru is the giver of the naam (of god). With his blessings, when Naam (order of god) stays in heart, all the evils disappear. We must live under the shelter of Such Guru as no one is above him. In the present shabad Guru Sahib is teaching us that all the evils have gone away due to the naam of complete Guru. We also must be in the shelter of Guru for making our life full of good qualities.

Meaning : Deep affection and devotion with God takes place in our heart by acknowledging the shelter of true Guru. All Evils of life banish away. No one is above the true Guru. None is there who can stand against the glory and greatness of God ? One must remember God with in the heart. With this one gets all the good qualities and evil things get away from life.

Conclusion : The presence of God can only be felt with the blessings of Guru. When Shabad of Guru (Teachings) is recited by heart, all the evils do disappear from our life and we get mental comforts. So, we must always try to remain under the shelter of Satguru and follow his teachings. No one is above him.

13. Aavho Sikh Satguru ke Piyario

13. Ramkali Mahala-3 (Anand) PAGE 920

rmkl mhl 3 (And) pn 920

Avh isK sqgr k ipAirh gvh scl bxl] bxl q gvh gr krl bxlA isir bxl] ijn ka ndir krm hv ihrd iqn smxl] plvh Aimq sd rhh hir rig jiph swirgpxl] kh nnk sd gvh eh scl bxl]

acrx sD:-iqn-iqn, q-q, swirgpxl-swirgpxl[

pd ArQ:-isir-Smxl, ndir-imhr dl nzr, krm-bKiSS, rig-ipAr

ivc, jiph-jpd rh, swirgpwxl- Akwl-prK[

Guru Sahib motivates the Sikhs to come and recite true Gurbani in the praise of Akal Purakh, which takes us close to / near Him and we feel bloom.

Meaning : Guru Sahib persuades and motivates Sikhs to recite Gurbani together (in assembly / congregation) which tells us about the true Naam of God. People who have blessings of God, this Bani becomes the part of their life. They mould their life according to the teachings of Gurbani and their life become pious and calm. So come, let's sing the true Bani and commit ourselves to the memory of God.

NOTE : It has been observed that some Gursikh under the influence of devotion add some external words while singing Gurbani which is not correct and is against Gurmat. Such Gursikhs are requested very politely to do kirtan within the Shabad of Gurbani. This aspect has also been clarified in the above shabad.

14. Dilho Mohabbat Jin Seyi Sachia

14. Baani Sheikh Farid Ji.-ASAA. Page 488

Aws sK Prid jIE kI bxI -pnw 488

idlh mhbiq ijn sel sicAw] ijn min hr miK hr is kwf kicAw] rq iesk Kdwie rg dldwr k] ivsirAw ijn nwm q Bie Bwr Qle]1] rhwa] Awip lle liV lwie dir drvs s] iqn Dn jxdI mwa Awe sPl se]2] prvdgwr Apwr Agm bAq q] ijnw pCwqw sc cmw pr m]3] qrI pnh Kdwie q bKsdgI] sK Prid Kr dlj bdgI] 4]1]

acwrn sDw:-idlh-idlhI, iesk-ieSk, Kdwie-^dwie, Bie-BieI, drvs-drvS, jxdI-jxIdI, mwa-mwaI, Agm-Agm, q-qI, bKsdgI-bKsdgI, sK-s^, q-q[

pd ArQ :- mhbiq-ipAwr, miK-mh ivc,zbwn q, kwF -kh jwd hn, ieSk Kdwie-pmwqmw d nwI ipAwr, Bie-DrqI, drvS-PkIr, prvdgwr-pwIxhwr, Apwr-smJ qI pr, Agm- phc q pr, pnh-Srn, cmw pr m-mI pr cmdw hw, bKsdgI-bKSx vwIw, Kr-iBiKAw[

Introduction : In the above shabad, Sheikh Farid Ji explains that the people who do not have true devotion in God, their life goes in vanity. I long the company of those who have devotion for God, which is put on the path of affection and love

with God.

Meaning : People who have devotion and affection with God , they are the true human beings. On the other hand, the people who are not pious at heart and pretend to be the devotees, are liar and evil.

The true devotees are so overwhelmed that they feel the presence of God in every creature. But the people who forget such facts, they are like a burden on this earth. Those on whom, God has showered his mercy, can only reach His door. Their mother, who gave them birth is great and their life in this world is successful.

Oh God ! you the creator and keeper of all the creatures, no one has access to your abode. No one can assess your might. People, who have recognised and felt such great God, I long to kiss their feet and it will be my great fortune.

Sheikh Farid Ji prays and beseeches before God that he has presented himself in his shelter. Kindly grant your prayer.

Conclusion : In the above Shabad Sheikh Farid ji mentions the people who have devotion for God and those who have no devotion. People who have affection with God, are true in his eyes but those who pretend to be the devotees externally and have no affection in their heart, are liars and evils. Their affection is also false like their life. People who feel the presence of God everywhere and in every creature, Sheikh Farid Ji longs for their company.

15. Hao Tis Ghol Ghumayia...

hE iqs Gl GmwieAw grmiq ird grlbl Awv] hE iqs Gl GmwieAw pr nwrl d niV n Awv] hE iqs Gl GmwieAw pr drb n hQ n lwv] hE iqs Gl GmwieAw pr indw sx Awp htwv] hE iqs Gl GmwieAw siqgr dw EpdS kmwv] hE iqs Gl GmwieAw QVw sv QVw hl Kwv] grmiK sel shij smwv] (vwr 12, pEVl 4 Bwel grdws jl)

acwrn sD:-ha-ha, apds-apdS, sv-sv[

pd ArQ:-grmiq-gr dl mq Answr, Gil GmwieAw-sdk igAw, pr nwrl-dsrl Arq, pr drb-iks dj dw Dn, grmiK-ijs dw mh gr vl hv j gr mq Answr cl[

Introduction : In the above Paudi Bhai Gurdas Ji presents

the character of an ideal person. Whereas Bhai Gurdas Ji longs the people to bear such a high moral character, he also wishes to pay them great respect.

Meaning : Bhai Gurdas Ji explains that he is sacrificial on those Gursikhs who have adopted the teachings of the true Guru and have become polite in their daily life and shunned their haughtiness. Who do not have bad thinking for the women other than his own wife. Who does not have any greed for the wealth of others. Who moves away from the place where gossips against others are being discussed. Who adopts the path shown by his Guru and makes continuous efforts to move on the teachings of his Guru. Who eats and sleeps less. Bhai Sahib explains that such person attains the position of calm, I,e, he feels presence of Waheguru by leading a truthful life.

Conclusion: In the above Paudi Bhai Gurdas Ji has explained that the life of a person must be so high in moral character that no one could find fault in his character. By leading a natural and disciplined life one can attain the real purpose of life.

16. Gobind Gobind Gobind Sang...

Mahla - 5 (page – 487)

gibd gibd gibd sig nwmdE mn lIx] AwF dwm k Clpr hiea lwKIx] bnnw qnnw iqAwg k plq crn kblrw] nlc klw j lwhrw Biea gnlX ghlrw] rivdws Fvqw Fr nliq iqin iqAwgl mwieAw] prgt hAw swDsg hir drsn pwieAw] sn nwel bqkwrlAw Eh Gir Gir sinAw] ihrd visAw pwrbhm Bgqw mih ginAw] ieh ibiD sin k jwtr EiT Bgql lwgw] iml pqiK gswelAw Dnw vdBwgw]

acwrn sD: - Bgqw-Bgqw, gswelAw-gswelAw[

pd ArQ:- lIx-lIn h igAw, AwF dwm k-ADl kfl dw, Clpr-Clbw, lwKIx-lK dw, klw-kl dw, j lwhrw-j lwhw, ghlrw-fGw, gnlX-gxw dw, jwtr-j t[

Introduction : In last lines of his Shabad On page 486 of Sri Guru Granth Sahib Ji Bhagat Dhanna Ji says that I got proximity of Waheguru due to the company of Bhagats. In order to second the following mention of Bhagat Dhanna Ji, Guru Arjan Sahib has pronounced this Shabad so that the reality of story of attaining of God in Stone idols by Bhagat Dhanna Ji

could be explained to the Sikh Sangat.

" Dn Dn pwieAw DrxIDr imil jn sq smwinAw"

Guru Sahib has explained the whole episode of life philosophy of Bhagat Dhanna Ji and put forth to clarify the illusion in the minds of the Sangat. According to Guru Sahib the life of Bhagat Dhanna ji changed because of his learning about the life of other saints.

Meaning : In the above Shabad Guru Sahib explains that Bhagat Nam Dev was poor and from low caste. Despite of being poor and doing his work, he got the proximity of Waheguru. As a result people from so called upper caste and rich fell on his feet and respected him. Thus Bhagat Namdev, who was poor became rich in the spiritual world. Bhagat Kabir worked as weaver and simultaneously kept reciting the name of God. He became the treasure of spirituality. Bhagat Ravi Das Ji, who was Chamaar as per the caste system of Hinduism, used to remove the dead animals. He detached himself from all the worldly comforts and wealth. He concentrated himself in the prayer of God and became popular in the world. Bhagat Sain, a barber by profession used to render his services to the people (without remuneration), he became known to everybody. After hearing all this about the great saints, who attained proximity of God by virtue of their worship, Bhagat Dhanna Ji began to worship God and stood in the line of great saints.

Conclusion : According to the above Shabad, the only way to reach near God is to become part of congregation and attend it regularly. No other mode of worship is acceptable in Gurmat.

Life Development

17. Control Over Tension

Cause : In the present times the life has become very fast and people are in competition in collecting the wealth. People adopt every means, good and evil for collecting maximum wealth. Resultantly, people undergo tremendous tension and their blood pressure also exceeds to the abnormal point. All this causes worry in their life. Though, worries have always been associated with human being but now a days the worries have increased in our life. Worry is like a pyre, which burns the body of a human

being.

The present so called modern ideology of life and a blind race for wealth have taken the man away from the spiritual values of life. The qualities like Ethics, virtues, truth, politeness, sharing, honest earnings and fear of God have disappeared from the life of man now. Micro families have replaced the joint family system and parents now a days wander around two children. In every family sons get priority over daughters. This results in the spoiled boys all around. In the present so called fast life, parents do not have time to sit with children. Such children get spoiled and are victimised to the company of bad people. Such boys unable to continue their education and get involved in antisocial activities. Such spoiled children cause worry and tension to their parents.

Unemployment, problems in service or business and dealing with anti-social elements also cause tension. The features that can solve problems by creating a healthy society are as per followings :

Symptoms : Man involved in worries wanders aimlessly. His efficiency of working decreases and develops irritation in his behaviour. He gets no charm in life and considers none as his well -wisher. Due to this behaviour, the happiness of his family flies away and several complications take place in his family. He is overcome by sadness and destructive thinking. Such man feels parted away from the society. Under such circumstances generally one gets indulged in intoxication. But this is not the permanent treatment of his disease. Several people wander in search of the solution of their problem in false rituals and magic tricks but they don't get rid of it. Some become devotees of so called Saints and visit their Deras in search of peace but the problems are not solved there also. Sometimes the intensity of the problem comes down a little in a natural way but people are exploited badly at such places.

Solutions : Followings are some suggestion to overcome the tension.

1. Make / decide some aim / target of your and work hard to achieve it.

2. Love your work/ duty and perform it like your worship. Concentrate on your work.

3. Work with full concentration, despite it being too small.

4. Avoid gossips of others and have big vision. Inferior thinking makes a man inferior.

5. Accept only that much job which you can perform with perfection.

6. Learn to handle your finances and to manage your expenses within your income.

7. Make best use of your time and do not waste it in useless things.

8. Always have a constructive thinking and remain in high moods.

9. Learn to control your anger. Sheikh Farid pronounces :

Prldw br dw Blw kir gsw minn hFwie]

10. Learn to say thank you and to accept your mistake.

11. Learn to say NO and listen to NO.

12. To pardon is a good habit.

13. Don't be afraid of defeat / lose. Struggle again and convert the defeat in a winning. This will boost your moral.

14. Read books and gather knowledge. Knowledge is your ultimate weapon, by using it you can solve your problems in life and can overcome your tension. Gather knowledge through out your life continuously.

15. Learn to stand on your feet. Seeking help from others creates the sense of inferiority. Sheikh Farid Ji pronounces

Prldw bwr prwieA bsnw swel mJ n dih]

j q ev rKsl jlE srlrh l ih]

16. Make good friends and seek their advice in difficult times and discuss your problems with them. Never sit alone when you are in desperate condition.

17. Loud and open laughing reduces the tension.

18. Do exercise regularly. You will get relief out of it.

19. Have simple, balanced and nutritious diet at a fixed time. Eat as much as your body needs. Maintain your body weight

according to your age and height.

20. Do some volunteer service. Spare some time to share the sorrows of others. By helping some needy you will boost your confidence. This will earn you happiness and abolish your tension.

21. Ardas helps us to overcome the sorrows and difficulties. Pray your God / Waheguru by closing your eyes and by full concentration. Spare some time daily for prayer and do Ardas for Your high moods. Think about yourself. Try to get rid of your weaknesses. Good qualities replace the evils slowly and slowly.

18. How Self Confidence is Created

Self- confidence is such a quality by virtue of which a person feels happy and in high moods. Remember ! Self -confidence is the key to happiness. On the other hand if someone loses his self-confidence, he considers himself inferior to. He might be having any qualities, even though he feels worthless to himself. Such person criticises others and considers everyone to be his enemy. He develops the habit of finding fault in others.

Can we improve our self-confidence ? Yes we can definitely improve our self- confidence by following the suggestions as under :

1. Always think good. When you have high and good vision, people will regard you.

2.When you do something good, appreciate your performance. Mind of a person is like a delicate baby plant, which requires to be nourished and made strong cautiously.

3. Never develop the sense of inferiority about yourself and never think that you cannot do a certain task. If you develop a sense of defeat, you can never win.

4. Praise the good deeds of others in a nice way. When we behave nicely with someone, talk smiling with him and pay due respect to him, we win over his heart, which improves our self - confidence by creating a good feeling in ourselves.

5. Never make false praise of anybody. Such act will tarnish your image.

6. Thank to those who praise your deeds.

7. Never get impressed by your false praise. Keep distance with such people who take you towards low moods. If you long to live a happy life and successful life, always remain in high spirits and self- confidence. Always do Path of Gurbani, sit for some time and concentrate in the name of Waheguru and think good. Exercise is helpful in boosting the self -confidence. Exercise at least for 30 minutes every day. There are certain hobbies and entertaining elements which are helpful in keeping the mind happy like looking at the nature and acts of nature. Visiting Hill stations, reading books with good contents therein, photography, painting, gardening and the music. Reading the biographies of great personalities always inspire for good works. The company of hard working and good thinking people always helps in boosting the self-confidence.

Always walk with high head and maintain smile on your face. Shake hands with enthusiasm and talk with people with eye to eye contact. Your dress must be neat and clean and your appearance must be attractive. God has blessed us this life to do good and healthy tasks.

How to boost your will power ?

To perform certain task or to face some problems, we need a strong will power. Strong Will power helps in completing the task with firm determination. For the successful execution of task or to face some challenges, internal will power is imperative which helps in keeping us going. This is will power. Generally, when we get some hard work to perform, we pretend and say that this work is very hard which I cannot execute. In reality, we are not born with Will power, rather it is an art, which we develop ourselves in our life, which helps us in achieving our targets. In SHABAHD-KOSH the definition of Will power is :- controlling the emotions/ feelings and deeds. First we think, then execute this thinking. The frequent repetition of thinking and working as per thinking becomes our habit/ nature. Good thinking and deeds result in adoption of good habit, on the contrary a bad habit. For developing a healthy Will power some suggestions are as per following :

1. Always think constructive/ positive:- Always think

positive and make good aims of life. Work hard to achieve your targets. Ultimately you will succeed.

2. Make firm determination :- When you wish to shun any bad habit, think first about the benefits of amending your bad habit. Then plan to leave it. Once when you leave the bad habit, always be cautious so that it may not infect you anymore.

3. Try to attain your targets : Those are the successful persons, whose aims / targets are very clear and firm. Never make any vague target/ aim like " I will study too much" rather it must be like this " I will definitely study for two hours daily.

4. Have confidence in your working : -Work with full enthusiasm. Lack of enthusiasm and confidence in working results in imperfect performance.

5. Boost your self- confidence :- Feel proud of your good work. Feel in your mind that I am changing for good and my personality is improving.

6. Beware of problems / difficulties : Always remember that success is very casual and it comes occasionally. Defeat / failure is part of life. Whenever, success is succeeded by failure, do not lose heart. Try again because life is struggle which provides knowledge and experience for better life in future.

7. Always be close to reality of life :- Fix your aims and targets as per your capability. Instead of big aims, divide it in parts and move forward by completing small targets instead a big one. For example today I will study for one hour then two hours and slowly I will increase the duration of my studies for 5- 6 hours or so.

8. Have patience :- Strong will power is not attained in one day. For this slow and steady efforts are required. In these efforts sometimes we do fail but sincere and regular efforts ultimately convert in to success. If success is not attained, think deeply for its causes and remove the hurdles in its way.

9. Keep Trying :- Don't sit peacefully after success. Always be cautious. After first success, move towards the next one. More the success, more will be boosting in self- confidence. This will make your personality very impressive. -0-

19. Question Paper - Lesson No. 5

1. Give a description about life sketch of Guru Arjan Dev Ji.

2. Why did Baba Prithi Chand oppose the enthroning of Guru Arjan Sahib as fifth Guru of Sikhs? Write the causes of his opposition.

3. Write in brief :-

a. Why Chheharta Sahib was established ?

b. Who was Azim Khan? What was his contribution to Sikhism ?

c. Write the causes of martyrdom of Guru Arjan Sahib Ji.

4. What lesson do present mothers get from Mata Nanaki Ji ?

5. Write a detailed note on preaching tours of Guru Sahib.

6. How the personality of Guru Sahib surfaces in this lesson ?

7. How the life of Bhai Manjh Ji changed. How did he preached / Spread Sikhism without caring of his society ?

8. How the life of a man changes in association / company of Congregation ?

9.What lesson do we get from the present Saakhi ?

10.Write in brief the life history, achievements and contribution of Nawab Kapoor Singh to Sikhism.

11. What lesson do we get from the life of Nawab Kapoor Singh?

12. What direction does this lesson provide to the downfall of present social structure ?

13. Give your views about Shabad Guru .

14. Why do we need Guru? Describe.

15. Gurdwara is source of Sikhism. Describe in details.

16. Describe importance of Gurbani Path, Kirtan and Katha.

17. Describe in your own words the main principles and teachings In every Shabad.

18. How to come out of a tension prone life ?

19. Why self-confidence is important, how it can be boosted ?

20. What are the essential qualities for creating will power ?

Universal World View

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ .....॥ (ਪੰਨਾ 611)

One True Lord is the father of all; and we are His children. (SGGS-611)

ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ॥ (ਪੰਨਾ 1251)

By Thy grace, oh God, save and sustain all creation. (SGGS-1251)

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥ (ਪੰਨਾ 1299)

None is my enemy, and none is stranger, I am in accord with everyone. (SGGS-1299)

Eternal Ethics

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥

ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥ (ਪੰਨਾ 1384)

Do not utter even a single impolite word to any one, as the true Master abides in all . Do not break anyone's heart, as each heart is a priceless jewel. (SGGS-1384)

ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥ (ਪੰਨਾ 1381)

The creator dwells in His Creations , O Farid! And the Creation dwells in the Creator. Whom can we call unworthy, when there is none without Him? (SGGS-1381)

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ॥ (ਪੰਨਾ 141)

To deprive others of their rights ought to be avoided as scrupulously as the Muslim avoid the pork and the Hindus consider beef as a taboo. (SGGS-141)

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜਈ ਪਿਆਰੇ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ (ਪੰਨਾ 641)

Do not associate with the faithless cynics; they would bring you to ruin. (SGGS-641)

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ॥ (ਪੰਨਾ 141)

Renounce sexual desire, anger, falsehood and slander ; forsake Maya and eliminate egoistical pride. (SGGS-141)

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ (ਪੰਨਾ 16)

Friend, all that food and pleasures are vain. Which fill the mind with evil and make the body which in pain. (SGGS-16)

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ॥ (ਪੰਨਾ 399)

They who drink the wine of vice, their mind is turned. (SGGS 399)

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥

ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥ (ਪੰਨਾ 1255)

To covet others' wives, to desire other's wealth, to have greed and egotism, is sinful; shun the evil passions, slander, lust and anger. (SGGS-1255)

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥ (ਪੰਨਾ 932)

Lust and anger waste the body away.

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਾਉ ਸੁਖ ਸਾਰੁ ॥

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ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥ (ਪੰਨਾ 464)

To perceive with eyes, to perceive with ears, to be in fear or to be happy is all parts of Nature. Nature is the nether worlds, and the Akashic ethers. Nature is the manifestation of all forms (SGGS-464)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (ਪੰਨਾ 8)

Air is vital Force, Water the Progenitor, The Vast Earth the Mother of All, Days and Nights are nurses, Fondling all creation in their lap. (SGGS-8)

World Peace

ਹਉਮੈ ਦੀਰਘ ਰੋਗ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰੂ ਕਾ ਸਬਦ ਕਮਾਹਿ ॥ (ਪੰਨਾ 466)

Ego is a chronic disease, But it contains its own cure as well. With Lord's grace, a person conducting himself according to Gurmat (Guru's Shabad) can transcend this egoistic state. (SGGS-466)

Selfless Voluntary Service(Seva) and Love for God (Simran)

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥ (ਪੰਨਾ 286)

One who performs selfless service, without thought of reward, shall attain his Lord and Master. (SGGS-286)

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥ (ਪੰਨਾ–474)

But if he eliminates his self-conceit and then performs service, he shall be honored. (SGGS-474)

Challenging Superstitious Customs

ਜੇ ਕਰਿ ਸੂਤਕ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕ ਹੋਇ ॥ ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਤਰਿ ਕੀੜਾ ਹੋਇ ॥
ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥
ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥ (ਪੰਨਾ 472)

If we admit the idea of impurity by birth or death, impurity will be found in everything. There are worms in dung and wood; there is no grain of corn without life. Water is the primary element of life, by which everything is made fresh and green. How can we keep away this impurity? It will enter into our kitchens. Nanak, we cannot remove impurity in this way; it can be washed away by true Knowledge. (SGGS-472)

ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰ ਹੈ ਦਿਤੋਨੁ ਰਿਜ਼ਕੁ ਸੰਬਾਹਿ ॥ ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ ॥ (ਪੰਨਾ 472)

All impurity comes from doubt and attachment to duality. Birth and death are ordained; our birth or death happens by Lord's Will. All eating and drinking, which God gave us as sustenance, is pure. Nanak, those (Gurmukhs) who have realized it, are not stained by impurity. (SGGS-472)