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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 6



PUBLISHER

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Niravair (inrvr)

Akal Purakh, the creator of this universe is beyond animosity and hostility towards anybody. Whole universe is his creation hence he has no animosity against any one. He is the supreme power and exists in each particle of our universe. It is worth assessing how we can understand and adopt this quality of our creator. Human being only needs to know and explore these qualities in his/her personality. This is the stage when one can feel presence of Waheguru in oneself. Moving on the path shown to us, we need to exercise such qualities in our life/behaviour. Enemity (ਵੈਰ) refers to hostility, animosity and hate towards others.

Actually, animosity is the next stage of fear. A person afraid of anyone generally becomes victim of inferiority complex and thus creates a sense of enmity towards the oppressor and sometimes reaches the stage of harming the opponent. On the contrary, if we attain the stage of fearlessness, we will not feel insecure, resultantly, sense of hate/animosity will not grip our thoughts. In absence of the state of hate, jealousy or hostility, we rise beyond the sense of animosity towards anyone. This leads to feel nearness with Waheguru, the creator.

Considering the whole universe as the creation of Waheguru and expressing our affection towards the whole creation of creator, becomes affection towards our creator, the Waheguru. Hate/animosity cannot coexist with affection. Hence, where there is no animosity/hate, there are waves of affection and love towards humanity all around.

Ik Onkar Waheguru Ji Ki Fateh

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GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 6



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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 Hargobind Sahib Ji

Guru Hargobind Sahib Ji was born on 5th July,1595 at village Guru Ki Vadaali, District Amritsar. He was the only son of Guru Arjan Sahib and Mata Ganga Ji. Baba Prithi Chand, the elder brother of Guru Arjan Sahib Ji conspired and attempted to kill him from his very childhood. First, he deputed a midwife to breastfeed him by applying poison on her breast but she could not succeed in her motto as the poison was so effective that she could not bear it and died herself before she could feed the Child (Guru) Hargobind Sahib. Further, he assigned the duty of killing (Guru) Hargobind Sahib Ji, to a snake-charmer to sting him by a poisonous snake but the Sewadars around him saw the snake and killed it. Thirdly, Baba Prithi chand sent a child keeper Brahman to feed (Guru) Hargobind Sahib some poisonous curd but he could not succeed in his motive also as he died on the spot of a severe stomach pain. Thus Akaal Purakh Himself protected child (Guru) Hargobind Sahib and Baba Prithi chand was reproached in the whole city. Akaal Purakh also saved / cured him when he had smallpox.

In his childhood, (Guru) Hargobind Sahib was educated / trained for his spiritual and physical training by Bhai Gurdas Ji and Baba Budha Ji. For horse riding and use of weapons, he was trained by Baba Budha Ji. He also learned Gurmukhi, Persian and Sanskrit languages along with Gurbani practice. The Sword (sI swihb) of Baba Budha Ji is still available at Sri Akal Takht.

When Guru Arjan Sahib was preparing to go to Lahore for martyrdom, Baba Budha JI, Bhai Gurdas Ji and other Sikhs discussed the possibility of direct confrontation with the state. In the presence of the Sikhs/ congregation, the 11year old (Guru) Hargobind Sahib was enthroned as 6th Guru of Sikhs at Sri Darbar Sahib. A sword of Piri (of

Guruship) was put on him to wear. At the same time, Guru Hargobind Sahib asked Baba Budha Ji for another sword of Miri (of kingship), which Baba Budha Ji put on him. Thus, Guru Hargobind Sahib Ji announced the concept of correlation of Piri and Miri. After this combination of two swords of Miri and Piri a new concept of Khanda came into existence in Sikh culture, which indicates the unique Sikh philosophy. It made the combination of Miri and Piri firm in Sikh psyche and Sikh masses started wearing it.

On the provocation of fanatic Muslims, Emperor Jahangir issued three royal orders against Guru Sahib :

1. Guru Arjan Sahib must be martyred by torturing him.
2. Family of Guru Sahib must be arrested.
3. Confiscate the property of Guru Sahib.

Thus, acting upon the royal order of Jahangir, Guru Arjan Sahib Ji was martyred on 16th June 1606 A at Lahore.

A wave of anger against Islamic Rulers arose in the minds of Sikhs and the sympathetic Muslims after the martyrdom of Guru Sahib. Resultantly, the rulers could not dare to arrest the family members of Guru Sahib or to confiscate their property. Guru Hargobind Sahib issued a Hukamnama to the Sikhs to reach Amritsar with good horses and weapons. After martyrdom of Guru Arjan Sahib, Guru Hargobind Sahib Ji laid the foundation of Sri Akal Takhat on 2nd July, 1606 AD in the premises and just opposite to Sri Darbar Sahib.

The Akal Takht, established opposite to Sri Darbar Sahib leaves an impact of royal status in the minds of the pilgrims. Sikhs started physical exercising in front of Akal Takhat. Dhadi sang the poems full of bravery and enthusiasm. Sikhs started joining Guru Sahib in hunting. In retaliation to the atrocities being committed by rulers on the Muslims, a large number of them also started joining the troops of Guru Sahib. To create awareness in the minds of people, Guru Sahib conducted intensive tours in Doaba

region and preached Sikhism. Several Pathans (A caste of Muslims) near Kartarpur dedicated themselves to Guru Sahib. Penday Khan was one of those Pathans. Further, he toured Malwa region where a large number of people adopted / joined Sikhism.

Guru Hargobind Sahib toured Kashmir in 1616 A D. There, people were in a very miserable condition because of gland fever and poverty. Guru Sahib spent the amount of Dasvandh ($1/10^{th}$) being received from the Sikhs, on these poor and sick people. Impressed by this service to the humanity, several Muslims also joined Sikhism, among them the name of Bhai Kattu is worth mentioning. On his way back Guru Sahib reached Nankana Sahib via Baramula, Gujrat, Wazirabad and Hafizabad. Then he reached Lahore, where also people were affected by gland fever. Guru Hargobind Sahib Ji served the sick people like his father Guru Arjan Sahib Ji. Bibi Kaulan, the daughter of an Islamic Judge (kwzI) Rushtam Khan, also adopted Sikhism. In view of the fast changing state circumstances and for the protection of Amritsar city, Guru Sahib got the fort of Lohgarh constructed at Amritsar.Lohgarh is just near khalsa college,Amritsar.

The fanatic Islamic Judges (kwzI) and other religious personalities of Islam could not tolerate the glorified rise of Sikhism because,

not only the Hindus but also the Muslims were converting to Sikhism. These people made several complaints to emperor Jahangir against Guru Sahib. Though Jahangir was not willing to confront Guru Sahib, yet he imprisoned Guru Sahib in the fort of Gwalior, just to please the Islamic religious people. In the fort of Gwalior, Guru Sahib was in very high spirits and encouraged the Hindu states chiefs confined there in the prison. All these chiefs became his obedient. Sikhs started pouring in groups at Gwalior fort to feel presence of their Guru. The devotee Hindus and Muslims started raising their voice against

royal act of imprisoning Guru Sahib. Saai Mian Meer, a Muslim saint had good relations with the emperor and royal officials. He made his best efforts for the release of Guru Sahib. Thus, the orders for the release of Guru Sahib were issued. Guru Sahib got released other 52 Hindu state chiefs also along with. That's why he is known as reprieve of imprisoned (bdI CV dwqw)

Emperor Jahangir visited Amritsar for seeking pardon for his misdeeds. Jahangir developed good relations with Guru Sahib and handed over Chandu to the Sikhs for punishing him as they wished. Chandu was taken to the streets of Lahore. Sikhs killed Chandu by hitting a big iron utensil on his head, with which Gurditta a grain baker sprinkled hot sand on the body of Guru Arjan Sahib.

After his release from Gwalior Prison, Guru Hargobind Sahib devoted his maximum time in preaching and spreading Sikhism. Guru Sahib on his tour to Sri Hargobindpur (founded by his father Guru), near Qadian in Gurdaspur district. On 17 October, 1621 Bhagwan Das Ghorad, Karam Chand, the son of Chandu and some of their associate fanatic Muslims attacked Guru Sahib there, which was repulsed and supressed with heavy hands by Sikhs.

In 1629, Guru Sahib initiated a big preaching tour to Ramdas, Dehura Baba Nanak and Barath. Baba Sri Chand, the elder son of Guru Nanak Sahib was residing there. He had initiated his own Udasi Sect. He remained unmarried for his whole life and was detached from worldly comforts. Baba Sri Chand had initiated his sect immediately after Guru Nanak Sahib enthroned Bhai Lehna Ji as Guru Angad Sahib, the 2nd Guru of Sikhs. When Guru Hargobind Sahib Ji reached Barath, Baba Sri Chand apologized from Guru Sahib and adopted Sikhism. Apart from Baba Sri Chand, his four disciples- Almast, Balu Hasna, Phool Shah and Gonda Ji also adopted Sikhism. The duty of organising preaching was assigned to eldest son of Guru Sahib, Baba

Gurditta Ji. These Four disciples of Baba Sri Chand preached Sikhism extensively in Nainital, Kabul, Dehradun and Hoshiarpur.

Emperor Jahangir died in 1627 and Shahajahan, a fanatic and follower of Islamic Shriyat law, occupied the throne as his successor. He made a law against the conversion of Muslims to other religion. Any Muslim changing his religion or the person persuading him for conversion would be punished. Ban was also imposed on the construction of new Hindu temples and it was prohibited to repair the old temples. No person other than Mulims and Rajputs would be allowed to have army, eagle, crown, horses, Big drum (ngwrw), turban, weapon etc.

A Gurdwara in Dabbi Bazar Lahore was demolished and a mosque was constructed in its place. Sikhs got very frustrated. Now Sikhs were ready / prepared to take on the enemies. One day Sikhs accompanied Guru Sahib for hunting, where they caught a royal Falcon. This royal falcon became a cause of discord. Though the falcon had been handed over to the owners but the Lahore court took it as an issue of their prestige and self- respect. They attacked the Sikhs and the battle took place on 30 April,1634 at Amritsar. Sikhs knew it well to protect their self -respect and the battle resulted in defeat of royal army.

Keeping the preparation of Sikh community in mind, Guru Sahib founded a city away from the main roads and big cities in the foothills named Kiratpur Sahib. Guru Sahib toured Malwa region and preached Sikhism in the villages between Ludhiana and Ferozepur, finally reached the village of Daroli. The Governor of Lahore forcibly took over two horses from the Sikhs of Kabul on their way to Amritsar, which meant to be gifted to Guru Sahib. At that time Guru Sahib was camping at village Daroli. Guru Sahib deputed Bhai Bidh Chand to get the horses, which he brought from the fort of Lahore by tricks. A battle was fought for these horses also, on 30th December,1634. As

usual, the Mughal army had to retreat and Sikhs won the battle.

Guru Sahib was now paying more attention on preaching and bringing more people in the folds of Sikhism. He was camping in Kartarpur. Suddenly the Mughal army attacked on him just to take a revenge of their earlier defeats. This battle also resulted in the defeat of Mughal army. This fierce battle took place on 12th to 14th May,1635 at Kartarpur. After this battle Guru Sahib stationed mainly at Kiratput Sahib. In all these battles, Mughals had observed that their armies were inferior and not able to take on Sikhs and moreover they felt that Sikhs were not eager to occupy any property or land they won. Thus, the Mughals didn't feel it necessary to go in war any more against Sikhs. Apart from this the emperor appointed Dara Shikoh a gentle person who was having soft corner for Sikhism, as Governor of Lahore.

Guru Sahib had five sons, named Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Ani Rai, Baba Atal Rai and Baba (Guru) Tegh Bahadur Ji. He also had one daughter – Bibi Veero Ji.

Guru Hargobind Sahib Ji enthroned his grand Son Guru Har Rai Sahib as his successor and the 7th Guru of Sikhs on 14th March, 1644 and left this mortal world for his heavenly abode on 19th March,1644.

2. Bibi Veero

Whereas Guru Mothers, Guru Wives and other Sikh great women personalities like Bebe Nanaki had contributed a lot in promoting Sikhism, at the same time daughters like Bibi Amro, Bibi Bhani, and Bibi Veero also contributed as able and devoted daughters

Bibi Veero was the daughter of 6th Guru Sri Guru Hargobind Sahib Ji, who was born on 26th July, 1615 in Amritsar. In Guru Ghar the sons and daughter have always been treated at par and equal. She was groomed up like her five brothers in such a way that she stood firm and calm in the event of any calamity or difficulties.

One day Guru Sahib was present in the congregation when a devout Sikh Bhai Dharma Mallaa of Faridkot came to pay a visit to Guru Sahib along with his son Bhai Sadhu. Bhai Dharma Mallaa was very close to Bhai Saain Das (gr swihb d sIF) of Daroli and was a simple and honest person. Taking the simple and honest character into consideration, Guru Sahib engaged his daughter with Bhai Sadhu Ji. The marriage was fixed for May 1, 1634 but in the meantime on 29th April,1634, Guru Sahib got an information that a big army under the command of Mukhlis Khan is moving towards Amritsar to attack on Guru Sahib. In view of the prevailing circumstances Guru Sahib got it announced in the city about the probability / possibility of war. A large number of Sikhs reached Amritsar duly armed. Guru Sahib sent his family along with the Beed of Addi Granth Sahib at the residence of Bhai Langah at Jhabal town. Bhai Dharma was also informed to reach Jhabal town at the residence of Bhai Langah for marriage. A fierce fight took place on 30th April 1634 in which Mukhlis Khan was killed and his troops ran away. On Ist MAY, 1634 GURU SAHIB along with other Sikhs reached Jhabal and the marriage of his daughter Bibi Veero was ceremonised.

Bibi Veero gave birth to five brave sons – Sango Shah, Gulab Chand, Jeet Mal, Gangaram and Mohri Chand. Sangho Shah, because of his bravery and leading the Sikh army with ability as commander in the battle of Bhangani was conferred on him the title of Sangram Shah by Sri Guru Gobind Singh Ji. Sango Shah got martyrdom in the battle of Bhangani along with his brother Jeet Mal.

Bibi Veero brought up her sons the way she and her brothers were brought up by her father Guru. Bibi Veero rightly followed the teachings of her father guru.

3. Bhai Bidhi Chand Ji

Bhai Bidhi Chand Ji was a brave Sikh of Guru Hargobind Sahib Ji and a great preacher of Sikhism. He was born in his maternal village Sarhali, now in District Taran Tarn on 26th April, 1579. His grandfather Baba Bhikhi and father Baba Wassan were the residents of village Sur Singh. Bhai Bidhi Chand was of strong physical built. He got indulged in robbery and burglary as a charm of his life.

Bhai Bidhi Chand came in contact with Bhai Adli of village Chohla. Bhai Bidhi Chand got impressed with the personality of

Bhai Adli. Bhai Adali advised him to refrain from such bad acts, on whose advice Bhai Bidhi Chand Ji stopped all his such acts. Bhai Adli persuaded him to adopt Sikhism and took him to the Darbar of Guru Arjan Dev Sahib where after listening the peaching of Sikhism, he devoted himself in the noble cause of Sikhism.

After the martyrdom of Guru Arjan Dev Sahib, Bhai Bidhi Chand Ji toured the Majha region and united the Sikhs. He persuaded the Dhadi Sikhs to sing Vaars of heroism and bravery. When Guru Hargobind Sahib Ji asked to offer the services of youth, Bhai Bidhi Chand Ji presented himself along with 52 strong young men and two Dhadi.

When the number of troops of Guru Hargobind Sahib Ji increased manifolds, Guru Sahib divided the whole army in five groups, headed by the following five prominent Sikhs :-

1. Bhai Langah Ji – to fight in advance groups
2. Bhai Bidhi Chand in strategic war
3. Bhai Pirana Ji – Spying group.
4. Bhai Piraga Ji- for continuous supplies and
5. Bhai Jetha Ji - Cavalry.

In 1619, when Guru Hargobind Sahib was taken in to custody by Mughal Emperor, Bhai Bidhi Chand ji toured

the villages and made efforts to keep the light of devotion for Guru Sahib alive in the hearts of the Sikhs. On one hand, Sikhs were impressed with the devotional personalities of Bhai Gurdas Ji and Baba Budha ji, at the same time Bhai Bidhi Chand Ji used to create the environment by organising the programme of Dhadi Vaar in the villages. Under such influence and circumstances,an environment of revolution was created.

After the release of Guru Hargobind Sahib Ji from Gwalior Fort Bhai Bidhi Chand ji took over the duty of the body guard of Guru Sahib. In the view of prevailing circumstances, more care was needed and Bhai Bidhi Chand ji discharged this duty with due sincerity. When Emperor Jahangir handed over Chandu (the main culprit in martyrdom of Guru Arjan Sahib) for punishing him for his misdeeds, Guru Sahib handed him over further to Bhai Bidhi Chand Ji and Bhai Jetha Ji. Chandu was punished in public in Lahore so that no one could dare to act like him. When Meharban, the son of Baba Prithi Chand tried to play foul against Guru Ghar, Guru Sahib sent Bhai Bidhi Chand Ji to refrain him. When Guru Hargobind Sahib Ji was on his preaching tour to Sri Hargobind pur, Bhagwan Das, son of Bhagat Kahana uttered / used foul language about Guru Sahib. Sikhs murdered the said Bhagwan Das and threw him in the flowing water of river Beas. At this instance Ratan Chand, the another son of Bhagat Kahana and Karam Chand, the son of Chandu attacked Guru Sahib along with the Faujdaar of Jalandhar. There was a fierce fighting and the Faujdaar along with his two sons, Ratan Chand and Karam Chand were killed in this encounter. Bhai Bidhi Chand Ji fought with bravery in this battle.

After the death of Jahangir, the Lahore court got open hand and liberty to commit atrocities. One day Sikhs were in jungle for hunting, suddenly they saw a royal falcon, which they captured. Pretending this as an attack on the royal throne, on 30th April,1634 the royal court of Lahore

sent Mukhlis Khan Zafar Jang with an army of 7000 soldiers to attack on Amritsar.

The first encounter of this army took place with the Jatha of Bhai Bidhi Chand Ji, who was able to stop / hold the said army to facilitate the other Jathas to get prepared for the battle. It was a fierce fighting in which Bhai Bidhi Chand Ji along with Bhai Jeet Mal, the son of Bhai Singha fought with such a bravery that the enemy forces could not stand with. In this battle Bhai Bidhi Chand ji settled his scores with prominent Generals of Mughal Army. Mukhlis Khan dared his soldiers that they were the holy fighters and the opponents were merely the saints, hence no one must escape. But the said Sikhs (he called them group of saints) fought with such a bravery that their names got mentioned in history. Bhai Bidhi Chand Ji challenged / dared Sultan Beg, who attacked Bhai Bidhi Chand Ji with sharp spear which Bhai Bidhi Chand Ji escaped and repulsed with so heavy attack that Sultan Beg had to retreat. Bhai Bidhi Chand Ji addressed this retreating Sultan Beg as coward. He returned and started attacking Bhai Bidhi Chand Ji again. In return Bhai Bidhi Chand Ji shot an arrow with such a force that it passed through the chest of Sultan Beg. After this Mukhlis Khan came in direct confrontation with Guru Sahib, whom he killed in his first stroke.

After the second battle was won, Guru Sahib toured Malwa region for preaching. At Gursar Sudhar Bhai Dyal Chand and Bhai Bakhat Mal presented the gifts / offerings sent by the Sikhs of Kabul and told Guru Sahib that Bhai Karodi Mal was coming with two horses -Gulbag and Dilbag of pure breed for Guru Sahib, which Inayat Khan has snatched forcibly on his way. Guru Sahib assured that Bhai Bidhi Chand Ji would bring them out himself. Thus, third battle was fought for these two horses and upkeep of self respect. Bhai Bidhi Chand took out these both horses from the Lahore Fort.

Bhai Bidhi Chand smelled the view point of Guru Sahib

and left for Lahore to bring the horses. He stayed at the house of Bhai Jiwan ji at Lahore. He pretended to be a grass

seller and with lush green grass used to sit by the wall of Lahore fort every day. Horse keeper used to purchase grass from him every day. With passage of time Bhai Bidhi Chand Ji was able to reach to the horses with his grass and now onward he fed the grass to the horses himself and thus he got himself acquainted with the horses. Now he was able to get employment in the stable of horses. He behaved in such a manner that all others could judge him a man with slow mind. In the night he used to throw a stone in the river Ravi daily. The men on guards, took it any animal in the river and hence did not pay any attention. Thus, one day Bhai Bidhi Chand Ji jumped in to the river riding on one of these horses and reached to Guru Sahib. Thus, Bhai Bidhi Chand was able to bring one horse from the fort of Lahore.

Again, Bhai Bidhi Chand ji arrived in Lahore to get the second horse. This time he stayed at the residence of Bhai Bohdu. Bhai Bohdu told Bhai Bidhi Chand that the horse keeper is seeking the services of all the fortune tellers and requesting them to tell him the whereabouts of the stolen horse. Bhai Bidhi Chand Ji disguised himself as fortune teller and sat by the side of wall of the fort.

When Sondhe Khan, the horse keeper passed by Bhai Sahib, he narrated the cause of his worry . The horse keeper took him to the Nawab in the fort. Bhai Sahib narrated the whole episode of disappearing of the horse like the name of the person who took the horse and the mode of stealing the horse. He explained that at present it is difficult to know the present location of the horse but it is possible if the similar situation is created such as the time of disappearing the horse and the guards on exact locations of duty etc. In the night similar situation / environment of locations was created. Bhai Sahib Ji opened the tie of the horse, rode it and jumped into the river and took the

horse out of the fort in the same manner as the earlier

one. He took this horse also to Guru Sahib. Guru Sahib pronounced :

ibDI cd Cln, gr kw sln

Battle. : Inayat Khan sent Lalaa Beg, his brother Karambeg , Mugli Beg and Behilol Khan along with an army of 7000 soldiers. Both armies, Sikh and Mughal met at the location between Nathana and Mehraj. After a fierce fighting Mughal army lost the battle. At this place Guru Sahib constructed a tank and named it as Gurusar.

After this battle Guru Sahib arrived at Kartarpur near Jalandhar where fourth and the final battle was fought on 12th-14th May,1635. Mughal army lost this battle also, after which Guru Sahib shifted to Kiratpur Sahib permanently.

At this time Bhai Bidhi Chand had attained his old age. Sri Guru Granth sahib in single binding or in parts were not available in abundance during those days. In order to meet this scarcity Bhai Bidhi Chand Ji took the responsibility of copying and writing of Gurbani in two parts after seeking permission from Guru Sahib.

Meanwhile Sunder Shah, the disciple of Budhan Shah arrived at Kiratpur Sahib from Ayodhya. Sunder Shah had a great respect among the masses of Ayodhya. On seeing the way of preaching of Sikhism and the day to day life practices of Sikhs, he presented himself to Guru Sahib for preaching the philosophy of Sikhism. In Ayodhya there were a large number of followers of Ram Chander. On the request of Sunder Shah Guru Sahib deputed Bhai Bidhi Chand for preaching Sikhism there.

Thus, every act of Bhai Bidhi Chand Ji was full of courage and had deep regards and devotion for Gurbani. According to history, whenever he used to work on any assignment, always he remembered Guru Sahib and recited Gurbani.

[[clqpQ grbwxI gwv. [[

So, Bhai Sahib devoted his whole life in the services of

Sikh Sangat and finally left for his heavenly abode on 30th August, 1638 at Ayodhya.

4. The True Lord/King

siqgr scw pwiqSwh, pwiqSwhw dw pwiqSwh jhwrI]

vwr 11/1 Bwel grdws jI

Means : True Guru is the true king in reality. He is the King of Kings and it is worthy for the people to bow before him .

Jahangir, the 4th Mughal emperor of India had developed good and cordial relations with Guru Hagobind Sahib Ji. Jahangir liked the teachings of Sikhism very much but one thing always irritated him the most and it was that the Sikhs always called Guru Sahib as True King / Lord. For this he even enquired from Guru Sahib as to why Sikhs called him True King? Guru Sahib replied to him that he himself will come to know this at a right time.

Jahangir kept silent for time being but his mind could not be convinced and always felt irritated on this issue. He thought that he was the emperor of whole country even then people address Guru Sahib as true king instead of him.

Once Guru Sahib and Jahangir were hunting in Agra region. At noon time in summer season, Guru Sahib and Jahangir were taking rest in their own tents. A Sikh in Agra used to earn his livelihood by selling grass in the market. He had never met Guru Sahib in person. He had a strong desire to visit Guru Sahib. When he came to know about the arrival of Guru Sahib in Agra, he got amused and very happy. He took a bundle of lush green grass for the horse of Guru Sahib and a coin that he had as his offering and reached at the place where Guru Sahib and Emperor Jahangir were camping.

When he reached close to the tents, he enquired from the guard about the tent of True Lord/king. The guards directed him towards the tent of Jahangir but another soldier stopped him saying that he could not take the grass

in the tent of emperor. The Sikh insisted to offer the grass to the true king but soldier didn't oblige him to take the grass in the tent.

Jahangir was listening all this conversation and ordered the guard to allow him to enter his tent. The Sikh put the bundle of grass before emperor Jahangir but he felt that the person who was sitting before had trimmed beard. He came to assess that he was not the True King, i,e, Guru Sahib. He spoke in loud voice – who the man is before him? The Soldier replied that he was Emperor Jahangir. The poor Sikh said that he had come to visit Guru Hargobind Sahib, the true King / Lord. He insisted to go to the tent of Guru Sahib. The Sikh took his grass and the coin and enquired about the location of tent of Guru Sahib.

] e Bpiq sB idvs cwir k JT krq idvwjw]

Jahangir was immensely impressed on seeing the affection and devotion of a Sikh towards his Guru. He called the Sikh to him and said that he was impressed by his courage. Being the emperor of whole country he was ready to pay any amount for his grass but the Sikh replied that he had no greed for money. The eternal peace can only be obtained by reciting the name of God. The guard standing on duty outside the tent of Emperor Jahangir also stressed and tried to persuade the Sikh to leave grass for the horse of Emperor Jahangir but he heeded him not and left for the tent of Guru Sahib.

Jahangir got curious to know how his Guru makes his Sikhs happy and followed him.

The Sikh entered the tent of Guru Sahib, kept his bundle of grass aside and begged Guru sahib saying that he went to Emperor Jahangir's tent mistakenly but fortunately you have guided me well not to accept the offer of money of the Emperor otherwise I would have not visited you. Oh True Lord! I had a wish to have a glimpse of yours since long which you have fulfilled and beseech you to grace me and grant me peace of mind. The Sikh kept on saying repeatedly

that Guru Sahib had saved him from the greed of money offered by the emperor. Guru Hargobind Sahib knew that the Sikh was the true follower of the teachings of Guru and believed in honest earnings. Guru Sahib got happy on the devotion of the Sikh and blessed him that all his wishes will be fulfilled at Guru Nanak's door.

Guru Sahib embraced and hugged him. Emperor Jahangir was watching all this and thus he could understand why Sikhs call Guru Hargobind Sahib the True Lord/King.

5- Bibi Kaulaan

Saain Miaan Meer was a prominent Muslim saint. When he came in contact with the Sikh philosophy and the Sikh Gurus, he became a devotee of Sikhism. He had close contacts and influence in royal court of Lahore.

In 1621 AD, on the instructions of Saain Miaan Meer, Abdullah Khan took Bibi Kaulan under his supervision and security, to Amritsar from Lahore. He reached to Guru Hargobind Sahib and requested him for security of her life as Muslim clergies / Maulvi had issued a FATWA(religious order) for her elimination.

Bibi Kaulaan was the daughter of Royal Qazi (Islamic Judge). She studied Sikh philosophy from Saain Miaan Meer and became a devout Sikh. When Qazi came to know this, he got furious. In the assembly of other Qazis he got a Fatwa (judgement) passed that she must be beheaded. It was the period of Mughal Empire, hence nobody could stop / alter the fatwa.

When Bibi Kaulaan came to know all this, she conveyed it to Saain Miaan Meer and requested for security, who in turn made an arrangement to send her to Guru Hargobind Sahib at Amritsar. Saain Miaan Meer knew it well that the Fatwa will be executed in its true sense and Bibi Kaulaan will definitely be executed. However, she could be saved at Amritsar under the shelter of Guru Hargobind Sahib. At Amritsar an arrangement for her dwelling was made and

her firm determination on Sikhism was applauded all around.

It was the victory of the Principles of Sikhism, as the daughter of an Islamic Qazi adopted this religion. Guru Sahib started construction of a pond/Tank/Sarovar in the name of Bibi Kaulaan on the south western side of Darbar Sahib in 1624 so that her name may be remain as a light house of Sikhism which was completed in 1627 AD. It was named as Kaulsar. Coming generations will learn a lesson from the life of Bibi Kaulaan, the woman of firm determination, fearless, believer of Sikhism, and follower of Gurmat. It will also tell the world that a lotus flower, though grows in a mud, remains above it. People will take guidance from the life and great personality of Bibi Kaulaan. During her last days she moved to Kartarpur where she left for her heavenly abode in 1629 AD.

6 - Bhai Tilka Ji

Different religions in the world have the concept of hell or heaven after death and according to these religions a person is awarded to remain in the hell or heaven according to his doings or way of life in this world. But in Sikhism neither the fear of hell nor the greed of heaven is propagated to the followers. There are several stories in Sikhism condemning the concept of hell or heaven. The instance of Bhai Tilka Ji is one of these. The greed of heaven shown to Bhai Tilka Ji could not impress him and he remained firm believer of the teachings of Guru.

Bhai Tilka Ji was a resident of a Town of Garshankar, district Hoshiarpur, Punjab. Fifth Guru, Sri Guru Arjan Sahib Ji made him joined Sikhism. Keeping in view his devotion towards Sikhism, sixth Guru Sri Hargobind Sahib Ji appointed him a preacher in the district of Hoshiarpur.

The people of that region were immensely impressed with the life of Bhai Sahib. There was also a big Dera of an aged saint in that region. Bhai Sahib preached Sikhism in the region in such a way that more and more people started

joining Sikhism. Now people started avoiding the saint, resultantly the saint started feeling jealous of Bhai Tilka Ji. He was trying his best to keep the people in his fold but he couldn't.

One day the said saint played a trick. He propagated through his disciples that Lord Shiva came in his dream and has blessed that anyone who visits the saint, will be granted to live in heaven for one year. This news spread in the region like wild fire. Some ignorant people started visiting his dera and offerings started pouring in. The agents of the said saint tried to persuade Bhai Tilka Ji also but they could not succeed. The saint sent the message to Bhai Tilka Ji again arguing that he doesn't want that the persons like Bhai Sahib should remain deprived of Heaven. But Bhai sahib remain determined on his decision of not visiting his dera. In reality the saint wanted Bhai Sahib to visit his dera so that the preaching of Sikhism could be stopped. Again, the saint conveyed to Bhai Sahib that in case he visits the dera, two years stay in the heaven will be granted to Bhai Tilka Ji. But it also couldn't impress him. Finally, the saint himself visited Bhai Sahib along with his agents and disciples.

Knowing the arrival of the saint, Bhai Sahib closed his door. The saint knocked at the door and asked Bhai Tilka Ji why he didn't want to go to Heaven! Bhai Sahib refused to open the door for the saint and replied that he was not willing to see the person like him. You are befooling the people as one cannot go to heaven by following his false practices. Moreover, Bhai Sahib told the saint that going to heaven was not the aim of his life.

All this hurt the saint a lot and he felt ashamed of his act. He was compelled to think that there are such Sikhs who feel all the comforts in the feet of their Guru. How great their Guru would be who has uplifted the down trodden people gripped in false rituals.

When Bhai Tilka Ji did not open the door of his house, the saint requested Bhai Tilka Ji in the name of his Guru

and to have the glimpse of such a great Guru who had made the life of his Sikhs so great. On hearing this Bhai Tilka Ji opened the door of his house. The saint asked Bhai Tilka Ji how he could achieve such a firm determination in life? How could he judge that he was cheating the people? Generally, all people wish to go to Heaven but you have no desire for it. At this Bhai Tilka Ji replied that he was a true Sikh of his Guru. One cannot make the God happy by cheating his people. To please God, one must serve the humanity. Becoming a good human being is the true religion.

Bhai Sahib explained him the concept of heaven as per Gurmat :

kvn nrk ikAw srg ibcwrw sqn da rwd]
hm kwh kI kwix n kFq Apn gr pswd]
rwmkl kbIr jI pnw 969

Meaning : With the blessings of the Guru, Sikhs are not destitute of either hell or heaven. So they have condemned both. Reciting the name of God and following the teachings of Guru is like living in the comforts of heaven. On listening to the explanation of Bhai Sahib the saint was immensely impressed and requested Bhai Sahib to take him to Guru Sahib.

Bhai Tilka Ji along with other Sikhs of the region and the saint visited Guru Sahib at Amritsar. At that time Guru Hargobind Sahib Ji was in his tender age and at the same time had raised an army and was married and was leading a family life. So a feeling of doubt about spirituality of Guru Sahib emerged in his mind . He told Guru Sahib that we people enjoy a long life and undergo various acts of worship. After all this we are able to create respect in the mind of people for us but I see Sikhs have great regards for you and bow before you even in this young age of yours. Is there any secret behind all this ? Guru Sahib preached him the philosophy of Sikh religion and also explained him the motive of life of a human being. The saint was convinced

and acknowledged Guru Sahib the true Guru and felt that the Jogi or other saints just waste their life in false rituals.

Guru Sahib preached the saint as :

jg n iKQw jg n f f jg n Bsm cVwieA]
jg n mdI mi f mfwieA jg n is|I vwelA]
jg n bwhir mVI msxI jg n qwVI lwelA]
jg n dis idsqr BivA jg n qIrQ nwelA].

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After this the saint came back to his town, Garhshankar and unlike the past, he started preaching the people about the true knowledge of Sikhism.

Due to lack of preaching of Sikhism now a days several so called saints and Yogis are adopting various rituals and using other tricks of jog. Thus they are misguiding ignorant people who follow them. Such acts may be of some importance for health but Gurmat does not acknowledge such acts.

7 - Bhai Mani Singh Ji

The Sikh men and women who laid their life for their religion..... who were cut to pieces..... remembering their religious acts, Khalsa Ji speak aloud Waheguru .

When we speak or listen these lines in our Ardas, suddenly the martyrdom of Bhai Mani Singh comes alive in our mind.

Bhai Mani Singh Ji was born on 26th March, 1644 in Alipur village near Multan(now in Pakistan). Bibi Madhri and Bhai Maai Das were his parents. His grandfather Bhai Ballu Ji was a very brave Sikh and was martyred on 30th April,1634 in the battle of Amritsar against Mughals during the period of Guru Hargobind Sahib Ji. It is a matter of great pride for the clan of Bhai Mani Singh Ji that 90 persons from this clan got martyrdom for the Sikh cause. They include : Bhai Mani singh Ji, his grandfather, brother of his grandfather, his wife, his 10 brothers, his 8 sons, his 10 grandsons and 59 other relatives. Several other

unknown relatives might have also sacrificed their life in the noble cause of Sikhism whose names are yet a challenge for the history researchers. Bhai Dyala Ji, who was martyred in Delhi during the martyrdom of Guru Tegh Bahadur Sahib was also his brother.

Bhai Maai Das, the father of Bhai Mani Singh Ji (13 years) took him along while he visited Guru Har Rai Sahib at Kiratpur Sahib. When Bhai Mani Singh touched the feet of Guru Sahib, he predicted that the boy will earn a good name in the coming times. Bhai Mani Singh Ji married Bibi Sito (Basant Kaur), the daughter of Lakhi Shah (Rai) at the age of 15. Bhai Lakhi Rai is popularly known for taking the body of Guru Tegh bahadur Sahib from Chandni Chowk, Delhi and performed its last rites by putting and burning the body in his house at village

Rakabganj, where Gurudwara Rakabganj is situated near parliament New Delhi. After Guru Har Rai Sahib Ji left for his heavenly abode, Bhai Mani Singh served 8th Guru Sri Guru Hari Krishan Sahib Ji and then Guru Tegh Bahadur Sahib Ji. Bhai Sahib ji was assigned the responsibility of copying the Gurbani Pothi. He also used to conduct a congregation of the Sikhs in which he used to explain the Gurbani in simple language.

When Guru Tegh Bahadur Sahib left for Delhi for his martyrdom, Bhai Sahib was asked to stay with Guru Gobind Singh Ji at Anandpur Sahib. Bhai Mani Singh Ji accompanied Guru Gobind Singh Ji when he visited Nahan on the invitation of Raja Medni Prakash. He also took part in the battle of Bhangani (2nd October, 1688) and displayed his might in the battle field along with other brave Sikhs. His brother Bhai Hari Chand was martyred in this battle. Similarly Bhai Sahib took part in another battle of Nadaun on 4th April, 1699, after which Guru Sahib conferred the title of Diwan on Bhai Sahib Ji.

In 1699,on Baisakhi day, Guru Gobind Singh Ji conferred the title of Khalsa to the whole Sikh community.

At this time Bhai Mani Singh Ji was administered Pahul along with his brothers and nephews and his name was changed from Maniya to Bhai Mani Singh.

On the request of Sikhs from Amritsar, Guru Gobind Singh ji appointed Bhai Mani Singh as the Administrator of Amritsar and five other Sikhs were also sent along with him. At Darbar Sahib Amritsar Bhai Sahib Ji banned the tradition initiated by the heirs of Prithi Chand (known as Meenas) and introduced the code of conduct of Sikhism as initiated by Guru Sahib Ji.

When Guru Gobind Singh Ji left Anandpur Sahib on the intervening night of 19th-20th December, 1705, Bhai Mani Singh ji took the wife of Guru Sahib to Delhi successfully. After the battle of Mukatsar, when Guru Sahib was staying at Talwandi Sabo Ki, Bhai Mani Singh reached there along with the wife of Guru Sahib and other members of the Sikh community. At this place Guru Sahib assigned the duty of copying Sri Guru Granth Sahib Ji to Bhai Mani Singh Ji and Baba Deep Singh Ji.

In 1706, Guru Gobind Singh Ji left for Deccan on the invitation of emperor Aurangzeb. Wife of Guru Sahib ji left for Delhi and Bhai Mani Singh Ji accompanied Guru Sahib Ji. At the place of Baghaur Guru Sahib got information about the demise of emperor Aurangzeb. Guru Sahib sent Bhai Mani Singh Ji to Amritsar and he left for Delhi. In 1708 AD on the request of contemporary Mughal emperor Bahadur Shah, Guru Sahib accompanied him to Deccan(southern India) and finally on 21.10.1708 Guru Sahib Ji left for his heavenly abode at the place of Nanded (Present Huzur Sahib). In 1709, the Chief of Patti (a city in Tarn Taran District) attacked Amritsar with the help of the army commissioner of Lahore. Bhai Mani Singh Ji defeated him in a convincing manner.

After the martyrdom of Baba Banda Singh Bahadur, several Sikhs started respecting him as their Guru and used to call themselves as Bandai Khalsa. Baba Amar Singh of

Khemkaran was their chief. These Bandai Sikhs invented their own welcome note as " FATEH DARSHAN " instead of WAHEGURU JI KA KHALSAA WAHEGURU JI KI FATEH, the common welcome note of Sikhs. They hatched a conspiracy to take over the control of Sri Darbar Sahib in their hands and marched towards Amritsar. On the other hand from Tatt khalsa's side Kahan Singh, the son of Bhai Binod Singh planned to celebrate Diwali at Sri Darbar Sahib to facilitate a big assembly of Sikhs. Both the rival groups reached Amritsar and put their claims to prove themselves as the rightful heirs and organisers and they even got ready to fight. The Sikhs were able to win over both the parties not to fight as after a long spell of time Sikhs were able to assemble in large number. The event of Diwali passed off peacefully but both the sides were not clear at heart for each other. To make both the parties pacified, a permanent solution was needed. Bhai Mani Singh Ji conducted the mediation between both the rival groups in a wise manner and Tatt Khalsa was acclaimed the real heir of Guru Gobind Singh Ji.

The real spell of atrocities on Khalsa Panth commenced in 1712. When Governor of Lahore could not finish the Sikhs, finally on Baisakhi day of 1733, he offered a NAWABI to Sikhs after obtaining permission from the Mughal emperor at Delhi and some areas were also offered to as their Jagir. During this short period of peace on temporary harmony, Sikhs were able to strengthen themselves in an organised manner. After some time the Governor betrayed his commitment of Nawabi and withdrew the Jagir. Again Mughal rulers started committing excesses and atrocities on Sikhs. During this period Bhai Mani Singh was looking after the affairs / day to day activities of

Darbar Sahib along with some other Sikhs. Few Hindu and Muslim saints were also staying there. In view of his saintly and detached nature Bhai Mani Singh had earned

high regards among all people.

Now let's learn one important instance related to the life of Bhai Mani Singh Ji. The Baisakhi of 1734 was approaching nearer. Bhai Mani Singh ji paid a visit to Lahore where he met the prominent Sikhs like Bhai Subeg Singh, Bhai Surat Singh etc who were on good relations with the Governor of Lahore and asked them to discuss with him about the Baisakhi celebration at Amritsar. In return the Governor told them that a sum of Rupees 10,000 would be charged as royal tax for granting the permission for holding the Baisakhi festival. After accepting the amount of tax Bhai Sahib returned to Amritsar and sent messages to the Sikhs to visit Sri Darbar Sahib at Amritsar on this occasion. The festival was to last for ten days. But the Governor of Lahore had something else in his mind. He planned to martyr all the Sikhs who assembled at Amritsar and for this he sent a big army under the command of Diwan Lakhpat Rai who camped at the place, Ram Tirath, about 16 kilometre from the Amritsar city. Bhai Sahib got this news and decided not the celebrate the festival so that the massacre of Sikhs could be avoided. He sent another message to all Sikhs / Jathas of Sikhs about the cancellation of the festival and asked them all not to visit Amritsar. Thus under this situation the festival could not be celebrated. Resultantly, money also couldn't be collected.

After Baisakhi, the Governor of Lahore asked Bhai Sahib to deposit the amount of rupees 10,000 towards tax of the festival. Bhai Sahib replied that it was categorically

decided that no Sikh will be harmed and the festival will be allowed to celebrate in a peaceful manner but on the other hand you sent the army to attack the participating Sikhs. So the festival could not be held. Under such circumstances no tax is liable to be paid. Making this instance as excuse, Bhai Mani Singh was arrested and taken to Lahore court. For saving his life he was opted to accept Islam,failing which we was threatened to be executed. Bhai

Mani Singh opted for the second option of martyrdom along with his associate Sikhs. Bhai Mani Singh Ji was martyred by cutting all joints of his body and other Sikhs by severe torture. All this happened on 9th July, 1734 at Lahore. Bhai Mani Singh Ji was martyred at the age of 90 years and three months.

Just after three months of martyrdom of Bhai Mani Singh Ji his nephew Bhai Aghad Singh beheaded Qazi Abdul Razzak who had pronounced the judgement and proved the saying that Sikhs know it well to square up the account with anybody.

8. Bhai Sukha Singh Mehtab Singh Ji

There is hardly any Sikh who is not familiar with the names of Bhai Mehtab Singh Miraankot (district Amritsar) and Bhai Sukha Singh Maadi Kanboke who beheaded the culprit Massa Rangad who had maligned and disrespected Sri Darbar Sahib. By beheading Massa Rangad these two brave Sikhs have set an example that people with evil and nefarious designs against Sikhs and Sikh Shrines would also meet the same fate as Massa Rangad.

Bhai Sukha Singh Maadi Kanboke was a daring Sikh and was a carpenter by profession. The father of Bhai Sukha Singh was not a practicing Sikh. He was married just at the age of twelve years as per the contemporary tradition and customs. Sukha Singh decided to be baptised. He started attending and serving voluntarily in all the congregations of Sikhs. His parents were afraid on seeing their sons baptised as the Mughals were committing atrocities on Sikhs in those days. In those days to become a Sikh was like marrying death. Someone from their village informed the Mughal officials that Sukha Singh has adopted Sikhism as his religion. So Mughal army surrounded their house. It was merely a coincidence that at that time Bhai Sukha Singh Ji was not present at his house and thus he escaped his arrest.

On his return, the parents of Bhai Sukha Singh

suggested to remain away from other Sikhs to avoid the wrath of rulers. But Bhai Sukha Singh didn't budge from his decision. Now the parents played a trick to deceive Bhai Sukha Singh and mixed some intoxicant in his meal during his dinner time. He became unconscious and they got the hair of Bhai Sukha Singh cut by calling a barber. Next morning when he came to know the whole episode he got very angry and disturbed on the act of his parents. After a prolong thought he decided to eliminate his parents but considering the murder of parents would be total unjust and a crime. So abandoning this thought he left the house and on his way he jumped in a well to finish his life. But he could not drown as the well was very shallow. A Sikh was looking at all this and he went to the well and took Bhai Singh out of the well and advised him not to commit suicide as committing suicide is a sin. If at all he wishes to finish his life, he must fight the unjust and cruel Mughal rulers and seek martyrdom by getting revenge for the martyrdom of Guru Sahib, Sahibzade and other Sikhs from their hands. Sikhs need his life in their current revolution against

Mughals. Bhai Sukha Singh got convinced with the plea of the Sikh and joined the Jatha of Jathedar Sham Singh.

In a very short span of time Bhai Sukha Singh became expert in all sort of weapons and it was not so easy to face him. As and when there was some trouble, Bhai Sukha Singh was first to reach there. He got expertise in all sort of weapons like Sword, spear, gun and horse riding. On one hand he was a brave warrior at the same time he loved Gurbani and volunteered to serve in congregation. He happily served in langar for woods and water. Also he served old and tired people by massaging them.

Bhai Sukha Singh was great lover of Gurbani and kirtan. He himself used to recite Gurbani in kirtan. He always kept himself ready to avoid any delay while needed to go on some mission. He took part in several panthik missions but the mission of beheading Massa Rangad and freeing Sri Darbar

Sahib is the most important and famous task performed by Bhai Sukha Singh in joint action with Bhai Mehtab Singh Ji.

After the invasion of Nadir Shah, the Governor of Lahore pledged to kill all the Sikhs. He issued an order to all his officials and made an announcement to all the village heads and others to kill the Sikhs wherever they find them or hand them over to the officials at Lahore for further decision of their fate. An amount as prize money was also declared to the person giving any clue about the hideout of the Sikhs, killing the Sikhs or handing over any Sikh alive to the officials at Lahore an amount of rupees ten, rupees fifty and rupees eighty respectively, was declared. Under this greed and for coming in good books of the Governor Karma of Chhina, Rama of Tawandi and Sahib Rai Sandhu of Randhawa and Naushehra Dhala got thousands of innocent Sikhs killed and destroyed their houses. They sent several bullock carts loaded with the heads of Sikhs and won the sympathy of Mughal Governor and huge amount as prize money.

Niranjania of Jandiala Guru, Dharam Das Topi of Jodh Nagar and village heads of Naushehra Punnua and Majitha also took active part in killing the innocent Sikhs or informing about their places of stay. But above all Massa Rangad the village head of Mandiali was the most active and cruel in killing the Sikhs. The Mughal rulers occupied Sri Darbar Sahib and handed over the control to Massa Rangad with all the powers and actions against the Sikhs. He tied his horses in the parikrama of Sri Darbar Sahib and converted the sanctum sanctorum as a dancing room. He put a bed there, started drinking alcohol and put the dancers to dance there. It was well guarded from all the four sides and no one was allowed to enter in the complex. Under such strict situation the Sikhs moved to the jungles of Bikaner and other places in Rajasthan (an area with sandy dunes). One band (Jatha) of those Sikhs was putting up at Jaipur -Rajasthan. Bhai Bulaka Singh, the spy of Sikhs

from Amritsar informed them about the current situation prevailing at Sri Darbar Sahib.

Bhai Mehtab Singh, a resident of Mira Kot (Amritsar) was a brave young Sikh. On hearing this he got furious. He declared that he was going to Amritsar and will be back after beheading Massa Rangad. Bhai Sukha Singh also got ready to contribute in this noble cause. On reaching Amritsar they filled two sacks with pieces of earthen pots and put them on the saddles of horses and disguised themselves as the village heads for the payment of land revenue.

On 26th August,1740 on reaching Amritsar they straightaway went to Sri Darbar Sahib. They tied their horses with the tree of Laachi Beri adjacent to Darshani Deori and took one sack of pieces of earthen pots each. In the sanctum sanctorum the dancing girls were dancing and Massa Rangad under the influence of liquor was smoking Hukka (a smoking pot in which tobacco is smoked through a very long pipe passing through water). Seeing all this both the Sikhs got furious. Bhai Sukha Singh took position near the entrance and Bhai Mehtab Singh threw the sack under his cot saying that the amount of revenue is here. When Massa Rangad bowed to have a glimpse of the revenue amount, Bhai Mehtab Singh Ji cut his head quickly like silver lining in the sky. Most of his associates ran here and there and whosoever could be found, was killed by both the young Sikhs. Before the guards of Massa Rangad could understand the situation, Bhai Mehtab Singh and Bhai Sukha Singh picked up the head of Massa Rangad and fled on the back of their horses.

On hearing the news about the killing of Massa Rangad by the hands of the Sikhs Zakaria Khan, the Governor of Lahore became furious. He called a meeting of all village heads of nearby village of Amritsar and ordered them to arrest and hand them over to him immediately. Harbhagat Niranjania informed that Mehtab Singh Mira Kot and

Sukha Singh did kill Massa Rangad. Immediately he ordered Nurdeen Fauzdar to arrest Mehtab Singh from his village. Bhai Mehtab Singh was not present in the village. His young son Rai Singh was at home. Bhai Mehtab Singh had given the custody of his young son to Natha Khera, a village head. Nurdeen asked Natha Khera to hand over the child to him which he didn't want to. He left the village with the child and few more residents of the village. But he was chased and Natha Khera and others were killed in encounter and Rai Singh got seriously wounded. The soldiers considering Rai Singh dead, left him there and moved away. A woman who was passing by saw the child and took him to his house. She took care of Rai Singh and after some time he became healthy.

In 1745, Bhai Mehtab Singh visited his village to see his family but unfortunately someone informed the governor of Lahore and he was arrested and took to Lahore where he was martyred on 16th July,1745 after a prolonged torture to his body. After some time Bhai Sukha Singh Ji was also arrested and martyred.

PHILOSOPHY

9. Motive of Life

In this world, different religions have their own motives about life. Some consider that the life is for enjoyment and to lead it in luxurious way, while some are gripped in materialism. But all the sects do have common view on basic necessities of life I,e, food, clothing and a basic home. But the motive of Gurmat (Sikhism) is above all these and believes in peaceful satisfied life .

According to Gurmat, human being is the best creation of God and God has blessed man with the ability of thinking and to differentiate between good and bad. Thus human being is considered the supreme in all creatures. That's why Wise people say that the human being without education, good moral character and good qualities is a burden on this earth like animals.

Though, based on some activities and other qualities there are several similarities between human being and other creatures. Even in some activities animals have superiority over human being. Prior to rain the ants shift their eggs to safer place. The animals leave the place prior to the breakout of disease. Animals do possess a common sense but human being are able to analyse and take decision. According to Guru Nanak Sahib religion teaches a person about the satisfied and peaceful life. Thus :

adm krq Awnd BieAw ismrq sK swr]
jip jip nwm gibd kw prn blcwr]

(page 815)

Means- The body and the mind of a human being get happiness and enjoy extreme comforts in thanking God. Spending life in the memory of God is a true and a complete life. There is another shabad in gurbani which clarifies the main motive of life :

Bel prwpiq mwnK dhrlAw]
gibd iml x kl ieh qrl brlAw]
Avir kwj qr ikq n kwm]
iml swDsgiq Bj kvl nwm] 1
srj wim lwg Bvj l qrn k]
jnm ibQw jwq rig mwieAw k]. pnw-12

Means : In the above Shabad, it has been nicely preached that the life of a human being is a golden opportunity and has been provided to us to seek close association with God. Thus oh, you human being ! join the congregation and shun the feeling of jealousy and put your best effort to make your life good as it is going in vain by indulging in the feeling of greed of worldly attachment. To make the life of humans good Guru Sahib pronounces:-

pwxl q AwieAw lwhw lix]
lgw ikq kPkV sB mkdl c ll rx]. pnw 43

Means :- Oh! you human being, you have come in this world to take advantage of going in the proximity of God

but every moment your life is moving towards the end. So you must make efforts to improve the ways of your life and make your life a success.

In Gurmat, it has been taught the way to remember God, at the same time it has also been stressed to lead a peaceful, detached and satisfied life. It is essential to keep the body healthy by controlling the emotions and use them for a better life. Such life is a peaceful and satisfied life, it is also essential to concentrate in the memory of God.

For making the human life satisfied and worth enjoyable , Gurmat teaches the importance of family life. In family life whereas one gets comforts of family, he gets mental and psychological peace which is helpful in prayer of God. The family life if helpful in creating uniformity with God, essential to control the evil feelings in the life.

In Gurmat, the concept of sitting in isolation like Jogi has been vehemently condemned and the way of getting salvation while laughing, playing, eating etc has been described. Today every person wishes that he may not face any harm or failure in life. All are running after gain. But this gain can only be obtained if one leads a disciplined and moral life. For the disciplined life certain rules are must to be followed like :-

- To have a schedule for getting up in the morning , eating and going to bed.
- Follow the principle of simplicity with high thinking.
- To work for the welfare of others after fulfilling the needs of the family.
- To be above fear and enmity.
- To have healthy relations with neighbours and other members of society.
- To be above greed and lead a detached, disciplined and tension free life.

According to Gurmat, the motive of life is to get salvation from mental stray/wandering and lead a satisfied

and peaceful life in which full satisfaction of mind must be felt. There must not be any physical or mental worries, pain.

10. The Principle of Miri and Piri

In this world Mir and Pir, both are great powers / celebrities. Mir is all powerful on being the owner of land and armies and rules on a particular piece of land, where his order is treated as law. On the other hand Pir rules on the heart of people, he is the commander of conscience of people. Even the people with high social status have regards for Pir. Thus Pir is also considered capable of having social respect.

Mir and Pir, both are the words of Persian language. Mir means the person ordering others for his command, chief or big official. In Islam pir is used for spiritual leader or great person. Miri denotes Ruler/ king while Piri denotes religion/ spirituality. To remember God in every situation is religion and the follower of the principles / order of God is a religious person. Religion makes a person honest and justice loving person and thus he works for the welfare of others.

Similarly, Mir (a big officer or king) is supposed to be a person who manages the resources in such a way that at least basic necessities of everyone are met and no one should remain deprived of his needs. But this is possible only when a Mir is god fearing , true, gentle, honest and justice loving person and there must not be injustice and oppression to any one in his kingdom. So there must be complete co-ordination between Miri and Piri and in this combination Piri must be above Miri. Both are complementary to each other.

In India it is presumed that a religious person does not get himself involved in any worldly litigations and is supposed to be away from worldly problems and worships God by remaining intro ward in his doings . To quote, Tulsi Das the writer of Ram Charit Manas had opined that it

didn't affect him whosoever was the king of the state.

kx inp he hm ikAw hwnl?

In the above Chaupai, Tulsi Das says " worship is the motive of our life so it doesn't affect who rules the state." So called religious authorities in India gave the concept "NON-VIOLENCE IS A GREAT RELIGION" and even fighting against evils or killing the cruel was considered an anti religious act. The concept of division of society on the basis of birth was also made firm on these lines only and religious persons were considered that they are for learning and preaching religion only. Taking up weapons was considered the duty of warrior class. It resulted in indifferent behaviour of religious persons towards society and India tasted a prolonged span of several hundreds of years of slavery at the hands of invaders. The invaders looted wealth, youth and destroyed temples fearlessly. Young girls of Hindus were abducted and auctioned for coins in the open market in /Afghanistan and other middle east countries. To some extent other religions also gave the similar ideology in which it was considered that religion and politics are two different practices in life and must remain separate and indifferent towards each other. Religion was voted to remain a personal issue and free from politics,but when we study in depth the history of ruler class we find that majority of rulers accumulated huge wealth, raised big armies, became haughty and committed atrocities on their subject / people. Instead of working for the welfare of their subject, they exploited them as they were not religious at heart.

The religion initiated by Guru Nanak Sahib analyses the life in complete sense in which all aspects of life (like religious, social and political) have been taken into consideration. In his religion (the Sikhism) all aspect of life like family life and detachment, kingship and Jog, Worship and power and Miri and Piri have been considered as supplementary to each other. As in nature two different

elements, water and fire have been put in one place and existence of these two elements is essential for life. In the absence of any of the two we cannot imagine the existence of life. Similarly co-existence of religion (truth and welfare) and state power (bravery and strength) is equally essential for a healthy society.

Guru Sahibaan, whereas have given very deep thoughts about obscure God, they have directed the society by doing critical analysis about human being, society, rulers and state management. In Sikhism Guru sahibaan have considered this land as DHARAMSHALA means the place where religion must be practiced and people will only remain happy if state and social management is in safe hands. Like :

sB sKwlI ieh hAwhI mI rwj jIE.] pnw 74

Guru Sahibaan whereas have inspired / persuaded human beings to consider worship of God as their motive of life, they have condemned the futile ritualism, oppression, injustice and cruelty towards humanity. Guru Nanak Sahib Ji addressed Babar as cruel on his face. He personified cruel kings and tyrannical officials as butchers.

kil kwqI rwj kwsweI Drm pK kir EfirAw] pnw- 145

He directly interfered in the politics of the time by criticising the blood sucking rulers and their companions.

rwj slh mkdm kq] jwie jgwien bT sq]
cwkr nhdw pwien GwE] rq ipq kiqh cit jwh] pnw-1288
rq plx rwj isr Epir riKAih ev jwp BwE] pnw 142

Thus he has directed the rulers to be good rulers and working for the welfare.

qKiq bh qKq kI lwiek] pnw 1039

On one hand whereas Guru Sahibaan criticised the cruel rulers, at the same time they also pointed out to the people who accepted their slavery and demonstrated their weakness.

nIl vsq pihir hvih prvwx] pnw. 472

ABwiKAw kw kTw bkrw Kwxw] pnw 472

Gir Gir mlAw sBnw jlA bll Avr qmwrl] pnw 1191

KqlAw q Drm Cif Aw ml kC BwiKAw ghl.] pnw 663

Thus, the human being which Guru Sahib imagined and created, is a combination of all qualities. He is religious and brave, he is saint and soldier, he is worker and volunteer. This human being was made to remain ready for any sacrifice-

ja qa pmK lx kw cwa] isr Dir qll mrl Awa]

ieq mwrg pr Drlj] isr dlj kwix n klj] pnw 1412

Whereas the first four Guru Sahibaan made the principle of Miri Piri firm in the minds of Sikhs, on the instructions of fifth Guru Sahib, Sri Guru Arjan Sahib Ji the sixth Guru Sahib wore two swords of Miri and Piri, established Akal Takhat, instructed every sikh to carry weapon and thus the principle of Miri and Piri was made firm in practice. As a result, the cruel and adamant officials started fearing. Guru Sahib made it mandatory for the Sikhs to carry weapon. He fought four battles with Mughal rulers and in all four battles, he defeated the Mughals in the decisive manner. Muhsanfani, a contemporary writer writes :

"The strength started gathering on the part of truth and it encountered the evils. On seeing the weak being crushed, the emotions of Sikhs inflated and they used to jump in this flaring inferno"

About these external changes the contemporary so called religious people also created doubts, which Bhai Gurdas Ji clarified in his writings and supported the cause of Miri and Piri–

KqlvwiV s iFgrl ikkr Aws pws ij a bwg]

sp pl t cnx bh jdw kqw jwg] - vwr 26 paVl 25

To avoid the loss of crop in the field or garden from animals, strong and thorny boundary is erected. Similarly a rigid policy is adopted to save the society from the culprits

and bad elements. To protect the tree of sandalwood, snakes are wrapped around it, to protect house from robbers / thieves lock is put on its gate and dog is kept as pet. Similarly for the safeguard and smooth functioning of religion, concept of Miri is needed.

In another Kabitt (poem) BHAI GURDAS JI has reiterated that use of arms / weapons is justified in certain circumstances.

ija kir Khh ink l gil bD pwxl]
ija mix kwl sp isir his die n jwxl]
bmK lhw swDIA vgdl vwdwxl]

(vwr 34 paVI 13)

As we have to tie the neck of bucket with rope for taking out water from well, to snatch mani (mxI) from snake, we have to kill it, to obtain oil from oil seed we need to crush it, to have coconut we need to break it. For using the raw iron, it needs to be beaten. Similarly, to set the wicked people right, use of force is required and justified. Sri Guru Gobind singh Ji also justified the use of power as a last option when all other means of mediation / negotiation fail.

ckwr Aj hmh hllq dr gjsq [
hlwl Asq brdn b SmSIr dsq]

The contemporary and past history of Sri Guru Gobind Singh Ji evidently clarifies that Guru Sahib or Sikhs fought not for their own cause but against state tyranny. Guru Sahib gave the concept of use of sword not for destructive purpose but for constructive purposes and safety of religion and down trodden. To be polite while you are strong is real politeness and nonviolence. Person who doesn't possess strength and pretend to be polite is not real polite.

hd qwix inqwxlAw rhih inmwnVIAwh] pnw 85

Thus the special concept of Miri Piri is given by Sikhism to this society.

11. Dhanasari Mahla || 5 || Page 679

jw ka hir rg lwg ies jg mih s khlAq h srw]
Awqm ijx sgl vis qw k jw kw siqgr prw]
Twkr gwelA Awqm rig]
srnl pvn nwm iDAwvn shij smwvn sig]1] rhwa]
jn k crn vsih mr hlAr sig pnlqw dhl]
jn kl Dir dh ikrpw iniD nwnk k sK ehl]2]

pd ArQ : rg- pm[srw- srmw[Awqm- Awpx Awp *f*, Awpx mn *f*[ijx-ijq lwdw h[Awqm rig-idll ipAwr nwl[shij-Awqimk Af lqw[

Introduction : In the above Shabad Guru Sahib is teaching us to concentrate our thoughts so that our mind may not wander in vain. Who have not controlled the evil waves of mind, they may call themselves brave soldiers but the tendency of oppression and cruelty exist in their mind and thinking.

Meaning: Guru Sahib pronounces that the person who is able to create love and affection in his mind for Almighty by following the teachings of Guru. Only those people feel the presence of God who have diverted their life towards good views and thinking and have shunned the evil feelings. So we should always remember God with utmost concentration. Guru Sahib further pronounces Oh God! I beseech before you to grant me the company of good people only. My body may also become pious in their association. Grant me the company of such Gurmukhs and it will be great comfort in my life.

Conclusion : The central idea of the above shabad is that in reality those are brave who are able to win over the evil waves of their mind and follow the path of the Guru. We must also make our life successful by joining the company of the Gurmukh persons.

12. Dhanasari Mahla 9 || (Page -684)

kwh r bn Kjn jwel]

srb invwsI sdw Alpw qhI sg smwel]1] rhwa]

php miD ija bs bsq h mkr mwih js Cwel]

qs hI hir bs inrqr Gt hI Kjh Bwel]1]

bwhir Blqr ek jwnh ieh gr igAwn bqwel]

jn nwnk ibn Awpw cln imt n Bm kI kwel]2]

acwrx sDW : ija- ija[mwih- mwih[

pd ArQ : Alpw- mwieAw d pBv q pr[php miD - PI ivc[mkr mwih- SIS ivc[Cwel- prCwvW[inrqir- hr QW q[ibn Awpw cln-Awpw pCwx ibnW[Bm kI- Btkxw dI[kwel- pwxI q jimAw hr rg dw jwI[

Introduction : In the above shabad Guru Tegh Bahadur Sahib teaches people(who think god lives in jungle or in isolation) to feel the presence of God in nature and in the creation of God instead of searching Him in Jungles.

Meaning : Oh Brothers ! Why are you trying to search God in Jungle because God is Omnipresent but detached from places or articles. Oh brothers! God exists in your body also and always He is with us. For example every flower has fragrance but it can neither be caught or seen. Only it can be felt. Similarly the image / reflection in a mirror can neither be caught nor it can be proved that there is someone in the mirror. So, God is also present in every creature but being formless. He cannot be seen. He can only be felt but for Him it is not required to wander in jungle or elsewhere. True Guru teaches us to feel God within or outside. Guru Nanak Sahib tells us that we cannot get rid of such confusions without understanding ourselves from the very inner corner and the presence of God is not felt.

Conclusion : To summarise the above Shabad it can be said that instead of searching for God externally, one must feel his presence within. He is present in every creature. It is difficult to prove the presence of God like the fragrance of flowers or the reflection in a mirror but he can be felt like

fragrance and reflection or image provided we have thinking and concentration to that extent.

13. Ramkali Mhla 3, 10th paudi of Anand

(Page-918)

13. rwmkl lmhlw 3, And dl 10vl paVl (pnw 918)

e mn cc lw cqrwel ikn n pwieAw]

cqrwel n pwieAw ikn q sx mn mirAw]

eh mwieAw mhxl iqn klql ijin Tga ll pwelAw]

krbwn klqw iqs ivth ijin mh mlTw lwieAw]

kh nwnk mn cc l cqrwel ikn n pwieAw]

acwrx sDw : cqrwel- cqrwel[q- q[q- q[ivth- ivth[

pd ArQ : cc lw - itk k nw bTx vwlw[cqrwel - c lwkl[Tga ll - Tg btl[ivth - q[

Meaning : The mind of people is wandering in vain for an ever lasting happiness and joy. Guru Sahib explains that you cannot feel the presence of God with your cleverness because your mind is indulged in worldly affections. This has gripped you in its clutches. Your mind will attain an everlasting peace only if you indulge in the praise of God who has created all these worldly pleasures.

14. Raag Soohi Mhla 5 (Page 745)

14. rwg shl mhlw 5 (pnw 745)

B ll shwvl Cwprl jw mih gx gwe]

ikq hl kwm n Dalhr ijq hir ibsrwe]1] rhwa]

And grlbl swDsig ijq pB iciq lwe]

Jil jwa eh bfpnw mwieAw lptwe]1[

plsn pls aiF kwmrl sK mn sqKwe]

As rwj n ikq kwij ijq nh iqpqwe]2]

ngn iPrq rig ek k ah sBw pwe]

pwt ptbr ibriQAw ijh ric lBwe]3]

sB ikC qmr hwiQ pB Awip kr krwe]

swis swis ismrq rhw nwnk dwn pwe]4]

acwrx sDw : And- And[bfpnw- bfpnw[nh- nh[ijh- ijh[

rhw- rhW, mih-mihN[

pd ArQ : shwvl- shxl, sK dx vwll[Cwprl- kll[Dalhr- pk mhl[bfpnw- vf hx dw mwx[plsn- ckl[plis- plh k[EiF- phn k[k rig- d pm ivc[ptbr- pt d Abr, rSml kpV[

Introduction : The people who always live in the memory of God and attend congregation regularly but reside in huts are better than the people living in grand palaces.

Meaning : A person seeks blessings of God by attending congregation regularly, from the inner he is always joyful, polite and happy. Such satisfied person kicks away the person indulged in worldly wealth. He always honours and accepts the earnings of hard work but never accepts the wealth which enhances the longs/ desires for further wealth. The person painted in the colour of God is always happy and remains away from the materialistic world.

Conclusion : By living in the company of people who are always lost in the memory of God, and doing honest earnings he brings unlimited happiness in his life. On the other hand richness and all the comforts of life are useless if one doesn't remember God.

15. Aasa Bani Bhagat Nam deo Ji Ki

(Page 485)

15. Awsw bwxl Bgq nwm da jl kl (pnw 485)
ek Ank ibAwpk prk, jq dKa qq sel]
mwieAw icq bicq ibmihq, ibr lw bJ kel]1]
sB gibd h, sB gibd h, gibd ibn, nhl kel]
sq ek mix sq shs j s, Eiq piq pB sel]1] rhwa]
j l qrg Ar Pn bdbdw, j l q iBn n hel]
ieh prpc pwrbhm kl lll w, ibcrq Awn n hel]2]
imiQAw, Brm Ar spn mnrQ, siq pdwrQ jwinAw]
sikq mnsw, gr apdsl, jwgq hl mn mwinAw]3]
khq nwmda, hir kl rcnw, dKh ird blcwrl]

Gt Gt Aqir, srb inrqir, kvl, ek mrwrl]4]

acwrx sDW: dKa- dKa[sq- Sq[lll- lll[apdsl- apdSl[

pd ArQ : ibAwpk- j swr mjd h[prk- Brpr[bicq- Kbsrq, ibmihq- cgl qrW mh jWd hn[sq- Dwg[sq- s[shs- hzwr[Eiq- piq-qwx pt ivc[Pn- Jg[prpc- ieh idsdw qmwSw, rp, ssr[lll- Kf[ibcrq- ivcwirAW[Awn- hr[sikq- nkl[

Introduction : In the above shabad, Considering that God prevails in each particle of this universe equally, Bhagat Nam Dev Ji describe this world as His play. But this stage can only be obtained with vast experience of feeling the existence of God universally. It cannot be described by any other worldly example.

Meaning : God exists in the whole universe equally in different ways and shapes. As far as my vision goes he is there. Worldly affection has gripped man in its clutches. Our eyes can only see which we feel /visualise externally. To feel the creator all around, we need spiritual vision but people get it very rarely. There is none other powe than the creator Himself. Like a thread is passed through thousands of pearls, God is in existence in the whole nature. Like a wave or a bubble are nothing else but are the different shapes of water itself. Similarly this world or universe is nothing else but the play of God Himself. In the desert a deer feels water at a certain distance but when he runs towards it, it goes further farther. This illusion is because of the rays of the sun on the sand. Similarly sometimes human being also accepts such false illusions to be reality, The teachings of true Guru helps us to come out of these false dreams and we can understand the reality of this life with the teachings of a True Guru only. Bhagat Nam Dev Ji teaches us that we must accept and acknowledge this truth that this whole universe is the creation of God only. He dwells in all the hearts equally. He is the real Master of all.

Conclusion : In the above shabad Bhagat Nam Dev Ji explains that God, the Master of this universe exists in this

universe like a thread in all the pearls and water in each wave or bubble. To understand this puzzle we need to follow the teachings of a true Guru. After we are able to understand this puzzle, we can feel the existence of God in each particle and all around us.

Development of Life

16. Fragrance of life

Human being holds the status of chief amongst the whole creatures in this most valuable creation of God. Nature/ God has gifted him the most valuable senses of thinking, understanding and feeling. Even after holding all such valuable qualities, if human being spends his life in eating, growing, raising family and dying at last is just like joking with the gifts of God. There is a specific quote in Gurbani :

mwx Gl, aTl cl, swd nwhl ievhl gl]

Meaning : *God sends the human beings on this earth. They only take birth, grow older and die. This is ridiculous.*

How nice it would be if we understand the pricelessness of our life and spend it in a better manner. For living a full life in a nice way, it is imperative to understand and value the feelings of others. There is a very popular saying of Giani Jagjit Singh Sidki, a famous Sikh scholar as "To express affection for children, love for companion and respect / regards for elders is their right and ours duty." If we do not perform our above duty towards children, companion or elders, it is just equal to forfeit the right of others. In other words, we must respect others as per their right.

If the household, articles are placed at their right place, this makes the movement in the house easy. It gives peace of mind and leaves good impression on others, who visit the house. Similarly, giving due respect / love to others according to their status and relations makes the life comfortable and it works as a guideline for the ensuing generations. For this each member of the family must

contribute. This starts from very childhood of every person.

Childhood: On taking birth, human being is fully dependent on his parents. Parents take care even by undergoing various difficulties. Generally the self-satisfaction of parents revolve around the welfare of their children. They concentrate fully on their good education, health, conduct and settlement in their life. Accordingly children must also take it as their prime duty to give due regards to their parents. If they feel that they are right on a certain issue, they must put forward their plea politely and respectfully. As students they must respect their teachers and elders. Some times the decision of parents may be very hard but this can also be associated with hidden experience and sweetness like an outer hard shell of almonds. So like almonds, children must not give consideration to the hard decision of parents as every decision, hard or polite is in the interest of children. The golden principle of Sikhism "obey the order" is made firm in childhood only.

Youth: This segment of life is filled with more enthusiasm / zeal instead of patience and thinking. In this age all five evils – sexuality, anger, greed, affection and haughtiness grip a person very easily. In this age a person must learn good, do good and contribute good to the society. The motive in this age must be to study and listen to the scholars, teachings of Guru Sahibaan and teach the youngsters about the motive of a good life. In this age young men and women must set up the parameters of good qualities which may be the examples for the generations to come.

A man must be a good son and a good brother first. The motive of his life must be to work hard and become self-sufficient and make the parents happy by obeying and serving them. He must be obedient to his elder brothers and sisters and an example for his young. After marrying he must be fully devoted and faithful to his wife. He must respect all other women as his mother, sister or daughter.

He must respect his wife as a friend and not treat her as a shoe. This must also be taken into care that your wife, the daughter of someone has come to you to enhance the cheerfulness of your house and your life after leaving the house of her parents. It must also be taken into consideration that your wife has just come from some other environment of her parents family, who is yet to settled down in your house. So, she deserves more care and affection in your house. Her minor mistakes must be overlooked and treated in a friendly manner. Her in-laws must also appreciate her for her good qualities and overlook her weaknesses. In this way,misunderstandings can be avoided to a greater extent.

Husband must respect the feelings and aspirations of his wife and love her. He must also respect the parents of his wife. As a father in this age of youth, he must present himself bearing good moral character and take care of the needs of his children. He must also be fully aware of his responsibilities towards his family. His responsibility towards his society and religion will encourage his children to become good citizens and contribute their best.

A young woman must be a good daughter, good sister and a good student. She must be obedient to her parents and an ideal member of family. A young woman must bear good qualities in her character. There is a saying in English for woman of this age :

HOW TO COOK, HOW TO LOOK, HOW TO TALK, HOW TO WALK,

HOW TO KNIT, HOW TO SIT, HOW TO LEARN, HOW TO EARN !

Meaning : In this young age, a woman must learn all the good qualities related to family and the social duties like cooking, personal appearance, walking, knitting , sitting with others, learning and earning. Woman must possess all external and internal qualities to become a complete woman. Earning is not merely related to the monetary

gains only but social status and prestige is also part of the earnings.

At the time of her marriage every girl must bear in mind that the house where she is going to join has certain disciplines. She must not try to change the system of her In-laws house immediately after going there, whatever educationally qualified she is. She must watch and understand the system of the family for at least 2-3 years. She must create a place for her own with love and affection. She must regard her husband considering him an able person. She must regard her mother and father in law like her own parents. She must try to share their grief by serving them like their daughter. She must start her day by seeking their blessings in the morning. We must always remember that whatever we give to others, we are reciprocated in the same coins. The girl who enters the house of her in-laws with the ornaments of good qualities and shares them with the family members, she will definitely receive same in manifolds in due course of time and then she can only realise the meaning of true freedom and protection in the family.

The responsibility of a woman enhances after bearing the child. It must be her prime duty to pay attention to the needs of her children from morning till night. It is better that during this time she must perform her duty towards children by staying at home. Due to circumstances if she is required to move out of the for any reason, she must try to spend maximum time with her children. When a woman respects her in-laws and husband, the children will also learn these qualities as their family tradition and they will also respect their parents and this tradition will continue in the coming generations also. Contrary to this when a woman disrespects her elders and husband, they also learn it. This will spread like an infection in the coming generations.

Old age : Old people are the precious assets of a society,

as they have earned a vast experience by spending decades of life. Educational degrees of higher studies have no match before their experience. In old age whereas people must have self-respect, they must not demonstrate their haughtiness for their vast experience of life. Old parents must always remember that their children are part of their life. Old people must behave like a big tree under whose shadow their children may rest after their whole day tiring job. They should create self confidence in the mind of their children so that they must be strong enough to face the circumstances ahead. If we are friendly with our children then only we will be able to get them acquainted with our wish which, due to some compulsions we could not meet during our young age, our children can fulfill the same for us.

It is the moral duty of children to serve their elders and parents, it is also imperative for the parents to behave in a right manner to be worthy for it. Haughtiness of being elder make the environment of family like hell. Excess interference in personal life of grown up children creates a gap between parents and children due to which both suffer from isolation. It is expected from the elders that they must teach good lesson to their grandchildren by taking them in their lap. By doing so elders can get real affection and regards from their grandchildren. In this way such grandchildren are always ready to extend their hand to serve the grandparents and help them for petty things which seem very difficult in old age.

To conclude, we must admit that all members of a family are inter dependent. We all must perform our duty honestly towards our family. If we perform our duty honestly, our rights do automatically meet.

The feeling of sacrifice for others in all the members makes the family ideal. But it is possible only when all the members honour this ideology. On the other hand if we expect sacrifice from only a particular person, the crisis will

always prevail in the family because only a single person cannot meet the expectations of all the members of the family. So, we all must respect the feelings of the other members of the family.

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QUESTION PAPER LESSON - 6

1. Write a brief note on life of Sri Guru Hargobind Sahib Ji.

2. Describe the causes and effects of wars of Guru Hargobind Sahib with the contemporary rulers.

3. Write in brief :

a. Why the orders of Jahangir could not be implemented ?

b. How Udasi sect merged in Sikhism?

c. Describe the need and establishment of Akal Takhat Sahib.

4. Describe the contribution of Bibi Veero to Sikhism.

5. Write the central idea of each SAKHI in your own words and the lesson learned thereof.

6. Describe the role of Bhai Mani Singh Ji in Sikh history as a soldier, Organiser/Manager, devout Sikh, preacher and a Martyr.

7. In the present times what inspirations the youth get from Bhai Sukha Singh and Bhai Mehtab Singh Ji ?

8. What is the motive of life as per Sikh tenets and how it can be achieved ?

9. What is the importance of the principle of Miri and Piri in Gurmat ?

10. Describe in your own words the main principles and the Guru's teachings in each shabad.

Write a detailed note on the responsibilities of each member of a family.

Creation of Universe: A Fabulous Tale

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ॥ ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨਹਾਰੇ ॥

ਕਹੁ ਰੇ ਪੰਡਿਤ ਅੰਬਰੁ ਕਾ ਸਿਉ ਲਾਗਾ॥ ਬੂਝੈ ਬੂਝਣਹਾਰੁ ਸਭਾਗਾ॥ (ਪੰਨਾ 329)

The stars which are seen in the sky, who is the painter who painted them? Tell me, O Learned person, what is the sky attached to? Very fortunate is the person who khows this. (Gauree, Kabir Ji, SGGS, p. 329)

Before Creation

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥

ਨਾ ਦਿਨੁ ਰੈਨ ਨ ਚੰਦੁ ਨਾ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ (ਪੰਨਾ 1035)

For endless eons, there was only utter darkness. There was no earth or sky; there was only the infinite Command of the Creator. There was no day or night, no moon or sun; The Creator sat in primal, profund Samadhi. (SGGS-1035)

ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ॥

ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ॥ (ਪੰਨਾ 1035)

There was no sources of creation or power of speech, no air or water. There was no creation or destruction, no birth or death. There were no continent, no nether regions, no seven seas, no rivers or flowing water. (SGGS-1035)

ਝਿਲਮਿਲਿ ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ॥ ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ॥

ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਪੂਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ॥ (ਪੰਨਾ 1033)

The dazzling light glitters , although neither the moon nor the stars are shining; neither the sun's rays nor the lightning flashes across the sky. I describe the indescribable state, which has no sign, where the all-pervading Lord is still pleasing to the mind. (SGGS-1033)

Birth of the Universe

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ॥ ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ॥ (ਪੰਨਾ 1036)

When the Lord (creator) so willed, the world was created. Without any visible support, he sustained the universe. (SGGS-1036)

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥ (ਪੰਨਾ 4)

Only the creator Knows that when and how the universe was created. (SGGS-4)

ਹੁਕਮੇ ਹੀ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ॥ (ਪੰਨਾ 1055)

With His command, he created the entire Universe. (SGGS-1055)

ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋੜਿ॥ ਅੰਡਜ ਫੋੜਿ ਜੋੜਿ ਵਿਛੋੜਿ॥

ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ॥ ਰਾਤਿ ਦਿਨੰਤ ਕੀਏ ਭਉ ਭਾਉ॥

ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ॥ (ਪੰਨਾ 839)

The Creator created the universe, joining the elements together. Breaking the cosmic egg (the primeval atom), he created the forces of attration (union), the republic (separation). He made the earth and the sky as the places to live. He created day and night, fear and love. The One, who created the Creation, also watches over it. There is no other Creator Lord. (SGGS-839)

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥ (ਪੰਨਾ 3)

You created the vast expanse of the universe with One word (command)! Hundreds of thousands of rivers (processes of production and destruction) began to flow (emerged). (SGGS-3)

Time of Creation

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ

ਸੋਈ॥ (ਪੰਨਾ 4)

What was the time, and what was the moment? What was the day,and what was the date? What was the season, and what was the month, when the Universal took its shape? Had Pandits (Hindu Scholars) known the time, it would have been written in Puranas. Had Qazis Known the time , it would have been written in Quran. No Yogi Knows the time, the weekday, the month or the season of the creation. The Creator who created this creation, only he knows about it. (SGGS-4)

Vastness

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥ (ਪੰਨਾ 5)

There are numerous nether worlds, and hundreds thousands of heavenly worlds. The Vedas (religious scriptures of Hindus) say you can keep on searching, until you get tired, (but you cannot know the count). The semitic scriptures say that there are 18,000 worlds, but in reality, there is only One Truth. If a count is feasible, then one can try to write it, but reality it is countless. (SGGS-5)

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥ ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ (ਪੰਨਾ 5)

The limits of the creation cannot be perceived. The limits of its near(micro) and far(macro) extremes cannot be perceived. Many struggle to Know these limits, But these cannot be determined. None is able to Know these limits. The More You say about these, the more there still remains to be said. (SGGS-5)

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ (ਪੰਨਾ 7)

Nights, days, weeks, and seasons; wind, water, fire and the nether regions and in the midst of these, the earth is established as a home for Dharma. Upon it, are placed the various species of beings. These are countless and have mumerous names. (SGGS-7)

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (ਪੰਨਾ 7)

There are numerous winds, waters, and fires; so many Krishnas and Shivas, Numerous Brahmas, fashioning forms of great beauty, adorned and dressed in many colors. Numerous worlds and lands for working out karma. Countless lessons to be learned! Numerous Indras, Countless moons and suns, so many galaxies and worlds. (SGGS-7)

ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ॥ ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ॥ ਕਈ ਕੋਟਿ ਪਵਨ ਪਾਣੀ ਬੈਸੰਤਰ॥ ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ॥ ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖੵਤ੍ਰ॥.... (ਪੰਨਾ ੨੭੫)

Many millions of birds and snakes have been created. Many millions of stones and trees have been produced. Many millions are the winds, waters and fires. Many millions are the countries and realms of the world. Many millions are the moons , suns and constellations. (SGGS-275-76)

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਕੰਡ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ॥ (ਪੰਨਾ 276)

Many millions are the fields of creation and the solar systems.

Many millions are the etheric skies and the universes. (SGGS-276)

ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ॥ (ਪੰਨਾ 276)

Many millions are created in various forms. (SGGS-276)

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ॥ (ਪੰਨਾ 276)

The limits (of creations) are not known to anyone. (SGGS-276)