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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 7



PUBLISHER

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Akal Murat (Akwl mriq)

Waheguru is the creator of our universe and is beyond time. He was there when this universe hadn't come into being. He is beyond the cycle of birth and death. We take birth and after completing journey of our life, we depart from this mortal world. How we can adopt this quality of Akal Moorat (ਅਕਾਲਮੂਰਤਿ) of our creator! For this one needs to understand the philosophy of Sikhism/ਗੁਰਮਤਿ. A person, on possessing all qualities of our creator, leads a spiritual life. In the event of griped in evils, he leads morally dead life. In this way he wanders in the cycle of birth and death. When a person is able to understand this situation, he comes out of this cycle by adopting good qualities and leads a truthful life. He starts working for the welfare of all. He enjoys a joyful life. His deeds of welfare for all make him loving / darling to all.He is remembered by all even after his death. His good deeds make him immortal in the minds of all. There are numerous such examples before us. By adopting such good qualities one can make his life spiritually high. If one wishes that people should remember him after his death, he must promote the principle of “welfare of all”.

Ik Onkar Waheguru Ji Ki Fateh

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GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 7

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

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Content

History

1.	Guru Har Rai Sahib Ji	3
2.	Guru Harkrishan Sahib Ji	6
3.	Mata Krishan Kaur Ji	8
4.	The Clinic	10
5.	Affection with Poor	11
6.	Martyrs Bhai Subeg Singh Bhai Shahabaz Singh	12
7.	Baba Deep Singh Ji	16

Philosophy

8.	Khalsa Panth	20
9.	Ceremonies and Sikh Code of Conduct	21

Shabad Vichar

10.	Ab hum chali Thakur peh haar	34
11.	Jis manukh peh kario benti...	35
12.	Antar mal nirmal nahi keena	37
13.	Sarab sukhan ka data satgur...	38
14.	Sukh nahi re har bhagat bina	39

Development of Life

15.	The Healthy Society	40
16.	A Successful life	44

Self-Examination

18.	Question Paper Lesson 7	47

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

DISCLAIMER:

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

1. Guru Har Rai Sahib Ji

Guru Har Rai Sahib Ji was born at Kiratpur Sahib on 31.01.1630. He was the son of Baba Gurditta JI and the grandson of Guru Hargobdind Sahib JI. Mata Nihal Kaur Ji was his mother. Baba Gurditta Ji (his father) was the eldest son of Guru Hargobind Sahib Ji. The city of Kiratpur Sahib was founded by Baba Gurditta Ji and Baba Sri Chand Ji laid the foundation of this city in May 1624. At this place of Kiratpur sahib there dwelled Baba Budhan Shah ji, a Sikh of Guru Nanak Sahib Ji. Guru Har Rai Sahib ji was married to Bibi Krishan Kaur Ji (Sulakhani Ji) in 1640. She gave birth to two sons - Baba Ram Rai and (Guru) Harkrishan Sahib Ji and a daughter Bibi Anoop Kaur Ji. On 19th March, 1644 Guru Hargobind Sahib Ji while leaving for his heavenly abode enthroned Guru Har Rai Sahib Ji as 7th Guru of Sikhs.

There was a big famine in Punjab in 1646. This famine lasted for about three years when people felt acute scarcity of food and water. To meet their necessities, people were looting each other. Guru Har Rai Sahib Ji utilised the offerings of Dasvandh of Sikhs at this time for the welfare of people like Guru Arjan Sahib and Guru Hargobind Sahib Ji did during their times. Like Guru Arjan Sahib Ji and Guru Hargobind Sahib Ji, he started constructing wells to provide employment to the people and teach them about the dignity of labour. The Sikhs from the other states also donated whole heartedly to meet this calamity of famine. Dara Shikoh (Son of Emperor Shahajahan and elder brother of Emperor Aurangzeb), the governor of Punjab was impressed the most with this social welfare project of Guru Sahib. He started respecting the philosophy of Sikhism and visited Guru Sahib from time to time. He even offered a Jagir for Langar once but Guru Sahib declined the offer politely pleading that the Sikhs offer their Dasvandh out of their honest earnings for the social work like langar.

When emperor Shahajahan banned the construction of new Hindu temples and repair / renovation of old temples, the Hindus got scared of this order. Sikhism doesn't believe in idol worship like

Hindus, hence this order of ban was not imposed on the Sikh Shrines. To boost the moral of scared Hindus, Guru Sahib conducted a preaching tour in the region including Majha, Malwa and Doaba in the Punjab.

Sri Guru Arjan Sahib had established a clinic in Tarn Taran where patients were treated for their disease. This clinic, apart from the treatment of patients, provided shelter for the helpless people. This clinic continued to run during the period of Guru Hargobind Sahib also. Guru Har Rai Sahib further extended it and made rare herbs / medicines available in this clinic during this period. Each patient was served free medicine and food there. Once, Dara Shikoh, the prince, fell seriously ill. Royal Hakim (doctor of that period) recommended certain rare HERBS to be mixed in the medicine like – LONG (lllg) OF CERTAIN WEIGHT, HARAD and GAJMOTI for the treatment of Dara Shikoh. All these rare herbs could not be arranged from any source other than the clinic of Guru Sahib. After administering these herbs, Dara Shikoh got cured, who in turn visited Kiratpur Sahib for thanking Guru Sahib and presented his offerings.

Following the instructions of Guru Hargobind Sahib Ji, Guru Har Rai Sahib raised a cavalry of 2200 soldiers. When open war broke out among the sons of Shahajahan for occupying the Delhi Throne, Dara Shikoh was defeated at the hands of his brother Aurangzeb and he ran towards Lahore. Aurangzeb sent his army to chase and arrest him. Dara Shikoh requested Guru Har Rai Sahib for help. Ultimately Guru Sahib had to come in the field with his 2200 soldiers for helping Dara Shikoh. He captured the bank of river Beas and took over all the boats in his control. Thus, Guru Sahib hindered the army of Aurangzeb for one day to cross the river and by that time Dara Shikoh could reach Lahore safely. After this Guru Sahib left for Kashmir on his preaching tour. Later Aurangzeb came to know about the help Guru Sahib extended to Dara Shikoh. When Aurangzeb won over his brothers and killed them all, he occupied the Delhi throne and established himself as the 6th Emperor of Mughal dynasty, soon he sent a message for Guru Sahib to visit him at Delhi. Guru Sahib sent his elder son Baba Ram

Rai to Delhi royal court along with other prominent Sikhs – Bhai Daria (brother of grandfather of Bhai Mani Singh), Bhai Darghah Mal, uncle of Bhai Mati Das), and Bhai Gurdas Ji (son of Bhai Behlo) and other Sikhs. Before they left for Delhi, Guru Sahib preached them to remain in the Will and Wish of Waheguru for every act and consider Guru always with them. Baba Ram Rai was a very intelligent person. Emperor Aurangzeb was impressed with his wisdom and ability. Aurangzeb enquired him why Guru Sahib Ji helped Dara Shikoh? Baba Ram Rai replied that Guru Sahib helped him considering him needy and distressed and not for any enmity with the Royal throne. Aurangzeb further asked several other questions about Sikhism, which Baba Ram Rai replied considering Guru Nanak Sahib with him. Baba Ram Rai replied all the questions of Aurangzeb to the entire satisfaction of the emperor. Emperor Aurangzeb was a fanatic Sunni Muslim and planned to convert Baba Ram Rai to Islam. On persuasion of Quazis, Aurangzeb enquired from Baba Ram Rai that in your holy book, it is written as:

imtI msl mwn kI pV peI kimAwr [

GiV BwNf ietw kIAw j ldI kr pkwr]. 466

The emperor asked what does it mean? Was it not an insult to his religion? With this sudden question, Baba Ram Rai's confidence got deviated and in order to maintain his rapport with the emperor, falsely he told that it is not written there "MITTI MUSALMAAN KI RATHER IT IS WRITTEN. MITTI BE-IMAAN. KI" "imtI beImwn kI". On hearing this the emperor was satisfied.

Deviation from the principle of Sikh Philosophy was a moral crime which was not expected from Baba Ram Rai. Hence Guru Har Rai Sahib Ji conveyed him not to come back to him as he had insulted the Gurbani of Guru Nanak Sahib Ji. To some extent the trick of the emperor of Aurangzeb worked and in order to widen the gap between Guru Sahib and his son Baba Ram Rai, he allotted a Jagir (big land) in Doon Region (near Dehradun). But the emperor could not succeed in creating differences among the Sikh masses and the devotion of the Sikhs for their Guru.

For preaching Sikhism extensively, Guru Sahib established three centres, headed by Bhai Suthray Shah, Bhagat Bhawan and

Bhai Feru Ji. Baba Gurditta Ji, the father of Guru Har Rai Sahib Ji had already established several preaching centres in the area.

Guru Har Rai Sahib Ji enthroned his younger son Guru Har Krishan Sahib as his successor (8th Guru of Sikhs) and left for his heavenly abode on 20th October, 1661 AD.

2. Guru Har Krishan Sahib Ji

Guru Har krishan Sahib, the 8th Guru of Sikhs was born on 23.07.1656. Guru Har Rai Sahib and Mata Krishan Kaur were his parents. He was enthroned as the eighth Guru of Sikhs on 20.10.1661.

When Baba Ram Rai, his elder brother and the elder son of Guru Har Rai Sahib came to know that his younger brother (Guru) Harkrishan Sahib has been enthroned as the successor of Guru Har Rai Sahib, he became furious. In connivance with his uncle Baba Dhir Mal, Baba Ram Rai established proximity with some **Masands and started propagating himself as the Guru of Sikhs through them.

** Masands were appointed by Guru Sahib in different regions for preaching Sikhism. They preached the teachings of Guru Sahib. They also used to collect the offerings from the Sikhs for Guru Sahib.

But the Sikhs respected the order / decision of Guru Har Rai Sahib and didn't oblige Baba Ram Rai. At this, he approached Emperor Aurangzeb and complained that being the elder son of Guru Har Rai Sahib he was the rightful heir of throne. He sought the royal help in enthroning him as successor of Guru Har Rai Sahib. Emperor Aurangzeb instructed Raja Mirza Jai Singh to invite Guru Harkrishan Sahib to Delhi. Raja Mirza Jai Singh deputed his Diwan Paras Ram along with 50 soldiers to go to Kiratpur Sahib to request Guru Harkrishan Sahib to visit Delhi. When Sikhs of the region came to know about the visit of Guru,Har Krishan Sahib Ji to Delhi, they assembled in a large number at Kiratpur Sahib. Guru Sahib gave endurance to the assembled Sikhs and told them to be calm

and quiet. Even then hundreds of Sikhs followed him to Delhi. Before leaving for Delhi, Guru Sahib conveyed a message to the brother of his grandfather Baba (Guru) Tegh Bahadur Sahib at Patna, who was on preaching tour to eastern India to reach Delhi at the earliest possible.

On his way to Delhi, Guru Harkrishan Sahib reached Panjokhra in Ambala District, there lived a Brahmin named Lal Chand. When he saw Guru Harkrishan Sahib, he got very irritated as how a child of such young age can be a Guru! He exclaimed that the Sikhs address Guru Sahib to Guru Harkrishan Sahib. If he is the Guru, he must interpret the sloakas of Gita pronounced by Sri Krishan in the battle field of Mahabharat. Sikhs narrated the whole instance to Guru Sahib. Guru Sahib invited Brahmin Lal Chand in the congregation and told him that in case he wishes to assess the blessings of Guru Nanak Sahib, he may bring any one in the congregation and with the mercy and blessings of Guru Nanak Sahib Ji all his doubts would be cleared. He brought Bhai Chhajju (a person from low caste) to interpret the sloakas of Gita, who was a chief preacher of Sikhism at Jagannath puri. Bhai Chhajju was very simple in his personal appearance. At that time Bhai Chhajju was serving water in the Langar. Bhai Chhajju started interpreting Sloakas of Gita like a very learned scholar. On listening the interpretation by Bhai Chhajju, Brahmin Lal Chand got ashamed and felt that if such a simple Sikh is able to interpret Gita in such a nice manner, what about other Sikhs. He was impressed and adopted Sikhism as his religion. For his onward journey to Delhi, Guru Sahib asked all the Sikhs except a few prominent, to go back to Kiratpur Sahib.

On reaching Delhi, Guru Sahib stayed at the palace of Raja Mirza Jai Singh. At present, Gurdwara Bangla Sahib is situated at the place of stay of Guru Sahib. Every day Sikhs from Delhi assembled at the palace of Raja Mirza Jai Singh to have a glimpse of Guru Sahib.

Emperor Aurangzeb sent his son prince Muazzam, who also got ultimate peace of mind on hearing the teachings of Sikhism. Through Prince Muazzam, Guru Sahib conveyed to Emperor

Aurangzeb that the throne of Guru is not merely transferable among the members of family. My elder brother Baba Ram Rai has done wrong by making wrong interpretation of Gurbani hence Guru father has disowned him. In this whole episode there is neither any excess to anybody nor any unjust. Prince Muazzam narrated the whole discussions between him and Guru Sahib to Emperor Aurangzeb, who got convinced that no excess has been made to Baba Ram Rai.

During the stay of Guru Sahib, there spread Smallpox all over the Delhi. Guru Sahib started helping and serving the poor and the needy there. The amount offered by the Sikhs to Guru Sahib as Dasvandh (1/10th) was spent on this noble cause. Guru Sahib himself visited the places/ areas that were affected the most. Guru Sahib was carrying with him the clinic established during the period of Guru Arjan Sahib and further extended by his Guru father, Har Rai Sahib Ji. There was a big movement of Sikh Sangat at the palace where Guru Sahib was staying. A large number of people assembled every day and expressed their desire to adopt Sikhism.

Smallpox had widely spread in Delhi. One day, Guru Sahib caught severe fever with signs of smallpox on his body. Baba (Guru) Tegh Bahadur reached Delhi on 7th April,1664. Considering the end of his life approaching near, Guru Sahib explained and assigned the responsibility of Guruship, to (Guru) Tegh Bahadur sahib and sent him to Baba Bakala on 8th April, 1664. On 16th April,1664 he left for his heavenly abode by telling the Sikhs " BABA resides IN BAKALA" (bwbw bs grwm bkwl) which meant " the successor and 9th Guru is living in Bakala". At the place of cremation of Guru Harkrishan Sahib a beautiful Gurdwara was constructed by the Sikhs named – Bala Sahib.

3. Mata Kishan Kaur Ji

Great respect has always been provided to the women in Sikhism. Not only the women in the families of Guru Sahibaan but all the women in Sikh society have been contributing a lot. The responsibilities on them had been increasing with the passage of time. All the women in Guru Families starting from Mata Tripta Ji to

Mata Sahib Kaur Ji, the Mother of Khalsa had been contributing as a mother, a sister or daughter. Among these respectable women Mata Kishan Kaur Ji has a unique place in Sikh history.

Mata Kishan Kaur Ji was the wife of 7th Guru, Sri Har Rai Sahib Ji and the mother of 8th Guru Harkrishan Sahib Ji. Baba Gurditta Ji, the son of 6th Guru Sahib Sri Hargobind Sahib Ji was her father in law. Her father Bhai Daya Ram Ji, the resident of Anoop Nagar (Gujranwala-Pakistan) was a devoted Sikh. She gave birth to two sons, Baba Ram Rai and Guru Harkrishan Sahib Ji and one daughter Bibi Roop Kaur.

When we have a look on the life of Mata Kishan Kaur Ji, we find that on one hand she was the daughter of a devoted Gursikh and after her marriage in Guru Family, her life was further brightened in the company of Bibi Nanaki wife of Guru Hargobind Sahib and Mata Nihal Kaur, her mother in law. She was an ideal wife, mother and devoted selfless servant.

Guru Har Rai Sahib Ji preached the Sikhs:

- To read and analyse Gurbani and persuade others to read it.
- Never praise yourself.
- Serve in langar so that each visitor may quench his hunger and go satisfied.
- Serve everybody considering him as myself.

Mata Kishan Kaur Ji became the firm believer of the above teachings of Guru Sahib and devoted her whole life in managing and serving in the Langar.

Guru Har Rai Sahib spent most of his time in conducting preaching tours. The management of stay/ accommodation and langar of the Sikhs coming to visit Guru Sahib rested with Mata Kishan Kaur Ji. Apart from this she was also responsible for making arrangement for the patients coming to the clinic at Kiratpur Sahib. Every one praised her for her polite behaviour.

Fanatic Muslims made a false complaint to Emperor Aurangzeb that Guru Sahib helped Dara Shikoh (elder brother of Aurangzeb). To seek clarifications on this issue, Aurangzeb Invited Guru Sahib to

Delhi. For this Guru Sahib deputed his elder son Baba Ram Rai along with some prominent Sikhs to visit the Royal Court of Emperor Aurangzeb. The emperor knew that without weakening Guru Ghar it was not possible to convert the whole of India into Islam. So, after prolong efforts the emperor was able to win over Baba Ram Rai. When Guru Har Rai Sahib Ji left for his heavenly abode, his younger son (Guru) Harkrishan Sahib was enthroned as 8th Guru of Sikhs. Mata Kishan Kaur Ji played an important role during this time.

To conclude we can say that Mata Kishan Kaur Ji, as a wife and mother was fully devoted to the cause of Sikhism. For the Sikh women her name is like a tower of light.

* * *

4. dvwKwnw / THE CLINIC

Sikh Gurus have ever been very conscious for the mental and physical health of the Sikhs. Guru Sahib have been teaching the Sikhs for their Physical health along with spiritual knowledge. Guru Nanak Sahib himself, reached the patients of leprosy to serve and treat them. During the period of 3rd Guru, Sri Guru Amar Das Sahib Ji the services of physicians like,Bhai Lalloo were available in Guru Ghar. The Clinic started by 5fth Guru, Sri Arjan Sahib Ji for the treatment of leprosy was a unique effort at that time. Guru Arjan Sahib and Guru Hargobind Sahib Ji served and cared for the patients in person. Guru Har Rai Sahib made a further development in this field and established a big clinic (Hospital) where rare medicines and medicinal plants were available and the patients were treated for various diseases. This is evident from the event of treatment of prince Dara Shikoh.

For the doubtless murder of his brother Dara Shikoh, Aurangzeb mixed the hair of the moustache of lion in his meal. Owing to eating /swallowing the hair Dara Shikoh got ill of a particular disease which could not be cured by the royal physicians. The royal physician told emperor Shahjahan that three specific herbs are needed to treat the prince. The emperor put his best efforts to arrange the herbs but the herbs could not be arranged. At last, the emperor was told that all the three herbs are

available in the clinic of Guru Har Rai Sahib at Kirartpur Sahib. On request of the emperor Guru Sahib sent all the required herbs to the emperor. Prince Dara Shikoh was a gentle person and firm believer of God. He took the medicine with full faith and got healthy in no time. Later he visited Guru Sahib for thanks giving. Guru Sahib used to take personal care of the patients visiting the clinic. This is evident from the following instance:

One day, a patient visited the clinic whose whole body got infected from the disease. The disease was so acute that no physician could treat him. Finally, his family members took him to the clinic of Guru Sahib at Kiratpur Sahib as their last effort for his treatment. On his way to the clinic, when he passed by the house of Guru Sahib, he cried and requested that he must be checked by Guru Sahib first. Every one tried to persuade him not to insist on his demand as Guru Sahib would see him in the evening when he takes round in the clinic to meet the patients but the patient didn't oblige them and kept on insisting his demand. On hearing this loud cry, Guru Sahib came out himself and enquired about the issue. The family members of the patient told Guru Sahib about his insistence that he wished to meet you first before going to the clinic. On listening this, He told them that it is more important to see and bless the patient than taking the rest. The patient got up to touch the feet of Guru Sahib and requested that he has no worry now as Guru Sahib himself had blessed him.

Guru Sahib arranged good physician and medicines/herbs for the patient and because of such selfless service the patient not only got physically but mentally and spiritually healthy also.

5. grIbW nwl ipAwr / Affection With Poor

Guru Har Rai Sahib's period was more or less a peaceful period. Guru Sahib took advantage of such cordial time for preaching and expanding Sikhism. It was the period of Guru Har Rai Sahib when Bhagat Bhagwan Giri of Bihar visited Kiratpur Sahib along with all chiefs of his 365 Ashrams and adopted Sikhism. Now a days these Ashrams of Saint Bhagwan Giri are also functional in Bihar, Bengal and Odisha which are known as Bhagat Bhagwaniye.

In 1646, there was a famine in the Punjab. It was the time when

people were in dire need of relief/help. Guru Sahib disbursed the amount of offerings of Dashvandh among the needy indiscriminately. He constructed wells to meet the immediate shortage of water and to provide employment. Guru Sahib instructed Sikhs to distribute Langar and also to undertake the treatment of the people without taking into consideration the faith / caste of the people.

The unique efforts made by Guru Sahib for the welfare and service to humanity made the philosophy of Sikhism a respectable ideology in the mind of the people. Common people felt joyous and proud to join Sikhism. Following the tradition of Miri Piri, initiated by his grandfather Guru Sri Hargobind Sahib Ji, he also equipped himself with arms, raised an army and hunted. At the same time, he was very tender at heart and loved the people from the core of his heart. There is an episode that an old lady longed to have a glimpse of Guru Sahib intensively but always hesitated to go to his congregation for being poor and unable to make any offering. One day she felt a strong desire in her mind to see Guru Sahib. She prepared chapati of mixed grains and left to visit Guru Sahib but coincidently Guru Sahib was returning from hunting. On seeing Guru Sahib, she made an appeal and requested him to visit her hut and have the chapati, she had prepared. He immediately took the chapati from the old lady and ate them. The old lady was overwhelmed with joy.

Next day before leaving for hunting, Sikhs prepared some meal for Guru Sahib, feeling that he might feel hungry while hunting in jungle. But Guru Sahib refused to eat before the time of the meal. The Sikhs got surprised. Actually, Guru sahib ate the chapatis of old lady out of affection as the lady was hesitant of coming to the congregation because of her poverty.

6. Martyrs Bhai Subeg Singh Ji and Bhai Shahabaz Singh Ji

Sardar Subeg was the resident of village Janbar in district Lahore (now in Pakistan). He was a person with good contacts in the society, a big landlord, a government contractor and a learned person of Persian language. Zakaria Khan, the governor of Lahore

had good regards for him. Bhai Subeg Singh had obliged the Governor several times by performing certain good jobs for him. One of the favours he did for Zakaria Khan is worth mentioning here.

In 1733, Zakaria Khan wrote a letter to the Mughal Government at the centre in Delhi that he has applied all his forces and resources but it could not be made possible to control/win over the Sikhs. We are unable to finish them despite our best efforts in this direction. He that the Mughal Emperor to be flexible and behave politely with the Sikhs. He suggested to grant a Jagir to them along with a Title of Nawab. This will help in creating good atmosphere with the Sikhs and may be this greed of wealth and title may create some differences among themselves. The Emperor at Delhi agreed to his suggestion. Zakria Khan sent Bhai Subeg Singh as his representative / advocate to the Sikhs to initiate a deal with them. On the occasion of Baisakhi Bhai Subeg Singh reached at Sri Akal Takhat Sahib to discuss the offer made by Governor Zakaria Khan. Firstly, Khalsa punished him for dealing with the Governor. After bearing the punishment Bhai Subeg Singh Ji narrated the whole story and the purpose of his visit and offered them the Jagir of Dayalpur,Kanganpur and Jhabal,with annual revenue collection of Rs. 100,000/-(Rupees One lac annually) with a Royal Robe. Jathedar Bhai Darbara Singh told Bhai Subeg Singh that we have blessings from our Guru Sahib that one day Khalsa would rule, so we cannot accept the Jagir as an offering. One day we ourselves will defeat the rulers and would rule with the might of our arms. Bhai Subeg Singh suggested them that this offer would earn a comfortable time for us to make ourselves strong and arrange necessary means to continue war. On his persistent request, Khalsa accepted the Jagir and Title of Nawab. First, it was offered to Jathedar Darbara Singh to accept the role of Nawab, which he declined politely. Bhai Subeg Singh suggested to offer the Nawabi at least to some Sewadar and should not decline the offer. At that time, Sardar Kapoor Singh Fejalpuria was serving the congregation. It was his duty to clean the horse stables and look after the horses. Sardar Kapoor Singh told that though he too was

not willing to accept the jagir/ Nawabi but as an offer / order of Khalsa he became ready to accept it, provided it is touched with the feet of Panj Piaraas (five beloved ones). Thus, on request of Bhai Subeg Singh the Jagir/ Nawabi was assigned to Kapoor Singh.

On his return to Lahore, Zakaria Khan thanked Bhai Subeg Singh Ji. Apart from this Bhai Subeg Singh had obliged Zakaria Khan many times earlier also when he had sorted out his problems. For some times there was cogent atmosphere between Khalsa Panth and Lahore Governor. Later, this cogent atmosphere could not last long and again the Governor started committing atrocities on the Sikhs. Under such circumstances Sikhs again moved to the jungles. Shahabaz Singh, the young son of Bhai Subeg Singh was studying Persian language in some Madarsa (Islamic school, running in Mosques) from an Islamic scholar called Maulvi. In his prime youth at 18 years Shahabaz Singh was a smart and handsome lad. The said Maulvi was impressed with his personality, character and smartness. In his mind the Maulvi planned that Shahabaz Singh must be brought under Islam and be married to his daughter. He started teaching good features of Islam to Shahabaz Singh so that he may be persuaded to adopt Islam. Though Shahbaz Singh was getting his studies in Islamic atmosphere but his parents had groomed in him Sikh philosophy in such a way that the nefarious plan of the Maulvi could not impress him to adopt Islam. Shahabz Singh was proud of being a Sikh. He had heard the stories of sacrifice of Guru Arjan Sahib, Guru Tegh Bahadur Sahib, Char Sahibzade (four sons of Guru Gobind Singh Ji) and other Sikhs. One day there was a discussion between Shahabaz Singh and the Maulvi on the merits of their religions.

When prolonged persuasion of the Maulvi could not impress Shahabaz Singh to adopt Islam, he changed his modus operandi and started threatening him. He threatened and opted Shahbaz Singh either marry his daughter or he would lodge a complaint against him and would get him killed. Zakaria Khan died in 1745 AD.

After the death of Zakaria Khan, his son Yahiya Khan was appointed as the Governor of Lahore, who also continued the policy of his father and grandfather Abdal Samad Khan. When

Islamic Maulvi could not succeed in bringing Shahabaz Singh in Islamic religion, he made a complaint to the Governor of Lahore Yahiya Khan that Shahabaz Singh has made some derogatory remarks against Prophet Mohammad and Islam itself.

Yahiya Khan was the son of the former Governor Zakaria Khan whom Bhai Subeg Singh had favoured and obliged on several occasions. But the said Maulvi made his complaint in such a manner that Yahiya Khan didn't even take into consideration the favours done by Bhai Subeg Singh to his father Zakaria Khan and they (both Subeg Singh and Shahabaz Singh) were acclaimed as the enemies of the state.

Both father and son (Bhai Subeg Singh and his son Shahabaz Singh) were locked in two different cells in the prison. Circumstances at that time were not favourable for religions other than Islam and non-muslims were deprived of justice and their rights. Only those people could save their lives who adopted Islam as their religion. For Sikhs, it was such a hard time that they could not reside in cities even.

While in prison cell, Shahabaz Singh was lured to adopt Islam to save his life as his father Bhai Subeg Singh was told to have been murdered. On the other hand, Bhai Subeg Singh was told that his son Shahabaz Singh had adopted Islam and advised him too to become a Muslim. But both father and the son remained firm and committed to their religion and prepared themselves to bear the atrocities to be committed on them. All the time they recited Gurbani and remembered the sacrifices made by the Gurus and Sikhs and prayed Akaal Purakh to grant them strength to die as Sikh. Some of the relatives / friends advised Bhai Subeg Singh to save the life of his son at least so that his family lineage may continue. Bhai Subeg Singh replied:

isKn kwj s gr svwr, sls dla inj sx pvwr]

hm kwrn gr klih gvwel, hm kl rwK kx bfwel]

Meaning: Sri Guru Gobind Singh Sahib Ji sacrificed his whole family for the sake of our religion, how can I ask my son to adopt Islam to save his life! Would it be a greatness on my part? On hearing this, the Qazi (Islamic Judge) ordered both of them to be

crushed by mounting their bodies on a wheel. Several times by stopping the wheels, both of them were told that their life could be spared if they agreed to adopt Islam but all the times their replies were in negative and thus both father and the son were martyred in public. This inhuman act was committed on 25th March,1746.

On hearing this, the hearts of common people and the people who knew Bhai Subeg Singh Ji for his noble deeds were filled with grief and anger. Some people informed the Sikhs in Jungle about the martyrdom of Bhai Subeg Singh and Shahabaz Singh at the hands of Governor of Lahore. It was enough for the Sikhs. They immediately attacked Lahore like hungry lions and avenged the martyrdom of both Sikhs by killing several officials of Governor responsible for this deadly act. The peace loving people of Lahore acknowledged this act of Sikhs as a noble judgement of God. People of Lahore started predicting that the cruel rule would come to an end in a short while and the Sikhs undergoing severe difficulties, would rule one day.

7. Baba Deep Singh Ji

Baba Deep Singh was born in village Pahuwind in Taran Taran district. The name of his father was Bhai Bhagta Ji and mother Mata Jioni Ji. On 26th January,1682, he was named as Deepa. He was a man of strong built, brave with tall stature.

On the day of Baisakhi, in 1699 AD Guru Gobind Singh Ji administered PAHUL on his followers (Sikhs) and created Khalsa at Anandpur Sahib. The news of offering their heads by five Sikhs, administering the Pahul on them and creation of Khalsa spread like a wild fire in the region. On the occasion of following Baiskhi in 1700 AD a large number of Sikhs assembled at Sri Anandpur Sahib. Young Deepa also visited Anandpur Sahib along with his parents and he also underwent the ceremony of Pahul and was renamed as Deep Singh.

He was impressed with the dress code of Sikhs, their martial exercises and their acts of bravery. He stayed back at Anandpur Sahib by requesting his parents.

He learned Gurmukhi and Gurbani under the able guidance of Bhai Mani Singh Ji. He also got expertise in horse riding and armed

struggle. He also got an opportunity to kill a lion while hunting with Guru Sahib. By the age of 20-22 Baba Deep Singh became a renowned scholar and a brave soldier.

On the advice of parent's and persuasion of Guru Sahib, Baba Deep Singh Ji returned to his village. His marriage was yet to be solemnised, he got the message about Guru Sahib leaving Anandpur Sahib. On hearing the news about the martyrdom of all four Sahibzadas and the separation of family members of guru sahib from each other due to circumstances, Baba Deep Singh left in search of Guru Sahib and reached Talwandi Sabo Ki. He bowed before Guru Sahib and begged his pardon for being absent at such crucial times. Guru Sahib hugged him and blessed him. With the blessings of Guru Sahib, Baba Deep Singh had been preaching Sikhism in this region. He copied / wrote Gurbani himself and made others to write, practised Gurbani path, its meaning etc. He taught martial art and use of weapons to the youth. He raised several preachers and sent them in different areas.

Sri Guru Gobind Singh Ji stayed at Talwandi Sabo Ki for about nine months, where he administered Pahul on a very large scale and a large number of people got baptised and started a tradition of learning Guru Granth Sahib with its meaning. In October 1706, when Guru Sahib left for South, he assigned the responsibility of maintenance and management of Damdama Sahib to Baba Deep Singh Ji. Guru Sahib sent Bhai Mani Singh Ji back to Amritsar for serving and management there, which he was already discharging since 1798.

In 1709 AD, when Baba Banda Singh Bahadur arrived in the Punjab to take on Mughal officials and the governor of Sirhind, Baba Deep Singh Ji joined him along a big band of Sikhs and took part in all the battles including the battle of Sadhora and Sirhind.

In 1746 AD, during the governorship of Yahiya Khan Mughal army, under the command of Diwan Lakhpat Rai, surrounded Sikhs in the jungle of Kahnoowan. At this time, Baba Deep Singh Ji was also present along with his band (Jatha)of Sikhs. This massacre is known as small massacre (Ctw GlGwrw) in history. Baba Deep Singh Ji encountered the enemy on the bank of river Beas after

escaping from this massacre. He and his associate Sikhs were hungry, wounded and tired of battle. He reached in Malwa region. Later when Sikhs organised their system and raised 12 misls, Baba Deep Singh was selected as chief of Misl Shahidaan. This misl consisted several writers, scholars and experts in singing holy hymns from Sri Guru Granth Sahib .

In 1756 AD, Ahmad Shah Abdali invaded India for the fourth time on invitation from Muglani Begam. When he returned to his country after looting Mathura, Brindavan, Agra, and Delhi he had a huge quantity of gold, silver and other precious goods loaded on thousands of animals. Also, he had arrested and took thousands of young married and unmarried Hindu and Muslim women and young men as slaves for the entertainment of his countrymen. Khalsa decided to attack the army of Ahmad Shah Abdali and snatch back the wealth of the country and got young men and women freed from his clutches. For this purpose, the duty of the Jatha of Baba Deep Singh was assigned to attack at the place of Kurukshetra. When Baba Deep Singh and other Sikhs heard the weeping cries of helpless women between Pipli and Markanda, he ordered the Jatha to attack the enemy. Some of the Sikhs engaged the enemy soldiers while others drove away the carts and animals loaded with Indian young men and women and other precious goods.

By demonstrating a brave act, Sikhs got freed about 300 young women and about 100 young men apart from the other goods and wealth from the captivity of Durani. No Maratha could extend his support in favour of these men and women so far. The Sikhs not only got the said youth freed but also sent them to their parents at their own expenses despite of their belonging to any religion, Hindu or Muslim. At that time there was a popular saying "mVI bwbw kC vwil Aw Cel, nhl qw gel, rn gel, bsr f gel[". Other Bands of Sikhs (Jatha) also chased Durani upto river Attuck and saved wealth and youth of the country.

While going back, he appointed his son Taimur Shah as the governor of Punjab and ordered Jahan Khan, the army commander to eliminate Sikhs and demolish Sri Darbar Sahib and fill the

Sarovar with earth. On May 1757, Jahan Khan on the order of Taimur Shah attacked Amritsar with a big army at his disposal. Baba Gurbaksh Singh (village Leel) along with his 30 other associate Sikhs faced the big army and all of them got martyrdom. Jahan Khan destroyed several houses adjoining Sri Darbar Sahib and filled the Sarovar with earth and the skeletons of animals and demolished the beautiful and grand building of Sri Darbar Sahib. Later, he deputed a band of army and returned to Lahore. This act of Jahan Khan was condemned all around and some Sikhs informed Baba Deep Singh Ji at Damdama Sahib.

On hearing this unusual happening, Baba Ji was shocked and decided to avenge the sacrilege of the holy Shrine. He performed Ardas and left for Amritsar. He was joined by a band of 500 Sikhs. A large number of Sikhs joined him on his way to Amritsar and by the time he reached Taran Tarn, the total number of Sikhs with him rose to 5000. At this time Baba Ji was 75. The Khanda which Baba Ji used in this battle is still available at Sri Akal Takhat Sahib, Amritsar. In history there is no any other example of any warrior who fought at this age of 75. The governor of Lahore also came to know through Hazi Hataai Khan, who was patrolling in the region that Sikhs were gathering at Amritsar. He was ordered to reach Amritsar and supress the Sikhs there. Also the Governor made an announcement in Lahore to move to Amritsar and participate in this Zihad (the holy war) against Sikhs.

The army chief Jahan Khan moved his army towards Amritsar. Both the armies met at the battle field near village Gohalvad (Taran Tarn). The Sikhs fought with such a bravery that the enemy army ran away in groups. Meanwhile Ataai Khan reached the battle field with his Guns and again fierce fighting started. Sikhs were moving forward by fighting the enemy. When Baba Ji approached near Ramsar, he was hit by an attack of sword. He was just to fall on the ground but a Sikh reminded him his promise made during Ardas to get martyrdom at Sri Darbar Sahib. Baba Ji pushed his head with his left hand and again fought with bravery and reached in the Parikarma of Sri Darbar Sahib. He breathed his last there and left for his heavenly abode on 13.11.1757.

Let's promise to ourselves to save our holy shrines so that no evil elements may ever dare to sacrilege them. As these shrines are of utmost important us and its holiness would only be preserved if we heartedly love the guru.

PHILOSOPHY

8. Khalsa Panth

According to Sikh Code of Conduct (isK rihq mrXwdw) published by Shiromani Gurdwara Parbandhak Committee, Amritsar, Guru Panth has been defined as "A group/ whole body of committed baptised Sikhs. This body was fostered by all the ten Gurus and the tenth Guru gave it its final shape and invested it with Guruhood.

Whereas, a Gursikh obtains his spiritual uplift from Sri Guru Granth Sahib, he has to obtain his social, political and brotherhood guidance from the Guru Panth. Only a person who has full faith in Sri Guru Granth Sahib and Guru Panth can be called a Sikh. It is worth mentioning here that the person who doesn't follow the discipline of Guru panth, cannot be considered a Sikh. But now the issue arises as Which organisation or body can be categorised as Guru Panth? Now the situation is that any So called owners of a Dera, who have a group of his followers, have initiated their own Code of Conduct also claim themselves as Guru Panth. No one is asking others to follow the instructions contained in Sri Guru Granth Sahib and everyone is following the way he likes. Now there is a flood of so called Saints, Sadhu or satguru. Every so called Saint / owner of Dera is claiming as the real heir of the code of conduct of Guru Nanak Sahib or Sri Guru Gobind Singh Sahib Ji.

These saints / Deredaar are far away from the principles and philosophy of Guru Sahib even then they are making hue and cry for their promotion, claiming themselves the true followers of Guru Sahib. Such Saints have totally disfigured the principles of Guru Panth. Resultantly the new generation of Sikhs is not aware of the philosophy of Sikhism. Youth is moving away from Gurmat and the Sikh character, which we were proud of, is vanishing away. But these Saints are busy in promoting their own groups/ followers. They are doing their own business promotion.

On one hand it is being claimed to be leader of Sikhs but at the same time the names of our martyrs are being used for self promotion. No one knows this tendency of using the names of Martyrs for claiming Jathedari will take the Guru Panth at which place! For the personal interest these leaders and so called saints wandering from one door to another like a dog moves door to door. The leaders and Jathedar of Sikh Panth are doing no less than to throw the panth at the feet of others. At present the Panth is passing through a grave crisis while the people responsible for uplift of panth are worried and helpless as the real powers rests somewhere else. Now situation is like a rarely existence of a green plant in a garden.

Hence, it is a sincere request to the committed Sikhs to work for the uplift of Guru Panth by keeping personal grievances aside. Guru Sahib initiated only one Guru Panth, so philosophy of one Panth must exist. We are a micro community from number point of view and the internal problems of regionalism, communalism, casteism, disparity of rural and urban etc. have further intensified and aggravated the situation. Remember! Our carelessness will make the sacrifice of our martyrs useless. Deviation of our youth from Sikh philosophy is an alarm for a dark future.

We must refrain from baseless discussions otherwise the problem of indifference of youth about Sikhism will be so intensified that it will be beyond control to repair the damage.

9. Ceremonies and Sikh Code of Conduct

Sikhism is a complete religion in respect of knowing life and idealism, the ten Gurus have put forth to the humanity. Sikhism has good ideals for living a successful life. Each human being can promote himself spiritually and socially by following the ideals of Sikhism. In all Sikh ceremonies there exists the remembrance of God, simplicity, holiness, courage, taste of life and organisational spirit. The ceremonies depict the inner mental state of a religion.

What is conduct? It is a mode of disciplined religious and restrained life by means of which a Sikh uplifts himself socially and spiritually by avoiding the evils of life. Guru Sahib pronounces :

rhq rhq rih jwih ibkwrw] (pnw - 259)

Meaning : Human being gets rid of thoughts of evils by following good conduct.

Sikhism is an organisational religion. So, its code of conduct works to synchronize the society and making the organisational system strong. What is the importance and necessity of religious signs? What is the benefit of having unshorn hair, steel bracelet and kirpan? It's simple answer is that IF Sikhism were a personal religion, there were no need to have these religious articles. But on the other hand Sikhism is an organisational religion, there is all need and greatness of these articles in the life of a Sikh. Apart from religion also every organisation needs code of conduct and signs to maintain discipline in it.

Some people opine- is it essential to wear the signs/ articles? Without wearing these signs/ articles can one not become a gentle, honest or a man with good conduct? To reply this it can be said that any person of course be a gentle, honest or good conduct, simultaneously these articles do not create any hinderance in his way rather these articles are helpful. The code of conduct of Sikhism is personal as well as panthik. As stated above Sikhism is an organisational religion so it is mandatory to follow code of conduct and wear the articles/ signs of faith.

For the uplift of emotions and character/ conduct it is essential to follow the discipline and morality as per the philosophy of every religion. Philosophy or knowledge quenches the spiritual hunger and truthfulness and humbleness help in the uplift of moral and good conduct. In Sikhism Gurbani teaches spiritual education. Code of Conduct builds up the moral character of a Sikh. Code of Conduct makes the organisation strong and five Ks (unshorn hair, steel bracelet, comb, kirpan and Kechhehra) demonstrate the inner strength and unity among the members of the organisation. These things create a feeling to perform birth, Baptism, marriage and death ceremonies.

ceremonies pertaining to the birth and naming the child

a. In a Sikh's household, as soon after the birth of a child as the mother becomes capable of moving about and taking bath (irrespective of the number of days which that takes), the family

and relatives should go to a gurdwara with karhah prashad (sacred pudding) or get karhah prashad made in the gurdwara and recite in the holy presence of the Guru Granth Sahib such hymns as "parmeshar dita bana" (Sorath M. 5 ,Guru Granth Sahib p. 628), "Satguru sache dia bhej" (Asa M. 5 , Guru Granth Sahib p. 396) that are expressive of joy and thankfulness. Thereafter if a reading of the holy Guru Granth Sahib had been taken up, that should be concluded. Then the holy Hukam (command) should be taken. A name starting with the first letter of the hymn of the Hukam (command) should be proposed by the granthi (man in attendance of the holy book) and, after its acceptance by the congregation, the name should be announced by him. The boy's name must have the suffix "Singh" and the girl's, the suffix "Kaur".

After that the Anand Sahib (short version comprising six stanzas) should be recited and the Ardas in appropriate terms expressing joy over the naming ceremony be offered and the karhah prashad distributed.

b. The superstition as to the pollution of food and water in consequence of birth must not be subscribed to [There is a wide-spread belief among certain sections of Indian people that a birth in a household causes pollution (sutak) which is removed by the thorough bathing of the mother, the baby and persons attending on her as also by a thorough cleaning of the house, the utensils and the clothes, after prescribed periods of ten, twenty one and forty days.], for the holy writ is: "The birth and death are by His ordinance; coming and going is by His will. All food and water are, in principle, clean, for these life-sustaining substances are provided by Him." -

c. Making shirts or frocks for children out of the Holy Book's draperies is a sacrilege.

- Anand Sanskar (Joyful Ceremony)

a. A Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste and descent.

b. A Sikh's daughter must be married to a Sikh.

c. A Sikh's marriage should be solemnized by Anand marriage rites.

d. Child marriage is taboo for Sikhs.

e. When a girl becomes marriageable, physically, emotionally and by virtue of maturity of character, a suitable Sikh match should be found and she be married to him by Anand marriage rites.

f. Marriage may not be preceded by engagement ceremony. But if an engagement ceremony is sought to be held, a congregational gathering should be held and, after offering the Ardas before the Guru Granth Sahib, a kirpan, a steel bangle and some sweets may be tendered to the boy.

g. Consulting horoscopes for determining which day or date is auspicious or otherwise for fixing the day of the marriage is a sacrilege. Any day that the parties find suitable by mutual consultation should be fixed.

h. Putting on floral or gilded face ornamentation, decorative headgear or red thread bands round the wrist, worshipping of ancestors, dripping feet in mild mixed with water, cutting a berry or jandi (Prosopis spicigera) bushes, filling pitcher, ceremony of retirement in feigned displeasure, reciting couplets, performing havans [sacrificial fire], installing vedi (a wooden canopy or pavilion under which Hindu marriages are performed), prostitutes dances, drinking liquor, are all sacrileges.

i. The marriage party should be as small a number of people as the girl's people desire. The two sides should greet each other singing sacred hymns and finally by the Sikh greeting of Waheguru ji ka Khalsa, Waheguru ji ki Fateh.

j. For marriage, there should be a congregational gathering in the holy presence of Guru Granth Sahib. There should be hymn-singing by ragis or by the whole congregation. Then the girl and boy should be made to sit facing the Guru Granth Sahib. The girl should sit on the left side of the boy. After soliciting the congregation's permission, the master of the marriage ceremony (who may be a man or woman) should bid the boy and girl and their parents or guardians to stand and should offer the Ardas for the commencement of the Anand marriage ceremony. The officiant should then appraise the boy and girl of the duties and obligations of conjugal life according to the Gurus tenets.

He should initially give to the two an exposition of their common mutual obligations. He should tell them how to model the husband-wife relationship on the love between the individual soul and the Supreme Soul in the light of the contents of circumambulation (lavan) hymns in the Suhi measure (rag) section of the Guru Granth Sahib.

He should explain to them the notion of the state of "a single soul in two bodies" to be achieved through love and make them see how they may attain union with the Immortal Being discharging duties and obligations of the householders life. Both of them, they should be told, have to make their conjugal union a means to the fulfillment of the purpose of the journey of human existence; both have to lead clean and

Guru-oriented lives through the instrumentality of their union.

He should then explain to the boy and girl individually their respective conjugal duties as husband and wife.

The bridegroom should be told that the girl's people having chosen him as the fittest match from among a whole lot, he should regard his wife as his better half, accord to her unflinching love and share with her all that he has. In all situations, he should protect her person and honour, he should be completely loyal to her and he should show as much respect and consideration for her parents and relations as for his own.

The girl should be told that she has been joined in matrimony to her man in the hallowed presence of the Guru Granth Sahib and the congregation. She should ever harbour for him deferential solicitude, regard him the lord and master of her love and trust; she should remain firm in her loyalty to him and serve him in joy and sorrow and in every clime (native or foreign) and should show the same regard and consideration to his parents and relatives as she would, to her own parents and relatives.

The boy and girl should bow before the Guru Granth Sahib to betoken their acceptance of these instructions. Thereafter, the girl's father or the principal relation should make the girl grasp one end of the sash which the boy is wearing over his shoulders and the person in attendance of the Guru Granth Sahib should recite the

matrimonial circumambulation stanzas (lavan of the fourth Guru in the Suhi musical measure section of the Guru Granth). After the conclusion of the recitation of each of the stanzas, the boy, followed by the girl holding the end of the sash, should go around the Guru Granth Sahib while the ragis or the congregation sing out the recited stanza. The boy and girl, after every circumambulation, should bow before the Guru Granth Sahib in genuflexion, lowering their forehead to touch the ground and then stand up to listen to the recitation of the next stanza. There being four matrimonial circumambulation stanzas in the concerned hymn, the proceeding will comprise four circumambulations with the incidental singing of the stanza. After the fourth circumambulation, the boy and girl should, after bowing before the Guru Granth Sahib, sit down at the appointed place and the ragis or the person who has conducted the ceremony should recite the first five and the last stanza of the Anand Sahib. Thereafter, the Ardas should be offered to mark the conclusion of the Anand marriage ceremony and the sacred pudding distributed.

k. Persons professing faiths other than the Sikh faith cannot be joined in wedlock by the Anand Karaj ceremony.

l. No Sikh should accept a match for his/her son or daughter for monetary consideration.

m. If the girl's parents at any time or on any occasion visit their daughter's home and a meal is ready there, they should not hesitate to eat there. Abstaining from eating at the girl's home is a superstition. The Khalsa has been blessed with the boon of victuals and making others eat by the Guru and the Immortal Being. The girl's and boy's people should keep accepting each other's hospitality, because the Guru has joined them in relationship of equality.

n. If a woman's husband has died, she may, if she so wishes, finding a match suitable for her, remarry. For a Sikh man whose wife has died, similar ordinance obtains.

o. The remarriage may be solemnized in the same manner as the Anand marriage.

p. Generally, no Sikh should marry a second wife if the first wife

is alive.

q. A baptized Sikh ought to get his wife baptized.

Funeral Ceremonies

a. The body of a dying or dead person, if it is on a cot, must not be taken off the cot and put on the floor. Nor must a lit lamp be placed beside, or a cow got bestowed in donation by, him/her or for his/her good or any other ceremony, contrary to Guru's way, performed. Only Gurbani should be recited or "Waheguru, Waheguru" repeated by his/her side.

b. When someone shuffles the mortal coil, the survivors must not grieve or raise a hue and cry or indulge in breast beating. To induce a mood of resignation to God's will, it is desirable to recite Gurbani or repeat "Waheguru".

c. However young and deceased may be, the body should be cremated. However, where arrangements for cremation cannot be made, there should be no qualm about the body being immersed in flowing water or disposed of in any other manner.

d. As to the time of cremation, no consideration as to whether it should take place during day or night should weigh.

e. The dead body should be bathed and clothed in clean clothes. While that is done, the Sikh symbols - comb, kachha, karha, kirpan - should not be taken off. Thereafter, putting the body on a plank, Ardas about its being taken away for disposal be offered. The hearse should then be lifted and taken to the cremation ground; hymns that induce feeling of detachment should be recited. On reaching the cremation ground, the pyre should be laid. Then the Ardas for consigning the body to fire be offered. The dead body should then be placed on the pyre and the son or any other relation or friend of the deceased should set fire to it. The accompanying congregation should sit at a reasonable distance and listen to kirtan or carry on collective singing of hymns or recitation of detachment-inducing hymns. When the pyre is fully aflame, the Kirtan Sohila (prescribed pre-retirement night Scriptural prayer) should be recited and the Ardas offered. (Piercing the Skull half and hour or so after the pyre has been burning with a rod or something else in the belief that that will

secure the release of the soul - kapal kriya - is contrary to the Guru's tenets). The congregation should then leave.

Coming back home, a reading of the Guru Granth Sahib should be commenced at home or in a nearby gurdwara, and after reciting the six stanzas of the Anand Sahib, the Ardas, offered and karhah prashad (sacred pudding) distributed. The reading of the Guru Granth Sahib should be completed on the tenth day. If the reading cannot, or is sought not to, be completed on the tenth day, some other day may be appointed for the conclusion of the reading having regard to the convenience of the relatives. The reading of the Guru Granth Sahib should be carried out by the members of the household of the deceased and relatives in cooperation. If possible, Kirtan may be held every night. No funeral ceremony remains to be performed after the "tenth day".

f. When the pyre is burnt out, the whole bulk of the ashes, including the burnt bones should be gathered up and immersed in flowing water or buried at that very place and the ground leveled. Raising a monument to the memory of the deceased at the place where his dead body is cremated is taboo.

g. Adh marg (the ceremony of breaking the pot used for bathing the dead body amid doleful cries half way towards the cremation ground), organized lamentation by women, foorhi (sitting on a straw mat in mourning for a certain period), diva (keeping an oil lamp lit for 360 days after the death in the belief that that will light the path of the deceased), pind (ritual donating of lumps of rice flour, oat flour, or solidified milk (khoa) for ten days after death), kirya (concluding the funeral proceedings ritualistically, serving meals and making offerings by way of shradh, budha marna (waving of whisk, over the hearse of an old person's dead body and decorating the hearse with festoons), etc. are contrary to the approved code. So too is the picking of the burnt bones from the ashes of the pyre for immersing in the Ganga, at Patalpuri (at Kiratpur), at Kartarpur Sahib or at any other such place.

Ceremony of Baptism or Initiation

All Guru Sahibaan from Guru Nanak Sahib to Guru Tegh

Bahadur sahib have been administering Pahul which Guru Gobind Singh sahib altered it into the Khande Di Pahul. In 1699 Guru Sahib baptised Bhai Daya Singh, Dharam Singh, Mohkam Singh, Himmat Singh and Bhai Sahib Singh and thus created Khalsa at Anandpur Sahib.

What is Amrit/ nectar? From the very beginning man has been searching for a substance by consuming which he may become immortal. After analysing the mental thinking of human being on this aspect we find three things i,e, becoming immortal, be happy and lead a luxurious life. Religions, other than Sikhism have features of Amrit/nectar in four categories :

To be immortal, Not to attain old age, being satisfied and feel indifferent to any materialism. But whatever Amrit/nectar Sri Guru Gobind Singh Ji administered on Sikhs that does not mean to make the body immortal, rather it takes the fear of death away from mind. Guru Sahib has preached the secret of life and death by demanding heads of five piaras (five beloved ones). He instructed the Sikhs to administer Amrit to other Sikhs after partaking themselves. He made it mandatory for every Sikh to have Amrit. This is the beginning of Sikhism.

a. Ambrosial baptism should be held at an exclusive place away from common human traffic.

b. At the place where ambrosial baptism is to be administered, the holy Guru Granth Sahib should be installed and ceremonially opened. Also present should be six committed baptized Sikhs, one of whom should sit in attendance of the Guru Granth Sahib and the other five should be there to administer the ambrosial baptism. These six may even include Sikh women. All of them must have taken bath and washed their hair.

c. The five beloved ones who administer ambrosial baptism should not include a disabled person, such as a person who is blind or blind in one eye, lame, one with a broken or disabled limb, or one suffering from some chronic disease. The number should not include anyone who has committed a breach of the Sikh discipline and principles. All of them should be committed baptized Sikhs with appealing personalities.

d. Any man or woman of any country, religion or cast who embraces Sikhism and solemnly undertakes to abide by its principles is entitled to ambrosial baptism. The person to be baptized should not be of very young age; he or she should have attained a plausible degree of discretion. The person to be baptized must have taken bath and washed the hair and must wear all five K's - Kesh (unshorn hair), strapped Kirpan (sword), Kachhehra (prescribed shorts), Kanga (Comb tucked in the tied up hair), Karha (Steel bracelet). He/she must not have on his/her person any token of any other faith. He/she must not have his/her head bare or be wearing a cap. He/she must not be wearing any ornaments piercing through any part of the body. The persons to be baptized must stand respectfully with hands folded facing the Guru Granth Sahib.

e. Anyone seeking to be re-baptized, having committed an aberration should be singled out and the five beloved ones should award chastisement to him/her in the presence of the congregation.

f. One from amongst the five beloved ones administering ambrosial baptism to persons seeking to be baptized should explain the principles of the Sikh religion to them:

The Sikh religion advocated the renunciation of the worship of any created thing, and rendering of worship and loving devotion to, and meditating on, the One Supreme Creator. For the fulfillment of such devotion and meditation, reflection on the contents of Gurbani and practicing of its tenets, participation in the congregational services, rendering service to the Panth, benevolent exertion (to promote the good of others), love of God's name (loving reflection on the experience of the Divine), living within the Sikh discipline after getting baptized etc. are the principal means.

He should conclude his exposition of the principles of Sikh religion with the query: Do you accept these willingly?

g. On an affirmative response from the seekers of baptism, one from amongst the five beloved ones should perform the Ardas for the preparation of baptism and take the holy Hukam (command).

The five beloved ones should come close to the bowl for preparing the amrit (ambrosial nectar).

h. The bowl should be of pure steel and it should be placed on a clean steel ring or other clean support.

i. Clean water and sugar puffs should be put in the bowl and the five beloved ones should sit around it in bir posture [Sitting in bir (brave soldier sits) posture comprises sitting resting the body on the right leg, the right calf and foot gathered inward and the left leg up to the shin kept in a vertical position.] and recite the under mentioned scriptural compositions.

j. The scriptural compositions to be recited are: The Japuji, the Jaap, The Ten Sawayyas (commencing with sarawag sud), The Bainti Chaupai (from "hamri karo hath dai rachha" to "susht dokh te leho bachai"), the first five and the last one stanza of the Anand Sahib.

k. Each of the five beloved ones who recite the scripture should hold the edge of the bowl with his left hand and keep stirring the water with a double-edged sword held in his right hand. He should do that with full concentration. The rest of the beloved ones should keep gripping the edge of the bowl with both hands concentrating their full attention on the ambrosial nectar.

l. After the conclusion of the recitation, one from amongst the beloved ones should perform the Ardas.

m. Only that person seeking to be baptized who has participated in the entire ceremony of ambrosial baptism can be baptized. One who has turned up while the ceremony was in progress cannot be baptized.

n. After the Ardas as per clause (1) above, thinking of our Father, the tenth Master, the wearer of the aigrette, every person seeking to be baptized should sit in bir posture, putting his/her right hand cupped on the left cupped hand and be made to drink the ambrosial mix five times, as the beloved one who pours the mix into his cupped hand exclaims: say, Waheguru ji ka Khalsa, Waheguru ji ki Fateh! (The Khalsa is of the Wondrous Destroyer of darkness; victory too, is His!) The person being baptized should after imbibing the ambrosia, repeat: Waheguru ji ka Khalsa,

Waheguru ji ki Fateh. Then five handfuls of the ambrosial mix should be sprinkled into the eyes of the person being baptized and another five into his hair. Each such sprinkling should be accompanied by the beloved one administering baptism saying,

"Waheguru ji ka Khalsa, Waheguru ji ki Fateh", and the person being baptized repeating the chant. Whatever ambrosial mix is left over after the administration of the ambrosial baptism to all individual seekers, should be sipped by all (men and women) baptized, together.

o. After this the five beloved ones, all together in chorus, communicating the name of Waheguru to all who have been administered the ambrosial baptism, recite to them the mul mantar (basic creed, seminal chant) and make them repeat it aloud:

ik aunkar satnam karta purakh nirbhau nirwair akal murat ajuni saibhang gur prasad.

p. After this, one from amongst the five beloved ones should explain to the initiates the discipline of the order: Today you are reborn in the true Guru's household, ending the cycle of migration, and joined the Khalsa Panth (order). Your spiritual father is now Guru Gobind Singh and, spiritual mother, Mata Sahib Kaur. Your place of birth is Kesgarh Sahib and your native place is Anandpur Sahib.

You, being the sons of one father, are, inter-se yourselves and other baptized Sikhs, spiritual brothers. You have become the pure Khalsa, having renounced your previous lineage, professional background, calling (occupation), beliefs, that is, having given up all connections with your caste, descent, birth, country, religion, etc.. You are to worship none except the One Timeless Being - no god, goddess, incarnation or prophet. You are not to think of anyone except the ten Gurus and anything except their gospel as your savior. You are supposed to know Gurmukhi (Punjabi alphabet). (If you do not, you must learn it). And recite, or listen in to the recitation of, the under mentioned scriptural compositions, the daily repetition of which is ordained, every day:

1. The Japuji Sahib

2. The Jaap Sahib

3. The Ten Sawayyas (Quartrains), beginning “sarawag sudh” 4. The Sodar Rahiras and the Sohila.

Besides, you should read from or listen in to the recitation from the Guru Granth. Have, on your person, all the time, the five K's: The Keshas (unshorn hair), the Kirpan (sheathed sword) [The length of the sword to be worn is not prescribed.], the Kachhehra [The Kachhehra (drawers like garment) may be made from any cloth, but its legs should not reach down to below the shins.], the Kanga (comb), the Karha (steel bracelet) [The karha should be of pure steel.].

The under mentioned four transgressions (tabooed practices) must be avoided: 1. Dishonoring the hair;

2. Eating the meat of an animal slaughtered the Muslim way;

3. Cohabiting with a person other than one's spouse;

4. Using tobacco.

In the event of the commission of any of these transgressions, the transgressor must get rebaptised. If a transgression is committed unintentionally and unknowingly, the transgressor shall not be liable to punishment. You must not associate with a Sikh who had uncut hair earlier and has cut it or a Sikh who smokes. You must ever be ready for the service of the Panth and of the gurduwaras (Sikh places of worship). You must tender one tenth of your earnings to the Guru. In short, you must act the Guru's way in all spheres of activity.

You must remain fully aligned to the Khalsa brotherhood in accordance with the principles of the Khalsa faith. If you commit transgression of the Khalsa discipline, you must present yourself before the congregation and beg pardon, accepting whatever punishment is awarded. You must also resolve to remain watchful against defaults in the future.

q. The following individuals shall be liable to chastisement involving automatic boycott:

1. Anyone maintaining relations or communion with elements antagonistic to the Panth including the minas (reprobates), the

masands (agents once accredited to local Sikh communities as Guru's representatives, sine discredited for their faults and aberrations), followers of Dhirmal or Ram Rai, etc. users of tobacco or killers of female infants.

2. One who eats/drinks leftovers of the unbaptised or the fallen Sikhs

3. One who dyes his beard

4. One who gives off son or daughter in matrimony for a price or reward

5. Users of intoxicant (hemp, opium, liquor, narcotics, cocaine, etc.)

6. One holding, or being a party to, ceremonies or practices contrary to the Guru's way

7. One who defaults in the maintenance of Sikh discipline

r. After this sermon, one from among the five beloved ones should perform the Ardas.

s. Thereafter, the Sikh sitting in attendance of the Guru Granth Sahib should take the Hukam. If anyone from amongst those who have received the ambrosial baptism had not earlier been named in accordance with the Sikh naming ceremony, he should renounce his previous name and be given a new name beginning with the first letter of the Hukam now taken.

t. And finally, the karhah prashad should be distributed. All the newly launched Sikh men and women should eat the karhah prashad together off the same bowl.

Shabad Vichar

10. Ab hum chali Thakur peh haar

10. dvgDwrI mhlw 4 (pnw : 527)

Ab hm, cl lTwkr pih, hwir]
jb hm, srix pB kI Awe, rwK pB, Bv mwir]1] rhwa]
lkn kI cqrwe apmw, q, bsqir jwir]
kel Blw kha, Bv brw kha, hm qn dIE h Fwir] 1]
j Awvq srix, Tkr pB qmrI, iqs, rwKh ikrpw Dwir]
jn nwnk, srix qmwrI hir jla, rwKh lwj, mrwir]2]4]

acwrx sDW : srix-Srx[Bwv-Bwv\[

pd ArQ : hwir-hr swr Awsr Cf k[pB kI srix-h pB! qrI Srx[rwK-bcw I[Ikn kI-Ik vwII[apmw-vifAwel[q-ah swrIAW[bsqir-Ag ivc[jwir-jwr d, swVd[Fwir-FwI idqw,Arpx kr idqw[Dwir-Dwr k[

Introduction : Without complete spiritual surrender before God, one cannot achieve eternal peace of mind. Guru Sahib preaches us that it is imperative to devote yourself before God by forgetting your worldly support and help. This is the prime motive of our life. Eternal peace and joy can only be achieved by this way.

Meaning : Now I have left the worldly shelter and have gone under complete shelter of one God. Since I have come under His shelter, it depends on Him, how He keeps me. He saves or kills me, all depends on God. No worldly cleverness or praise affect my devotion. One may address me good or bad, I have devoted myself to my God only. Oh God! Whosoever comes under your shelter, you save him with your mercy. Guru Sahib pronounces Oh Waheguru! Save me.

Conclusion : In the above Shabad Guru Sahib preaches that who so ever leaves the worldly support/shelter and accepts the real shelter of God, God saves him.

11. Jis manukh peh kario benti...

gjrI mhlw 5 (pnw : 497)

ijs mwnK pih kra bnqI, s, Apn diK BirAw]
pwrbhm, ijin ird ArwiDAw, iqin, Ba swgr qirAw]1]
gr hir ibn, k n ibQw dK kwt]
pB qij,Avr svk j hel h,iqq,mwn mhq js Gwt]1] rhwa]
mwieAw k snbD sn swk, ikq hI kwim n AwieAw]
hir kw dws, nIc kI acw, iqs sig, mn bwCq PI pwieAw]2]
lwK kit ibiKAw k ibjn, qw mih iqsn n bjI]
ismrq nwm, kit ajIAwrw, bsq Agcr sJI] 3]
iPrq iPrq qmr dAwir AwieAw, B Bjn hir rwieAw]
swD k crn Dir jn bwC, sK, nwnk, ieh pwieAw]4]6]7]

acwrx sDW:- kra-kraI[mhq-mhq[qw-qw[mih-mihI[iqsn-iqSn[bwC-bwC[

pd ArQ: Avr svk-iks hr dw svk[ibQ- mn dl gihrl plV [mhq-vifAwel[Gt-Gtdl h[ikq hl kwim-iks vl km ivc[bwCq-ieCq[ibiKAw-mwieAw[ibjn-sAwdl Kwx[iqsn-ipAws[kit ajlAwrw-kVw cwnx[Agcr-ijs qk igAwn iedlAw dl phc nhlw h skdl[sJl-ids pwdl h[dAwir-dr q[B Bjn-h swr fr dr krn vwl[bwC-l cdw h[

Introduction: The whole world is gripped in sorrows and griefs and is making efforts for happiness. Every person is doing false praise of others. Human being is gripped in materialism but this materialism is not providing him eternal happiness and joy. This is because the source of joy is Waheguru alone but we are not ready to go in his shelter and follow his rules and discipline.

Meaning: Guru Sahib pronounces that before whomsoever I disclose my separation from God, I find he too is filled with same grief. If other is also gripped in the grief of separation, how can he help me in coming out of my grief. The eternal joy can only be enjoyed by the person who has felt the presence of God in his heart.

All the relations bound with greed of materialism/ wealth, cannot serve any useful purpose in getting away from mental sorrows. If the saint of God is from a low caste by birth, consider and treats him to be of very high stature. One can achieve the results, as he wishes by living in his company.

If we have any amount of wealth, it is not guarantee of satisfaction, the satisfaction can only be achieved with the mercy and blessings of Guru and the knowledge one gets. This can take you the status where real substance can be felt which provides eternal satisfaction. In other words, one can recognize the real light and enjoy everlasting satisfaction with the grace of God. Guru Nanak Sahib says Oh God, the saviour of all creatures! The human being who approaches you and reaches to your doorway can only feel everlasting comforts.

Conclusion: This is a common mental status of all the ignorant and non-religious human beings that they wish to overcome their griefs through fake saints. But the spiritual grief cannot be overcome by such means. The eternal peace of mind can only be

obtained by going into the shelter of God. Man, who company the truth and adopts the qualities of God in his life can have eternal joy.

12. Antar mal nirmal nahi keena

gjrl sl iqlcn jla k pd Gr 1 (pnw : 525)

Aqr mil, inrml nhl kln, bwhir BK adwsl]
ihrd kml, Git bhmn cln, kwh BieAw sinAwsl] 1]
Brm Bll, r j cdw] nhl nhl clinAw, prmwndw] 1] rhwa]
Gir Gir KwieAw, ipf bDwieAw, iKQw mdw mwieAw]
Bim msx klBsm lgwel, gr ibn, qq n pwieAw] 2]
kwie jph r, kwie qph r, kwie ibl vh pwxl]
lK carwslh ijin apwel, s ismrh inrbwxl] 3]
kwie, kmfl kwpVlAw, r, ATsiT kwie iPrwhl]
bdiq iqlcn, sn r pwxl, kx ibn, gwh ik pwhl] 4]1]
acwrx sD: mdw-mdw[iPrwhl-iPrwhl[pwhl-pwhl[

pd ArQ : Aqr-Aqhkrx *f*[mil-ml vwlw[prmwndw-And dw mwlk (prmwqmw)[ipf-srlr[kwpVlAw- llrw dl bxl hel gdVl pwadw h[Bim msx-SmSn Gwt[iblvh-irVkd h[inrbwxl-prmwqmw[kx ibn-dwx qwibnw[gwh- gwhxw (&sl ivcl dwx kFx dwiek prwxw Fg)[

Introduction: In the above shabad Guru Sahib preaches us that it is a common habit of human being that in order to show himself a religious person, he gets involved in false rituals and never tries to go under the shelter of God. While real joy and happiness can only be felt by recognising and following God. After this there is no need to pretend to a religious person or getting involved in false rituals.

Meaning : If a man has not flushed out the evils of his life and cleansed his thoughts, externally shows off or dresses like a religious person it cannot serve any useful purpose. Who has not achieved spiritual knowledge, whose heart is not filled with eternal joy, it is useless for him pretending to be a saint. This world is under the illusion that dressing like a religious person helps in achieving God. This is false a notion. Who have not felt the existence of God in himself, such people may undergo several false rituals or may feed themselves though begging for their living, may put rings in their

pierced ears, but all this is not helpful in reaching near God and all this is simply for materialism only. Such people may sprinkle ash from cremation ground, all is false ritual.

Oh you people! why to waste your precious times in such false rituals? All this is like churning water instead of milk, which is shear wastage of time and energy. So, the super natural power who has created the whole universe, remains above any wish. We must remember such great power. Oh you fake saints! why do you wander from your one religious place to other by holding a begging pot in your hand? So, Bhagat Tirlochan Ji tells that it is useless to harvest without grains similarly without cleansing the evils from our inner most, it is useless to undergo external religious practices.

Conclusion : The theme of the above shabad is that we should not involve ourselves in false rituals and external show off for achieving the nearness of God. Rather, we should always remember him and bear grief and happiness at par. This will help us in feeling the presence of God within ourselves.

13. Sarab sukhan ka data satgur...

sriT mhlw 5] (pnw :630)

srb sKw kw dwqw siqgr, qw kI srnI pwIA]

drsn Btq, hq Andw, dK gieAw, hir gwIA] 1]

hir rs plvh, Bwel]

nwm jph, nwm AwrwDh, gr pr kI srnwel] rhwa]

iqsih prwpiq, ijs, Dir iliKAw, sel prn Bwel]

nwnk kI bnqI pB jI, nwim rhw ilv lwel]2]25]89]

acwrx sDw: sKw-sKw[srnI-SrnI[drsn-drSn[srnwel SrnwIl[iqsih-iqsih[rhw-rhw[

pd ArQ : qw kI-as dI[Btq-imlidAw hI[gwIA-gwax cwhidw h[Dir-pB dI drgwh qw[pB-h pB jI![nwim-nwm ivc[ilv-iDAwn[

Introduction: Since this universe came into being, all the creatures including human being are in search of eternal joy. But the ultimate source of this joy is only Waheguru. So, Guru Sahib inspires the humanity to reach in the shelter of the True Guru and feel the presence of the ultimate source of happiness within

ourselves.

Meaning : Oh brothers! True Guru is the source of all happiness and comforts and all griefs and sorrows disappear by going in the shelter of the True Guru. So, we should always remember and recite the name of Waheguru. Only he can find the True Guru, who is blessed from Waheguru. Guru Sahib beseeches for his mercy so that he may always remain in the sweet memory of Waheguru. Whosoever, gets this gift is a complete person in reality.

Conclusion: The central idea of the above shabad is that one must always pray Waheguru, who is the giver of all comforts and eternal peace of life. But this gift can be had only by going in the shelter of Waheguru. So, we must always remember and receit the name of Waheguru.

14. Sukh nahi re har bhagat bina

rwg gaVI cql mhlw 5 (pnw :210)

sK nwhI r, hir Bgiq ibnw]

jliq jnm ieh rqn Amlk swDsgiq jip,iek iKnw]1] rhwa]

sq spiq binqw ibnd] Cif ge, bh lg Bg]1]

hvr gvr rwj rg]iqAwig cilE h mV, ng]2]

cAw cdn, dh PilAw] s qn, Dr sig rilAw]3]

mih mihAw, jwn dir h] kh nwnk, sdw hdir h]4]

acwrx sDW : mV-mV[

pd ArQ : sq-pqr[spiq-pdwrQ[binqw-pqnI[ibnd-mnr jn[Bg-vrq k[hvr-GV[gvr-hwQI[cAw-Aqr[cdn -sgDI[PilAw-AwkiVAw hieAw[Dr sig-imtI nwI[

Introduction : Every creature makes continuous efforts for the eternal peace and happiness. Human being collects worldly wealth for comforts and luxuries, thinking that the materialistic comforts may provide him long lasting spiritual happiness. But he doesn't understand that the body of a man always follows the instructions of mind. If mind is happy, comforts may be enjoyed by sleeping on iron nails. So first comes the happiness of mind. For getting eternal and everlasting happiness one must feel the presence of Waheguru in himself.

Meaning: Sri Guru Arjan Sahib pronounces that in this world

there is no other source of real comforts except Waheguru. This precious life must be made successful by joining congregation. All friends, children, wealth, wife/husband and means of entertainment are to be left behind while leaving this mortal world. One has to leave behind his elephants, horses, kingdom and other means of his social status and has to proceed along after death. The body on which we sprinkle perfumes and other cosmetics will become a mound of earth. Man indulged in worldly affection thinks that God is far away. He must understand that God is very close to us, just we have to feel him with clear heart.

Conclusion: The central idea of the above shabad is that one must feel the presence of God in oneself by joining the congregation. The comforts and peace so achieved is above all other comforts of the world. The worldly comforts are not ever lasting while the peace so achieved by feeling the presence of God remains for ever. When one gets involved/indulged in worldly affections and wealth, he feels God far away. By attending congregations one starts feeling the presence of God from within itself.

jIvn ivkwS Development of life

15. The Healthy Society

Man is a social animal. The survival of a man is not possible without society, which he himself creates. The external appearance of a society reflects the character of the people of the said society. According to the famous historian S. Karam Singh "If we want to analyse a society, we should analyse the doings of the village women of the society". Men and society are dependent on each other. The group of good people creates good society. Thus, it is a prime need that every person should contribute his good in creating a healthy society.

Some scholar has described five stages of the life of a man for the creation of a healthy society:

1. Body 2. Family co-ordination 3. Co-ordination in School

4. co-ordination of city and 5. Social co-ordination

1. Body: human being is most worried about his physical

pains/ disease. So, he takes care to keep his body physically healthy by having nutritious diet and by exercising because healthy body can help in doing good to the society. While Weak / fragile body can not even take care of itself, how can he work for the welfare of others! If he is unable to do anything good for himself or others, how can he contribute in the social development! So, it is the imperative to take care of our body and devote it in social services. Where a man is not able to meet his basic necessities and arrange healthy diet for him or his family, it is beyond thinking for him to have healthy body. The bread (basic needs) arranged with great struggle leads to weak or fragile body/personality and ultimately leads to cruelty and cowardice. So, it is need of time that we must provide all social security to the new born baby and care for his health. It is evident from the history that healthy bodies form healthy society otherwise weak persons pronounce the slogan "Nonviolence is the best policy" and ultimately have to move out of their homes being unable to face the mighty and oppressor. People who are careless about their health take support of artificial and temporary strength like intoxicants/ drugs.

2. Family co-ordination: Next to one's own body, family is the second most necessity. Under the emotional umbrella of family man can face any sort of difficulty easily. Family life is the micro/small form of society. With the behaviour of a man, one can easily assess his family back ground. Whatever a child learns in his family environment, he reflects it in his doings in future. Man with good and healthy family environment does always good in the society and would contribute in creating a good society.

Man learns to respect the feelings and emotions of others from his family environment. It is the family which teaches us to help the others in need. If parents teach their children to sacrifice for others, it would be a great step towards creating a healthy society. If the children in a family learn to sacrifice for other children in the family, it would lead to a strong bond in the society. When a child observes the regard and respect of the elders in the family, he learns to give a hand to them and such children definitely help the old people on the road to cross.

It is the instance of recent past that the most revered personality Bhagat Puran Singh devoted his whole life in the service of humanity and social reforms. He was also of the opinion that the family values contribute the most in shaping the personality of a person for social cause. He credited his mother for developing his personality to serve the humanity. In his childhood his mother narrated him the life stories of great persons and thus she shaped the life of a fatherless child to the extent that he devoted his whole life for the cause of others. Apart from the environment in Gurdwaras, the struggle which his mother underwent to educate him, contributed a lot in developing his personality. But one must not adopt/follow the evil habit of his family members, if any. If father of a child is in the habit of consuming liquor or smoking, it is essential for the family to teach the child so that he may not go the way of his father. Under such circumstances, family must put forth the example of some other great personality before him.

3. School Co-ordination: After family the next social environment that a child deals is his/ her school and schoolmates. The environment in school shapes the personality of a good person but on the contrary if a good child is indulged in bad company, he may become a devil also. If the teachers in the school teach the child about good habits with love and affection, the child will be inspired to do good, which will be helpful in creating a healthy society. On the other hand if teachers use violent methods of teaching, this would lead to the violent behaviour of the child in future. If teachers are sincere for the development of personality of their students, even the spoiled child may also move on right way of life and become good citizen.

Even if a child is not brought up in good family environment, a teacher may guide him in right direction by sincerely going into the depth of his circumstances and problems and may contribute in creating a good society. Thus, a teacher must be a good thinking person with a disciplined personality because discipline is the foremost factor of creating a healthy society. The light of education received in this young age helps to be aware of the social problems

in future. History itself is witness that all the big struggles have been won with the help of youth. We can persuade the youth for good social cause.

4. Co-ordination of city: After family and school the sphere of life of a man becomes quite wide. He has to deal with his neighbours, family, relatives and common people of the society. This span of life is very sensitive and full of responsibilities. Both, constructive and destructive features move side by side. No one can forecast which interest would over shadow the other. At this phase, sometimes a man with evil doings may become good and help in creating healthy society by coming in the company of good people. For this we may quote the example of Bhai Bidhi Chand, who changed after coming at congregations and finally became a good soldier and preacher. But sometimes, excesses and destructive thinking may lead a good person to become anti-social element.

This is the time when a person learns to share the social responsibility and the griefs of others. He learns to respect the feelings of others. But at this point of time if someone deceives him, he may not tolerate this because if he is putting his efforts to contribute in creating a good society, he also developing his personality to create a place for himself in the society. In this age man comes across and wins over several social evils like, earning by dishonest means, selling underweight goods, snatching others right, asking for dowry etc. He is now able to realise his existence in the society when he can win over the above evils and contribute in creating a healthy society.

5. Social Co-ordination: After family and city/ village man interacts and deals in society. Society is like a very big ocean while the existence of a man in just like a drop in this ocean. Every man irrespective of being a member of household, business, service, students etc, in all the situations he is a part of the society. To some extent it is true to say a man being a very little part of his big society, it is difficult to bring changes in such society but at the same it also must be kept in mind that the big ocean is also a wider form of drops. If drops collectively move in some direction, the flow of

water starts in the same direction. Only thing required is a firm determination. About five hundred years ago Guru Nanak Sahib showed this determination and later his successor Gurus gave it a form of revolution/ movement and now it itself has formed a big ocean. Now several small ideologies are joining this movement of selfless and social reforms.

In this movement hundreds and thousands people have sacrificed their lives so that social, religious and political chains may be broken. There are examples when someone sacrificed his life for his own cause or his community but the martyrdom of Sri Guru Tegh Bahadur Sahib is unique in itself who laid his life for others' religion. No such other example is available in the history of mankind.

Even today we find that communal and nationalist ideology has overcome the human thinking. But both these ideologies lack the ideology of humanity. Today, again, there is a need to spread the teachings of Guru Nanak Sahib so that the truth may survive. But till every drop of this ocean of society (drop=man, ocean=society) does not fulfil its duty, enemies of humanity like Hitlers, Changez Khans, Wazir Khans, Zakaria Khans will continuously keep committing atrocities on innocent people. In her lap the mother when teaches about good health to her child, she must also teach him/her to be a good human being. She must teach her child to be above the selfish motto and work for the society. Gurbani teaches specifically:

Awp svwrih, mimlih, mimilAw, sKhie]
PrIdw, jiqmrwhie rhih, sB jgqrwhie]
pnw: 1382

Meaning: If someone mends himself, feels the presence of God from his inner soul, he recognises this unlimited force in himself and admits the existence of this force in others also. This awareness inspires us to respect others. Such person becomes eligible for spiritual regards from others. So, Come! let us analyse our inner spiritual power, love others and contribute our best in creating a healthy society.

16. A Successful life

Generally, life means the span between birth and death. All creatures have their life process but the process of life of man, the king of all creatures, is not only related with the starts of heart beat and ending with the breaking of this cycle but more important is how a person lived his life. How much he returned to the society which he gained in his life. Giving /contributing is an important quality of God and the soul of a man being the part of that great soul of God cannot have the right to be called good till it does not perform the practice of giving to others/society.

The life of only these people can be called successful or purposeful who consider the body and mind as the gift of God and must share them with the other members of the society. But how is it possible? We got in this life good education, good teachings/advice and good brotherhood due to the merciful act of God. On having this much we cannot claim to be successful in life because more important is to share whatever you gained/ achieved. But sharing is not so easy because it is human nature that if someone even comes to our house to give us something, we doubt him (even if he is God himself) as this man must be having some of his own interest definitely. Someone who wishes to give/contribute to others must possess the following qualities:

Sweet Words: For leading a successful life one must possess speech that is sweet, simple and full of emotions. No one likes to listen poor and filthy words or bad Language from others. The inner qualities are experienced later, first comes the words we speak. Of course good and sweet speaking is an external quality of a man and if this sweet speaking is associated with good and spiritual qualities of a man, he definitely is able to impress others. So, it is good to listen to others first and speak at the right time keeping the mood of others and time in mind.

Conversation must be full of logic but language being used must be simple, easy, and full of humour. It is easy to share your views with others by quoting your experiences in life. This is the best way to get closer to someone but it is possible only when we have good amount of knowledge of topic being discussed and a

logical answer to the plea of the opponent. The discussion must be so truthful that you may talk by having direct eye contact. This improves your self confidence and the opponent gets convinced with your plea. Such healthy discussions inspire the opponent to search an opportunity to hold further discussions with you. If you are able to create such situation, it is easy to share your views with others.

Well Mannered behaviour: According to some scholar- great man eyes on good manners in life. He dies for the values of life. The success of life lies in good manners. Sweet words are the first step towards impressing others, at the same time your character and manners always inspire others to follow your footprints. At this climax, words do not speak, what speaks is the way of your dealings, behaviour and manners. Adopting good manners is such a process that makes our movement in the society easy.

If we know how to speak, how to sit and how to stand in the presence of others, this leaves a good impression on others. For instance, we are playing and laughing with our friends, suddenly if some aged person joins us, if we immediately stand in his respect and stop laughing, this will leave a very good impression on his mind. If we meet some child on our way and we pat his face with love that leaves a good impression on any one seeing / passing through. While travelling in a bus or a train, if we offer seat to some old person or a lady that will inspire others to do so. If we make some efforts for such humanitarian task, it will be part of our habit after some time. Meeting someone with smiling face will definitely leave a good impression on others and they will like you. But if all this is done as false ritual, it will not serve any purpose.

At the same time it is also important to maintain our self esteem. Confidence is always associated with self esteem. Thus it is imperative that good manners and discipline must be at the depth of heart and not for showing off to others otherwise we may become a point of laugh instead of doing something good for us and for the society. Each act of ours must demonstrate self respect and respect for others and not haughtiness.

Wisdom: Whereas manners and good behaviour demonstrate

your habit and way of dealing with others, wisdom is related with your understandings. To demonstrate manners, we need to make some efforts while wisdom reflects in our day to day dealings with others. Manners can be taught and learned but wisdom is practised. Wisdom means that it must reflect in your daily life for the perfection. More the devotion and concentration, more will be perfection and accuracy in your job. This is what called "work done with wisdom "in our daily life. It is the most effective and enhancing factor of personality of a person.

Patience/ tolerance: Patience is an essential factor while we share or give something to others. It becomes more important when we want to share good habit with others. The opponent may tag you as selfish. He may behave in any manner, he may feel good and appropriate. If you have firm determination and good cause behind your doings, it will lead your thinking as "unseen and not listened." At this point of time the patience needed is so high that if the opponent even abuses you, you must smile on his behaviour. This patience helps you in overcoming the behaviour of the opponent. A smile on every insulting word works like putting water on the blazing fire. But if your smile contains satire, it may further be provocative for the opponent. If your emotions are for the welfare with good gesture, the opponent will be ready to listen to you.

The famous Sikh scholar Giani Jagjit Singh Sidki pronounced:

"Who spoke is not the winner, the winner is who could bear it"

ijiqAw ah nhIN ji kih igAw, ijiqAw ah ji sih igAw[

Limited needs: When, apart from your own necessities, you think about the needs of others, they get impressed with your selfless thinking and try to follow your footprints. When you prioritise the needs of others over your big requirement, he feels over debited to you. Doing something good further inspires you to do something better than earlier. This improves your image in the eyes of others. Such people are generally personified as God and their suggestions are also accepted and followed.

Question Paper Lesson – 7

1.How Guru Har Rai Sahib served the people during famine?

How and why Prince Dara Shikoh became a devotee of Guru Ghar?

2.Why Guru Har Rai Sahib Ji disowned Sahibjada Baba Ram Rai?

3.How present Babas so called saints are misusing Gurbani, write a detailed note in reference to present circumstances in Sikhism?

4.What was the level of spiritual and social knowledge of the Sikhs during the period of Gur Har Krishan Sahib Ji?

5.Write a detailed note on the service of humanity undertaken by Guru Harkrishan Sahib Ji.

6.Which type of hospitals we must dedicate to our community based on the inspiration received from the story of Davakhana?

7.Write a note on the lesson learned from this story.

8.What were the words of Bhai Subeg Singh Ji and Bhai Shahbaz Singh in reply to the suggestions of their nears and dears at the time of their martyrdom?

9.Narrate the causes of martyrdom of Bhai Subeg Singh and Bhai Shahbaz Singh Ji.

10.What lesson do the present youth learns from the life of Bhai Shahabaz Singh Ji?

11.How Baba Deep Singh Ji served our religion and community, write in detail?

12.What inspiration do we get from the life of Baba Deep Singh Ji?

13.What is the definition of Guru Panth? Write a note on the problems to be faced in its non-existence.

14.What is the importance of code of conduct? What is the importance of the ceremonies in Sikhism?

15.Write in your own words the principles and teachings of Gurmat in each Shabad in this lesson.

16.Describe five stages for the development of healthy life of a human being.

17.For a successful life what are the good qualities? Describe.

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Martyrs of Chamkaur Sahib

1. Bhai Himmat Singh
2. Bhai Mohkam Singh
3. Bhai Sahib Singh
4. Bhai Deva Singh
5. Bhai Ram Singh
6. Bhai Tehal Singh
7. Bhai Isher Singh
8. Bhai Fateh Singh
9. Bhai Anak Singh*
10. Bhai Ajab Singh*
11. Bhai Ajaib Singh*
12. Bhai Daan Singh
(Bhai Mani Singh's brother)
13. Bhai Aalam SinghNachana
14. Bhai Veer Singh
15. Bhai Mohar Singh
16. Bhai Amolak Singh
17. Bhai Madan Singh
18. Bhai Kaatha Singh
19. Bhai Nahar Singh
20. Bhai Sher Singh
21. Bhai Kirpa singh Dutt
&his brother
22. Bhai Sunmukh Singh
23. Bhai Nanu Singh Dilwali
24. Bhai Bakhsheesh Singh
25. Bhai Gurbakhsheesh Singh
26. Bhai Mukand Singh
27. Bhai Mukand Singh (Second)
28. Bhai Khajjan Singh
29. Bhai Lal Singh
30. Bhai Jawahar Singh
31. Bhai Kirat Singh
32. Bhai Nishan Singh
33. Bhai Hukam Singh
34. Bhai Kesara Singh
35. Bhai Dhanna Singh
36. Bhai Sukha Singh
37. Bhai Budda Singh
38. Bhai Anand Singh
39. Bhai Sant Singh
40. Bhai Sangat Singh

* Sons of Bhai Mani Singh Ji

Objectives & Motives of Gurmat Gian Missionary College

With the grace of Almighty & Guru's sangat's blessings in May, 1996 Gurmat Gian (charitable) Trust was organised, under which the following works are performed.

1. Gurmat Gyan Missionary College: It was started on 8th December, 1996 with 10 students. At present students are pursuing the training of Gurmat, in which students are peddler & from nomadic tribes. Very learned teachers are imparting Gurmat education, Guru Granth Sahib's deep knowledge, Scientific Sikh history, Gurmat Philosophy & how to live according to Sikhism's norms. Day to day basic requirements are also provided freely to the students,from the college.There is a facility of hostel also.

2. Gurmat Promotion Centre: This college is also running preaching centres in different villages. In every centre 2-3 missionaries are working regularly.Every centre covers about 15 villages nearby in which religious & moral education is imparted in schools.During vacations these centres arrange camps for students in which gurmat classes are held. Apart from this ,these centres are also trying to eradicate evil practices like drug addiction, dowry deaths, child abuse, female foeticide etc.which are prevailing in the society.

3. Edu Aid Wing: Under this wing, needy students are provided financial aid monthly for their education.

4.Grace Public School: This school was started in 2012 in shimlapuri, Ludhiana. Its purpose is to impart Primary/Basic education to the needy students.It also imparts the knowledge related to morality & disciplined life.

5. Gurmat Elementary Course: This is a correspondence course. Around students have taken benefit from it.

6. Gurmat Gian Library: In this library,almost 3000 books related to Gurmat are available.This library gives benefit to the students as well as the people of the nearby area.

7. Free Homoeopathic Dispensary:From this Dispensary ,college students & people from nearby areas are benefitted.

8. Weekly Celebrations:In houses,weekly (Saturday&Sunday) celebrations are organised by Children,Youngsters, Parents & Sangat.

9. Free Medical Check up: From time to time, blood donation &eyes camp are organised.

10. Gurmat Virsa (Heritage): Monthly Magazine Gurmat Virsa is being published.

11. Audio Visual programme: Under this programme, movies related to Gurmat & social evils prevailing in society are shown.

12. Gurmat marital branch:In this branch, efforts are made to find suitable match for sikh young boys & girls.

13.Annual Programme 'Sikh Anmulle':Every year in the month of Jan-Feb, 'Sikh Anmulle' (one day) programme is organised by college.In which eminent personalities who had/have been contributing their valuable services for humanity & promoting sikhism, are honoured .Except this,other programmes showing the prevailing problems in the society with their solutions are performed.

14. Gurmat Classes: In this programme,Gurmat classes are conducted daily under the supervision of Gursikh volunteers in different areas.