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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 8



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Ajuni (A j nI)

Waheguru doesn't come in the form of human being or in any incarnation, as has been preaching in Indian society. He doesn't take birth in form of any creature, even then he exists in each creature. He is formless but all forms are his forms. He has no eyes but all eyes are his eyes etc. As preached by Guru Nanak Sahib in Mool Mantar, he has not physical existence but at the same time exists in the whole universe simultaneously and homogenously. How a human being can possess this quality of his creator! Ajooni means not forming any human or other form. Firstly, thoughts do appear in our inner thinking which further appear externally. Similarly, the quality of Ajooni or Jooni (to have a form) come in our mind first and appear externally afterwards, like a clever man is personified as fox, greedy as dog and many more. Man lives all these creatures in his daily life frequently. Sometimes he behaves like fox, while other time like a dog or a snake. When someone is able to understand himself as a child of Waheguru and in micro form possesses all qualities of his creator, he would never indulge in such clever, greed or other evil doings. Thus, by controlling our evil habits as above, we can get rid of our animal like acts and can rise above such things.

Ik Onkar Waheguru Ji Ki Fateh

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GURMAT ELEMENTARY COURSE

(Correspondence Course)

Lesson No. 8

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

DISCLAIMER:

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

HISTORY

1. Guru Tegh Bahadur Sahib Ji

Sri Guru Tegh Bahadur Sahib Ji was born on 18th April 1621 at Guru Ke Mahal Amritsar. His childhood name was Tyag Mal. He was the youngest son of 6th Guru, Sri Guru Hargobind Sahib Ji. From his childhood he was a brave, fearless, and had detached personality. His early education was completed under the supervision of his father Guru, Sri Guru Hargobind Sahib Ji. Apart from the teachings of Gurmat, he was also trained in the use of weapons and horse riding.

When Guru Hargobind Sahib Ji shifted from Amritsar to Kartarpur Sahib, GuruTegh Bahadur Sahib Ji also accompanied him. In 1634 AD he was married to Mata Gujri Ji, the daughter of Sri Lal Chand, a devout Sikh and resident of Lakhnaur District Ambala (now in the state of Haryana). In the fourth battle of Guru Hargobind Sahib at Kartarpur against Mughals, he fought with such a bravery that Guru Hargobind Sahib Ji changed his name from Tyag Mal to Tegh Bahadur. After this battle Guru Hargobind Sahib Ji shifted to Kiratpurt Sahib and on the instructions of his father guru, Guru Tegh Bahadur Sahib Ji along with Mata Gurji Ji, shifted to Bakala, the town of his maternal grandparents.

While in Bakala, he had been discharging the duty of preaching of Sikhism in an appropriate and responsible manner. His father Guru, Guru Hargobind Sahib Ji left for his heavenly abode in 1644 AD. In 1656 AD he was appointed the chief preacher of Sikhism for Northeastern states of India with his preaching centre at Patna. He preached Sikhism far and wide in Eastern states covering the areas up to Dhaka, eastern Bengal (now in Bangladesh). During the Guruship of Guru Harikrishan Sahib Ji, also, he remained busy in preaching Sikhism. On the request of Emperor Aurangzeb when Guru Hari krishan Sahib visited

Delhi, he invited (Guru) Tegh Bahadur Sahib Ji to visit him there at Delhi. He reached Delhi on 7th April 1664 AD.

Realizing his death approaching fast, Guru Hari krishan Sahib Ji decided to appoint (Guru) Tegh Bahadur Sahib Ji as his successor and 9th Guru of Sikhs. Guru Harkrishan Sahib Ji told his decision to prominent Sikhs, the family members and (Guru) Tegh Bahadur Sahib Ji there and advised him to go to Bakala.

Guru Hari krishan Sahib Ji left for his heavenly abode on 16th April 1664 AD. At his last time, Sikhs requested him to tell them about their next spiritual Guru, whom he declared that the next Guru stays at Bakala, bwbw bs grwm bkwl. Though there was not any doubt in the minds of prominent Sikhs about the name of 9th Guru, yet Baba Dhirmal shifted his base to Bakala and declared himself as the successor Guru.

On performing the last rites of Guru Harkrishan Sahib Ji at Delhi, the prominent Sikhs arrived at Bakala and performed the necessary rituals for enthroning (Guru) Tegh Bahadur Sahib as the successor Guru of Sikhs. During these days, Bhai Makhan Shah Lubana (resident of Muzfrabad Kashmir- now in Pakistan), a preacher in Gujrat reached Bakala to pay a visit to Guru Sahib along with his associate Sikhs. The agents of Dhirmal persuaded them to visit him by informing them that he was the 9th Guru of Sikhs but on seeing Dhirmal there, Bhai Makhan Shah Lubana left his place and reached to Guru Tegh Bahadur Sahib. Bhai Makhan Shah Lubana was associated with his armed men and got the other Sikhs acquainted with the falsehood of Dhirmal and ultimately Dhirmal deserted by abandoning Bakala. While fleeing, Dhirmal paid an amount to Masand Siha who obliged him by shooting a bullet at Guru Tegh Bahadur Sahib, but he missed the target and Guru Sahib was not hurt. On hearing this, Bhai Makhan Shah Lubana along with other Sikhs chased Dhirmal, arrested him and brought before Guru

Sahib but Guru Sahib forgave him and let him go.

On 8th December 1664 AD, for preaching and spreading Sikhism, Guru Sahib along with some Sikhs and Makhan Shah Lubana reached Amritsar. At that time Sri Darbar Sahib was under the control of Hari Ji, the grandson of Prithi Chand. When priests on duty at Sri Darbar Sahib came to know about the arrival of Guru Sahib, they closed the doors of Sri Darbar Sahib. Guru Sahib kept waiting on a platform but none turned up and finally, he left for Vallah (a village near Amritsar). At the place where Guru Sahib sat on a platform a gurdwara is situated named Thara Sahib. The Sikhs at Vallah took care of Guru Sahib. Later, when priests came back at Sri Darbar Sahib, Makhan Shah Lubana taught a lesson to them, who later went to Vallah to seek pardon from Guru Sahib. Guru Sahib told them that you are not serving the shrine with devotion and are enjoying on the others donations for the last 31 years. You are now undergoing severe jealousy. After this, Guru Sahib took an intensive preaching tour of Punjab and the present Haryana region. The Islamic priests (Maulvi/Qazi) took it as a danger for Islam and lodged false complaints to Emperor Aurangzeb, who invited Guru Sahib to Delhi. But Guru Sahib didn't care of the royal order, as a reaction to which, the royal officials were ordered to take Guru Sahib in their custody and bring him to Delhi. On interfering of Raja Jai Singh, there was a settlement and Guru Sahib was allowed to go back to Punjab.

Guru Sahib intended to find a city. He purchased a land comprising the area of village Mian Pur, Sahota and Lodhipur from the king of Kehloor and founded the city of Anandpur Sahib on 5th July 1665 AD. At that time, emperor Aurangzeb was ruling India. He issued several new orders for abolishing Hinduism like; demolishing Hindu temples, people other than Muslims / Rajpoots (Rajpoots had accepted the supremacy of Mughals since the rule of emperor Akbar) were not allowed to wear a turban, have an

army, have falcon bird or weapons. If anybody wished to have meat, he must have it prepared by a Muslim way, the Halal. No Muslim will change his religion. If he changes, both, the person changing his religion from Islam and one who is persuading him to change will be punished. A tax called ZAZIA was imposed only on Hindus, resulting in a widespread fear all over the country. The Governor of Bengal even demolished the Gurdwaras. Thus, it was imperative to create a self-esteem in the mind of victims. So, Guru Sahib conducted a preaching tour to Eastern states of India.

At the commencement of this tour, Guru Sahib reached Saifabad by covering the villages/ cities of Ropar, Banoor, Rajpura etc. Saif Khan, the Nawab of Saifabad was very close to emperor Aurangzeb and also a devout of Guru Sahib. He requested Guru Sahib to camp for a few days there. During this period several Muslims also adopted Sikhism, including Mohammad Baksh, the head of Samana. Taking into consideration the devotion of Saif Khan, Guru Sahib named Saifabad as Bahadur Garh. Further, moving through Kurukshetra, Karnal, Rohtak, Hissar, Mathura, Agra, Kanpur, Allahabad, Banaras Guru Sahib toured Hindu Pilgrims and preached the people the importance of congregation. Thereafter, he reached Patna where he left his family with a sweet maker Bhai Jaita. Later (Guru) Gobind Rai was born at this place. Touring the Eastern region, he toured Rajmahal, Malda and Murshidabad, Guru Sahib reached Dhaka (now in Bangladesh). Thereafter, Guru Sahib reached Assam and preached there for two years. In Assam, Guru Sahib persuaded Raja Ram Singh and Local Tribes Head Chakradhuj for not fighting a battle and thus a big bloodshed was avoided with the sincere efforts of Guru Sahib. Taking into consideration the atrocities of Aurangzeb on common people and demolishing the Hindu temples, Guru Sahib planned to return to Punjab.

Guru Sahib then reached back at Patna. After staying for some time at Patna, Guru Sahib left for Anandpur Sahib and on his way back he addressed the congregation at various places including Baxar, Banaras, Ayodhya etc. Later he asked his family also to reach Anandpur Sahib. Whole India was affected by the new ordinance/policy of emperor Aurangzeb. On reaching Anandpur Sahib, Guru Tegh Bahadur Sahib got the young (Guru) Gobind Rai acquainted with the contemporary situation prevailing in the country. In Kashmir Itfan Khan, the local official of Mughal administration was converting Kashmiri Hindus and Brahmins to Islam by force. Collectively Kashmiri Brahmins approached Kirpa Ram of Mattan, whose ancestors had adopted Sikhism from the time of Guru Nanak Sahib. Kirpa Ram took all these Brahmins to Anandpur Sahib to narrate their difficulties and helplessness to Guru Tegh Bahadur Sahib. Guru Sahib gave them his assurance to take their cause himself and advised them to stay strong against this situation. The Kashmiri Brahmins conveyed this message to the emperor Aurangzeb that they were under the shelter of Guru Tegh Bahadur Sahib and He is their leader. If the emperor wished to bring the Hindus into Islam, he must discuss with Guru Sahib as they had decided to follow Guru Sahib.

All the news were being conveyed to Aurangzeb regularly, who was at Hasan Abdal, Punja Sahib (now in Pakistan) at that time. He ordered his officials to make efforts to convince Guru Tegh Bahadur Sahib to bring him under the Islamic spectrum and if not agreeing to his conversion to Islam he must be martyred. Guru Sahib was offered to convert to Islam or remain ready to be martyred. But he turned down their offer of converting to Islam and thus following the instructions of their emperor, the officials and the Qazi martyred him at Chandni Chowk in Delhi, where Gurdwara Sis Ganj Sahib is situated in memory of His martyrdom. Bhai Mati Das Ji, Bhai Sati Das,

and Bhai Dyala Ji were also martyred there.

Before martyrdom of Guru Sahib, a religious discussion was held with the Islamic scholars. The Qazi / Maulvi was stunned on hearing His arguments and could not reply. To conclude the issue, they put forth the options of the emperor either adopting Islam or show some miracles. For not doing so He must be ready to be martyred. Guru Sahib replied that there was no question of adopting Islam and also he did not believe in miracles. Optionally he was ready to be martyred. Thus, before Guru Sahib, on 11th November 1675 AD, Bhai Dyala Ji was martyred by making him sit in the pot of boiling water, Bhai Mati Das Ji by cutting his body into two pieces by a saw and Bhai Sati Das by putting his body wrapped in cotton on fire. All this was done to create a fear in the mind of Guru Sahib and finally, Guru Sahib was also martyred on 24th november 1675 by Jalaluddin of Samana town. A Gurdwara "Sis Ganj Sahib" is now situated at that place of martydom.

Bhai Jaita Ji and Bhai Uda Ji held discussions with Bhai Lakhi Shah Banjara, Bhai Nanu Ji, and Makhan Shah Lubana to take the head and lower Body under their control for cremation and other last rites. Bhai Lakhi Shah was a Government Contractor for the supply of lime in the Red Fort and on his way back to his village he along with his convoy of carts passed through Chandni Chowk, where the body of Guru sahib was lying. As per decision made earlier, Bhai Uda Ji disguised as Muslim, put the body of Guru Sahib in a cart and took to village Rakab Ganj which was five kilometre away. Bhai Lakhi Shah Banzara cremated the body of Guru Sahib in his house by putting the house on fire. Gurdwara Rakab Ganj Sahib is situated at this place.

On the other hand, Bhai Jaita Ji and Bhai Nanu Ji were ready to take the head of Guru Sahib into their possession and at a right time they picked up the head of Guru Sahib and left for Anandpur Sahib in haste. Bhai Agya Ji, Bhai Uda Ji also joined them on their way to Anandpur Sahib. All

the four Sikhs reached Anandpur Sahib where (Guru) Gobind Rai Ji was waiting for them. (Guru) Gobind Rai Ji hugged them and honored Bhai Jaita Ji and Bhai Nanu Ji as "RANGRETE GURU KE BETE" and blessed other Sikhs also. At the place where the head of Guru Sahib was cremated a beautiful Gurdwara Sis Ganj is situated in Anandpur Sahib.

2. Bhai Dyala Ji

Bhai Dyala Ji was the son of Bhai Maai Das and the grandson of Bhai Ballu Ji. Bhai Ballu Ji was a brave Sikh soldier of Guru Hargobind Sahib Ji who got martyrdom in the fourth battle against Mughal army in April 1635 AD. The father of Bhai Ballu Ji was a resident of village Alipur district Muzaffarabad (now in Pakistan). Bhai Ballu Ji had migrated to Kiratpur Sahib from his village in 1657. He had 12 sons. Apart from Bhai Amar Chand (who had died at a very young age), all other 11 sons were martyred. Their names are:

1. Bhai Jetha Ji 2. Bhai Dyal Das. 3. Bhai Mani Singh 4. Bhai Daan Singh 5. Bhai Mann Singh 6. Bhai Roop Singh 7. Bhai Jagat Singh 8. Bhai Sohan Chand 9. Bhai Lehna 10. Bhai Rai Singh and 11. Bhai Hari Chand.

When Guru Tegh Bahadur Sahib Ji was on preaching tour to the Eastern states, Bhai Dyala Ji was also with him. Guru Sahib left for his onward journey towards Assam and Dacca by leaving his family at Patna and asked Bhai Dyala Ji to stay back at Patna with them. When (Guru) Gobind Rai Ji was born at Patna, Bhai Dyala Ji conveyed this auspicious information to Guru Sahib through Bhai Mehar Chand and Bhai Kalyan Chand Ji.

The viceroy of Kashmir was all bent upon converting the Kashmiri Brahmins to Islam. The Brahmins performed all their religious rituals and applied all means for the safeguard of their religion but nothing fruitful could be done. Finally, they approached Bhai Kirpa Ram of Mattan to take them to Guru Sahib for seeking his help and

guidance. Bhai Kirpa Ram took all the Brahmins to Anandpur Sahib. Bhai Kirpa Ram was the great-grandson of Bhai Brahm Das who had adopted Sikhism during the period of Guru Nanak Sahib Ji.

The delegation of the said Brahmins led by Bhai Kirpa Ram reached Anandpur Sahib on 10th June 1675 and requested Guru Sahib to save their religion as Aurangzeb of the hands of the victory of Kashmir was forcefully converting them to Islam. He was forcefully feeding beef to them. Preferably he was forcing the Brahmins/ intellectuals to convert to Islam so that the others may also convert under fear. After a deep thinking, Guru Sahib told them to go back to the viceroy and tell him that they are the Sikhs of Guru Nanak. Presently, Guru Tegh Bahadur Sahib, the 9th Nanak is enthroned as the Guru of Sikhs. If Guru Sahib adopts Islam, they would also follow him.

The Brahmins conveyed the message of Guru Sahib to the Viceroy of Kashmir, who in turn wrote this to emperor Aurangzeb, who was camping at Hasan Abdal (the name of this city has been changed as Panja Sahib at present and is now in Pakistan) at that time. He ordered the governors of Lahore and Sirhind to ask Guru Sahib to reach Delhi. On 23 July, 1675 after enthroning Guru Gobind Rai as his successor,Guru sahib left for Delhi. On his way to Delhi at village Malakpur Ranghdaan, district Ropar under the instructions of the governor of Sirhind, he was taken into custody along with Bhai Dyala Ji, Bhai Mati Das, and Bhai Sati Das Ji and taken to Delhi.

Though Aurangzeb himself was not present in Delhi at that time he conveyed his clear instructions to his officials at Delhi to persuade Guru Sahib to convert to Islam and If they fail to convert him to Islam, must apply hard means so that he may embrace Islam out of fear. If at all he does not follow the royal order, He must be eliminated by beheading Him and the parts of His body may be hanged at different locations in Delhi to create fear in the mind of others, who

are avoiding to follow royal order.

Emperor Aurangzeb was of the opinion that it would not be difficult to refrain Guru Tegh Bahadur Sahib from helping Hindus. The Qazi told Guru Sahib that the philosophy of Sikhism is as far from Hinduism as that of Islam. They worship Idols while Sikhism and Islam both are against this sort of worship. In Islam, it is a matter of grace to demolish the idols. Guru Sahib replied, of course, we don't worship idols like Hindus but also, we condemn to spread religion by using force and whosoever does so, can never be accepted as a religious person. Each one must have the right to spend his / her life as per his / her devotion and wish. I am not a follower of Hinduism and teach my Sikhs, not to perform rituals as per Hindu practices and advise them to worship only Akal Purakh who is the eternal truth and the creator of this universe. In Sikhism, this teaching is being preached among Sikhs from the time of Guru Nanak Sahib and people have accepted this philosophy by their heart. Millions of people have accepted Sikhism as their religion and still, people are adopting it. When Qazi could not convince Guru Sahib for His conversion to Islam, he ordered for his martyrdom. It was decided by the Mughal officials and Qazi that Bhai Mati Das, Bhai Dyala Ji, and Bhai Sati Das must be martyred first and Guru Sahib afterward. An announcement for this was made in the whole Delhi and people were asked to be present there during the martyrdom of the Sikhs and the Guru Sahib.

Like other Sikhs, the hands and feet of Bhai Dyala Ji were chained. He was called first and the Qazi tried to persuade him to adopt Islam. By adopting Islam, he would get all the comforts and the beautiful girls in heaven but the Qazi could not succeed in his motive. The Qazi ordered him to be boiled in a boiling water pot. A big pot was arranged (near a well close to the present Sweet Maker GHANTE WALA SHAHI HALVAAI)and the pot duly filled with water

was put on the fireplace where Bhai Dyala Ji was made to sit in it. During this whole instance Bhai Dyala Ji kept reciting Gurbani calmly, determinedly and ultimately, he left for his heavenly abode by leaving his mortal remains in the boiling pot. Some people cried and wept for this inhuman act of Aurangzeb and praying to God, left for their houses.

Bhai Dyala Ji got martyrdom to hold this royal tyranny. He created an example for the coming generations to die for the cause of their religion.

3.Bhai Mati Das and Bhai Sati Das Ji

Even today, the spot of the land known as Fountain Chowk in Chandni Chowk, Delhi, boasts to be the place where a devout Sikh of Guru Tegh Bahadur Sahib got martyrdom in 1675 AD. At this place, Bhai Mati Das Ji was martyred by the hands of Mughal Qazi on the instructions of Mughal emperor Aurangzeb. In the presence of thousands of people, he was cut into two pieces by a saw. Bhai Mati Das Ji stood firm and recited Gurbani. No history could ever produce a martyr who could sacrifice his life the way Bhai Mati Das Ji did.

Bhai Mati Das was born in village kariala district Jhelum (now in Pakistan). The name of his father was Bhai Hira Mal Ji. Bhai Sati Das and Bhai Jati Das Ji were his two brothers. Bhai Parag Das Ji, the grandfather of Bhai Hira Mal Ji and Bhai Gautam Das was his great-grandfather. People from far and wide used to visit Bhai Gautam Das to learn Gurmat. Bhai Gautam Das Ji had adopted Sikhism during the period of Guru Arjan Sahib Ji. Bhai Parag Das Ji was a very brave wrestler in the region and no one in that area was as braves as him. When Guru Hargobind Sahib Ji decided to raise an army, Bhai Parag Das Ji offered his services to Guru Hargobind Sahib Ji. Taking into consideration the healthy built and the smartness of Bhai Parag Das, Guru Sahib appointed him the leader of an army squad. Bhai Parag Das took part in the first battle of Guru Sahib against Mughal Army which was fought at

Hargobindpura on 18 oct, 1621 and got martyrdom.His name will always be remembered in the history.

Bhai Mati Das, like his father and grandfather, was completely devoted to Sikhism. When Guru Tegh Bahadur Sahib was enthroned as the 9th Guru of Sikhs, devotees from far and wide reached Bakala to pay him a visit. Bhai Mati Das Ji also visited Guru Sahib. There was such a change in the life of Bhai Mati Das Ji that he decided to spend his remaining life in Guru Sahib 's sanctuary. For living in the services of Guru Sahib for a very long time, Guru Sahib awarded him the title of Diwan. Bhai Mati Das Ji also accompanied Guru Sahib during his preaching tours to Eastern states. He was also one of the delegate of the Sikhs along with Guru Tegh Bahadur Sahib who went to hold discussions with Qazi in Delhi. On failure of the discussions, the royal officials and the Qazi decided to martyr three Sikhs first so that Guru Sahib may deviate from his decision of not changing his religion and can be brought under Islam easily.

The drums were beaten in the city of Delhi and the announcements were made about the martyrdom of Sikhs and the Guru Sahib. People were asked to be present on this occasion. A large number of people assembled in the open ground. Bhai Mati Das Ji was taken out of the prison and was brought in the open, duly chained where killers were ready with a saw and fixture to assassinate him. Once again, he was offered all the comforts of life if he agrees to convert to Islam but Bhai Sahib didn't budge from his firm belief in Sikhism. At that time, there was a tradition to ask the last wish of the assassinate. If the last wish was considered worth acceptable, it was accepted and performed. On asking him, he wished that his face must be turned towards his Guru Sahib at the time of putting the saw on his head so that he could see him for the last time. It was accepted by the Qazi and his face was turned towards Guru Tegh Bahadur Sahib Ji before putting the saw on his head. All the

people present there were astonished to see the firmness and devotion of his mind. The blood started flowing out of his body but Bhai Mati Das Ji stood firm and finally, he attained martyrdom.

Bhai Sati Das Ji was the writer and a Persian scholar in the court of Guru Sahib. Whatever Guru Sahib narrated, he used to pen it down. In Bansawalinama (the family tree of Guru Sahiban) it is mentioned that "whatever Guru Sahib spoke, Bhai Sati Das used to write it." It is also written that whatever Guru Sahib spoke in Delhi before martyrdom, that too was noted by Bhai Sati Das Ji but unfortunately the officials of Mughal Court took all that written material in their possession and could not reach to Sikhs.

To assassinate Bhai Sati Das Ji, a large quantity of cotton was wrapped around his body and put on fire. He kept on reciting Gurbani. Huge flame came out and he breathed his last and left for his heavenly abode. This inhuman act was committed on 24th November 1675. This martyrdom of Sikhs and Guru Sahib created a new energy in the minds of Sikhs.

Sikh History

4. Sardar Jassa Singh Ahluwalia

On conclusion of his fifth invasion to India, when Ahmad Shah Abdali was returning to his home country, Afghanistan unchallenged, along with young men and women and huge wealth looted from Indian princely states, no Indian ruler could dare to stop or oppose him. Among the youth that he had taken as captives from India were about 2200 young married and unmarried women. But the heart of none melted on hearing their cries. When he entered the area of Punjab, a brave Sikh, Sardar Jassa Singh Ahluwalia came forward to teach him a lesson and get the captive youth released.

The name of the father of Sardar Jassa Singh Ahluwalia was Sardar Bagh Singh*. He was born on 18th May, 1718. His father died in 1722 when he was quite young and thereafter

his mother took him to Mata Sundri Ji at Delhi.

* There are two persons named Bagh Singh Ji. One Bagh Singh ji was the father of Jassa Singh Ahluwalia and the other Bagh Singh ji was Jassa Singh' s maternal uncle.

Sardar Jassa Singh learned Persian apart from the religious scriptures. In 1729, Sardar Bagh Singh(maternal uncle of S. Jassa singh) took him to Jalandhar and gave his (Jassa singh's) responsibility to Diwan Darbara Singh who further assigned S. Kapoor Singh to train S. Jassa singh. In association with Kapoor Singh, Jassa Singh got expertise in the use of weapons and horse riding.

Panthik Activities: (Beheading Jaspat Rai): In February 1746,the Jatha of Jassa Singh Ahluwalia and Sukha Singh Maadi Kanboki had a direct encounter with the army squad of Jaspat Rai, the army chief of the Governor of Lahore at Emnabad (now in Pakistan). Sikhs tried their best to convince Jaspat Rai that they had nothing against him. But Jaspat Rai kept on insisting for their immediate vacating of the place and threatened them that he was determined to cut their hair. He kept on speaking derogatory remarks against Sikhs and Sikhism and thus compelled them for the use of force against him. Sardar Nibahoo Singh, a brave Sikh rode the elephant of Jaspat Rai from the tail end and beheaded him on the spot. After this, his soldiers ran away from the site.

On getting the news of the killing of his brother, Lakhpat Rai got furious. He threw his turban at the feet of Yahiya Khan, the governor of Lahore and took an oath that he would not wear his turban until he finishes the Sikhs. Governor Yahiya Khan was already curious to eliminate the Sikhs, so he also made a public announcement to wage a war against the Sikhs. Earlier, the Mughal army aimed against the Sikh Fighters only but now with this new ordinance, every Sikh (militant, farmer, traders or service man) were included in the list for elimination. On 10th March 1746, a large number of innocent Sikhs were killed in

an encounter.

Small Massacre: On May 1, 1746 about 7000 Sikhs were massacred and about 3000 were arrested in the jungles of Kahnuwan. Sikhs were staying in the jungle of Kahnuwan. S. Jassa Singh Ahluwalia was also with them. When Lakhpat Rai came to know the whereabouts of the Sikhs in the said Jungle he surrounded the Sikhs with the assistance of local chiefs and his army. He put the jungle on fire and attacked the Sikhs. Though Sikhs had very limited quantity of arms and ammunition in their possession, they fought with great bravery. S. Jassa Singh made a heavy combat on enemy forces and made heavy casualties but the Sikhs also faced a heavy loss of life. This battle is popularly known as Small Massacre.

First Invasion of Ahmad Shah Abdali: In 1748, Ahmad Shah Abdali was camping at Saraan Nurdin. Sikhs under the command of Jassa Singh Ahluwalia attacked him and made him realize the might of the Sikhs. When he returned to his country, Sikhs surrounded his resident official Salabat Khan Rajpoot and got Sri Darbar Sahib freed from his occupation. Salabat Khan and his nephew were killed in this encounter. This happened on the day of Baisakhi and the Sikhs celebrated Baisakhi with great happiness and joy. Credit for this victory goes to S. Jassa Singh Ahluwalia.

Punishment to Lakhpat Rai: In March 1748, Mir Mannu occupied the throne of Lahore province. He arrested Jalle Khan, the governor of Durani and Diwan Lakhpat Rai. He appointed Kaura Mal as his Diwan who was a great sympathetic of Sikhs. So Sikhs addressed him Mitha Mal (a sweet person). Kaura Mal handed over the custody of Lakhpat Rai to Sikhs. Sikhs chained him and threw him in a room. They made a hole in the roof of the room and asked every Sikh to pass bowl motion (to pass stool) in that hole. Thus, undergoing this inhuman punishment, Lakhpat Rai died after six months.

Letter to Sikhs from Adina Baig, the chief of Doaba: Adina Baig, the chief of Doaba (region between Beas and sutlej rivers) wrote a letter to Jassa Singh Ahluwalia for a treaty. But Adina Baig was a cunning person. S. Jassa Singh Ahluwalia could smell his cunningness and refused his offer to make any treaty with him. At this Adina Baig surrounded the Sikhs in the fort of Ram Rauni. On the instructions of Mir Mannu, the army of Diwan Kaur Mal also joined Adina Baig but during this period Mir Mannu got the information about the ensuing invasion of Durani. Diwan Kaura Mal, a sympathetic of the Sikhs advised Mir Mannu to compromise with the Sikhs, which he accepted. On persuasion of Diwan Kaura Mal Sikhs helped Mir Mannu in the campaign of Multan. In return, Mir Mannu paid a sum of Rs. 11,000 for the Kar Sewa of Sri Darbar Sahib.

Sacrilege of Amritsar: After his fourth invasion, Ahmad Shah Abdali appointed his son Taimur Shah as the Governor of Lahore and returned to his home country. Taimur Shah sent an army to invade Amritsar under the command of Jahan Khan. But the Sikhs had already received the information about the invasion and had thus vacated the fort of Ram Rauni. Jahan Khan demolished the fort and filled the Sarovar of Sri Darbar Sahib with mud and the animal skeletons.

During this period, Adina Baig, the Faujdar of Jalandhar did not deposit revenue at Lahore. So Taimur Shah sent Murad Khan and Buland Khan with a big army for the recovery of revenue. Adina Baig requested Sardar Jassa Singh Ahluwalia for help. S. Jassa Singh Ahluwalia accepted his request and sent the Sikh army to fight against the Taimur Shah's army. The battle took place at the place of village Mahalpur in District Hoshiarpur. In this battle Buland Khan was killed and Murad Khan deserted the battle field and ran towards Lahore.

5th Invasion of Ahmad Shah Andali and getting

Hindu Girls freed: In 1761 AD, Ahmad Shah invaded India for the 5fth time and this time he faced no major resistance in capturing Delhi, the capital of India. In 1761 Maratha forces faced Ahmad Shah but the Marathas lost the battle. Ahmad Shah looted Delhi at a very large scale and captured 2200 Hindu Girls and left for his home country with huge wealth and the Girls. No "so called Indian brave men" could dare to challenge Ahamad Shah and getting the girls released from his captivity. It appeared that the Indian soil was without any soldier. When no one turned up for help of those helpless girls, the parents of these girls approached and requested Khalsa forces for immediate help. On hearing the tragic story, S.Jassa Singh Ahluwalia took along a squad of some prominent Sikhs and reached Goindwal Sahib. When the forces of Ahmad Shah were crossing the river Beas, Sikh forces attacked them. Before Ahmad Shah could think about the attacker and plan for safety, Sikhs got the girls freed and disappeared from the site. He made arrangement for sending the girls back to their parents. After this incident, Jassa Singh was also called 'BANDICHHOD.'

Capturing Lahore and conferring the Award of the King of Community: In September 1761, S. Jassa Singh Ahluwalia came to know that Khwaja Ubaid Khan had attacked on S. Charat Singh, the grandfather of Maharaja Ranjit Singh. Immediately on hearing this S. Jassa Singh Ahluwalia left for his help. When Khwaja Ubaid Khan heard that S. Jassa Singh Ahluwalia is on his way to join S.Charat Singh, he left his guns and other valuables and ran away. For his farsightedness, the title of "Sultan ul Kaum" was conferred on S. Jassa Singh Ahluwalia.

6th invasion of Ahmad Shah Abdali and the big massacre (Ghallughara): When Sikhs put pressure on Mahant Aakal Das of jandiala to accept their supremacy, he sent a message to Ahmad Shah Abdali and requested him to attack on the Sikhs. Ahmad Shah Abdali left for India to

attack on the Sikhs on February 3rd ,1762. On reaching India, he was joined by Sirhind forces also. On February 5th 1762, Sikh forces were surrounded from both the sides near village Kupp Rohida. Sikhs were accompanied by their families also and they were more worried for the safety of old people, children and women of their families. Hence, they had to fight defensively. Due to small number of Sikh forces, as compared to the enemy, Sikhs forces had to bear heavy casualties and about 30-32 thousand Sikhs were massacred in one day. Ahmad Shah Abdali was fully aware that this massacre was merely a coincidence and under certain circumstances so Sikhs would not sit quietly and would definitely take a revenge of this massacre. Hence, he tried to make a treaty with Sikhs by vacating their areas through Baba Ala Singh of Patiala, which S. Jassa Singh rejected vehemently.

Demolish of Sri Darbar Sahib by Ahmad Shah Abdali : When talks of treaty failed and Sikhs rejected his proposals, on 10th April 1762, Ahmad Shah Abdali attacked Sri Darbar Sahib Amrtsar and filled the Sarovar of Sri Darbar Sahib with mud and the skeletons of animals. He destroyed the structure of the main building of Sri Darbar Sahib by putting explosives in its foundations. When he was supervising the act, a piece of a brick hit his forehead and nose, which could not be cured and later caused his death. When Sikhs came to know about the sacrilege of their holy shrine, they passed a resolution to condemn it and planned to fight for the control of the shrine and reconstruct it. All the Sikh Jathas reached Amritsar. Ahmad Shah Abdali also reached Amritsar to face the Sikhs. The Sikhs attacked his forces and a fierce fight took place which lasted for the whole day. Considering his defeat, Ahmad Shah Abdali ran back in the night by taking the advantage of darkness.

Getting a Brahmin woman freed: On 10th April 1763, all the Sikh Jathas were assembled at Amritsar. A Brahmin from Kasur approached them and complained

that the Faujdar of Kasur Usman Khan has taken away his wife forcefully. He requested the Sikhs to get his wife freed. the Sikhs attacked Kasur and got the Brahmin woman freed from the clutches of Usman Khan and sent back to her husband. After this, the Sikhs once again attacked Sirhind and took huge wealth in their possession. As a share of this invasion, Sardar Jassa Singh Ahluwalia got 900,000 amount of rupees which he donated for the construction of Sri Darbar Sahib.

Permanent control of Sikhs on Lahore: Sikh forces attacked Lahore on 16th April,1765 and entered the Lahore fort by breaking into a wall. Lahore was the capital of Punjab and the control on Lahore was meant as the control over total Punjab. On 23 March, 1765, Ahmad Shah Abdali was going back to his home country. On his way at Machhiwada, he came to know that a large number of Sikhs have assembled at Amritsar. Fearing an attack on his forces, he changed his route and instead going via Amritsar Lahore, he diverted via Pakpattan and Multan. Thus, S. Jassa Singh Ahluwalia kept on occupying Ahmad Shah Abdali and never let him go freely. S. Jassa Singh was a man of detached thinking with no greed for wealth or position. He spent his last five years serving at Sri Darbar Sahib and left for his heavenly abode on 10th October 1783 at Amritsar.

5- Sardar Jassa Singh Ramgrhia

Bhai Hardas Singh of village Sur Singh was one of the prominent Sikhs baptized by Sri Guru Gobind Singh. He also joined the army of Bhai Banda Singh Bahadur and was martyred in the battle of Bajwada. His son Bhai Bhagwan Singh recited Sri Gur Granth Sahib in a nice way. He was a good sikh and loved and respected by all. He had five sons and Jassa Singh was the eldest one. He was born in 1723 AD. Gyani Bhagwan Singh laid more emphasis on the education and the training of weapons and horse riding to his children.

Zakaria Khan, the Governor of Lahore awarded a Jagir of an annual revenue of 100,000 rupees and a Robe of Honor to Nawab Kapoor Singh. He also awarded a jagir of five villages to Gyani Bhagwan Singh for his bravery. On martyrdom of Gyani Bhagwan Singh in 1738 while fighting in a battle, village of Vallah came to Sardar Jassa Singh Ramgarhia as his share. He managed this Jagir and got the experience of management of Jagir. He had an encounter with Adina Baig (the Faujdar of Jalandhar), in which he defeated Adina Baig comfortably.

Zakaria Khan, the governor of Lahore died in 1745 AD. After his death Sikhs got some time to improve their strength and they started raiding some areas and collected some wealth for the maintenance and purchase of weapons and horses and recruited more Sikhs. Sardar Jassa Singh Ramgarhia also joined them along with Sardar Nand Singh Sanghaniya. To demonstrate their strength, Sikhs organized Hola Mahalla at Sri Anandpur Sahib and Baisakhi at Amritsar. For the safety of prestige of Sikhism, they passed a resolution for the construction of fort. On the suggestion of Bhai Sukha Singh first fort of Ram Rauni was constructed at Amritsar. In the construction of this fort Sardar Jassa Singh and his men took active part and contributed a lot and sub title of Ramgarhia was suffixed with his name.

Adina Baig, the faujdar of Jalandhar decided to improve his strength and for this he needed the help of Sikhs. For making treaty with the Sikhs, he sent his envoy several times but Sardar Jassa Singh Ahluwalia rejected his offer while Sardar Jassa Singh Ramgarhia accepted the proposal. Both, Adina Baig and S. Jassa Singh Ramgarhia had their own interests, which they wanted to fulfill with the help of each other. Generally, it is argued that S. Jassa Singh Ramgarhia joined the Mughal camp to know the conspiracy which the Mughals were hatching against Sikhs and to learn the battle tricks of Mughals. He knew well how

to serve his community in a better way. That's why he decided to join Adina Baig.

Adina Baig appointed Sardar Jassa Singh Ramgarhia as the commander of his army. Taking advantage of his opposition he put his best efforts to serve his community. He took advantage of his position and got several Sikhs appointed on good posts in Doaba region. Meanwhile, he was able to develop his good relations with Diwan Kaura Mal, who was sympathetic to the Sikhs and a minister of Governor of Lahore. Under compulsion from the Mughal officials, for some time he had to snap his relations with the Sikhs and he even took hard actions against the Sikhs. Compelled by the circumstances, Sikhs had to leave Doaba and took shelter in Jungle or hills. Some daring Sikhs reached in the fort of Ram Rauni while some others were providing help to them from outside.

Mir Mannu, the new Governor of Lahore decided to finish the Sikhs and for this he sent a patrolling squad of army. On his instructions, Adina Baig also had to send his army against Sikhs. The army squad of Sardar Jassa Singh Ramgarhia was also a part of this army. This force surrounded the fort of Ram Rauni. This seize of the fort lasted for about four months and during this long period there was an acute shortage of food grains in the fort. Finally, Sikhs in the fort decided to move out of the Fort and take on the enemy forces in open and join their brethren in the Jungles. Had the Sikhs vacated the fort, the enemy would have demolished it. Sardar Jassa Singh Ramgarhia felt the existence of the fort in danger and taking an opportunity he along with his squad entered the fort and took the responsibility of the fort on his shoulders. This boosted the morale of the Sikhs in the fort.

After Sardar Jassa Singh Ramgarhia turned his side towards the Sikhs, the Mughal army felt totally languid. On the other hand, the Sikhs felt as the fresh blood was circulating in their body and the crisis was over. He sent a

message to Diwan Kaura Mal to use his good office in persuading Mir Mannu to lift the seize of the fort. Diwan Kaura Mal discussed the whole issue with the Governor Mir Mannu and convinced him to make a compromise with the Sikhs. Thus, the seize of the fort of Ram Rauni was lifted.

In 1749 AD, once again the relations between Mir Mannu and the Sikhs got sour and Mir Mannu sent an army under the command of Adina Baig and Sadiq to eliminate the Sikhs. Wherever they found any Sikh, they killed him for no fault of him. For this a couplet is famous:

"mf swfl dwqrl, Asl mf d sie[
ijal ijal mf vFdw, Asl dx svwie hie["

The first attack took place at the place of Ram Garh when enemy forces surrounded the fort. At that time Sardar Jassa Singh Ramgarhia was present there with 900 Sikhs. The enemy forces were very large in number. Sikhs faced the enemy with full force and on getting the right opportunity, they slipped away from the fort. The enemy demolished the fort in frustration, which Sikhs reconstructed later.

Taimur Shah, the son of Ahmad Shah Abdali succeeded Mir Mannu as the governor of Lahore. He too followed the policy of Mir Mannu and issued an order to finish the Sikhs. He sent an army to capture the fort of Ram Rauni in 1747. Sikhs, under the command of Sardar Jassa Singh Ramgarhia fought with great bravery but the enemy was large in number. So, the Sikhs took shelter in a jungle after abandoning the fort. The enemy destroyed the fort again and filled the Sarovar of Sri Darbar Sahib with mud and the skeletons of animals.

After some time, Taimur Shah and Jahan Khan were defeated at the hands of joint forces of the Sikhs and Adina Baig who ran towards Afghanistan. Now Adina Baig took charge of Lahore. Taking into consideration the rising power of the Sikhs, he too decided to finish them and for this he sent a big army under the command of Mir Aziz

Bakshi. As usual, the first attack was made on the fort of Ram Rauni and Sri Darbar Sahib. The enemy seized the fort. Sardar Jassa Singh Ramgarhia was present along with Sardar Jai Singh kanhiya and other Sikhs. Once again the Sikhs escaped the attack and the enemy demolished the fort. On 5 February, 1762 about 20000 Sikhs were martyred in a single day at the place of village Kupp Rohiday. This was very difficult time for that Sikhs but they were very hard and brave at heart and faced all these odds without losing confidence. Abdali knew it well that it is not easy to defeat or kill the Sikhs in such a large number so easily and it was merely a coincidence that he could kill them and they would not sit quietly after this episode. So, he ran and reached Lahore on 3rd March 1762. But his evil thinking again inspired him against the Sikhs and on 9th April 1762 he destroyed the main building of Sri Darbar Sahib along with Bungay by putting explosives in their foundations and ordered to fill the sarovar with mud and the skeletons of animals. A piece of a brick hit his forehead and nose and the wound could not be cured for a long time and caused his death on 23rd October 1772.

On 16th October 1762, Sikhs assembled at Amritsar to teach a lesson to Ahamad Shah Abdali. Abdali too reached Amritsar. Both the forces met on 17th October ,1762 and a fierce fighting took place. Abdali forces could not face the Sikhs. In the ensuing night, he took advantage of the darkness and ran towards Lahore from where he ran to Afghanistan. On his return to Afghanistan, the Sikhs started punishing/ killing his officials. Sikhs were able to increase their strength by following the Gorilla war fare. Sikhs had destroyed Sirhind. During his next invasion in 1764, he got furious on seeing the condition of Sirhind at the hands of the Sikhs. He decided to take on the Sikhs again for the destruction of Sirhind. In this war, two able commanders; Sardar Jassa Singh Ahliwalia and Sardar Jassa Singh Ramgarhia were commanding the Sikhs

Forces. Under such able command, the Sikhs forces fought with such bravery that Abdali forces could not face them and ran away. Abdali was behaving like a wounded snake hence , again in 1767 he attacked on Lahore and Amritsar. Sikhs repulsed this attack also. When his forces were crossing the river Beas, Sardar Jassa Singh army attacked the Abdali forces. The Abdali forces could not withstand this attack and ran hurriedly, though Sardar Jassa Singh Ahluwalia got hurt in this battle. Ramgarhia Sardar took a wise step and got aside of the main Sikh forces and made several gorila attacks on Abdali forces. Abdali returned to his home town Kandhar in Afghanistan and conveyed a message to make a treaty with Sikhs, which they rejected.

All the principalities between Ravi and Beas rivers accepted the supermacy of Sardar Jassa Singh Ramgarhia. Also, he captured the Jalandhar Doaba region plains and he established his capital at Sri Hargobind pur. To maintain his supremacy in hills states, he constructed a fort at Talwara and appointed his brother Ali Singh as his resident representative there.

Though, due to regular skirmishes among different Misls, Sardar Jassa Singh Ramgarhia was not on good relations with Maharaja Ranjit Singh, yet he always helped Maharaja Ranjit Singh against any common enemy. In 1796, Shahajahan reached Lahore with an intension to attack Amritsar. At this time, Sardar Jassa Singh Ramgarhia also reached Amritsar along with other Sikh chiefs and took part to save the holy city. He died in 1803 AD at the age of 80 years. His son was an able heir and kept on taking part in all the missions of Maharaja Ranjit Singh till his last day in 1816.Sardar Jassa singh Ramgarhia 's life will always be the guiding path for the motivated sikhs.

6. Entity of God

Akaal, means beyond time frame, unaffected by time, is the most suitable name for God.

There are different ideologies in different religions for the existence and entity of God. When man got aware of the contribution of natural elements like earth, water, sunlight/fire, air etc, he acknowledged and accepted their entity and started worshipping them. He got scared of their destructive power too. It can be said that this worship started out of need and fear and thus the concept of different gods came into existence as symbols of these elements. On seeing the surprising acts of nature, some thoughtful persons realised that the nature works in a systematic and synchronized order and felt that there is some great power which controls all these activities. Different thoughtful persons gave different views about the power, controlling the activities of nature and thus the concepts of different religions came into existence. The basic reason for the difference in ideologies among the said thoughtful persons was that whatever they realised, they taught the same to their followers. Someone preached that God exists at the seventh sky, others preached that God lives in Heaven from where he takes birth on the earth as an incarnation of God. Someone preached that God is one and proclaimed that he was His son. In this way, the worship of God is commenced in different ways.

Though, many saints like Kabir Ji, Jai Dev Ji, Nam Dev Ji, Tirlochan Ji, Farid Ji and many more preached that there is only one power who is the creator of this universe but the way this concept was preached by Guru Nanak Sahib Ji is unique in itself. His teachings shook the foundation of old and rotten religious system based on the false rituals and caste system. According to famous writer Allama Iqbal:

iPr aTI AwKr sdwA, qhId kI pjwb s[

ihd k iek mrd kwml n jgwieAw ^wb s[(iekbwl)

Concept of One God : The concept of one God preached by Guru Nanak was completely different from the conventional concept of multiple Gods in Indian religions and was unique in itself. Guru Sahib preached that God is the only entity to create and control this universe.

swihb mrw ek h] ek h Bwel ek h] (pnw n:350)

ekm ekkwr inrwlw] Amr Ajnl jwiq n jwlw]

(pnw n:838)

whereas, Guru Sahib preached that God is beyond approach and invisible but at the same time he is available everywhere and exists in each particle of this universe. He is the keeper and saver of all and the death of all is also under his control. So, according to Guru Sahib, creator, keeper/saver and finally killing all the creatures are not different powers but he is the only one who does all these acts at his own.

Awpln Awp swijE Awpln ricE nwa]

dXl kdriq sjlA kir Awsx ifT cwa]

dwqw krqw Awip q qis dvih krih pswa]

q jwxel sBs d lsih ijd kvwa]

kir Awsx ifT cwa] 1](vwr Awsw, pnw : 463)

Guru Sahib has perfectly described the qualities of such God in the Mool Mantar, the first Bani of Sri Guru Granth Sahib:

] < siqnwm krqw prK inrBa inrvr

Akwl mriq Ajnl sB gr pswid]

Meaning: God is the only entity to exist forever. He is beyond time, he is the creator of all creatures, he is beyond the cycle of birth and death, he exists himself and is not created by anyone else. His presence /existence can be felt with the grace of a True Guru.

In Gurbani, the views about the entity of God are given at several places in the following way:

slk] krx kwrx pB ek h dsr nwhI kie]
nwnk iqs bilhwrx jil Qil mhlAil sie]1]
(pnw : 276)

jil Qil mhlAil pirAw sAwmI isr jnhwr]
Aink BWiq hie psirAw nwnk ekkwr]1] (pnw : 296)

Guru Sahib teaches the Sikhs to accept the God who has the qualities as described in Gurbani because by worshipping God and remembering him frequently one can achieve the motive of taking birth.

Definition of God: After the concept of one God, it is imperative to have definition in brief so that we may know him. Though, sometimes it is difficult to define the ordinary goods like; to define Red colour, we will define it as colour which is red in looking. This needs a descriptive analysis of this colour to define it in proper way. But to define God, who is not visible and cannot be seen with our senses is very difficult. Only an incomplete definition can be given by keeping his qualities in view like;

"God is that Omnipotent entity who exists everywhere, who created this universe and controls it under his own discipline"

Why cannot we see God? The concept given by Bhagats and Guru Sahibaan about God is very clear. By studying their views, one cannot disagree with the universal existence of God. According to Guru Sahib and the Bhagat/saints, nothing can exist without God.

srb Bq Awip vrqwrw] srb nn Awip pKnhwrw] (pnw : 294)
s Aqir s bwhir Anq] Git Git ibAwip rihAw Bgvq]
(pnw : 293)
sB mih jiq jiq h sie]iqs d cwnix sB mih cwnx hie]
(pnw : 13)
ek ek ek hir Awip] prn pir rihE pB ibAwip] (pnw : 289)
sB gibd h sB gibd h gibd ibn nhI kel] (pnw : 485)
swihb mrw sdw h ids sbd kmwie](slk mÚ 3], pnw : 509)

A common man longs to have a glimpse of God in person. On not able to see Him, he makes the belief about the non -existence of God. Man wishes to see and analyse God like other goods. God is beyond our approach and senses. He cannot be judged the way man wishes. It can be said that God is beyond approach of our senses of eyes, skin, nose, tongue and ears. One cannot smell him, see him, touch him or taste him like the other things in the world. But He exists.

The entity of a man is like a particle before God. How a small particle can judge the universe! God is like an ocean and man is like a drop of water. A drop cannot assess the vastness of an ocean.

iek AwK s ikAw b l b l w k l bihr k dK[

swihl k mJDwr k Xw l ihr k dK[(kvl : A l w Xwr Kw j gl)

Human being is ignorant and cannot feel the greatness of God. His mind is in complete darkness in respect to God and if there is darkness in a room, how can one see the goods lying therein. Similarly, to know God and his greatness, one needs the light of knowledge from a true Guru.

nwnk s AKVlAw ibAin i jnl i fsd mw ipr l] 1 (pnw : 577)

But man has covered his eyes with social evils of selfishness, anger, greed etc. How he can feel the presence of God ! If a man is able to feel the presence of God, he will feel him in every creature and human being.

eh ivs ssw r qm dKd eh hir kw rp h hir rp ndr l AwieAw] (pnw : 922)

Though God exists in each particle but he is beyond physical presence. He cannot be understood by materialistic experiments.

Aq l ika qi l Aw jwie] d j w hie q sJl pwie](pnw : 797)

Existence of God cannot be proved by arguments/plea. Each individual has to make his own experience to feel His presence. God is not like other commodities that can be

produced before any one. Every one, longing to feel the existence of God has to follow the path shown by his Guru and this experience cannot be described in words but can only be felt.

kh kbIr gg gV KwieAw pC q ikAw khIA]4]7]51]

(pnw :334)

Married women can feel the joy or the company of her husband. Woman who is not married, can never feel such a joy. Similarly, the spiritual experience has to be made by every individual. It can't be borrowed from those, who have experienced it. Guru Sahiban and the other saints have passed through this experience, hence they stand as witness for it. For a common man, it is good to follow the path shown by them. Like a small child learns in school that 4x8 make 32. But he is unable to make the use of this calculation. When he grows up, he uses this calculation in his practical life. Similarly, we must also follow the teachings of our Guru and apply in day to day life to experience the spirituality. Following the principle of "AS YOU WORSHIP, SO SHALL BE YOUR LIFE" we must also feel fearless, volunteer for serving humanity, ready to sacrifice and make our life success.

Existence of God: At the initial stage of scientific development, people made an opinion about the non-existence of God. When deep research was made later and millions of new secrets came to be known, it was felt that the universe is too vast for human thinking. Ultimately, the opinion of non-existence of God got vanished and it was felt by such people also that there is definitely a power who created this universe and is managing it without any error. Without a controlling authority, how such a vast universe was created, was the question before such people who have started acknowledging the existence of the supreme power.

In our universe, there are millions of Suns, Moons and other stars, which are rotating on their orbit flawlessly, though there is no road or any physical link to keep them in

place. All this is the miracle of its creator. Billions of creatures take birth, grow and after completing their life cycle, they die. This is all because of the miracle of the creator of the universe.

ccw ricq icq h Bwrl] qij icq cqh icqkwrl](pnw : 340)

bilhwrl kdriq visAw] qrw Aq n jwel liKAw] 1] rhwa] (pnw : 469)

7. Heaven or Hell

What after death: This is very important question and each person is keen to know its answer. But only the person, who has visited such places and returned to earth, can answer it. Like, about soul and salvation, different religions have different ideologies. In Hinduism, there is a concept of different places, like Shivlok, Brahmlok, Inderpuri, heaven and hell. Man, after death lives in any one of these according to his doings in his lifetime in this world. Christianity believes that a man does not go to heaven or hell immediately after his death. There is a place between earth and heaven/hell, where he is made to stay for some time. This is called eds life. At this place, the soul remains under the effect of Jesus Christ and the church. In this condition man can achieve heaven as sending the soul to hell is against the wish of God. As per Islamic theory, Allah created the souls when he created this universe and puts these souls in different bodies as per His choice. After death on the day of dooms, God will take them out from the graves and then he will make the judgement of their doings. Before this day, the souls remain in a place between the earth and the sky. The souls which have faith in Allah and the Prophet, will be sent to Heaven and the others to hell.

In Hindu Mythology, there is a wide description of heaven and hell. The people doing good in their life, will be rewarded by sending them to heaven and the others will bear punishment by staying in hell. There are a large number of hells as mentioned there. In his book Manu Smriti, Brahmin Manu has mentioned that there are 21

hells of different categories. In Brahm Vevart, the number of hells is mentioned as 86. According to these books, hell is the place where people with wrong / cruel / dishonest doings in this world are sent as a punishment to them.

Heaven is also known as the place of Gods. It has further several sub places out of which Inderpuri, Brahmpuri and Shivpuri are commonly known. But Gurbani condemns all this and considers them as fake. In Islam, after the day dooms the Muslims will be sent to heaven. There is mention about the geography of their heaven as the land in heaven is covered with greenery, with rivers flowing of honey, dates and other dry fruits are available to the residents of heaven. Alcohol, named Tahura to be served in abundance and beautiful women to be at the service for the eligible people there.

In Gurbani, Guru Sahibaan have not committed any greed of heaven or fear of hell. According to Sikhism there is no such place in this universe like heaven or hell. Gurbani considers both heaven and hell as a binding on human thinking. Gurmat teaches that the soul must ultimately get absorbed in to the Super soul i.e. God.

In Gurbani, the concept of heaven or hell has been referred at several places but these references have been made as a mention of other religions when Guru Sahib were in discussions with the religious people of such religions. Both the terms (heaven and hell) have been referred only to teach the non-existence of both of them. To get ultimately absorbed in God is heaven in Gurmat and to remain in the cycle of birth and death is hell.

bkT ngr jhw sq vwsw]
pB crx kml ird mwih invwsw] 1] (pnw 742)
qhw bkT jh klrqn qrw q Awp srDw lwieih]2]
(pnw 749)
qh bkT jh nwm acrih] (pnw 890)

The ultimate destination of a soul is to get absorbed in God, from whom it has been separated. Thus, while

describing the meaning of heaven or hell, one must always keep in mind the principles of Gurmat.

hm jg qIrQ kIe ibic hamY bD ibkwr]
nrk srg die Bcnw hie bhir bhir Avqwr]2]
isv prI bhm ied prI inhc I k Qwa nwih]
ibn hir sv sK nhI h swkq Awvih jwih]3]
js gir apdisAw m qs kihAw pkwir]
nwnk kh sin r mnw kir kIrqn hie aDwr]4]1]

(pnw : 214)

Therefore, a Gursikh does not give much importance to the concept of heaven or hell. He Shuns all the evils of his life and marches towards his ultimate destination.

kbIr srg nrk q m rihE siqgr k prswid]
c rn kml kImaj mih rha Aiq Ar Awid]120]

(pnw : 1370

From the above discussion, it is evident that in Gurmat there is no place as the concept of heaven or hell. Company of good people, who meditate the name of God, is heaven. On the contrary, to get indulged in social and moral evils is like living in hell.

8. The Rituals

Rituals are an integral part of Hinduism. Various rituals have been mentioned in their scriptures. Guru Sahib preached the Sikhs that whatever you do, do it after giving proper thought. Anything done to show off to others is not recommended in Sikhism. A common man thinks that the rituals done in the name of God are His religion. On performing these rituals, he thinks that he has performed a religious duty and feels that he has become a religious person. What one must realise is that after performing any rituals his life has changed? Has he been able to shun the evils of his life?

In Sikhism, except four ceremonies (birth ceremony, Baptism, Marriage ceremony and death ceremony) there is

no place for any other ceremony. In all these four ceremonies, there is depiction of religious-heritage values of Sikhism. Sikhism is the newest religion of this scientific age in which there is no place for any false ritual. From the very beginning, the Sikhs are in skirmish with Brahmanism. It is imperative for the Sikhs to know about the false rituals of Hinduism which are being introduced in Sikhism also so that our coming generations may be saved from such non-religious acts.

Fasting: In Hinduism, people do fasting, visit and take bath at religious places, worship idols of gods (330000000), put impression of forehead (Tilak), hold rosary, wear unstitched cloth around their body and claim to keep their kitchen as pious and pure. By doing these they think they are performing their religious duties. What ultimately will be with you while leaving this world, is your morality and good moral character. By doing worldly rituals like fasting, is there any change in your life? Whether your heart is showing any kindness for the downtrodden? Is there any enhancement in your tolerance power? Have you started loving the creation of God, men and others? If there is no improvement in your behaviour in respect to the above, fasting and other rituals are merely for self-satisfaction and it has nothing to do with your nearness with God.

By going into the sanctuary of true Guru and following His teachings, one can feel the presence of God. Only after this only, your life starts changing positively and these positive changes save you from the attack of evils. Fasting (occasionally) is helpful for a healthy life but it has nothing to do with spiritual improvement. Praying to God is the only method of meditating, which can enhance your spiritual health. Remembering God and meditating in His name is the real Fasting.

By undergoing various worldly acts like Fasting, visiting and taking bath at religious places, worshipping idols of

Gods, one cannot come close to God. All these are merely false rituals. Some people feel the utensils made of Gold or silver are very pious and need not to be cleaned like the utensils of other metals. They simply clean them in normal water. They are of the opinion that utensils made of Gold does not need to be cleaned like other metals and they are cleaned by air only. Just using utensils of Gold, to draw a line around your kitchen, sprinkling of Ganges water and igniting the fire by struggling two stones are merely illusions and do not serve any useful purpose in religious life. All this is only external cleanliness while God likes the purity and cleanliness of heart.

Pre-decided religious acts: Except prayer of God, no other act can help to improve your spiritual life. If a man has vast knowledge of religious books, visits religious places, gets expertise in yoga, can hold religious discourses and discussions, cooks his meal himself, dwells in jungles by abandoning his family, even though he cannot feel the presence/ existence of God if he has no love/ affection for God and his creation. Prayer uplifts the life and saves from evils.

Detachment : A family man thinks that the people who have abandoned their families and dwell in jungle and sit in the memory of God for long times, have no desire for wealth and other evils as the family members do have. But this is a very big illusion. God exists in every creature and if someone could not feel him in others, how can he get close to God in jungle. Non-affectionate person can never love the creation of God. Human body requires three minimum thing-food, shelter and clothing. By dwelling in the jungles and not earning their livelihood, why their burden for these necessities be laid on the shoulders of family persons? Such people scare others, sometimes by giving curse and sometimes they make the people to follow them in the greed of some blessings. In this way, they create distance from God.

Idols: Whom we love the most, we long that his Image

must always be before us. But this is worldly affection as body is not everlasting. We wish that our beloved must always stay before us and in the event of his departure, his idol must be before us so that we may feel him in it. But people make idols of their gods for the uplift of their lives. Life can only improve if people shun their enmity, jealousy, greed, other evils of life and pray for the welfare of others. This stage can only be achieved when a man commits and follows the teachings of the true Guru.

On the other hand, when someone worships the idols/statue, he gets attached to his perishable body instead of his teachings and chances of improvement of life are very less or negligible. Worshipping the idol by burning candles in front of them and other rituals are fake acts and this does not help in the improvement of life. It is impossible to make an idol of God as no one has ever seen him in person. However, all the creatures are his appearance. He created the creatures and dwells in them all. By making an idol of God, people challenge his universal appearance and think that he exists only in the idols.

Sootak: It is difficult to define the term Sootak but in general term it is referred to the period after the birth of a child in the family. According to Hinduism, the Brahmin does not eat the meal for 13 days in the house where a child has taken birth. If a place gets impure by merely taking birth of a child then there is no place in this world which can be proclaimed as holy because all the times someone is taking birth somewhere on this earth. Even creatures are taking birth in the air and water also. The cycle of birth and death is under the order of God. Instead of wasting time on holy or impurity due to birth or death of human being, one must try to get rid of the evils which create hindrance in the way of the moral uplift.

Rosary and impression of forehead (Tilak): Some people hold a rosary in their hands and put an impression of crushed sandalwood and rice (Tilak) on their

forehead and think that they have become religious. Others also, under the illusion think them to be religious. But God is not so ignorant who will accept them as his worshipper. It is not possible to cheat God. He doesn't feel happy by such false acts. He likes the complete devotion.

To have good moral Character is your rosary. Remembering his name while working, having meal, walking etc works as your rosary. Holding rosary in hands is a false act, which cannot please God.

Death Ceremony : According to Brahmni system, (Hindu way of rituals) when a person is going to die, they take him off from the cot. A small lamp made of wheat flour is put on his palm. They perform this ritual arguing that the soul will now travel in darkness. This lamp will enlighten his path to heaven. After his death, some dough balls of wheat and other grains are donated considering it to be his meal on his way to heaven. After 13 days of the death, the Brahmin (Hindu priest) reads from their scriptures and performs some rituals. 360 dirt lamps are enlightened with an argument that the dead person will come back after one year and these lamps will light his way back. Oil is donated in some temple every day for enlightening the lamp for one year.

On fourth day of death, the family members search the ashes where dead was cremated and the remains of the burnt bones are immersed at Haridwar or at some other place in Ganga. About this rituals Gurmat teaches us:

"The name of God is a lamp itself which enlightens the way spiritually. This spirituality finishes all the worries and pains. Like a small particle of fire burns out the whole jungle, similarly, the name of God finishes all the worries and criminal thinking in life. The name of God is a treasure, shelter and sanctuary in this world and even after the death of a man. Except the name of God all other acts are false and illusion.

There is a belief in Islam that the people who are

cremated / burnt after death, are liable to be sent to the hell, where they undergo various ill treatments and punishment. But it has also been observed that sometimes the soil of a grave (where Muslims are buried) is taken by the pot maker for making pot because of its good quality for pot making and thus the human remains of Muslims also burn in fire in the form of pots. So where is the difference of burning or cremation! Actually, going to heaven or hell is not concerned with the burning or burying the dead but that is your act in life and your

Way of living/ dealing in the society that decides your fate and future. Thus, this discussion is of no worth.

Shraadh (SrwD) : The term Shraadh is also difficult to define. In Hindu rituals, the family of a deceased commemorates the death anniversary after one year. They call it VARINA. (unfortunately, Sikhs are also not free from such practices and they also do this ritual and only Hindus are not to be blamed for this). After this first anniversary of death every year during Shraadh season Hindus feed food to Brahmins. Their belief is that whatever you feed to the Brahmins, it ultimately goes to the deceased person. Guru Nanak Sahib preached that after the death of person, nothing can be sent to him and he needs nothing too. These materialistic goods/ food are the necessities of body and not soul. Whatever good you do in your life, it ultimately goes with you. People do all this ritual for the sake of happiness in their family. God is the ultimate source of happiness and joy. Always remember and meditate for him. *It has been observed* that people do not take care for their old parents but after their death they unnecessarily feed the Brahmins in their memory. Food thus fed to the Brahmins, does not reach to the parents and it is a false ritual only. We must serve our parents in their life time. You cannot please good God with such rituals.

Following The Gurmat: By living in a family, doing his daily work, it is imperative for a man to rise early in the

morning and meditate in the name of God and attend congregation. One has to do his honest earnings and remain in the wish and will of God by serving the needy. He has to refrain from the company of bad people. Make it a habit to remember God and meditate in his name so that your mind may remember while walking, working or eating. This way the mind keeps away from the evils and the life will be so improved that the man will be absorbed in God. This is the stage of salvation. Salvation means complete freedom from evils. Man, who attains this stage, he feels presence of God. Such person can never do any mischief even in hide. He feels God alongside. It may be joy or worries,he accepts and faces all these situations considering them as gift of God. This is the path of life on which a True Guru inspires his Sikh to follow. Presence of God is felt with the blessings of Guru. In Sikhism, Guru is also adopted by getting baptised from five Piaras(five beloved ones)

Shabad Vichar (Sbd vIcwr)

9. Mann Ki, Mann Hi Mah Rahi

9. sriT mhlw 9] (pnw : 631)

mn kI, mn hI mwih rhI]

nwhir Bj, nqIrQ sv, ctI kwI ghI] 1] rhwa]

dwrw mIq pq rQ spiq, Dn prn sB mhI]

Avr sgl imiQAw e jwna, Bjn rwm k shI] 1]

iPrq iPrq bhq jg hwirE, mwns dh lhI]

nwnk khq im ln kI brIAw, ismrq khw nhI] 2] 2]

acwrx sDW : khw- khW[

pd ArQ : mwih-ivc[rhI- rih geI[Bj- Bjn klqw[qIrQ- gr rpI qIrQ,[sv- svw klqI[ctI- bdI[kwI- kwI n[ghI- PV leI[dwrw- iesqrI[pq- pqr[rQ- gflAW[spiq- Dn, mwI, smwn[sB mhI-swrI DrqI[Avr-hr[sgl-swrw[imiQAw- nwSvwn[shI-TIk,AsI swQI[jg-jgW ivc, bhq smwqI[hwira- Qk igAw[

Note : The term Tirath implies to the place by visiting

which, sins of life vanish away, as is generally believed. Generally, this term is derived from the Hindu way of life and visiting their religious places. But, as per Gurmat, it is merely a false act/ritual. Gurbani never supports such acts. Rather Gurbani preaches :

gr smwin qIrQ nhI kie] sr sqK qws gr hie] (pnw : 1328)

qIrQ prw siqgr j Anidn hir hir nwm iDAwe] (pnw : 140)

So, in the above Shabad Tirath means serving the Guru or serving the congregation and not serving the religious places.

Introduction : In the above Shabad, Guru Sahib pronounces that the people indulged in the greed of wealth and other social/religious evils think that they will worship God when they get free and thus they attain their last time and death captures them but their wish of praying/worshipping God remain unfulfilled.

Meaning : In the above Shabad, Guru Tegh Bahadur Sahib pronounces that the people indulged in the net of wealth and other evils, didn't pray God. Also, they have neither served their Guru nor they followed the path shown by their Guru and finally they leave this world.

Wife, friends, children, wealth, land and others, which a man considers his property are all perishable and the name of God is a real companion at last. After wandering in the cycle of different creatures, finally man gets a form of human being. God can only be prayed/ worshipped in the life of human being and not in any form of other creatures, why human being doesn't recite the name of God and feel his presence in his life.

Conclusion: It is observed that human being forgets to recite the name of God by indulging in the worldly wealth and other evils and wanders in the life aimlessly. In the above Shabad Guru Sahib has preached human being to come out of this illusion of false comforts of wealth as death may take you any moment. Be cautious and recite the name of God.

10. Sadho, Mann Ka Maan Tiyago

rwg gaVI mhlw 9] (pnw : 219)

swD, mn kw mwn iqAwga]

kwm kD sgiq r jn kI, qw q Aihinis Bwga] 1] rhwa]

sK dK dn sm kir jwn, Aar mwn Apmwnw]

hrK sg q rh Aqlqw, iqin, jig qq pCwnw] 1]

asqiq indw da iqAwg, Kj pd inrbwnw]

jn nwnk ieh KI kTn h, iknh grmiK jwnw] 2] 1]

acwrx sDW : qw -qW[da-dwa[

pd ArQ : swD- h BgqI d rwh q qrn vwilE[drjn-ivkwrI mnK[hrK- KSI[qq- AsIAq[pd inrbwnw- vwSnw rihq AvsQw[

Introduction: In the above Shabd, Guru Sahib inspires the people to adopt good qualities in life and shun the evils of life.

Meaning: In the above shabad, Guru Sahib preaches to shun the evils, haughtiness and vanity in your life because without the will of God no one can move even a single step. So, you must not bear in your mind that you are praying God. Such act comes in the category of vanity. While moving on the path of meditation/praying God, one must shun all the evils of life. One must not go in the company of evil thinking people. Person, who considers joy or sorrow and respect or insult/ humiliation as par, finally can understand and feel the presence of God. Though it is not so easy to attain, even then, some people are able to attain such position.

Conclusion: For making our life spiritually successful, we should shun the evils of our life and adopt good qualities. By doing so, we can achieve our difficult aim of life of attaining the nearness of God.

11. Jo Nar, Dukh Main Dukh Nahin Maane

sriT mhlw 9] (pnw : 633)

j nr, dK m dK nhI mwn]

sK snh Ar B nhI jw k, kcn mwtI mwn] 1] rhwa]

nh inidAw nh, asqiq jw k, lB mh AiBmwnw]

hrK sg q rh inAwra, nwih mwn Apmwnw] 1]

Awsw mnsw sg l iqAwg, jg q rh inrwsw]

kwm kD ijh prs nwhin, iqh Git bhm invwsw] 2]

gr, ikrpw ijh nr ka klnI, iqh ieh j giq pCwnI]

nwnk, lIn BieE gibd isa, ija, pwnI sig pwnI] 3] 11]

acwrx sDW : m - mW [jw - jW[nh- nh[nwih- nwihW[ijh-ijWh[iqh-iqWh[isa - isaW[ija - ija[

pd ArQ : dK m- dK ivc[jwk - ij sd mn ivc[hrK sg q-KSI q gmI qW [mnsw- mnkwmnw[prs - Chdw[iqh Git - asd ihrd ivc[bhm invwsw- prmwqmw dw invws[gir - gr n[isa-nwI,ivc[sig - nwI [

Introduction: In the above shabad,Guru Sahib has described 18 good qualities, one has to follow for becoming a good person.

Meaning: The man who is not afraid of his worries or sorrows, has no greed for comforts, bears no fear in his mind and reacts in an indifferent manner in all situations, is able to feel the presence of God. Thus, who is away from the bad qualities in life like haughtiness, vanity, greed and remains detached from the luxuries of life, he can neither be deviated from his goal by praising him nor he can be made to fear by insulting him. Such person can only know the existence of God in his soul. The person who gets rid of all the expectations of happiness can feel God within. Such people mix with the ultimate authority/ God like water mixes in water.

Conclusion: This shabad is the most astonishing shabad because it is hard to find such person in this world who is beyond the thinking of hate, praise, insults,

expectation, gains or loss, Who is beyond five evils of life. But it is possible with the grace of true Guru. Man can absorb himself in God by adopting the above qualities in life and it is possible only with the teachings of Guru.

12. Mann Re, Kayon Kumat Te Lini

sriT mhlw 9] (pnw : 631)

mn r, kan kmiq q lInI]

pr dwrw inidAw rs ricE, rwm Bgiq nih klnI] 1] rhwa]

mkiq pQ jwinE q nwhin, Dn j rn ka DwieAw]

Aiq, sg kwh nhI dlnw, ibrQw Awp bDwieAw] 1]

nw hir BijE, n gr jn sivE, nh api jE kC igAwnw]

Gt hI mwih inr jn qr, q Kjq aidAwnw] 2]

bhq jnm Brmq q hwirE, AsiQr miq nhI pweI]

mwns dh pwie, pd hir Bj, nwnk bwq bqweI] 3] 3]

acwrx sDW : q-q\[nh- nh\[

pd ArQ : kmiq- BVI miq[dwrw- iesqrI[ris- rs ivc[mkiq pQ- ivkwrW q\ KlwsI dw rwh[nwihn - nhI\ [DwieAw- diVAw iPrdw h[Gt- ihrdw[igAwnw- Awqmk jIvn dI sJ[aidAwnw- jgI[

Introduction : In the above shabad, Guru Sahib teaches the motive of life that people must shun their evil habits and adopt good qualities.

Meaning: Guru Sahib says where from the man has adopted the bad habits of having attraction for other women and talking bad about others and has never tried to recite the name of God. No efforts have been made to make the life disciplined and has been wandering for collecting the wealth. Neither the Man has recited the name of god nor has participated in the congregations. God exists in your own body and you have been wandering in the Jungles to search for him. The whole life is wasted in this futile exercise. While, in this human life the motive must be to recite the name of God and search for him within himself instead of involving in worthless business.

Conclusion: Man must concentrate to achieve the real motive of life of getting absorbed in God instead of wandering after the evils of life, and indulging himself in collecting wealth and affection of relations.

13. Har Ke Naam Bina, Dukh Paave

ibl vl mhl 9] (pn : 830)

hir k nm ibn, dK pv]

Bgiq ibn, shs nh ck, gr, ieh Bd bq v] 1] rha]

kh BieE qIrQ bq kle, rm srin nhI Av]

jg jg inhPl iqh mna, j, pB js ibsr v] 1]

mn mh dn ka prhir, gibd k gn gv]

kh nk, ieh ibiD k pnl, jIvn mkiq kh v] 2] 2]

acrx sD : shs, nh, Srin, jg, iqh[

nt : kh f kh nhI pVn Aq k acrx krn h[

pd ArQ : shs - ss, BlK, sihm[ck- mkd[Bd- jIvn mrg d gJ Bd, fGI gl[js- isPiq slh[jg- Xg[jg- jg sDn[inhPl- ivArQ[mn- hkr[prhir- iqAg k[ibiD- Fg, iksm[jIvn mkiq- jIa dh Ivkr q Azd[

Introduction: In the above Shabad, Guru Sahib has described the cause of worries in human life and their remedies. He has preached to observe maximum calm and satisfaction in life.

Meaning: Guru Sahib has preached in the above shabad that the fear of life cannot be avoided without reciting the name of God. People who do not remember God or do not recite His name, are always surrounded in worries and fear. Visiting religious places, fasting, observing Yoga etc are false rituals and can take a man nowhere. Reciting the name of God is the real religious ritual. Guru Tegh Bahadur Sahib preaches that the man who is able to shun the haughtiness/ vanity and other evils in life, gets away from the reach of evils and gets salvation.

Conclusion: According to Guru Sahib, man faces worries in life when he doesn't remember God. All other rituals are false and man can get salvation by remembering

the name of God. In Sikhism, there is no concept of salvation after death rather remembering the name of God and by controlling the evils of life one can get salvation in life itself.

Note: In the absence of knowledge of Gurbani, we are engaged in false stories about Guru Tegh Bahadur Sahib like; he visited Hindu religious places, gave donations etc. Such stories are purely false and unrealistic. We should not believe in such stories rather believe in Gurbani only.

Development of Life

14. Humanity and selfishness for others

Selfishness and selfishness for others are two opposite terms. Selfishness mean for our own cause and selfishness for others means not for ourselves. Human thinking is generally limited for his own cause and man generally thinks for himself, his family, relatives or country. There are rare examples where a man has risen above his own interests and thinks or sacrifices for others. The pre-condition of being a human being is to think for the welfare of all human beings. This is possible only when one sacrifices his own interests and works for all. Performing all his personal, family and social responsibilities if someone moves on the path of the welfare of all, that is for the cause of others.

"hQh d k Blw mnwv]" is the real path of doing something good for others. Though it is little difficult to follow this path but who moves on this path gets immense pleasure and joy. By enjoying such spiritual happiness, man faces all odds (even death) happily. On this path, one has not only to think good for others but also to work for the welfare of others and remain in the wish and will of God. Giver is always great or big. But he is not big because of considering others small. He is big because working on the principle of "Gwl Kwie ikC hQh die]" others think good for him. By aligning himself with the religion and shunning

the evils of life, not taking the consideration of social status, is the real greatness of a man. By uplifting from selfishness and working /thinking for all, one passes through various stages like knowledge, love, prayer and acts.

1. Knowledge: It is an essential factor for a man to understand the motive of his life as a human being. When he is able to understand the motive of his life, I,e, he understands the existence of God in every creature, the path of life becomes easy for him and he takes every human being as a place where God exists. When he is able to understand that all human beings are interdependent and no one is self-sufficient and all are contributing in the maintenance of this nature. Whosoever thinks himself as big, gets isolated from the rest of the society. On the contrary, the person who is able to understand the motive of life, considers all as equal and thus attains his aim.

2. Love/Affection: After understanding the interdependence of all human beings, the next stage is love or affection with all. At this stage man starts thinking for the welfare of others. He starts liking others. The impression of good for others can be felt from acts. His natural behaviour of affection towards others further makes him better and he gets inspired for the welfare of others. Thus, affection or love for all is an important stage in the life of a man.

3. Prayer/ Ardas: After love/affection, comes the stage of praying for the good of our loved ones. When a person starts loving one and all, he prays for the welfare of all. Even in his dreams, he cannot think to harm others. The first stage in the life of a man is “I need this, I need that, whatever the way is there but I must get” second stage of Ardas is “I must get everything but not at the cost of others” and finally the stage comes “All others must get something even at my cost”. To get something at the cost of others is bad as it smells the selfishness. When we pray for the welfare of all, it automatically makes your personality great.

4. Acts: After Ardas for the welfare of all, next stage is to do something good for others. At this stage, slowly and slowly the spectrum widens and one even includes the complete humanity in his welfare thinking. Each step of such person is for the good of others. He cannot think or do any insulting act for anyone. Now he has understood that his existence is merely like a water bubble and at any moment of time, he may be perished. He also has understood that as an individual he has no independent entity. His entity is directly a part of all and his welfare exists in the welfare of all. Thus, his thinking and acts become humanitarian.

In reality, the welfare of any individual rests in the welfare of all. Man is disturbed and wanders because of his limited and short thinking which starts and ends at his own interests. If man is able to understand all human beings as a unit and are for his welfare, he will never think of harming any one. He will not frighten anyone and will not be afraid of others. He starts feeling, the complete humanity is one unit and his own, why will he be feared or scared. At this stage man moves towards completeness or perfection.

15. Question pater lesson 8

1. Write a note on the personality of Sri Guru Tegh Bahadur Sahib.

2. What was the earlier name of Sri Guru Tegh Bahadur Sahib and why was he renamed as Tegh Bahadur?

3. Of which place Guru Hari krishan Sahib appointed (Guru) Tegh Bahadur Sahib as chief preacher ?

4. Describe the contemporary circumstances at the time of enthroning Guru Tegh Bahadur Sahib and describe in details the enthroning of Guru Tegh Bahadur Sahib.

5. During his preaching tours, which regions Guru Tegh Bahadur Sahib Ji visited and give brief account of main incidents.

6. Give brief account of forefathers of Bhai Mati Das Ji.

7. Describe the martyrdom of Bhai Mati Das Ji.

8. Write in details about family of Bhai Dyala Ji.

9. Describe the main incidents in the life of Sardar Jassa Singh Ahluwalia.

10. Write the battles of Sardar Jassa Singh Ahluwalia and Sardar Jassa Singh Ramgarhia against Ahmad Shah Abdali.

11. Write a note of bravery and wisdom of Sikhs during two massacres.

12. Write a note on "God is One" according to Gurmat.

13. Describe the concept of God according to Gurmat.

14. Why cannot we see God, explain with arguments/plea and examples?

15. What is the concept of Heaven or hell in Gurmat, describe?

16. What after death in Islam, describe?

17. Describe the theme of each Shabad in your own words.

18. Write meanings of :-Mahi, Mithia, Durjan, Pad Nirbana, Dara, Kumat, Mukat Panth, Ghat, Sehsa, Parhar.

19. According to Gurmat- write the motive of human life.

Describe the stages, a man has to pass through for the welfare of all.

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Always Remember

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

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

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

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

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

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

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

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

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

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

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

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

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

14. Guru's Sikh should work for religion.

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

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

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

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

Motivational Life Skills Quotes

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