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Ik Ounkar Waheguru Ji Ki Fateh

Gurmat Elementary Course

CORRESPONDENCE COURSE

LESSON 9



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Email: gurmatgian@rediffmail.com

Website: www.gurmatgian.org

Saibhang (sB)

Saibhang (ਸੈਭੰ) means Waheguru, the creator is self - illuminating. He doesn't borrow the authority/ power from any other source. We, as the children of Waheguru can also have this quality of our creator. Though we are born as a human being yet we can attain the qualities of our creator, from where we have come in this mortal world. For this, as a Sikh we must concentrate on ONENESS. Do we treat everyone equally or make disparity from person to person? Do we feel presence of Waheguru in each creature/human being or not? Whether there is any uniformity in our words and deeds/acts? Do we work for the 'welfare of others'? Have we risen above fear? Do we not have animosity/hate towards others? Are our acts like animals or not? To verify we must check all above symptoms in our personality and if answers comes “affirmative”, we must try to improve these qualities more. If still we lack these qualities, making vigorous efforts to attain these qualities will to become Saebhang (ਸੈਭੰ). Each human being possesses spiritual qualities but it is imperative to make frequent analysis of our personality and behaviour towards others. Moving on the path as shown by Guru is becoming 'Saebhang'.

Ik Onkar Waheguru Ji Ki Fateh

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GURMAT ELEMENTARY COURSE

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Lesson No. 9

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Ph.: 0161-2521700, 98146-35655

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Website: www.gurmatgian.com

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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. Sri Guru Gobind Singh Sahib Ji

Sri Guru Gobind Singh Sahib Ji was born on 22 December,1666 at Patna. At the time of his birth, his father Sri Guru Tegh Bahadur Sahib Ji was on his preaching tour to the Eastern states of Bengal, Assam etc and camping at Dhaka (now the capital of Bangladesh). He concluded his preaching tour and returned to Patna in 1670 (after three and half years) and for the first time he had a glimpse of his son Gobind Rai. After staying for some time at Patna, Guru Tegh Bahadur Sahib Ji returned to Anandpur Sahib by leaving his family back there.

In his childhood when Sahibzada Gobind Rai played in the company of other children, they accepted him as the chief of all children. The children played with bows and arrows. Pandit Shiv Dutt, a resident of Patna had affectionate love for the child Gobind Rai Ji. Fateh Chand Maini a Raja of Patna had no child. When his queen saw child Gobind Rai, she was so affectionate that she considered him as her own son.

After some time, Guru Tegh Bahadur Sahib asked his family to reach Anandpurb Sahib from Patna. Sahibzada Gobind Rai Ji had spent earlier years of his life at Patna where he was loved by all. When he left for Anandpur Sahib along with his mother Mata Gujri and others, the people of Patna felt helpess. At Anandpur Sahib he learned Persian, Hindi, Sanakrit, Brjbhasha etc and was also trained in horse riding and use of weapons. Guru father, Guru Tegh Bahadur Sahib prepared him to face all odds and responsibilities. In 1775 AD, before leaving for Delhi (where he was martyred), Guru Tegh Bahadur Sahib Ji enthroned him as his successor and 10th Guru of Sikhs. Sri Guru Tegh Bahadur Sahib Ji was martyred on 24 November 1675, at Delhi. At this time Sahibzada Gobind Rai was only 9. Under such odd circumstances, Guru Gobind Rai took over as the successor Guru of Sikhs and led them successfully.

After the martyrdom of Guru Tegh Bahadur Sahib, it had become essential to create a knowledge for weapons among the Sikhs masses and raise an army to fight the state tyranny. Firstly in 1682, a big Drum popularly known as RANJIT NAGARA was

got prepared as a part of the martial drill. When the Nagara was played, it created a big sound, which created a great zeal among the Sikhs. Apart from the training of weapons, Sikhs were also taught Gurbani and Gurmat music. Guru Gobind Rai Ji had keen interest in classical music for singing Gurbani. He played Taaus (musical instrument with strings) with great expertise. Provision of Langar already in practice in Sikhism was helping in abolishing caste system among the Sikhs.

From 1685 to 1688 Guru Sahib stayed in the state of Nahan. In 1685 Guru Sahib made Paonta Sahib as the centre for preaching Sikhism. Peer Budhu Shah, of Sadhora became a devout of Guru Gobind Rai Sahib. Peer Budhu Shah offered the services of his 500 devotees to Guru Sahib for the battle to be fought against state tyranny. Guru Gobind Rai ji worked intensively for the communal and social harmony and Raja Medni Shah of Nahan and Raja Fateh Shah of Sri Nagar could arrive on some compromise and settled their dispute with the efforts of Guru Gobind Rai Ji only. Guru Sahib started a tradition of assembly of scholars, poets and thinkers at Paonta Sahib and poetry for creating zeal in Sikhs were written and sung there.

Because of multi-faceted popularity of Guru Sahib in the region, Raja Bheem Chand of Kehloor was immensely jealous of him. Due to his cunningness, he was able to persuade 400 out of total 500 devotees of Peer Budhu Shah not to fight from Guru Sahib's side in the battle of Bhangani. Bheem Chand made a front with two more hilly states and attacked Guru Sahib 2nd October 1688. A fierce battle was fought at the place of Bhangani near Paonta Sahib. Maternal Uncle Kirpal Chand and five sons of Bibi Veero (daughter of 6th Guru Sri Guru Hargobind Sahib Ji) also took part in this battle. Peer Budhu Shah also took part in this battle along with his four sons, two brothers and 700 disciples/followers. An Udasi Sikh of Guru Sahib, named Kirpal Chand smashed the head of

Hayat Khan with his big wooden stick. Hill chiefs were defeated in this first battle. Two Sons of Bibi veero got martyrdom in this battle. Next day Guru Sahib held a court and conferred a dagger, a precious robe and his hand written Hukanama on Peer Budhu Shah for his selfless meritorious

services rendered to Guru Sahib. Peer Budhu Shah requested Guru Sahib to give his used wooden comb as a token of affection. Guru Sahib cut his turban in to two pieces and Peer Budhu Shah and Udasi Kirpal Chand were given one piece each as a mark of respect for them. After this Guru Sahib returned to Anandpur Sahib and stayed here till 1705 AD.

The Hill states were evading the revenue/tax imposed by the Mughal emperor. Hence, Mughal army made a move to attacked these hill states for revenue collection. The hill states chiefs got afraid and approached Guru Sahib for help. Guru Sahib knew it well that the revenue so collected would be used to meet the expenses on the mission of Aurangzeb to suppress the revolution in south India. Guru Sahib agreed to help the hill states. On 4th April 1690, a fierce battle was fought at the place of Nadaun against the army of Dilawar Khan and Alaf Khan. The Mughal army was defeated. The Hill Chiefs got afraid considering the future action of Mughal emperor against them. To save their skin, they alleged the responsibility of battle on Guru Sahib and joined the Mughals army. They became the enemies of Guru Sahib and henceforth they fought 12 battles against Guru Sahib which all they lost.

On the day of Baisakhi in 1699 AD, Guru Sahib raised Khalsa by baptizing five loved ones (panj piaraas) and introduced a revolutionary thinking in Sikhism at keshgarh sahib.

From 1700 to 1705 AD, four battles were fought at Anandpur Sahib when hills state chiefs attacked Guru Sahib jointly with the Mughal forces. The enemy forces were defeated at the hands of Sikhs and had to retreat all four times. The last battle was fought in 1705 AD at Anandpur Sahib.

The royal forces of Mughal from Sirhind, Delhi and Lahore joined the Hill chief forces in 1705 AD and put a seize of Ananadpur Sahib for a long period of 7 months. Tired of this long seize and due to bad weather, the enemy forces were in no mood to stay any longer there hence, they took an oath of Quran and the cow for not attacking Guru Sahib if he vacated Anandpur Sahib. In the fort of Anandpur Sahib also there was scarcity shortage of food and other provisions. On the night between 19 and 20th December 1705, Guru Sahib left Anandpur Sahib along

with the Sikhs and his family.

Guru Sahib and the Sikhs had hardly reached Kiratpur Sahib, the enemy forces attacked from the behind. All their promises and oaths of Quran and the cow proved just a lie. Guru Sahib and Sikhs were in trouble because the enemy was chasing them and the river of Sirsa was overflowing in front of them. A fierce battle took place on the bank of river Sirsa. Mata Gujri and the younger sons (Sahibzada Baba Zoravar Singh and Baba Fateh Singh JI) were separated from Sikhs and Guru Sahib. Guru Sahib along with 40 other Sikhs reached Chamkaur Sahib, again a unique battle was fought there (Sikhs 40 and hundreds of thousands of enemy forces). Baba Ajit Singh and Baba Jujhar Singh Ji got martyrdom, fighting against the enemies at Chamkaur Sahib. Respecting the wish of five Sikhs, Guru Sahib Ji left the fortress and reached in the jungle of Machhiwada. From there he reached Raikot pretending as "Uch De peer" where he came to know about the martyrdom of younger sons (Baba Jorawar Singh and baba Feteh Singh Ji) by bricking them alive in the wall at the hands of the Governor of Sirhind. Also, he came to know the martyrdom of Mata Gujri Ji at Sirhind.

From Raikot he left for Deenay. At Deenay Guru Sahib wrote a letter to emperor Aurangzeb in Persian. This letter is popularly known as Zafarnama. Guru Sahib assigned the duty to Bhai Daya Singh and Bhai Dharam Singh to deliver the said letter to the emperor Aurangzeb who was on a mission in South India. From Deenay, Guru Sahib reached Mukatsar where last battle was fought between Sikhs and the army of the Governor Sirhind. This was a decisive battle and the forces of Governor of Sirhind were defeated and left the battle ground. From Mukatsar Guru Sahib reached Talwandi Sabo, where he stayed for a period of nine months. A Large number of people adopted Sikhism at this place. Guru Sahib administered Amrit Sanchar and about 1,20,000 people got baptized. At this place Guru Sahib instructed Bhai Mani Singh Ji and Baba Deep Singh Ji to start the institutions (Taksals) to create scholars of Sikhism. Copies of Sri Guru Granth Sahib were also prepared at this place.

On reading the letter (Zafarnama) of Guru Sahib, emperor Aurangzeb got convinced and agreed with the philosophy and

ideology of Guru Sahib/Sikhism and sent a message to Guru Sahib to see him in Deccan (South India) where he was on a mission to suppress the mutiny.

On the invitation of emperor Guru Sahib left for Deccan but meanwhile in February 1707 AD, emperor Aurangzeb died. On hearing this,Guru Sahib abandoned his plan of journey to go to Deccan and returned to Delhi. There broke out a dispute/war among the sons of Aurangzeb for the throne of Delhi. Bahadur Shah, who had some regards for other religions also, took over as the successive emperor of India with the help of Guru Sahib. Emperor Bahadur Shah presented various valuable presents and robe of Honor to Guru Sahib. At that time Guru Sahib was in Agra, who later reached Delhi.

In April 1708, Guru Sahib accompanied Bahadur Shah to Deccan (south India). On reaching Nanded Guru Sahib camped there. At Nanded Guru Sahib met Banda Singh Bahadur, got him baptized and sent him to Punjab to fight against the state tyranny and to take on Wazir Khan, the governor of Sirhind who was responsible for the martyrdom of innocent younger sons of Guru Sahib. Meanwhile, two Pathans, deputed by the said governor of Sirhind, attacked Guru Sahib with dagger, while he was asleep in his camp. One of the said pathans, was instantly killed at the hands of Guru Sahib, while other was killed by the Sikhs. The Surgeon was called, who cleaned the wound and wrapped it after applying the ointment/medicine.

Considering his last time near, on 20th October 1708, Guru Sahib enthroned Sri Guru Granth Sahib as spiritual Guru and paid his respect to it. He addressed and issued Hukamnama to Sikhs assembled there in congregation that "Henceforth the tradition of Living Guru is discontinued/stopped, Sri Guru Granth Sahib and the Khalsa Panth to be honoured as Guru, all guidance/ directions in daily life must only be sought from Sri Guru Granth Sahib only". He further instructed Sikhs that "Soul of Guru rests in Granth / Gurbani and physical presence of Guru in Khalsa Panth. Guru Sahib left for his heavenly abode on 21st October 1708. Later, Baba Banda Singh Bahadur led the Sikh army against the Mughal state and established Khalsa Raj and issued his Coins in the name of Guru Sahib.

2.Personality of Guru Gobind Singh Sahib Ji

The concept of an ideal person, Guru Nanak Sahib Ji had put forth before humanity, Sri Guru Gobind Singh Ji lived the life of such ideal person. Guru Gobind Singh Sahib Ji had all the qualities of a complete personality like; king and a detached person, saint and a soldier, Mir and a Peer, family man and away from personal affections. The qualities that Guru Gobind Singh Sahib ji possessed and deeds he performed in his a very short life of merely 42 years are impossible to find in any person. He was expert in speaking, reading and writing several languages.

He was a great admirer of poets, whom he invited to his court and respected them from time to time. He was also blessed with singing the hymns from the holy Granth and played Taaus (a musical instrument with strings) in perfection. On the contrary, we generally find that the hands having perfection in holding pen or playing musical instruments, do not show any miracle in the battle field. But Guru Gobind Singh Sahib Ji was a perfect pen person and expert in playing musical instruments while singing holy hymns and at the same time a matchless warrior in the battlefield. When his sword roared in the battlefield, enemy had no option but to run away by deserting the battle ground. He was expert in using bow and arrow and could hit the target by following the direction of sound. His arrows pierced the body of enemy like silver lining in the sky. In Chamkaur, his arrows did not allow enemy to reach near the fortress for the whole day. Similarly, in the battle of Mukatsar, he helped the fighting Sikhs with his arrows and dispersing the enemy was a unique example of his expertise in shooting the arrows at the target. A unique spear, known as NAGNI (still kept at Keshgarh Sahib) used by him shows his expertise in the use of spear in battle fields. Thus, he was not only expert in the use of contemporary/traditional weapons of his times but was also a good horse rider and even as on now he is remembered as the “Rider of Blue horse (Neelay da Shah Swaar).

On the one hand, he was a great fighter in the battle field, simultaneously, the construction of strong forts and fighting against mighty royal forces of the state with the help of a few

working Sikhs prove that he was a good commander and organizer also. At the time when the battle of Bhangani was fought, Guru Sahib was in his prime youth and moreover, 400 out of total 500 pathans sent by Peer Budhu Shah to help Guru Sahib in the battle had deserted and joined the enemy, even though he won the battle comfortably. This proves high grade of his war strategy. During the last battle, there was a long seize of Anandpur Sahib for about 7 months and during this long seize, there was an acute shortage of food grains and other provisions, resulting in death of several Sikhs out of hunger but Guru Sahib didn't accept the supremacy of the enemy. This proves the ultimate status of a great warrior like the qualities of Guru Sahib.

The battle of Chamkaur is a unique battle which was fought by 40 Sikhs, two Sahibzade and Guru Sahib himself against hundreds of thousands of enemy forces. It was a great war strategy adopted by Guru Sahib. He didn't allow enemy to reach / approach the fortress for the whole day and Guru sahib left the fortress during the ensuing night on the request of Sikhs. By this time, younger sons of Guru Sahib were martyred by bricking alive in a wall at Sirhind. His elder sons and Mata Gujri Ji were also martyred, wives were separated and the loving Sikhs were also martyred. But all this could not demoralize him. He was in high spirit and wrote a letter of victory (Zafarnama) to emperor Aurangzerb. This shows his strength at heart. Again, he gathered his Khalsa panth at Talwandi Sabo. Only a great personality can do such daring task.

As a social and religious person, we find him a perfect son at the age of merely 9 years. He proves a great father who groomed his sons in their young age who stood firm even at the time of martyrdom. After the martyrdom of sons, Guru Sahib thanked Akaal Purakh by repaying his debt in the form of his children. This proves him a great detached person. He had family though, yet he had no greed/affection of worldly relations. He uplifted the century old down trodden people and gave them social and religious justice and equality. This act is an unparalleled example in the whole history. Several scholars have expressed their gratitude to this creator of social justice “Sahibe Kamaal” Guru Gobind Singh Ji. A Muslim scholar Allah Yaar Khan Jogi writes

about Guru Sahib as;

“ienswP kr jl mW zmwnw qW XkIW h[
kih d gr gibd kw swnl hl nhlW h[...
hrcd imr hwQ mW przr k lm h,
siqgr k i l K vsP khW qwib rkm h?
(qwib rkm=i l Kx SkqI)
iek AWK s ikAw, b l b l w k l bih l k dK,
swih l k, XW mJDwr k, Xw l ihr k dK[”

3.Mata Gujar Kaur Ji/Mata Gujri Ji

It is a general saying that when we see some gentle person, we express our gratitude to his mother. How great Mata Gujri Ji was who gave birth to Sri Guru Gobind Singh Sahib Ji! It is beyond our thinking, admiration and imagination. She was married to Guru Tegh Bahadur Sahib in 1633 and left for her heavenly abode in 1705 AD. As a wife, a daughter in law, a mother and a grandmother, she spent a total life of 72 years in Guru family. . During this span of life, she was an obedient daughter in law, an able wife, an exemplary mother, grandmother, aunt and a Sikh and thus shared her happiness and worries with her contemporary generations in Guru Ghar.

Mata Gujar kaur (Popularly known as Mata Gujri Ji) was born in Kartapur district Jalandhar. The name of her parents were-father, Bhai Lal Chand Ji and mother, Bishan Kaur Ji. She was married to Baba Tiyag Mal Ji (Guru Tegh Bahadur Sahib Ji) on 4th February 1633. It will be immense useful to study her cozy relations with Guru family starting from 6th Guru, Sri Guru Hargobind Sahib Ji, Guru Tegh Bahadur Sahib Ji, Guru Gobind Singh Sahib Ji and the four Sahibzade. This is also worth remembering that Mata Gujri Ji is the only woman in history who had several martyrdoms to her credit as her husband Guru Tegh Bahadur Sahib Ji whom she was martyred to, her son Guru Gobind Singh Ji, her all four grandsons and she herself was also martyred.

She joined the family of 6th Guru Sri Guru Hargobind Sahib Ji as her youngest daughter in law. She was welcomed in the family with great affection. She was the most obedient to her elders and husband and thus earned great respect in the family. She was a

tender hearted woman and a devout Sikh. During the battle of Kartar pur in 1635, she inspired her husband to take part in the battle and in this battle Baba (Guru) Tyag Mal (later Guru Tegh Bahadur Sahib Ji) fought with such bravery that Guru Hargobind Sahib Ji changed his name from Tyag Mal to Tegh Bahadur Sahib.

After this battle of Kartar Pur, Guru Hargobind Sahib Ji shifted to Kiratpur Sahib for leading Sikhs. Taking advantage of the situation, the successors of Prithi Chand (Mina) took control of Sri Darbar Sahib in to their hands, Guru Hargobind Sahib Ji deputed Baba Tegh Bahadur Sahib to preach Sikhism at Bakala. At Bakala Baba Tegh Bahadur Sahib remained for about 21 years and preached Sikhism among the common masses. During this long period of 21 years, Mata Gujri Ji devoted her life for the cause of Sikhism and serving her husband and the Sikhs visiting Bakala. Baba Tegh Bahadur Sahib was an intelligent and devoted preacher, Mata Nanaki (Mother of Guru Tegh Bahadur Sahib) and Mata Gujri Ji inspired the women to join Sikhism.

Baba Tegh Bahadur Sahib was the youngest son of the 6th Guru, Guru Hargobnind Sahib Ji. At the time of his departure for his heavenly abode, Guru Hargobind Sahib appointed his grandson Baba Har Rai as his successor and 7th Guru. In worldly relationship Guru Har Rai Sahib was the nephew of Baba Tegh Bahadur Sahib, even then honoring the principles of Sikhism, he was first to acknowledge Guru Har Rai Sahib as his Guru and bowed before him and continued his assignment of preaching Sikhism in Bakala region. During this period of time, Saint Bhagwan Giri of Gaya adopted Sikhism along with his 365 disciples and requested Guru Har Rai Sahib to establish some preaching centres in the Eastern parts of India like Bihar, Bengal, Odissa etc. Guru Har Rai Sahib considered Baba Tegh Babadur Sahib as a suitable person for this work and Baba Tegh Bahadur Sahib toured the said region extensively for a long time and preached Sikhism there. During this time Mata Nanaki and Mata Gujri Ji also remained with him and extended their full co-operation in preaching.

Guru Har Rai Sahib appointed his younger son Guru Hari Krishan Sahib as his successor and 8th Guru. During the period of

Guru Hari Krishan Sahib also Baba Tegh Bahadur Sahib had been preaching Sikhism in the said Eastern Parts of India. On the invitation of emperor of Aurangzeb, Guru Hari Krishan Sahib visited Delhi where small pox had gripped the whole city and large number of people had died. Guru Sahib served the sick people. Guru Hari Krishan Sahib Ji also got infection because of this disease. He sent a message to Baba Tegh Bahadur Sahib in Bihar to reach Delhi at an early date.. Taking into consideration of his health condition, Guru Hari Krishan Sahib Ji assigned the responsibility of Guruship to Baba Tegh Bahadur Sahib and sent him to Bakala. Guru Har Krishan Sahib ji left for his heavenly abode after 8 days of departure of Baba Tegh Bahadur Sahib to Bakala.

For 8 years, from 1656 to 1664, Baba Tegh Bahadur Sahib remained away from Bakala for preaching Sikhism. Dhir Mal, the brother of Guru Har Rai Sahib took advantage of his absence and proclaimed himself as the successor Guru of Sikhs. But all prominent Sikhs and the Sikhs close to Guru Hari Krishan Sahib knew it well that Guru Hari Krishan Sahib had enthroned Baba Tegh Bahadur Sahib as his successor and 9th Guru. Thus, after performing the last rites of Guru Hari Krishan Sahib, family of Guru Sahib and the Sikhs assembled at Bakala and performed the customs of enthroning Guru Tegh Bahadur Sahib Ji as successive Guru. Later Guru Tegh Bahadur Sahib visited Amritsar and Kiratpur Sahib for preaching Sikhism. During his stay at Kiratpur Sahib, he founded the city of Anandpur Sahib on the highrise land of Makhowal and in 1665 he left for Eastern parts of India including Bihar and other areas along with other members of the family. He made his family to stay at Patna and further he visited other parts of the region like Bengal, Assam etc. At Patna Sahibzada (Guru) Gobind Rai was born in 1666. This was a difficult time for Mata Gujri Ji but owing to the company of Mata Nanaki Ji and her brother Kirpal Chand, she was able to overcome all difficulties of the time. At that time Guru Tegh Bahadur Sahib Ji was present in Dacca (now the capital of Bangladesh, earlier it was part of India till 1947). On hearing the news of birth of Sahibzada Gobind Rai, he sent his blessings to him and the Sikhs of Patna. Mata Gujri Ji was all conscious for

care of the Sahibzada. History is witness itself that due to the teachings of Mata Gujri Ji, Guru Gobind Singh Sahib Ji was able to take on big things in his very short span of life. Later, when Guru Tegh Bahdur Sahib reached Anandpur Sahib in 1670, following his instructions she along with Sahibzada Gobind Rai and other members of the family also reached Anandpur Sahib.

When Guru Tegh Bahadur Sahib Ji left for Delhi in 1675 on the invitation of royal court on the issue of forceful conversion of Kashmiri Hindus to Islam, which further caused the martyrdom of Guru Sahib, Mata Gujri Ji shouldered all the household and panthik responsibilities and provided all guidance and consolation to the bereaved Sikhs. Her act at this time is unique in the history. After the martyrdom of Gur Tegh Bahadur Ji, it was a very difficult time for Mata Gujri Ji. Her husband, Guru Tegh Bahadur Sahib had been martyred, Dhirmal was all bent to take control of affairs of Sikhs and announced/declared himself as the successive Guru, Mughal empire was determined to eliminate Sikhism from the land. Her young son aged barely 9 years old Gobind Rai was enthroned as Guru and the Masands were quite reluctant to deposit the amount of Dasvandh ($1/10^{th}$ part of earnings the Sikhs used to send to Guru Sahib through Masands). Under such odd circumstances it was quite difficult to take care of Sikhs, spread all over India and the young son/Guru Gobind Rai. Moreover, she had to console her mother in law Mata Nanaki Ji and pray to Akaal Purakh to grant her strength to stand strong against all the odds. This was all an exemplary task which Mata Gujri Ji could do alone.

At the time of Khalsa Sirjna in 1699, about 80,000 Sikhs were baptized. On this occasion, Mata Gujri Ji discharged her duty with great responsibility of organizing the programme. She nurtured all the four sahibzadas with great care. The role of Mata Gujri Ji is worth remembering during the wars of Guru Gobind Singh Sahib Ji against the Mughals and Hindu Hill states. When Guru Sahib, his family and Sikhs left Anandpur Sahib, the episode of separation of Mata Gujri and younger Sahibzadas (Baba Zoravar Singh and Baba Fateh Singh Ji) is the most tragic. Afterward, each step of hers was full of tragedy and worries even though she inspired the younger Sahibzadas to stand firm on

their belief by teaching them the philosophy of Sikhism and the Sikh/ Guru History.

After Mata Gujri Ji and the younger Sahibzadas were separated at Sirsa River, Gangu, their old servant met them who took them to his house in village Kheri. After his dishonesty was disclosed by Mata Gujri Ji, he informed the police that the Sahibzade and Mata Ji were staying at his house and called the police to arrest them. She along with Sahibzade were taken to the court of the governor of Sirhind Wazir Khan. They were made to stay in Cold tower in the month December in cold season. It was the most terrible and difficult for Mata Ji to take care of innocent children in the cold weather. When both the younger sahibzade were martyred by bricking them alive in the wall by remaining firm on their belief of Sikhism, Mata ji prayed and thanked Waheguru. Later she was also martyred by throwing her from the tower.

The Governor of Sirhind didn't allocate a piece of land for the cremation of the bodies of both Sahibzadas and Mata Ji. So, a devout rich Sikh Todar Mal felt it insult for the all three martyred. He approached the Governor and offered to pay any price for allocating a piece of land for their cremation and thus a deal was materialized by paying a heavy price for the piece of land. Todar Mal covered a piece of land with Gold coins and thus the bodies were cremated on the said land. Gurdwara Jyoti Swroop was constructed later on the site of cremation which is now a place of pilgrimage for Sikhs. Mata Gujri Ji lived a glorious life of 72 years in Guru Ghar. Her life is like a tower of light for all the women (daughters in law, mothers, wives and grandmothers).

4. Younger Sahibzade (Ct swihbjwd)

Sikh Gurus experienced the way of life in their person, whatever they taught the Sikhs. They proved, if mind is firm internally and externally, one can take a step towards the spiritual development. This philosophy of Sikh Gurus worked for the spiritual revolution in the society. Not only Guru Sahibaan came forward to create this revolution but the members of Guru families also contributed a lot. We find such an example in the family of Guru Gobind Singh Sahib Ji where all the four sons of Guru Sahib demonstrated their mental strength and sacrificed

their lives for the common cause of the society and opposed the state tyranny. In Gurmat, there is no age bar for preaching others or getting martyred. This can easily be understood from the example of enthroning of 8th Guru Sri Guru Hari Krishan Sahib, who succeeded Guru Har Rai Sahib in very young age and the martyrdom of younger sons of Guru Gobind Singh Sahib Ji.

Baba Jorawar was born on 28th November,1696 and Baba Fateh singh, on 12th December,1699 at Anandpur Sahib.This criminal act of martyrdom against younger sons of Guru Sahib took place on 26th December 1705 at Sirhind. At the time of martyrdom, Baba Zorawar Singh was 9 years old and the youngest son Baba Fateh Singh was 7 years as he was born on 12th December 1698. Both the Sahibzade along with their elder brothers, Baba Ajit Singh, Baba Jujhar Singh were with Guru Sahib at Anandpur Sahib during the last battle there. Compelled by the circumstances Guru Sahb had to vacate Anandpur Sahib in the intermittent night of 19th and 20th December 1705. At the time of leaving Anandpur Sahib, the whole family of Guru Sahib including Mata Gujri, his wives and four Sahibzade along with 1500 Sikhs were with Guru Sahib. When Guru Sahib reached on the bank of River Sirsa to cross via Kiratpur Sahib, the enemy forces (comprising Hills Hindu states and the Mughal forces) attacked from behind. Guru Sahib deputed some Sikhs to hold the enemy and entered the over flowing river with the remaining Sikhs and the family members. Most of the Sikhs from the group accompanying Mata Gujri Ji and the younger Sahibzade were either martyred fighting with enemy or were drowned in the river. A Brahmin named Ganga Ram (Gangu) had been working for Guru Family as their cook/household servant for quite a long time. On crossing the river, Gangu met Mata Ji and the younger Sahibzade and took them to his house at village Kheri. The army and spies of Governor of Sirhind were searching for Guru Sahib and his family members intensively as Guru Sahib had left the fortress of Chamkaur safely, which was a matter of great shame/disgrace for the chasing forces and the Governor of Sirhind, Wazir Khan. Moreover, the ability of Governor of Sirhind was an issue of criticism for not winning Anandpur Sahib even during the 7 months long seize. The Governor made an

announcement in the urban and rural areas under his territory for capturing/ informing about Guru Sahib or any of his family members and also declared a handsome amount of prize for this deed. On the other hand, if someone is found sheltering Guru Sahib or family members, he was supposed to be punished.

The greed prompted Gangu and he informed the officials at the Morinda Police station about the whereabouts of Mata Gujri and the younger Sahibzade. All three (Mata Ji and both sahibzade) were arrested and brought to Sirhind and were kept in the tower of the fort in winter month of December. The next day both the Sahibzade were produced in the court of Governor of Sirhind. All the courtiers were surprised to see both the sahibzade for not being affected by their arrest. There was no fear on their faces. Governor Wazir Khan was under a false impression that he could make them afraid by his threats merely. He was thinking to convert them to Islam by merely threatening so that he could save his face against his infamous defeats at the hands of Guru Sahib. Firstly, he tried to convince them through his courtiers that their father and elder brothers had been martyred and they have no place to go anywhere. The courtiers tried to persuade them that in case they convert to Islam, Governor Wazir Khan will take care for their luxuries and comforts. For not agreeing on this proposal, they would be beheaded. But both the Sahibzade remained firm and calm. While they were leaving for the court of Governor Wazir khan, Mata Gujri Ji had briefed them for all the possible events to take place in the court against them. They firmly replied that they were not ready to abandon their religion as their grandmother had already taught them the philosophy of Sikhism:

inrBa jp sgl Ba imt] pBikrpwqpwxlCt]

(gaVl sKmnl, mhlw 5, 293)

ijninrBa ijnhirinrBa iDAwieAw jliqnkwBa sBgvwsl]

(Awsw mhlw 4, 11)

Some of the courtiers suggested the Governor to check/assess the fearlessness of the Sahibzade so that it may be known the level of firmness Sikhism can create in the mind of the Sikhs. The Sahibzade were asked a question about their

further/next act if they were freed/released. The Sahibzade replied in affirmative that they would fight against the state tyranny. Each of the courtiers praised this reply. Wazir Khan, the governor decided to eliminate the sahibzade by torturing them physically. It was a coincidence that the Chief of Malerkotla (Nawab of Malerkotla) was also present in the court. He tried to refrain the Governor from such a cruel act of killing the innocent children but in vain, though his own brothers Khizir Khan and Nahar Khan had already been, killed at the hands of Sikhs in the battle of Chamkaur. He said:

vr gr k sg qmwrw, ien mwsmI ikAw ibgVw[

SIrKr mq bwlk mwr, nw hk z lm kr nbwr[

Diwan Sucha Nanad, a Hindu Khatrti, by forgetting the favours done by Sikh Gurus to Hindus, instigated, the governor that the two Sahibzade were the children of big snake, hence, must not be shown mercy as they would also follow the path of revolution of their father. Though assessing the advice of Sher Mohammad Khan, Wazir Khan had changed his mind but on considering the advice of Sucha Nand again he ordered to eliminate the Sahibzade. This is the rarest of rare cases where children of 7 and 9 years of age were martyred in revenge of their father. First, they were tortured by bricking alive in the wall so that they may accept his proposal of converting to Islam. As wall raised above their heads, the Sahibzade got unconscious and the wall got demolished. Later, on 26th December 1705, working on the instructions of Governor, both the Sahibzade were martyred by the hanging men Sasal Baig and Basal Baig in the presence of big crowd by cutting their heads with daggars. Hearts of all, who saw or heard, melted in grief but Gangu and Sucha Nand didn't repent or regret for their misdeeds and acts of cruelty.

It is worth mentioning here that some historians are of the opinion that Mata Gujri Ji fell unconscious and left for her heavenly abode on hearing the news of martyrdom of Sahibzade. But when we deeply analyze the life of Mata Gujri Ji, this plea proves to be false because on seeing the head of her husband Guru Tegh Bahadur Sahib, she didn't get unconscious, rather she uttered the words “you have lived a great life, May God care for

me also" ("qhwfI inB geI mrI vI inB jwe"). Mata Ji extended her complete co-operation to Sri Guru Gobind Singh Sahib ji during all his battles. Mata Ji herself used to send the Sahibzade to the court of Wazir Khan knowingly that Wazir Khan would not show any mercy on the small children. Thus, Mata Ji was a personality of firm determination and firm thinking. One cannot expect from Mata Ji to leave this world like the way some historians put their argument. The only possibility for the death of Mata Ji is that she might have been pushed / thrown from the Tower as such punishment for killing the enemy was in common practice during those days. In Delhi also there exists one gate where such punishment was given to the people. The bodies of all the three (Mata Ji and two Sahibzade) were cremated by Diwan Toder Mal who purchased a piece of land by putting the gold coins on that land. Guru Gobind Singh Sahib Ji got this information at the village Dinay.

5. Bhai Dall Singh Ji

After the battle of Mukatsar Guru Gobind Singh Ji reached Talwandi Sabo, where a big landlord Bhai Dalla Ji extended his services to Guru Sahib and the Sikhs accompanying him. The incidents that took place at Anandpur Sahib and after leaving Anandpur Sahib were discussed in details with Bhai Dalla Ji. Bhai Dalla shared the incidents and requested Guru Sahib that he had a band of brave men, if informed about the situation, he could have joined him in such odd circumstances and all human and other losses could be avoided.

Guru Sahib realized that Bhai Dalla was proud of his men. Guru Sahib told Bhai Dalla that without caring for their lives all Sikhs fought with great bravery in the battle of Anandpur Sahib. No Sikh turned his face from the battle field. I am proud of my Sikhs who sacrificed their lives for their religion and to save Anandpur Sahib. Meanwhile a Sikh presented a gun to Guru Sahib. The said Sikh narrated the features/qualities of the gun in details and told that the gun has a very long range to hit the enemy. In order to finish the illusion of Bhai Dalla, Guru Sahib asked him to present one of his brave men to check the gun for its long range and ability to hit the target. On hearing this Bhai Dalla Ji and his men got surprised. Bhai Dalla Ji looked towards his

men but all of them bowed their heads. Bhai Dalla replied that the target or range of the gun can easily be checked by targeting any animal, why to kill a man for such a petty cause! Guru Sahib replied that this gun can only be tested on some brave person. When none of the Bhai Dalla's came forward, Guru Ji asked him to convey his message to two Sikhs who were tying their turbans at some distance. On hearing the message of Guru Sahib in no time two Sikhs Bhai Bir Singh and Bhai Dhir Singh (father and son), rushed towards Guru Sahib. Their turbans were still in their hands. One of those requested Guru Sahib that he got the message first so the gun must be tested on him. The other Sikh told that he heard the message first so he must be allowed to stand first before gun. Guru Sahib ordered both of them to stand in queue. Bhai Dalla was watching all this and was astonished to see the devotion of both father and the son. Guru Sahib shot a bullet by aiming the gun above their heads. Both the Sikhs remained stood firm. Guru Sahib told them that they had passed the test and may go.

Now, the illusion of Bhai Dall Ji about his brave soldiers had vanished away and was in absolute silence before Guru Sahib. Guru Sahib told Bhai Dalla that the muscles are not the only parameters of bravery. Your men are with well-built physique. May be, your men are good fighters. But battle can only be won when you have confidence and firm determination to achieve the goal of winning the battle. Such firm determination can only be achieved by following the teachings of the Guru. It is imperative to be baptized for all this.

Bhai Dalla fell on the feet of Guru Sahib and his proud and illusion had vanished away. He served Guru Sahib with complete devotion. One day Guru Sahib told Bhai Dalla Ji to ask any thing which he longs. He requested Guru sahib that he had all the amenities and comforts of life. If he was pleased, some space in his feet may be granted to him.

Guru Sahib: Bhai Dalla, you have served me and my Sikhs with devotion and spent large sum of money. You have also endangered your position for us. For all this wealth can also, be given to you.

Bhai Dalla: I do not need any worldly wealth as I already

possess a good amount of wealth.

Guru Sahib: Nearness of Guru can only be obtained by selfless Service and affection only.

Bhai Dalla: What I need to do for remaining near your feet?

Guru Sahib: you have to make a commitment of self-sacrifice, which all the Sikhs and me also have committed. For this you need to be baptized. In this way ,you will feel nearness with Guru.

Bhai Dalla was baptized along with his whole family and all his men and became Khalsa. He was renamed as Bhai Dall Singh. On being baptized, his life and ideology changed to such an extent that when Governor of Sirhind Wazir Khan sent him the message to handover him Guru Sahib, failing which he must be ready to face the consequences. Bhai Dall Singh sent him the message in reply that we respect Guru Sahib as you do for your Prophet. So, there is no question to hand him over to you. If you dare, you are at liberty to settle scores in the battle field. Wazir Khan had already been defeated in the battle of Muktsar, so he could not dare further to attack Bhai Dall Singh/ Guru Sahib. It was merely because of the company of Guru Sahib that all his fear had disappeared and his mind filled with firm determination.

6. Maharaja Ranjit Singh

Maharaja Ranjit Singh, an able Sikh king of Punjab, who relieved the people of Punjab/India from the centuries old clutches of western invaders was born on 13th November 1780 to Raj Kaur and Sardar Mah Singh Sukarchakiaa. The great grandfather of Maharaja Maha Singh, the father of Maharaja Ranjit Singh had founded Sukerchakiaa Misl with his bravery and able managerial capabilities. His son Baba Nodh Singh along with Nawab Kapoor Singh had further taken on Ahmad Shah Abdali several times and demonstrated the might of his sword to him. After the martyrdom of Baba Nodh Singh in 1752, his only son Charat Singh took over the affairs of Sukerchakiaa Misl and led it with great enthusiasm. Sardar Charat Singh took part in several khalsa missions including the big and small Sikh massacres. Sardar Charat Singh died in 1774 in an accident on

bursting the barrel of his gun. He was succeeded by his son Maha Singh who managed the Misl with great bravery. When Sardar Maha Singh was returning from a mission after winning a battle, he got the information about the birth of child to his wife Raj Kaur. Thus, he named the child as Ranjit Singh. In his childhood, child Ranjit Singh was caught by smallpox resulting in the damage of his one eye. Sardar Maha Singh took intensive interest in his religious education along with the use of weapons and the horse riding. Ranjit Singh took part in battles with his father from his early childhood. Thus, his personality developed in the battle fields. Sardar Maha Singh died when Ranjit Singh was just in early childhood of 12 years. His mother was Sardarni Raj Kaur also died when he barely 18. Like his forefathers he managed the Sukerchakiaa Misl with great ability. Later, when he was married, he captured and ruled whole Punjab with the help and guidance of his mother- in- law Sardarni Sada Kaur. He had seven sons; Kanwar Khadak Singh, Sher Singh, Tara Singh, Kashmira Singh, Pishaura Singh, Multana Singh and Kanwar Dilip Singh.

During 19th century, Sikhs were able to capture the whole region up to Delhi with their untiring efforts. But this whole region was divided in small principalities. It was a wish of Maharja Ranjit Singh to unite all these independent principalities in to a strong state. To provide practical shape to his dream, firstly with the help of local people he captured Lahore. In this mission, his mother-in-law helped him by providing military, financial and moral support. In this line, he further captured Jammu and Kasur. Later several other principalities also formed to be the part of Khalsa Raj. Thus, all the small states up to Sutlej were amalgamated in Khalsa Raj. The other trans Sutlej river principalities were afraid of increasing power of Maharaja Ranjit Singh, hence they sought shelter in the British court and requested them for help against Khalsa Raj. The Britishers had captured India in a very calculative manner and at this point of time it was not in their favour to go against Maharaja Ranjit Singh. East India Company (the Britishers) entered into a treaty with Maharaja Ranjit Singh on 24th April 1809 through their envoy Metcalf. As per the said

treaty, all principalities beyond Sutlej river came under British Shelter. A military cantonment for British forces was established at Ludhiana and Maharaja Ranjit Singh agreed not to go on military mission beyond Sutlej river.

Now, Maharaja Ranjit Singh eyed his mission westward. The king of Afghanistan Shah Sujah acknowledged his supremacy and presented the costliest and rare diamond "Kohinoor"as his gift in 1813 AD. Capture of Attock was his next success in the same year and thus Maharaja Ranjit Singh was successful in closing the door for the unopposed invaders from the westward forever. Victory over Kashmir was the next mile stone he could establish under which the king of Kashmir acknowledged his supremacy and promised to remain faithful to Khalsa Raj. He was also able to capture more areas in hilly region and in the same year in 1813 AD, he declared prince Kharak Singh as his successor. Principally, he had ordered to his forces to be kind to the common masses and not to loot any city or territory after winning any battle. He also captured Peshawar. In this line he defeated Kashmir, Naushehra and Hazara regions. It was the battle of Naushehra in which great Sikh warrior Akali Phoola Singh was martyred and the Khalsa forces were deprived of a great warrior, great thinker and great Sikh ideologist. Maharaja constructed fort of Jamraud at the entrance of Khyber-pass (Darra Khyber) through which invaders used to enter Punjab and then India. It was the fort of Jamraud where great Sikh warrior Hari Singh Nalwa was martyred, which was mourned by the Maharaja himself and described the death of Hari Singh Nalwa an irreparable loss to the Khalsa Raj and described him as a strong pillar of Khalsa Raj.

Till 1838 AD, the relations between Maharaja and the Britishers (East India Company) remained cordial and the Britishers remained hesitant to trespass the borders between Khalsa Raj and the East India Company as per the terms of treaty. In 1838 AD, Maharaja had attack of paralysis on his body. This attack made the Britishers happy as they had realized that the end of life of their main rival was approaching fast. Traitors like Dhian Singh Dogra, his son Hira Singh Dogra,Gulab Singh Dogra, Misr Teja Singh, Misr Lal Singh and few others

conspired with East India Company to abolish the Khalsa Raj and receive their share in terms of cash or kind. At last Maharaja Ranjit Singh enthroned prince Kharak Singh as his successor and asked his chieftains and other courtiers to remain united and faithful to their new king Kharak Singh so that the freedom of their nation may be kept preserved. On 27th June ,1839 AD Maharaja Ranjit Singh, the Lion of Punjab left for his heavenly abode following which the nefarious designs of the traitors caused the big massacres of subjects of Khalsa Raj and defeats of Khalsa forces at the hands of the Britishers and finally Khalsa Raj became part of British Rule just in a short period of ten years in 1849.

Personality of Maharaja Ranjit Singh

It was because of the personality of Maharaja Ranjit Singh that despite taking birth in a common Sikh family, he could establish a big kingdom covering an area from river Sutlej to Peshawar, Tibet to Sindh with a total area of 140,000 square miles. All this is not possible by forces only, it needs, great zeal, courage, vision and fearless personality, which Maharaja Ranjit Singh possessed. It could become possible only because of his multidimensional personality. He managed this vast kingdom under his own supervision. In Khalsa Raj though, the total population of Sikhs (the religion which he belonged), was merely 10% but the remaining 90% of other communities (Hindus and Muslims made 90% of the population of Sikh Raj) were a happy lot in his rule. He considered that the Khalsa Raj belonged to Sri Guru Gobind Singh Sahib Ji and him, as one of his official /representative merely.

Maharaja Ranjit Singh had a great affection for his subject. In case of some natural or any other calamity, he always helped his subject by giving a relief in revenue collection and granted funds from the royal treasury. He also used to check the condition of his subjects by moving in public in disguised as a common man. Whenever he won any battle, he thanked Waheguru and visited Sri Darbar Sahib Amritsar to express his gratitude. He was a great admirer of good and able people. He made a shopkeer Muhkam Chand and Faqir Azizuddin (both common men) his ministers.

By virtue of taking birth in a Sikh family, he followed all the tenets of Sikhism. Daily, he used to pray to Waheguru for an hour or so and sought guidance from Sri Guru Granth Sahib before leaving for any mission. He preferred to be called "Singh Sahib" instead of Maharaja Sahib. On the face of coins minted in mint, he engraved the names of Guru Nanak Sahib and Guru Gobind Singh Sahib Ji and named the coin as "Nanakshahi Sikka" instead of rupee, as was commonly prevalent in other parts of India at that time.

He had great faith and devotion in Sikhism yet he never hesitated to help other religious places financially and donated/ funded Hindu temples and Islamic Mosques with open heart. He attached huge properties to Sikh, Hindu and Islamic religious places for their smooth operation/functioning. It was a standing order for his forces that after winning a battle, no common people must be harmed, looted and ensured the respect of women even in the enemy territory. He was so kind and justice loving that whenever he was on mission/ tour, he never accepted anything without paying price for it even if it was a dry fodder for his elephants or horses.

For his qualities as mentioned above, he was loved and praised by all. People who had experienced his greatness, secular and justice administration, narrated the stories of his deeds to their sons, grand sons and other people for their whole life.

7. Akali Phoola Singh Ji

Invaders entered India through Khyber Pass, Gomal and Bollan and looted huge amount of wealth and youth (young men and women). No Indian principalities ever dared to check/oppose their movement and save the honor of their people. In some cases, it was also found that some state heads even offered them wealth and young men and women to seek the favour of the invaders. It were our ancestors, who not only stopped them from undertaking any further mission of invading Punjab and India with the might of their sword but also the invaders were so afraid of Sikh warriors that they never thought to dare to attack this territory. Akali Phoola Singh Ji was one such brave Sikh warrior who devoted his whole life for this great cause. That's why he is remembered with great respect. He

participated in all missions of Maharaja Ranjit Singh for the expansion of Khalsa Raj.

In 1823 AD, the battle of Naushehra (now in Pakistan) was his last battle where Akali Phoola Singh fought and was martyred. It was a fierce fighting and the Pathans, fighting against Sikh forces in this battle were very much suppressed and defeated so convincingly that they never dared in future to attack on Punjab. One of the Pathans, he deserted the battle ground was Mullah Rashid, who was considered a brave soldier at that time. When he was asked for his further mission of Jihad against Sikhs, he replied that he had disbanded the idea of any further battle against Sikhs forever. He further told that he may fight against Sikhs provided someone designs a spear long enough to use it against Sikhs by standing on the top of Hills and target/aim Sikhs assembled in Majha region (areas between rivers Beas and Ravi) as he had no courage to face the Sikhs in open battle field. He touched and thanked his feet which could help him to run from the Naushehra battle ground and saved his life. If his feet didn't help him to desert the battle field, he could be cut into pieces like his other brethren.

Mullah Rashid was an educated and funny person. He visited Kabul frequently. One day he was discussing the battle of Naushehra with some Afghan official, who had been governor of Kabul earlier. The ex-governor told that the fort of Peshawar was very strong and if it were in Kabul, it could be of immense importance from battle point of view. Mullah replied that if he wished, the fort of Peshawar could be brought to Kabul easily. All present got surprised and asked how was it possible! Mullah told them that all the four brothers must follow him to the fort and he would tie them with the four corners of the fort. When you will see the Sikh warriors you would run from the site (as usually they did in battle fields against Sikhs) and thus fort will be shifted from Peshawar to Kabul. The courtiers present laughed at the suggestion of Mullah and praised for the sketch of bravery of Pathans he had drawn.

Akali Phoola Singh Ji was born in a village in Baangar region in a family of Gursikh Bhai Ishar Singh Ji Misl Nishana in 1761 AD. In 1762 AD,` Ahmad Shah Abdali invaded India for 6th time

to finish Sikhs. Sikhs assembled near Jagraon to make a strategy and war plan to take the Abdali forces to the deserted areas of Malwa region, where there was scarcity of water. Bhai Ishar Singh was deeply wounded in this battle and ultimately after some time he left for his heavenly abode. During this period Bhai Sant Singh, another brother of Akali Phoola Singh Ji took birth. Before his death, Bhai Ishar Singh Ji assigned the responsibility of both of his sons to Baba Narain Singh Ji of Misl Shahidaan.

At an age of merely 10, Akali Phool Singh Ji was able to recite Nitnem and other Baanis. As per Sikhs traditions, it was imperative to learn the use of weapons and horse riding. In his young age Akali Phoola Singh Ji was put to learn the use of contemporary weapons and horse riding and became a member of Misl Shahidaan. He accompanied Baba Narain Singh Ji to Anandpur Sahib and spent some time serving the Gurdwara Sahib. With the passage of time, the members of the Jatha started respecting him as a devout Sikh. After the death of Baba Narain Singh Ji, Akali Phoola Singh Ji was appointed his successor Jathedar.

In 1802, Maharaja Ranjit Singh decided to annex Amritsar in his kingdom. By this time, Amritsar was under the control of Bhangi Misl. They decided to face Maharaja Ranjit Singh with their full might. Those days Akali Phoola Singh Ji was stationed at Amritsar with his Jatha. Considering it as unnecessary confrontation and blood shed of Sikhs on both sides, he initiated a mediation and thus the issue of battle could be resolved with his efforts. Thenceforth, the relations between Maharaja Ranjit Singh and Akali Phoola Singh Ji developed so cordial that he took an active part in all missions initiated by Maharaja Ranjit Singh for the expansion/defence of Khalsa state. Akali Phoola Singh took part mainly in the missions / battles of Kasur, Multan, Kashmir, Hazara, Peshawar etc. and exhibited the might of his sword in the battle field.

He was blessed with such a high moral character and firm conduct that Maharaja Ranjit Singh always addressed him in a highly respectable manner. He was so firm in Sikh way of life (Sikh Code of conduct) that he didn't hesitate to punish even Maharaja Ranjit Singh when he was found with some anti

panthic moral. The battle of Naushehra was one of the glorious acts of Akali Phoola Singh Ji, which was fought in 1823 AD. He fought with such a remarkable bravery that even enemy praised him and finally he got martyrdom in this battle. This battle was also won by Sikhs because of his participation.

When Maharaja Ranjit Singh annexed Multan, Kashmir and the a trans Attock areas in his state, the emperor of Afghanistan got worried for the safety of his state. He decided to face and repulse Sikh forces with his full might and reached in an open battle field of Nausheshra riding on an army of more than 50,000 soldiers. On the other side the Sikh forces also, under the command of Maharaja Ranjit Singh himself and Akali Phoola Singh Ji occupied the ground. On 13th March 1823, Maharaja Ranjit Singh along with his commanders was camping at Peshawar where in view of a large number of enemy forces, war plan was discussed and finally it was decided to move the Sikh forces to the battle ground the very next day for the exchange of attacks with the enemy. Next day congregation under the lordship of Sri Guru Granth Sahib was held, Gurbani was recited and finally Ardas (prayer) was held for the battle and there was drum beating as a token of commencement of war. Meanwhile, Maharaja Ranjit Singh got an information through his spies that an additional force comprising 10,000 soldiers and 40 big Guns have also joined the enemy camp. Giving a deep thought to the situation, Maharaja decided to defer the attack for the next day as the Guns of Khalsa forces were expected to reach by the ensuing night. So, the army already dispatched was called back.

When Akali Phoola Singh came to know the latest development, he disagreed with the decision of Maharaja pleading that of course, he agreed about the large number of enemy forces present there but at the same time it is not the character of Khalsa to move back from the Ardas once conducted in presence of Sri Guru Granth Sahib Ji. We must honor the Ardas and not to care for the result/ outcome of battle. Maharaja suggested that we should not act in haste and give proper thought to the circumstances arising at the moment. Of course, they were not going back and were determined to fight for which they had to prepare well.

Akali Phoola Singh replied that we must not deviate from our commitment made in Ardas even if the enemy forces were bigger in numbers. We must not care for our life and must take on the enemy as prayed before Sri Guru Granth Sahib Ji. By saying this Akali Phoola Singh Ji ordered his Jatha to move and he left for the battle field. Sikhs fought with great bravery but being small in number, were surrounded by the enemy forces. Seeing/ realizing that the enemy forces have surrounded the Sikhs of Jatha of Akali Phoola Singh Ji, he immediately ordered the army to join Akali Phoola Singh Singh Ji in the battle field. Meanwhile, guns of Khalsa forces had also reached the battle field. There was a fierce fighting for the whole day. The enemy forces could not face the Khalsa forces and by evening they lost their confidence and ran away. A bullet of enemy hit Akali Ji which could not be treated and thus he was martyred in the battle of Naushehra fighting for Khalsa Raj. Whatever he prayed in Ardas, he fulfilled.

8. Sardar Hari Singh Nalwa

In 1881,there was a hot discussion in English and French News Papers about the most successful commander in the world. Among the western successful commanders, the names of Napolean, Marshall Handberg, Lord Kichner, General Karobje and Duke of Wellington were suggested. Some suggested the names of Asian commanders like Halakoo Khan, Changez Khan, Richard and Allauddin as the most successful commanders of their times. But on the name of Sikh General Sardar Hari Singh Nalwa, the British writer adopted a long silence and praised saying that he was the most successful and justice loving commander who defeated Afghanistan forces with a very little army and limited resources, where British forces had to embrace defeat despite having a big treasure of wealth at their back and huge army. He admitted that if Hari Singh Nalwa were equipped with the vast resources as the British forces were, he could capture not only Afghanistan but also the whole Asia and Europe. He was not only a successful commander but also a good administrator with good conduct, a scholar of his times, a foresighted personality and a source of inspiration for sacrifice who devoted his whole life for the service of Sikhism. His views about Khalsa Panth can be assessed well from his opinion he gave

at the time of declaring the successor of Maharaja Ranjit Singh. He opined:

"I consider Sikh Raj as the Raj of Khalsa Panth and the nomination of its successor must be done after proper consideration and thought. So, the rein of Sikh Raj must rest with Panj Piaraas (five loved ones) who may run the state in a desired manner. On the contrary, if power to run the state is delivered to any single person, there is every possibility of drastic results in future." The life of such a brave and foresighted General of Sikh forces is like a tower of light for the Sikh masses.

Come! Let's have a detailed information about the life of such a brave Commander.

Sardar Hari Singh Nalwa was born in 1791 AD, at Gujranwala (now in Pakistan). The name of his father was Sardar Gurdial Singh Uppal,an army officer and mother Dharam Kaur. Sardar Hari Singh Nalwa was merely 7 when his father died of some illness. His mother made arrangement for his education, horse riding and use of weapons. He was baptized at the age of ten. In 1804 AD, on the occasion of Basant Panchmi (a festival in Punjab) he demonstrated his expertise in martial art and use of weapons to the extent that Maharaja Ranjit Singh not only appreciated his swordsmanship but also recruited him in his personal security squad. One day Maharaja Ranjit Singh was on his hunting mission in Jungle. He had just entered the hunting zone, suddenly a lion attacked Maharaja Ranjit Singh. Sardar Hari Singh Nalwa immediately jumped on the lion and caught hold of his jaw and threw the lion on the ground. He took out his sword and beheaded the lion in a single stroke and thus saved the life of his master without caring for his own safety. Maharaja Ranjit Singh was very happy with his bravery and devotion to his duty and promoted him as the chief of Lion Hearted Regiment. For killing the lion in physical fight, he was popularly known as Nalwa.

The Nawab of Kasur boasted his army and was not willing to accept the supremacy of Maharaja Ranjit Singh and wished to decide it in the battle field. On 18th February 1807 AD Lion Hearted Regiment headed by Sardar Hari Singh Nalwa captured the Nawab along with his 200 soldiers and paraded before the

Maharaja. In the process of expansion of Khalsa Raj in 1810 AD Khalsa forces attacked Multan. The Pathans of Multan fought with bravery against khalsa forces but at last their chief Nawab Muzaffar Khan acknowledged and accepted the supremacy of Khalsa forces. Jahan Khan, the Fort keeper of Attock arrested Shah Sujah and shifted him to Kashmir. The wife of Shah Sujah requested Maharaja Ranjit Singh for her help in getting her husband released from captivity of Jahan Khan. Working on an understanding Khalsa forces got Shah Sujah released unharmed and as per understanding the wife of Shah Sujah thankfully presented Diamond Kohinoor to Maharaja Ranjit Singh. The battle of Attock fort near Hajron finished on 13 July, 1813 AD after a big blood shed on both sides. Further, Sardar Hari Singh Nalwa defeated the Nawab of Rajauri, Bhinder and Mungair and returned after collecting tax from them.

Again, Muzaffar Khan, the Nawab of Multan rebelled against Khalsa Raj for 8th time. Maharaja Ranjit Singh assigned the task to Sardar Hari Singh Nalwa to charge on the rebels which he suppressed with mighty hands. On 20th April, 1819 AD Maharaja Ranjit Singh along with Sardar Hari Singh Nalwa and other chieftains left for Kashmir with a big army comprising 30000 soldiers and liberated Kashmiri people from the clutches of exploiting rulers. Thus, the Kashmir region was included in Khalsa Raj. Moti Ram was appointed the first Governor of Kashmir region and later he was replaced by Sardar Hari Singh Nalwa.

Those days rebellion by rivals against state was a common practice and one such rebellion took place in Hazara. Maharaja Ranjit Singh deputed Sardar Amar Singh Majithia to suppress the mutiny. Unfortunately, Sardar Majithia was martyred at the hands of rebels. Finally, the task was assigned to Sardar Hari Singh who suppressed the rebels with heavy hands and took control of Hazara as its Governor. On 14th March, 1823 immediately after Kirtan in Asa Ki Vaar, Ardas was conducted before Akaal Purakh to grant them strength to defeat the enemy in the battle field and forces were ordered to attack on enemy. Muhammad Azim Khan, the opponent had already occupied his position in the battle field with huge army and a battery of big

guns. Khalsa forces were victorious in this battle with an unrecoverable loss of life of Akali Phoola Singh, who was martyred in the battle field who was hit by an enemy bullet.

Muhammad Khan Taarin of Hazara was hatching a conspiracy to fight against khalsa forces and uproot Khalsa Raj in Hazara region, for which he was persuading and recruiting a group of 15000 Pathans. Sardar Hari Singh Nalwa attacked on Muhammad Khan Taarin in 1824 and despite their peculiar mode of fighting, finally Khalsa forces defeated the enemy and Muhammad Khan Taarin was captured along with his nephew. One after the other several Islamic individual or groups were active to finish the Khalsa Raj. One such person was Sayyad Ahmad Bareli, who conspired against Khalsa Raj and had meeting with the emperor of Afghanistan and the pathans and persuaded them to wage a war in the name of Jihad. He was able to gather/enlist a large number of pathans (about 150 000). A fierce battle between the said Jihadi group and the khalsa forces. In the decisive battle Khalsa forces defeated the Jihadi group. Most of them were killed in the battle field and who so ever survived, ran away from the battle ground and thanked God for saving his precious life.

Quite a long time back, Lahore was ruled by a Hindu King Jaipal, who was killed in the battle against Afghan Rulers on 27 November 998. Following this shameful defeat of a strong Hindu state, combined forces of various principalities adventured by spending millions of rupees and losing hundreds of thousands of lives to win back the territory lost by King Jaipal but they could not succeed in capturing Peshawar. Pathans of Afghanistan and other invaders had been looting the wealth and youth for the last more than 800 years. It was because of Sardar Hari Singh Nalwa that the entrance (Khyber pass) from Afghanistan was completely blocked for the invaders. Afghans got so afraid of Sardar Hari Singh Nalwa that they shivered even on hearing the news his arrival. Mothers used to scare their children by telling them about the arrival of Nalwa.

For the safety of Khalsa Raj and to check invaders, Sardar Hari Singh Nalwa started constructing fort of Jamraud at the entry point of Khyber Pass. He got sick while the construction of

the fort was under progress. Taking advantage of the situation, Amir Dost Muhammad Khan sent his five sons along with a strong army of 30000 soldiers to take on the khalsa forces. The army reached in the battle field of Lundi Khan under the command of Mirza Shami Khan. Sardar Hari Singh sent several letters to Maharaja Ranjit Singh for additional supporting forces to fight the Afghanistan forces as Khalsa army were insufficient in number. But Dogra Dhian Singh conspired and did not let the letter reach to Maharaja Ranjit Singh.

When Afghanistan forces reached close to the fort of Jamraud, Sardar Maha Singh Mirakotia was guarding the fort with his 800 men. This contingent of 800 Sikhs fought with such bravery that the enemy could not succeed in their mission of taking over the fort and lost a large number of their men. The very next day Shami Khan attacked the fort by advancing his big guns and the western arm of the fort got damaged. Sardar Maha Singh repaired the wall and filled hole with the sacks of earth. He sent a letter to Sardar Hari Singh Nalwa through Bibi Harsharan Kaur and got him acquainted with the current situation. She was further assigned the duty to deliver the message to Maharaja Ranjit Singh at Lahore without taking any rest on her way. The surgeons tried to bar Sardar Nalwa from going to the battle field but he replied that the Khalsa Panth needs his services, he must go in all the situations.

He reached the fort with his 5000 strong devoted men. He surrounded the enemy forces from all the corners. A large number of the enemy forces deserted the battle field and Shami Khan was seriously wounded. Hari Singh chased the enemy. As a part of Dogra conspiracy, some Pathan from the Khalsa forces shot bullets on Sardar Nalwa. Two Bullets hit Sardar Nalwa and he got seriously wounded. Sardar Nalwa instructed Sardar Maha Singh to keep his health a secret till supporting help is received from Lahore and not to divulge any thing to the enemy and he left for his heavenly abode. Like the battle of Naushehra where a brave Sikh soldier Akali Phoola Singh was martyred, here also Sikhs won the battle but lost a precious life of Sardar Nalwa, which was a big loss for the Khalsa Raj. He was a strong pillar of Khalsa Raj. After his death, a killing calm prevailed in the Khalsa

army. This was the last battle of Khalsa army against Pathans. After this battle, no further attacks from either side were made on each other and no any other territory could be added to the khalsa Raj.

Philosophy

9. Khande di Pahul

To enter Sikhism, there is a tradition/custom to be baptized. The tradition of baptizing is performed by five baptized Sikhs (men or women) by reciting particular Gurbani. They get him acquainted with the customs and code of conduct of a baptized Sikh. Thus, the person so baptized becomes part of Sikhism and spends his life in accordance with the khalsa practices and services.

The tradition of administering Pahul on Sikhs commenced in 1699, when Sri Guru Gobind Singh Ji selected five loved ones (Panj Piaraas). He commanded Sikhs to be baptized by Panj Piaraas. There have been several traditions in practice for adopting Guru in different religions in the world. In India, this practice is generally known as Guru Dikhia, Guru Mantar or Guru Dhaaran. Under this practice a person makes a commitment that thenceforth he would remain a faithful disciple of his Guru. There is a mention in history that before 1699, when Pahul was not in practice, there used to be a practice of Charan Pahul in Sikhism under which Charan Pahul was administered by Sikh Gurus. For this there is also a mention in writings of Bhai Gurdas Ji:

crn Die rihrws kir crnwimq isKwiplwieAw (vwr-1-Bw.-g.)

crndk l Awcmn ham dibDw rg gvwe (vwr-16/19-Bw.-g.)

In genealogy, it is mentioned that the tradition of administering Chanranamrit /charan pahul was started by 6th Guru Sri Guru Hargobind Sahib Ji. Before 1699 AD even Guru Gobind Rai (later Guru Gobind Singh Ji after 1699) administered Charan Pahul as is evident from the Saakhi of Raja Ratan Rai of Assam (who had gifted Parsaadi Elephant and an arm with five actions), who joined Sikhism after being administered Charan Pahul by Guru Gobind Singh Ji.

In 1699, Guru Gobind Singh Sahib ji commanded that the old

tradition of Charan Pahul would be disbanded forthwith and be replaced by Pahul prepared with the help of Khanda (double edged sword) by reciting Gurbani. Five Ks and four misconducts became a part of our Code of Conduct. At present, it is most unfortunate to state that differences are being created as Sikh and Singh. The followers of Sikhism from Guru Nanak Sahib till 1699 are being described as Sikh and from Baisakhi 1699 till date as Singh. Now Sikhs are being categorized as baptized and non-baptized Sikhs while for Guru all Sikhs who follow the principles of Sikhism are the loving sons of Guru, like;

s isK sKw bDp h Bwel ij gr k Bwx ivic Awv]

(sriT, m: 3, 601)

ieq mwrig c l BwelAV gr kh s kwr kmwie jla]

(763-4, shl, m: 5)

grisKl dw krm eh gr Prmwe grisK krnw]

(vwr 28/10, Bw. g.)

When we talk about the external changes in Sikh way of life after 1699 Baisakhi, it was mainly the adding of Singh and Kaur as suffix with the names of Sikh men and women. This was the unique feature for the people ignorant from Sikhism. Now, we need to discuss five Ks and four misconducts. In the absence of any enforcing authority on present way preaching, all are interpreting five Ks and four main misconducts in their own way. Resultantly, several illusions have taken place among Sikhs masses.

Five Ks:

Kesh (unshorn hair) : In reality all five Ks are connected with the way of worship of Guru Nanak Sahib and Sri Guru Gobind Singh Ji was the last to give it final shape. Hair is a natural gift and an important factor among all five Ks.

kVw kwrd kC kGw ibdW, ibnw ks hc Asq jmlw inSw...

Guru Nanak Sahib Ji had unshorn hair and all the Sikhs thereafter had unshorn hair too. There is a mention in history that Bhai Mardana Ji explained three main points to Bhai Neeru of Sikhism out of which “unshorn hair” was the first one. Though there is no elaborate mention about the hair in history but it is true that all the Sikh Gurus had long and uncut hair. For Sikhs,

having uncut long hair is not a new tradition from 1699 Baisakhi only.

Wooden Comb : Comb cannot be separated from the person having long hair. Comb has been in use since the beginning of civilization and even as on now people use comb for cleaning and hair care irrespective of their gender (male or female), religion (Hindu, Muslim, Christian or any other). Thus, comb is an integral part of life for the people having long or short hair. For its easy availability and uniformity, Sikhs use wooden comb.

Kachhehra: This Kakaar was also in practice/use in Sikhism before 1699 Baisakhi. From very olden times brave and wrestlers had been using Kachhehra in their daily life. This has been the dress code of brave and gentle people. Sikhs also had started using Kachhehra during the period of 6th Guru Sri Guru Hargobind Sahib Ji. Guru Sahib gave the concept of Saint and soldier hence Guru Sahib included Kachhehra in the dress code of Khalsa (men and women both).

Kirpan, the Sword: Kirpan also became an indispensable part of the dress of the Sikhs during the period of 6th Guru Sahib when he ordered Sikhs to remain armed to face any situation and fight state tyranny. As on now also Sword is a symbol of respect in armed forces. Sword is useful in all the situations while gun can only be useful till ammunition is exhausted, after which it is merely a toy. Adorned with Sword doesn't mean a Sikh cannot have other contemporary weapons. Sword is a part of five Kakaars but it is unfair to claim that Sikh cannot have other weapons. Sikh can use any weapon of the time along with the Sword and have even been using during the period of Guru Sahib. Keeping sword all the times is the minimum requirement of a Sikh which is an indication of being armed which doesn't stop Sikhs to be equipped with other weapons.

Kadaa, the steel bracelet: Kadaa is a commitment, Sikhs make to fulfill before Guru. It reminds to refrain from illusions and false rituals. To test the Sikhs Guru Gobind Singh Ji gave mustard oil, black pulse seeds and a piece of iron on Saturday as his offerings to Shani god. Sikhs, out of Guru's palace collected back all these offerings from the Brahmin. They cooked cutlets

out of black pulse seeds in oil and distributed among themselves. They got the bracelets prepared from a blacksmith out of the piece of iron that Guru Sahib had offered and wore on their arms. On hearing this Guru Sahib got very happy considering that his Sikhs had risen above the illusions and rituals. By including Kadaa in five Ks, Guru Sahib made it a part of dress code of Sikhs. Also, it provides safeguard from the attack of sword by the enemy.

Four Misconducts in Sikhism: All the four misconducts are also not any special prohibition which were implemented only on Baisakhi 1699. In one form or the other earlier Guru Sahibaan have also been prohibiting/refraining Sikhs from such misconducts in the society. These were given final shape at the time of khalsa Sirjna (baptizing Sikhs) in 1699 and made them mandatory to be avoided in all the situations.

Cutting Hair : Growing long hair was in practice from the time of Guru Nanak Sahib himself. Hair (Kesh) is the foremost Kakaar among all five. Cutting or trimming hair is the biggest misconduct. Long uncut hair is the foremost sign of a Sikh.

Eating Halaal (the Muslim way of preparation of meal) : All Guru Sahibaan had been preaching self respsct among Sikh masses. Not consuming Halaal is a feature of self-respect for a Sikh. During Islamic regime people were forced to eat meat prepared in a Islamic manner, popularly known as Halaal. It was a sign of slavery for Non-Muslims. Not to consume Hallal had another aspect also. Sikhs were not supposed to consume anything offered to gods by preparing it under certain rituals, Mantras/reciting Aayat from Quran or sacrificed to any god or goddess. For instance, Sikhs eat meal/ chapaati but it must not have been offered to any grave etc like the grave of Sakhi Servariaa.

Having physical relations with other men/women: For maintaining high moral character it is imperative to remain faithful to the respective life partner (husband or wife) only. Such instances are available in Sri Guru Granth Sahib also :

jsw sg ibslAr isa h r qs hl ieh pr igh]

(403, Awsw m: 5)

Gir kl nwir iqAwg ADw] pr nwrl isa Gl DDw]

(1165-1, Bra, Bgq nwmdv jl)

Thus, this misconduct was also not new to be implemented on Baisakhi 1699. Earlier also all Guru Sahib Ji have been preaching Sikhs against this misconduct.

Consuming / smoking tobacco : The mental condition of an addict of any drug, alcohol or any other substance can never be healthy. Welfare of others and prayer to God can never be expected from such addicts. Gurbani teaches us to refrain from any kind of drug addiction which leaves adverse impact on mental status and health of a person. Thus, all five Ks and four misconducts were preached by all ten Guru Sahibaan. Thus, any person not wearing five Ks and doesn't keep away from four misconducts, cannot claim to be a Sikh of Guru Sahibaan. The life after being baptized is fully in line with the teachings of Guru Sahibaan and Sri Guru Granth Sahib Ji.

Some ignorant people put forth a plea that they have not been baptized and do not carry five Ks on their person yet they are devoted to the principles of Gurmat and are devoted Sikhs at heart. But they forget that the external and internal conducts are inter related like soul and body. Upkeep of healthy soul is a precondition for healthy body and for exhibiting good soul, existence of body is precondition. If someone is devoted to his Guru at heart, it would enhance his personality to demonstrate his devotion and appearance externally also. Seed once sowed in earth, results in a tree one day. Devotion at heart is like sowing seed and external appearance is like tree, grown out of seed.

Similarly, person having external religious appearance but at heart if he is not religious, we call him impersonator or DHONGI.

"id lh mhbiq ijn sel sicAw]
ijn min hr miK hr is kwF kicAw]"

To show external devotion is just like putting the skin of a lion on the back of a donkey. So, Internal and external devotion jointly make a perfect person.

"rihxl rh sel isKmrw, ah swihb mwas kw crw["
"pQ rihq Xh jwn Kf kl pwhl Ck,
sel isG pDwn Avr nw pwhl j le["

(rihqnwmw Bw. dsw isG)

Shabad Vichar (Sbd vIcwr)

10. Varat na Rahau Na Meh Rumdana

10. vrq nw rha n mh rmdwnw] (Bra m: 5, pnw: 1136)

vrq n rha, n mh rmdwnw] iqs svl, j rK indwnw]

ek gswel Alh mrw] ihd qrk dhW nbrw]1] rhwa]

hj kwb jwa n qlrQ pjw] ek svl, Avr n djw]

pjw kra n invwj gjwra] ek inrkwr l ird, nmskwra]

nw hm ihd, n ms lmwn] Alh rwm k ipf prwn]

kh kblr, ieh klAw vKwnw] gr plr imil, Kid Ksm pCwnw]

acwrn sDW : vrq-vrq[rha-rha[svl-svl[gswel-gswel[jwa-jwa[kra-kra[invwj-invwz[gjwra-gjwra[nmskwra-nmskwra[

nt : ieh pcm pwqSwh dI rcnw h[ies Sbd d AKIr ivc kblr pd Awax dw kwrx ieh h ik ies ivc pcm pwqSwh kblr jI d ivcwr W *f* hr KI k spSt krd hn[

Note : The above Shabad was pronounced by 5th Guru Sri Guru Guru Arjan Sahib. The reason of mentioning Kabir (Bhagat) in concluding lines of the shabad is that Guru Sahib explained the views of Bhagat Kabir in more elaborative manner.

pd ArQ : mh rmdwnw-rmzwn dw mhlnw (jd ms lmwn W Answr rj Bv vrq rK j Wd hn) svl-ismrdw h[rK indwnw- AwKr *f* riKAw krdw h[nbrw- mkw ilAw[invwj-nmwz[ipf-srlr[prwn-ijd[Kid-Awp hl[Ksm-prmwqmw[

Introduction: The conflict between the Hindus and the Muslims during the period of Guru Sahib was their own conflict as both the sects used to propagate the supremacy of their religions and their rituals over each other. In the view of false rituals in both the sects they had a blind devotion without deep knowledge about this universe and the master of this universe who created it and is present in every particle. Thus, in the above shabad Guru Sahib inspires the human beings to pray the almighty God, who is the creator of this whole universe.

Meaning: In the present shabad, Guru Sahib preaches that he has attained freedom from the false rituals of both the faiths (Hinduism and Islam) and has been able to create an everlasting affection for God, who is the master of all. (Mainly Hindus have rituals of fasting on the occasion of their certain religious days

called Varat/vrq and Muslims go on fasting for one month each year called Ramjaan/Ramadaan /rmjwn) So Guru Sahib clarifies that neither he goes on fasting / varat like Hindus nor on Ramjaan like Muslims to please Waheguru as all these are false rituals and have nothing to do with religion. He further preaches that he prays only to super natural power who is the creator of all of us without discriminating among different people. He is the real protector of all.

Further, Guru Sahib preaches that neither he pays a visit to Mecca for Haz pilgrimage (This pilgrimage is in Saudi Arabia where Muslims go for Haz) nor he goes on pilgrimage of Hindu religious places. He neither worships the Hindu Gods/goddesses nor prays in Mosque in Muslim way but bows before the creator of all. Guru Sahib further clarifies in the above shabad that he has nothing to do with either of these faiths. He has understood the real creator of all the creatures, thus doesn't need to perform any false ritual in the name of religion.

Conclusion : In the above shabad, Guru Sahib preaches not to believe in false rituals being performed by Hindus and Muslims in the name of God and inspires to believe and pray the creator only.

11. Tirath Jao Ta Hao Hao Karte...

11. qIrIQ jwa q ha ha krq (AwSw m: 5 pnw: 385)

qIrIQ jwa, q ha ha krq] pifq pCa, q mwieAw rwq]
s AsQwn bqwvh, mlqw] jw k, hir hir klrqn nlqw] rhwa]
swsq bd, pwp pn vlcwr] nrik srig, iPir iPir Aaqwr]
igrsq mih icq, adws Ahkwr] krm krq, jIA ka j jwr]
pB ikrpw q, mn vis AwieA] nwnk, grmiK qrI iqin mwieA]
swDsig, hir klrqn gwelA] ieh AsQwn, gr q pwelA] rhwa dw]

acwrn sDw : jwa-jwa[q-q[pCa[pCa[jw-jw[swsq-Swsq, igrsq-igrsq[

pd ArQ : qIrIQ-iks qIrQ aq[ha ha-mw (Drml), mw (Drml)[rwq-rg he, msq[nlqw-inq[nrik-nrk ivc[srig-srg ivc[krm-krm kwf, imQ he Dwrimk km[j jwr-j jwl, bDn[q-q nwl[grmiK-gr dl Srx ivc p k[

Introduction : The whole world is wandering in vain in the name of finding and feeling the presence of God merely by

following false rituals. In the above shabad Guru Sahib preaches to attend congregation and pray in the memory and greatness of Waheguru. Guru Sahib further condemns the false rituals being adopted in the name of religion in a satirical manner.

Meaning : Guru Sahib clarifies the contemporary position of religions prevailing in India. He says, if he pays a visit to the religious places, people are in the spirit of competing others in proving themselves as the only religious persons. Everyone is considering that he is the only religious person in this world. Brahmins, the Hindu preachers prove to be false. They pretend to be religious but they are not religious at heart. The holy scriptures of Hinduism (Vedas and other religious scriptures) merely indicate what particular act brings sin and which brings charity and talk about the illusion of heaven or hell. The man who has family is worried for being unable to indulge in false rituals and thus cannot claim to be religious. They feel that one day they have to be punished by going in to the hell. People who have abandoned family life are under the impression of haughtiness and proud for sacrificing the comforts of family. People indulged in rituals get themselves involved in false bindings. Thus, Guru Sahib preaches that one must pray to Almighty God who is the creator of this universe and shun the proud of false rituals prevailing in the society. By praying the creator only, one can control his wandering emotions and can get rid of false acts in life.

Conclusion: In the above shabad, Guru Sahib preaches that the prayer of God is the ultimate source of happiness which drives away all fictitious/ false rituals in life. The false rituals cannot help to crossover to the shelter of God. Only prayer of God can help in seeking blessings and mercy of God.

12. Gur Bin Ghor Andar...

12. gr ibn Gr ADr (svele mhl caQ k, nl, pn: 1399)

gr ibn Gr ADr, gr ibn, smJ n Av] gr ibn sriq n isiD, gr ibn, mkiq n pv] gr kr sc blcr, gr kr, r mn mr] gr kr sbd spn, AGn k tih sB qr] gr nXix, bXix gr gr krh, gr siq kiv nl kih] ijin, gr n diKAa nh klAa, q AkXQ ssr mih]4]

acrx sD: sbd-Sbd[k tih-k tih[nh-nh[

pd ArQ : Gr ADwr-frwaxw hnrw[sbd spn-Sbd spn, Sbd dw srw[AGn-pwp[nXix-nq ivc[bXix-bcv ivc[AkXQ-insPl[

Introduction: Sri Guru Granth Sahib contains the Baani of 11 Bhatt poets praising the holiness of Guru Sahibaan. These Bhatt Poets studied and learned their Hindu scriptures and wandered all around in search of peace and knowledge but they couldn't find any true Guru who could satisfy their curiosity and grant them the solace of heart. Finally, they reached and attended the congregation of Guru Amar Das Ji where they got an eternal peace and stayed there forever and ever. Guru Arjan Sahib, while composing the Aadi Beed of Sri Granth Sahib, acknowledged the creation (poetry) of these 11 Bhatt Poets and honored them by providing place in the Aadi Beed. The Baani of these Bhatt Poets depicts a great devotion for Guru Sahibaan. The above Savaiyiaa (svelAw) is the creation of Bhatt Nal in the praise of 4th Guru Sri Guru Ram Das Ji in which Bhatt Nal clarifies that eternal knowledge cannot be attained without the grace and blessings of a true Guru. People who have not adopted a True Guru, their life is passing out in vain.

Meaning : Not going into the shelter of a true Guru, is like a dark all around. Without the teachings of a true Guru one cannot understand the motive of taking birth in this world. Oh my mind ! go into the shelter of a true Guru. This is the only thought to get peace at heart. All your sins would be washed away by going into the shelter of a true Guru. Further, Bhatt Nal says that one must adopt the teachings of Guru in his heart which will be helpful ultimately. People who have not felt the presence of true Guru, they cannot understand the real motive of life and their life is moving towards end without any aim and object.

Conclusion : In the above Saveiyaa, Bhatt Nal says that it is imperative to adopt a true Guru so that the real motive of life can be understood. Only a true Guru is competent enough to remove the darkness in life and grant light of knowledge.

13. Kahe Man Tu Dolta...

13. kwh mn q flqw (m: 5, pnw : 959)

kwh, mn, q flqw, hir mnsw prxhwr] siqgr prK iDAwie q, siB dK ivswrxhwr] hir nwmw AwrwiD, mn, siB iklivK jwih ivkwr] ijn ka prib

iliKAw, iqn rg lgw inrkwr] Enl CifAw mwieAw sAwvVw, Dn sicAw nwm Apwr] AT phr iekq ilv, mnin hkm Apwr] jn nwnk mg dwn iek, dh drs min ipAwr]2]

acwrx sDw : q-q[jwih-jwih[Enl-Enl[drs-drS[

pd ArQ : mnsw-mn dl ieCw[prxhwr-prl krn vwlw[iklivK-pwp[jwih-dr h jwxg[prib-pihlw q[rg-ipAwr[sAwvVw-sAwd[sicAw-iekTw klqw[iekq ilv-iek dl ilv ivc[mnin-mnd hn[

Introduction : In the above shabad, Sri Guru Arjan Sahib preaches people not to worry/fear in any circumstances as Waheguru is there as their protector who would save in all the odds provided you have faith and devotion towards him. He is able to fulfill all your wishes. We must pray to him with devotion and affection.

Meaning: Sri Guru Arjan Sahib consoles that one must not worry or be sad as Waheguru keeps his devotees against all odds. We must stay remembering Waheguru who is able to finish all the human sufferings. People who pray Waheguru, happiness is showered on them. Such people get rid of worldly affections and sit remembering Waheguru. Guru Sahib further prays Waheguru to grant him the blessings so that he may remain under his shelter.

Conclusion : The conclusion of this shabad is that one must never be sad and must have faith, devotion and confidence in Waheguru who is able to save you against all sufferings. This way all the wishes are fulfilled.

14. Kou Har Saman Nahi Raja

14. ka hir smwin nhl rwjw (iblwvl, pnw : 856)

ka hir smwin nhl rwjw] e Bpiq sB idvs cwir k, JT krq idvwjw]1rhwa] qr jn hie, sie kq fl, qlin Bvn pr Cwjw] hwQ pswir sk k jn ka, bil sk n Adwjw]1] ciq, Acq mV mn mr, bwj Anhd bwjw] kih kblr, sswBm ck, D pihlwd invwjw]2]

acwrx sDw : Adwjw-Adwzw[mV-mV[

pd ArQ : e Bpiq-ieh dnlAwd rwj[idvwjw-idKlwv[jn-dws, Bgq[qlin Bvn pr-iqnw Bvnw ivc, swr jgq ivc[Cwjw-pBwv CwieAw rihdw h, vifAwel bxl rihdl h[Acq mV mn-h gwPl mn[Anhd bwjw-iek rs Awnd d vwj[kih-AwKdw h[ssw-sihm[ck-mk jwdw h[invwjw-mwxd hn[

Introduction: In the above Shabad, Bhagat Kabir preaches that Waheguru is the creator of all people including the kings of this world. Hence there is no any other king as powerful as Waheguru himself because kings are also f his creation and creation can never be as big as the creator himself.

Meaning: The whole universe is the creation of Waheguru and no worldly kings are as big as He is. The worldly kings are merely to rule the world temporarily but Waheguru being the creator of this world is eternal. The devotee who has faith in Waheguru is not afraid of the worldly kings. Oh God! No one can even punish your devotee.

Oh, my mind ! always remember and pray Waheguru. This will bring everlasting happiness in life. Bhagat Kabir pronounces that the person who remains in everlasting shelter of Waheguru, they are not afraid of any one like Dhruv and Prahalad who remained firm in worship of God.

Conclusion : To conclude, Bhagat Kabir pronounces that Waheguru keeps/protects his devotees like he protected Dhruv and Prahalad against all difficulties and odds. People who worship Waheguru remain firm and happy in their life. Kings ruling this earth / state have no strength to compare with the creator of this universe.

Development of Life

15. Completion of human personality

Since the beginning of human civilization, man has always been making persistent efforts to be acknowledged as great among all and for this there have been even numerous wars in the world. Sometimes man follows religious rituals to prove himself as religious in the society. With the wide circulation of wealth, man has become materialistic and is in race of accumulating wealth to prove him great and wealthiest amongst all. To some extent, man is able to impress others externally by adopting these means but there is complete hollowness at heart in such persons as they have forgotten their creator. In the race of proving himself as great and others small he unknowingly causes disrespect to his creator, the Waheguru and his internal happiness disappears from his life.

As per the philosophy of "AS YOU SOW, SO SHALL YOU REAP" some people have been the master of knowledge and huge wealth while other remain paupers and without knowledge of good or bad or his creator. Some people have reached to the height of becoming kings of his state while others are merely his subject. This way there has been immense downfall in the thinking of human being. Person who has evil thinking about others ultimately results in insulting Waheguru. All this causes replacement of happiness by jealousy, anger and hate in life of such people. Always remember, whatever we give to others, we are returned in the same coins. Keeping such miserable condition in mind, the true saints of God made efforts for the uplift of such grieved persons. But owing to the efforts made by any individual, this reform ended after his own death. For the first time, such efforts were made by Sri Guru Nanak Sahib in an organized manner, when he left his home to answer the question of "how one can be true at heart/ikv sicAwrw helA"? and with his vast experience he puts his brief answer to this by saying "Live life as per wish of God "hkim rjwel clnw". For this he got the appreciation from the people with enlightened life like Bebe Nanaki, Bhai Mardana, Bhai Mansukh and many more and ultimately resulted in Khalsa Sirjna/Baptism of Sikhs in 1699. Finally, Guru Gobind Singh Sahib Ji appreciated and acknowledged such Sikhs as "Kwlsw mr rp hKws/Khalsa is my own incarnation".

Externally and internally both, Khalsa is the real image of its creator, the Waheguru. It is complete human. Saint Kabir also described such people as Khalsa in his narration saying "kh kblr jn Be Kwls pm Bgiq ijh jwnl]" Following the principles of Guru Sahib, one can reach easily the height of his personality, which is the real motive of life. The diamond/ Khalsa so created by Guru Sahibaan with their untiring efforts of 239 years spreads the light evenly in all corners. Khalsa at the same time is a detached person, a consumers of all resources, a saint, a soldier, a king, an owner and a servant. He bears all the qualities on his person. Khalsa bears the multi-dimensional personality. The best combination of "commitment and execution" can only demonstrate a miracle like;

hir jn Asw cwhlA js whir hlhie]

Page 1372 Sloke Bhagat Kabir Ji

But to attain this position, one has to make tremendous efforts. By undergoing such disciplined physical and mental efforts of Waheguru, a man attains the form of Waheguru himself. For this he has to pass through various stages of transformation.

Beginning: Any person for attaining the stage of Khalsa the pure, passes through the stages (as preached by Gurus) of baptism, wearing five Ks on person and following complete code of conduct initiated by Guru Sahibaan. The philosophy preached by Guru Sahibaan leads a Sikh towards a natural life. Such Sikh awakes early in the morning, sits in prayer of Waheguru after having bath and thus spends sometime remembering Waheguru. He feels the presence of Waheguru in each and every particle of this nature and thank him for granting him ability to feel him universally. Code of conduct is a preparation and wealth for his journey for attaining the stage of Khalsa. If we possess good amount of this wealth for our journey, it will not be difficult to reach our destination.

Religion: The journey of religion begins immediately after its preliminary preparation. It will be a big mistake if we assume that a person becomes religious merely by undergoing baptism and wearing five Ks on person. These two things are merely two articles for seeking admission in any school and not a certificate of passing out the school. For this, one has to do intensive study. Wearing Ks and doing Nitnem is not a certificate of religion. For example, by wearing a uniform and holding weapons do not guarantee of being a perfect soldier. For this the soldier has to undergo intensive training of weapons and discipline parade. The right to be called a RELIGIOUS PERSON can only be obtained after undergoing deep discourses, devotion and selfless service to the humanity. For this, one has to behave and live his life in alignment with discipline of nature which doesn't work for any kind of disparity. The questions about God and religion, arising in the mind of a person who is on the right path of religion gets his answer on his own.

Knowledge :

igAwn rqin sB sJl hel] (Page 364-1, Asa Mahla-3)

To get answer for the questions arose from within, one has to obtain the knowledge externally first which finally results in the awareness about such questions from within. He understands the mystery of taking birth in this world and is able to know how such motives of coming in this world can be obtained. For instance, the ultimate motive of a flower is to spread fragrance. Similarly, the motive of a human is also to spread healthy waves and happiness all around. But there is a basic difference between a flower and human being and that is the quality of understanding. Flower blooms at its own and doesn't need any training or grooming. It cannot enhance its fragrance at its own but a human being can create and develop the quality of his behavior.

Making efforts: The sharing of spiritual knowledge commences immediately after attaining it. This disbursement needs tremendous efforts to be done. The person who has been enlightened with such knowledge, is bound to share with others at all the costs. He may be Sheikh Farid, Saint Kabir or Sri Guru Nanak Sahib Ji. All these pious personalities worked to provide peace in the burning humanity. Bhagat Kabir Ji writes:

kblr ijnh ikC jwinAwnhl iqn sK nld ibhwie]

hmh j bJwbJnw prl prl blwie]

pnw 1374, slk Bgq kblr jl

Means; who are ignorant, they enjoy sound sleep, on being aware, the responsibility rests with him to make aware others also. It is not possible for an enlightened person to hold the spiritual knowledge and not to share with others. He is bound to share such knowledge with all the deserving people. Getting aware and sharing with others the spiritual knowledge needs tremendous efforts on one's part.

Happiness: When someone moves on the path of religion and exchanges his experiences with others provide him a very peculiar peace of mind. This peace provides an everlasting happiness to the mind. At this stage, man forgets whether the person on opponent is eligible/entitled to receive such

experiences or not. He just keeps on sharing this happiness and affection or knowledge. At this stage, one keeps on moving considering it as a gift from the creator of this universe. At this stage, a feeling of preparation of first stage, self-discipline like second stage, acknowledging the knowledge like third stage and the feeling of disbursing/sharing the knowledge with others remains dominant.

Truthfulness: After achieving this stage by passing through various stages of devotion and affection as stated above, the man is able to attain his goal. Now he is able to understand the relationship between Waheguru and himself. Now he shares this truth with others. There remains no question or ifs and buts at this stage and the man is now fully prepared to honor the orders of his creator with complete devotion. In some way or the other now, he is the incarnation of his creator as ponounced by Saint Kabir Sahib :

kh kbIr jn Be KwI s pm Bgiq ijh jwnI]

(pnw: 655-sriT, Bgq kbIr jI)

ies AvsQw ivc grbwxI rwhI mnK *f* prmwqmw vrg h jwx dI pdvI imI jwdI h[

According to Gurbani, at this stage there remains no difference between creator and his creation.

hir jn pB riI ek he hir jn pB ek smwin jIa]

(pnw: 447-Awsw, m:4)

On achieving this position, similar to Waheguru, man is able to adopt all the good qualities like fearlessness, no enmity, soft speaking, politeness and wishing for the welfare of all. At this stage man has no question, no mental disturbances and no unfulfilled wish. This is the stage of salvation. According to Gurbani:

kh nwnk ieh ibiD k pwnI jIvn mkiq khwv]

(pnw: 831-ibIlwvl, m: 9)

To conclude, a true person or Khalsa is the mental status of human personality. He is thankful for granting him the ability of sharing with others. On sharing with others, he doesn't consider himself God, rather he thanks Waheguru for granting him quality of sharing with everyone. Despite becoming the treasure

of good qualities, he is always keen to know/learn more so that he may share it further with others.

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Question paper- 9

1. Write, when and where Sri Guru Gobind Singh Ji was born and when was he enthroned as 10th Guru of Sikhs?

2. Which important personalities took part in the battle of Bhangani?

3. Write a note on the battles fought by Sri Guru Gobind Singh Sahib.

4. Describe the personality of Sri Guru Gobind Singh Ji.

5. Write a note on the personality of Mata Gujri Ji.

6. Describe the circumstances leading to the martyrdom of younger sons/Chhote Sahibjade of Sri Guru Gobind Singh Ji.

7. Why Bhai Dalla opted to be baptized?

8. Describe the personality or Maharaja Ranjit Singh.

9. Descriibe the contribution of Akali Phoola in Khalsa Raj.

10. Describe, how Sardar Hari Singh Nalwa was the greatest General of Army in the world.

11. How Sardar Hari Singh Nalwa was able to overcome/win over Pathans?

12. Describe in your own words why Baptism/Khande Di Pahul Chhakni is necessary according to Gurmat?

13. Write a note about Five Ks and four misconducts.

14. Write in your words the central idea (Rahao) of each Shabad in this lesson in your own words.

15. Write meaning - mih rmdwnw, nbrw, jjwr, rwq, AGn, AkXQ, mnsw, sAwvVw

16. Describe the stages one has to pass through to become a complete man/truthful according to Gurmat.

17. Why a complete/truthful person cannot be a selfish person, describe?

Quotes

There is a kingly lion deep within each of us.
This is our Best Self.
When you are fearful and empty, you are your “poor me” self.
When you are fearless and loving, you are your “lion”self.
It is YOU who have the power, to create which one you'd rather be.

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We are what we think.....
And as we think, our lives will be.
When a person enjoys happy thoughts on his walk, wonderful things happened to him When he began to be nervous and afraid, he allowed the dreadful tiger of his thoughts to appear.
Only you can shut the door on your harmful thoughts
And only you may let your best ones in!

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We will always find the truth within us, When we pay close attention to what is really happening when we are Aware.
Sometimes, like the big man, we are so caught up with how important we are that we don't see or hear anything but our stubborn pride.
As for the big man's group of supporters, when we are like that, we are people who follow what the loudest voice says.
The one purpose of our lives is to seek the Truth.
In all that we Think Do and Say.
Your Best Self is full of Love.
When you feel this to be true, You also feel good about the person you are.
you have began to love the world...
This is what happens to the person.
As he starts loving himself, he finds enough love for everyone and everything.
It is the love inside his Self that gives him every blessing and happiness he would ever need!

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Forgiveness makes you light and free! This is the most loving act you can do for yourself.
When you forgive, no one has the power to hurt you...
No one can disturb you for there is no more hatred and confusion. Instead

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of pain and anger at another, you are now full of peace and love.
Forgiveness creates happiness wherever it goes!

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Unhappy things sometimes do happen.
Accidents. Mistakes.
Things we cannot control from the outside.
We can only change the way we feel about them inside.
We can face difficulties with either Trust or we can face them with fear.
When we have Trust we are protected by its power.
And we turn our hurt into Strength.

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Black, white, rich and poor, we are all from the One Source.
The same power that directs the movements of the planets and the changing seasons flows through all of us. we are all connected.
What we give out to the world,will come back to us...
For there is nowhere to go !
When next you admire the boundless beauty and generosity of nature, Know that this too is how you really are.
Listen to your Best Self and you will hear it say: We Are All One.

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Whoever we are, whatever we are doing, if we live our Truth, we are said to be Free.
Being free does not mean being uncaring an unkind to others.
when you are Free, you set others free To be the best that they can be!
Everyone of us must follow our path, What feels best and right for each?
You move towards Freedom When You know within your self that there is your Truth.
Worth Living For!
You were born to create. Whether it's planting a garden, cooking a meal, writing a letter, building a friendship or painting a picture, your Best self wants to be expressed through you.
We all have talent. Each of us has been given something special to offer the world. It doesn't matter if its big or small, we ther you are a genius or not, the act of creation brings out the best in you.

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