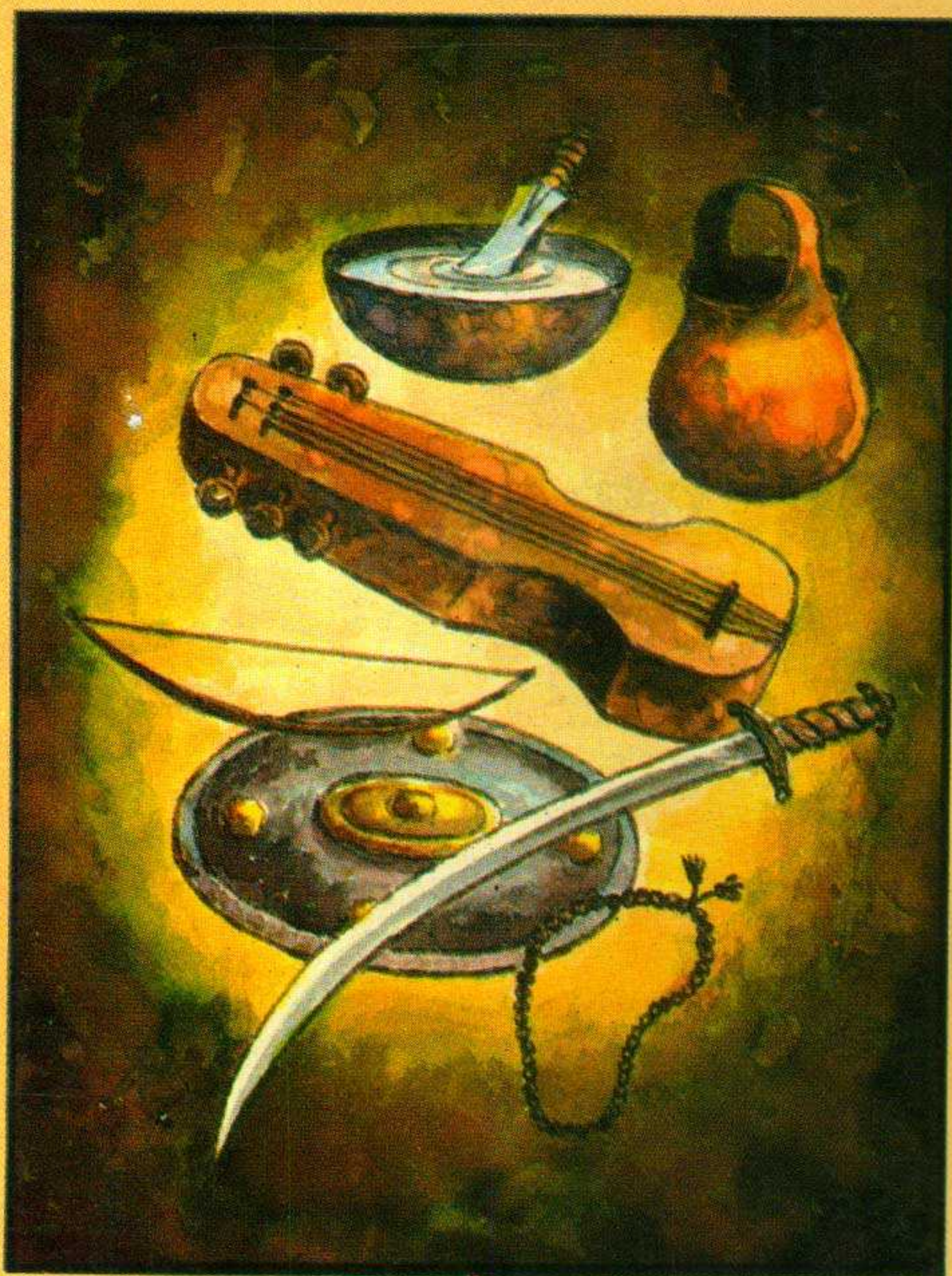


Philosophy Facts and Fundamentals of Sikh Religion

S. S. Kapoor



Hemkunt

**Philosophy
Facts and Fundamentals
of
Sikh Religion**

To my younger brother Dalbir and Bhabi Inderjit who
have always been my strength and support

Philosophy Facts and Fundamentals of Sikh Religion

by

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INTRODUCTION

The present book is both a work of primary research (Philosophy of Sikh religion) and a collection of essential statistics and information about Sikh religion (Facts and Fundamentals of Sikhism). In Sikh literature there is a dearth of books which deal with pertinent questions on Sikhism. This book is an attempt to fulfil that vacuum.

In modern times readers are looking forward to literature which is readable and easily understandable. They want ready answers and quick solutions to their queries; this work is an attempt to unwind such situations.

Part I of the book deals with the difficult question of the Philosophy of Sikh religion. I have discussed this aspect in 29 modules with suitable parables and sakhis. Part II of the book tackles the questions of facts and fundamentals of Sikh religion. This problem has been answered in eight subsections viz. Firsts of Sikh religion, Who's Who of Sikh history (Guru period), Who's Who of Guru Granth Sahib, Where in Guru Granth Sahib, Where in Dasam Granth, Who's Who of places, 200 short questions with answers, and 100 long questions with answers. Some of these questions have been selected from the British Examination Boards.

The book is aimed at both general readers and for students studying for 'A' level (long questions) and GCSE (short questions) examinations of British Examination Boards.

I am most grateful to my secretary Mrs. Poonam Kapoor for helping me in preparing, planning and proofreading this book. I will be anxiously awaiting my readers' comments.

Dr. Sukhbir Singh Kapoor

London, 23 January 1994.

INTRODUCTION TO SECOND EDITION

I am very pleased to write introduction to the second edition of this book. This book has been received very well by the readers. The first part of the book deals with Sikh Philosophy and this section has been praised by both University students and the researchers. The second part deals with a number of topics e.g., firsts of Sikh history, where in Guru Granth Sahib, who is who of Sikh history and Guru Granth Sahib and 300 questions for both young and mature readers. The readers of all ages have found this section very helpful to understand Sikhism.

I thank all my readers and patrons for their help and support.

Dr. Sukhbir Singh Kapoor
23 January 2001

CONTENTS

INTRODUCTION

PART I PHILOSOPHY OF SIKH RELIGION

Module 1	The Search	3
Module 2	The Truth	5
Module 3	The Reality	6
Module 4	The Life	9
Module 5	The Relationship	12
Module 6	The Service	14
Module 7	The Submission	16
Module 8	The Desires	18
Module 9	The Listening	20
Module 10	The Belief	23
Module 11	The Creation	25
Module 12	The Way	28
Module 13	The Stains	32
Module 14	The Pilgrimage	35
Module 15	The Mind	37
Module 16	The Memory	40
Module 17	The Praises	42
Module 18	The Karams (Actions)	45
Module 19	The Priceless Jewels	49
Module 20	The Divine residence	51
Module 21	The Real Yogi (Saint)	54
Module 22	The Animation	56
Module 23	The Control	58
Module 24	The Energy	60
Module 25	The Effort	62
Module 26	The Ultimate Power	65
Module 27	The Action-Ground	67
Module 28	The Way to Sachkhand (Kingdom of God)	70
Module 29	The Destination	75

PART II FACTS AND FUNDAMENTALS OF SIKH RELIGION

Unit 1	Firsts of Sikh religion	79
Unit 2	Who's Who of Sikh History (Guru Period)	81
Unit 3	Who's Who of Guru Granth Sahib	87
Unit 4	Where in Guru Granth Sahib	91
Unit 5	Where in Dasam Granth	94
Unit 6	Who's Who Places	95

PART III QUESTIONS/ ANSWERS

Course 1-20

200 Short questions on Sikh religion 99-128

100 Long questions on Sikh religion 129-198

1.	Theme of Jap Ji Sahib	131
2.	Who is a Sikh	131
3.	Sikhs and Indian states	132
4.	Guru Granth Sahib	133
5.	Guru Granth Sahib	133
6.	Mohan Pothi	134
7.	Guru Granth Sahib	134
8.	Guru Granth Sahib	135
9.	Jap Ji	135
10.	Guru Angad	136
11.	Guru Amardas	136
12.	Principles of Sikh religion	137
13.	Guru Granth Sahib-Guruship	138
14.	Golden Temple	139
15.	Holy pools of Amritsar	140
16.	Forts of Anandpur	140
17.	Code of Conduct, Dos and Don'ts	141
18.	Anointment of a Guru	141
19.	Sons of Guru Gobind Singh	142
20.	Mangal & Vak (Reading)	142
21.	Kara Prasad	142
22.	Nihangs, Nirmalas, Udasis, Shahjdaris, Nanak panthis, Sewa panthis.	143
23.	Sikhs a nation	144

24.	Fasts in Sikh religion	144
25.	Dress of a Sikh	144
26.	Food and Sikhism	145
27.	Zafarnama	145
28.	Sikh rules-birth of a child	145
29.	Sikh rules-death of a Sikh	147
30.	Daily prayers	148
31.	Methods and modes of a prayer	149
32.	Theme of 'lavans'	149
33.	Vices and virtues	150
34.	One harvests which one sows	151
35.	When God protects, harms vanish	152
36.	Comfort of 'Nam' and discomfort of worldly wealth	153
37.	Worship God in both joy & sorrow	153
38.	Past wrongs and repentance	154
39.	Reading at the time of putting new roomalas	155
40.	Importance of Grace & Ardas	155
41.	Different Mangals	156
42.	Statistics about bani in Guru Granth Sahib I	157
43.	Statistics about bani in Guru Granth Sahib II	157
44.	Parents of the Sikh Gurus	158
45.	Children of the Sikh Gurus	159
46.	Wives of the Sikh Gurus	159
47.	Basic contribution of the Sikh Gurus	160
48.	Environment at Kartarpur when Guru Nanak breathed his last	161
49.	Last shabad of Guru Arjan	161
50.	Last words of Guru Gobind Singh	161
51.	The books of rehat namas	162
52.	Sarbat Khalsa	163
53.	Meaning of Vismad	163
54.	Meaning of a Jati	163
55.	Who is a tapi	164
56.	Who is a sati	164
57.	Meaning of smadhi	164
58.	Meaning of Jap	164
59.	What is pooja	164
60.	Theme of the banis of Dasam Granth	165
61.	Languages of the Dasam Granth	166
62.	Hymns of Dasam Granth	166
63.	Ragas and ragnis of Dasam Granth	167

64.	Shabad & meanings I (Mitra piare..)	167
65.	Shabad & meanings II (Deh Shiva...)	168
66.	Shabad & meanings III(Kita lorea.)	169
67.	Shabad & meanings IV (Ustat....)	170
68.	Shabad & meanings V (Vivah hoa)	171
69.	Shabad & meanings VI(Poori asa..)	172
70.	Questions about hymns of lavans	173
71.	Life history of Bhai Gurdas I	174
72.	Who was Bhai Gurdas II	176
73.	Theme of the Varans of Bhai Gurdas	176
74.	Life sketch of Bhai Nand Lal	177
75.	Works/books of Bhai Nand Lal	178
76.	Life history of Nawab Kapur Singh	179
77.	Life history of Jassa Singh Ahluwalia	181
78.	Life history of Akali Phoola Singh	182
79.	Life history of Hari Singh Nalwa	183
80.	Life history of Jassa Singh Ramgarhia	184
81.	Life sketch of Maharaja Ranjit Singh	185
82.	Who composed Doha 'Raj karega..'	186
83.	What is Tosha Khana	187
84.	Sikh religious flag	187
85.	What is Damdami Taksal	187
86.	Manjis established by Guru Amardas	188
87.	The Janam Sakhis	189
88.	Meaning of the word 'mantar'	190
89.	Correct pronunciation of Gurbani	190
90.	Gurmukhi script	191
91.	History of Panjabi literature	192
92.	Life story of Deep Singh Shaheed	194
93.	Life sketch of Mehtab Singh	194
94.	Life sketch of Sukha Singh	195
95.	Life sketch of Bhai Mani Singh	196
96.	Life sketch of Beant Singh	196
97.	Life sketch of Satwant Singh	197
98.	Life sketch of Sukha & Jinda	197
99.	Life sketch of Bhai Kahn Singh	197
100.	Five elements of life	198
	INDEX	199

PART I
PHILOSOPHY OF SIKH RELIGION

MODULE 1. THE SEARCH.....

The greatest search of man is the search for God. World scriptures and prophets suggest different ways to reach the kingdom of God. Though the goal of all religions is the same the suggested ways are different. The realisation of God means the attainment of the heart's desires.

Guru Nanak realised God by singing His praises. His way was simple and plain and was different from other prophets. He suggested no rigorous Jap or hard tap. He rejected the prevalent practices of renunciation and abdication from family life.

According to Guru Nanak's biography, he disappeared in the river Bein when, one wintry morning, he went there to take a bath. It was thought by the natives that he had drowned. However, he emerged from the river after an absence of three days. According to Guru Nanak he had spent those days with God at His residence up above in the skies. Guru Nanak was lost in the thick of the world to reach God's abode. We too have to dive deep into the vast ocean of this world to find the hidden treasures of Nature. One must humble oneself, become meek and modest to realise God. One has to drown oneself in one's innerself to find Him. Pride and God cannot live together. One has to kill his/her ego to have God's audience.

'Ik Ong Kar' is the reverberation of the sound of His name. You must hum His name in your mind and in your heart. Your whole self should resound with His name. The tone of 'Ong' will make Him manifest. The echo of the sound of music is essential for all sweet cuddles and warm embraces. The emergence of euphonious sound, when water falls on silent rocks, or when wind touches the leaves of muted trees or when the fingers of a beloved touch the strings of a hushed sitar, gives birth to the divine melody and paves the way for the beloved to be one with God.

Modern science claims that the world was created from electrons. But who has created these electrons? When you see a painting you immediately enquire about the name of its painter; when you see a photograph you at once want to know the name of its photographer; then what about the whole creation around us? Who has created the mountains, the rivers, the forests, the earth, the moons and the

suns? Who has written the laws which regulate nature?. There can be no two answers. God, the designer of the universe has created all that.

The way to reach Him is neither difficult nor dangerous. It is a straight and unwindy path. He can be found without much effort on your part, and once He is found then all your hardships, griefs, agonies and pains would vanish. You will then become the happiest person on earth. All that you had thought of possessing for yourself and your family you would get. All the fiscal, educational, matrimonial, occupational, physical and family gains and comforts would fall into your lap.

To find Him, one has to absorb oneself in His name. This is what Guru Nanak Dev calls as 'Jap'. He is the truth and the creator; He is above fears and enmity; He is beyond births and deaths, He is self illuminated. Call Him with deep love and esoteric devotion and He will manifest Himself to you, will fulfil all your desires, will cure all your diseases. He is omnipotent and omnipresent. He is the king of kings; the master of masters; the creator of all Brahmas, Vishnus and Shivas. He himself is the sustainer and the preserver.

MODULE 2. THE TRUTH.....

God is the only truth; rest is all illusion. He is the only reality; rest is all fiction. In the religious code there is a striking difference between the words *truth* and *fact*. Man-made rule may be a matter of fact but not necessarily the truth. Truth and intention are very closely related. The authentic commentary about truth is contained in the religious scriptures. Religion itself is a pool of both intellect and heart. A man with an intellect and without heart can be a scientist but not essentially religious; and a man with heart and no intellect can be a poet or a writer but not necessarily holy. It is the combining of both intellect and heart that gives birth to a religion.

The real meaning of the word *truth* is given in Guru Nanak Dev's hymns. He says, "Sach ta phir janeey jey ridha sach hoi.." (Asa di var, page 468) meaning that truthful must be the intentions and not essentially the words. According to the Sikh thought a statement of fact given with a malicious intention, to injure or hurt some-one, for greed or revenge, cannot be classified as a religious truth; whereas a submission of even incorrect facts, either by positive words or by silence, can be labelled as truth.

Two examples can be cited from the Sikh history. Firstly, when Guru Gobind Singh left Anandpur in the chaos and confusion that followed, his younger sons Baba Fateh Singh and Baba Zorawar Singh aged 8 and 5 and his aged mother Mata Gujri were separated from the rest of the family and were lost in the thick of the forest. Gangu, a former Brahmin servant of the Guru's household accidentally met them in the forest and offered them refuge at his house. Trusting Gangu, Mata Ji accepted his offer. Gangu betrayed their trust, informed Wazir Khan, the Governor of Sirhind of their whereabouts, got them arrested and later killed, to claim a big reward. Would Gangu's action be classified as a betrayal or revealing the truth?

Secondly, when Guru Gobind Singh escaped to Lakhi forest, he met two Muslim pathans, Nabi Khan and Gani Khan. Guru Gobind Singh disguised himself as a Muslim saint and the two pathans carried him on a cot. On enquiry at different army posts they described the Guru as a Muslim pir (saint) coming from the village Uch. Thus they saved the life of Guru Gobind Singh. The statements of the pathans to the military officers were incorrect still they were made to save the life of an innocent person; thus they were certainly not lies but the divine truth.

MODULE 3. THE REALITY.....

God is not only an idea, He is a fact, a reality and more over a truth. He is our master, creator and saviour. The traditional modes of thoughts and postures of silences, the observance of fasts and non-stop studies of scriptures are not enough to realise God. The essential step is to control the mind. What use is the posture of silences when the mind is talking; what purpose is sitting in a yogic disposition when the mind is wandering about? What object is the observance of fasts when the mind is never satisfied and is always hungry? What is the idea of studying religious books when the mind is full of dirty thoughts?

Once Guru Nanak Dev was asked to go to a mosque to say the Muslim prayer. He accompanied the local Nawab and Qazi to the mosque. The Nawab and Qazi said their prayers but Guru Nanak Dev did not. On enquiry Guru Nanak Dev said that he had promised to say the prayers along with the Nawab and Qazi and as they did not render their prayers so he too did not say his. To explain he said that both the Nawab and Qazi were thinking about their business deals in their minds while to show others they were sitting in a religious posture. Their minds were not in prayers. What was the purpose of sitting and rendering namaz when the mind was doing business deals? It is cheating and not prayers. It is a naked fraud with God.

The eyes, ears, nose, hands and tongue are all channels to send a message to the brain through the mind. But if your mind is shut then no message would reach to the brain and nothing would be recorded on the memory tape for future reference. Mind is the recording mechanism of a human body. The five organs-eyes, ears, hands, nose and tongue are the microphones with micro-chips attached. If the recording mechanism is shut then whatever you say in the microphone is useless and is not recorded for any reference. If human mind is either shut or is involved in doing other immoral acts then the reading, listening and saying of religious things is of no avail. It is the mind which has to be tuned and controlled for the recording and replaying of required messages.

One can smash the wall of deceit and falsehood by prayers recited and recorded through the alignment of all the human organs, mind, brain and memory mechanism. One must believe in God's laws and must submit oneself to them. God's laws are not subject to debate or

critical analysis. They are eternal and must be obeyed without sulking.

God's laws are written on the mind of everyone. God regularly speaks to us about His laws through a microphone, known as conscience built in our mind. Only we do not care to listen to Him. Those who do listen to Him and act according to His commandments are always happy, free from grief and absorbed in bliss. Our pride gathers dust on our conscience and take us away from truth. Then we are tempted to be involved in sin.

Once Guru Nanak Dev went to stay with a poor man called Bhai Lalo. He enjoyed the food of stale and coarse bread offered to him by Bhai Lalo. In the same village there also lived a rich man called Mallic Bhago. One morning Guru Nanak Dev was invited to dine with him. Guru Nanak Dev politely refused the offer. Mallic Bhago insisted that Guru Nanak Dev should come to his house. Later Guru Nanak Dev went to him. On enquiry why the Guru did not like to dine with Mallic Bhago the Guru took the ordinary food of Bhai Lalo in one hand and the rich food of Mallic Bhago in the other hand and squeezed both of them. From the food of Bhai Lalo flowed milk and from the food of Mallic Bhago flowed blood. The dishonesty and deceit represented blood i.e., sufferings and grief; and honesty and truth represented milk i.e., comforts and happiness. We must always keep our conscience clean and free of human dust. We must not let our pride, riches, knowledge and power overshadow it. It is the only channel through which God speaks to us. We must always keep this line of communication free and in proper order to receive the divine messages.

To explain things about God, Guru Nanak talks about worries, agonies and discomforts. What is a worry? It means that things are not going our way. Maybe our child has not got the grade we wanted him to get, or may be our daughter has not become a doctor as we wished her to become, or our business profits have fallen or we have not got the promotion we had longed for. A worry gives birth to a complaint; which then conflicts with God's rules. Here, you are trying to impose your own ambitions on life. That is why you are unhappy. Guru Nanak's way of life is God's way. Accept everything around you as God's command. You can only perform a karma, the results are always in the hands of God. Accept the results of the karmas of your life as God's judgment and do not try to bring yourself in. Do not make your own noise in the court room of God. You cannot change the judgment, you can only change your karmas. The judgment is be-

yond you. The submission to God's verdict will relieve you from your worries and sufferings. The acceptance of His orders will free you from pain and depression.

Once a rich man bought a slave in an auction. When the slave was brought home the rich man asked him of his choice of food and clothes. The slave answered that he would eat whatever his master would give him for his meals and he would wear whatever his master would give him to put on. Then the rich man asked him of his choice of a room to sleep in. The slave held his master's feet and said that his place was at his master's feet and that he would eat, wear or sleep according to the orders of his master. The rich man held his slave by his arms and embraced him and said that today he had understood the philosophy of submission; now he understood his own relationship with God.

God's will is all that should matter. No 'Jap', no 'tap' and no 'sadhna' is of any avail if one lives in pride. God loves honesty, simplicity, morality, fidelity and truthfulness. Develop these qualities in your mind and God will rush to embrace you.

MODULE 4. THE LIFE.....

There are two ways to live a life. One way is of submission and the other way is of a combat. A worldly person is normally involved in a combat whereas a religious person is entailed in submission. A rebel has passion, anger, greed, attachment and pride as his weapons whereas a religious man has compassion, love and contentment as his tools.

God is all powerful. He can give you worldly wealth, power and status if you so wish. He can fulfil all your desires. But for this you have to submit yourself to His commands. Believe in Him and stop doubting His existence. Do your self-analysis and record the mistakes you have made. Your grief or the non-fulfilment of your desires would be due to your own wrongs and immoral karmas. God is always the giver. Only we, sometimes turn our back to Him. When it rains, if we put our pots upside down, no water will fill in there. It is our mistake that we put the pots wrong side up and not of the rain for it would fall indiscriminately. When sun shines and we shut our door, we create darkness in our room by our own actions and not for the sun's fault. God is full of mercy, He is not revengeful. He gives us all, He guides us all and He warns us all against the wrongs, only we ourselves close our ears and eyes and turn our back to Him and refuse to accept His guidance. We inflict pains and injuries to ourselves by our own karmas. He says- love everyone, whereas we hate people around us; He says- do not harm others, whereas we injure others and enjoy in their grief; He says- be honest, whereas we do most of the deeds dishonestly; He says be loyal to your partner, whereas we enjoy committing adultery. How can we realise Him and have His audience when we are full with immorality and dishonesty?

When a person is born, on his/her forehead is written the date of his/her death. This is God's order. It is eternal. No one can change it. He creates and destroys, that is how the world is made. When there is happiness in a birth, there should be a joy in death as well. That is God's law. Birth and death are two sides of the same coin. Both are essential for a purposeful existence. There is a story that Alexander the conqueror wanted to drink nectar to become immortal. He hated death. He went all over the world in search of the spring of nectar. At the end, however, he was successful in his search and found the spring hidden in a range of mountains. He filled his hands with the

water and when he was about to drink it he heard a feeble sound. He turned back and saw a very old man who looked like a heap of bones and had most fearful and ugly looks. The old man advised Alexander not to drink the nectar as it would, no doubt, make him immortal like him, but then what was the use of a life if it had no spark in it, if it had no beauty in it and if it had no challenge in it. Death is also an essential part of life. Alexander threw away the water and did not drink it.

God's laws are not subject to debate or criticism. Either you accept them or you do not accept them. You cannot change them. The scriptures help you to understand them; they give you directions to grasp them. They are only the means and not the end. They are like maps or signboards to find and follow the right way. They are like the milestones to gauge the distance to and from the destination. They themselves are not the haven. As sun gives you both light and energy, but its photograph would not give you either light or energy; as water quenches your thirst, but the word water would not do the trick, similarly the scriptures, the holy places and the holy men are all aids and not the Reality.

Both grief and happiness are controlled by His laws. If you really believe in this law then the grief will disappear from your life, for you would automatically stop doing wrongful acts. You would realise that your wrongs had hurt the Master and you would not dare to do something which would hurt your benefactor and saviour.

The whole universe is moving within His ambit. Do the right karmas and leave the result to Him. The sorrows and happiness are the results of our karmas. If we understand this secret then to achieve happiness and comforts we will be deterred from doing bad karmas and will be motivated to do the good karmas only.

The word "I" is the sum total of our pride. According to a popular story a person did lot of 'tap' and 'jap' and was allowed to go to the kingdom of God to see the Master. He knocked at the door. Someone asked from inside, "Who is at the door?". The answer was, "I." The inside voice went silent, the door did not open. The person came back in disappointment. After a few years of more rigorous meditation he was given another pass to go to the house of God. He reached at the door and knocked again. Someone asked from inside, "Who is at the door?" He said again, "I." The inside voice went silent again and the door did not open. This was repeated many times and the door did not open. The disciple became disappointed and went to his

guru to ask for the reason. After listening to him the guru said ,
"Take this pass and go back to God and this time when you knock at
the door then do not say "I" but instead say "Your disciple" is here."
The word "I" reflects pride- the pride of worship and meditation; the
pride of power and wealth and the pride of "I" being the greatest japi
or tapi.

All that we possess is His gift to us. It is his donation to us. We must
be thankful to Him. The thankfulness gives birth to a prayer. A prayer
is not a demand, it is a thanks. When we go to a gurdwara we go only
to demand; thus our prayer is false. You thank others even for
insignificant acts, but you invariably forget to thank God for all of your
physical and spiritual possessions.

He is running this world according to His laws. Every birth and death
and every creation and destruction are within His jurisdiction.

We all are a product of our mood and our disposition, we are
controlled by our frame of mind; but God is beyond these tempers.
He controls both the grumps and the high spirits. He always lives in
ecstasy. He looks both at our pains and comforts but is not carried
away with them. He is above the sum totals of grief and bliss. He is
completely detached.

MODULE 5. THE RELATIONSHIP.....

For a meaningful existence everyone needs to build a relationship with others. Pain and grief result when this relationship is violated. The deaths or separations of close ones cause pain, and births and unions with friends and relations give happiness. Without relationship emotions are not invoked. We need to build a companionship with our creator as well. Calling Him just truth does not create a relationship and thus does not implore the emotions. The exponents of the world religions have made different relationships with Him. The Christians and Jews call Him as their father. A sect of Hindus call God as their mother. The Sikhs, however, see in God a reflection of all possible worldly relationships- such as father, mother, brother, friend or a guardian, and thus call Him "Sahib"- i.e., the Master.

You all have come into this world as messengers of God. He sent you into this ocean of suspense fully equipped with lifeboat and other security devices, but with your own wrongs you have broken yourselves away from the lifeboat so provided. Your unlimited demands, greed and pride have driven you away from Him. How can you pray and remember Him when your mind is full with worldly desires? Your failure to pray has taken you farther from Him. You yourself have forgotten Him. You have become engrossed in your worldly possessions and have forgotten the way He had shown to you to live in this world as His emissary. You have betrayed His faith. How can you now expect favours from Him?

To re-enter in God's abode and to have His audience, what should then we do? what then should we offer to Him? How then should we pray? The answer to all these questions is very simple. Submit yourself to His laws and commands, call Him at least twice a day, once at dawn and then at dusk and pray to Him from your heart. The true worship has two aspects. The first aspect is a prayer consisting of thanksgiving and God's memories and the second aspect is a service of mankind. When a person does a favour to you then you thank him/ her either with a dinner at a restaurant or a gift of sweets or some presents. How then can you thank the Master. The answer is that by serving his creation you serve Him. If you give food to the hungry, or clothes to the naked or a shelter to the homeless then you actually serve God. This service of yours to the needy should also be selfless. It should not give you any pride. If you build a shelter and

name it after your son or daughter then your act smells of your pride. It reflects that you have done the service for your social ego and not in the name of God. Be very careful, for pride follows you wherever you go, and pride and God cannot live together. You have to kill your pride to realise God. Otherwise all your prayers and services are fake and are not acceptable to God. The true worship embodies singing or listening of His praises and selfless service to His creation.

To find God, you have to fall in love with Him. The lovers talk to each other with their hearts without moving their lips and lovers embrace each other with their soul without actually touching each other. Love is the vital point in a union. True love is the only reality, all rest is false. You can test a relationship only with love or hate. To realise God we need prayers with love and selfless service with compassion. A service can only become a prayer when it is performed without the expectation of a reward.

During his missionary journeys Guru Nanak visited Lahore a number of times. There lived in that city a rich khatri named Duni Chand. During the Hindu festival of *sarads* Guru Nanak visited him and asked him what point there was in feeding brahmans when his father, in whose memory the '*sarad*' was being held, had not eaten for three days. Duni Chand, in utmost surprise, asked where his father was. Guru Nanak Dev informed him that he had been born as a wolf and was lying hungry under a tree, in a forest about five miles away. Duni Chand at once rushed to that place with lots of food and was told by the reincarnated father that the unfortunate rebirth was the result of having done no service of mankind in the previous birth. Duni Chand later invited Guru Nanak to his house for a discourse. Over the door of the house were seven flags, each representing a wealth of hundred thousand rupees. At the end of the discourse Guru Nanak gave Duni Chand a needle with the request that he return it to the Guru in the next life. Duni Chand took the needle and stored it with his wealth. At night he narrated the incident to his wife. "Good Lord!" exclaimed his wife. "Will this needle accompany you to the next world?" Next day Duni Chand took the needle back to the Guru, who asked him, "If a needle cannot go there, how can these mountains of wealth get there? Spend this on the poor, and God will bless you." Duni Chand, thereafter, spent all his wealth on the construction of shelters, schools and clinics, and God blessed both him and his wife and released them from the pangs of reincarnation.

MODULE 6. THE SERVICE.....

The service of God begets eternal honour for the server. This honour should not become one's pride rather it should kill the pride. God and pride cannot live together. Worship the Almighty and all pains and sufferings would disappear and comforts and happiness would come back home. The sufferings remind that the people have turned their back to God; that people have forgotten the Master and that the people have lost their faith in Him.

Worship and service of God are essential ingredients of God realisation. Submit all your acts to Him, remove yourself from between Him and your actions and this would be the true path of worship.

People go to gurdwara, sit with closed eyes and cross legged trying to listen to kirtan, but the mind, immediately, starts wandering, some times the sleep takes over the *smadhi*, and on other times the delay from work or some other important job starts disturbing and the concentration of mind is broken. How then this is a worship? Recitation of and listening to hymns without concentration of mind is useless as it leaves no impact on mind. It is a self-deceptive exercise. The control of mind is a prerequisite of a prayer.

Pain and comfort are results of one's karmas, but both are important for a useful existence. Pain is as important as happiness for a balanced life. The source of both are God so one must accept them with grace. The whole universe is designed in that fashion. Day and night, light and darkness and heights and depths are reminders of the two dimensional design of the creation. To churn happiness one needs a spindle of pain. All the world scriptures support this argument, and the exponents of these holy books are the true instructors. People need these teachers to explain to them the central theme of the scriptures. Without a teacher, the disciples might grope in the dark and go astray.

God is the sole designer of the universe. One must not forget Him even for a second. He is ever-manifest in His creation. Serving His people is a service to Him. If you remember Him, if you hum His name all the time then you need not to do either a rigorous 'tap', or a strenuous 'jap', or a hard 'smadhi' or a tough 'sidhi'. He will come to you on His own and all the happiness and comforts will fall in your lap.

In one of his travels Guru Nanak Dev encountered some robbers, who thought that the evident brightness of the Guru's face must surely mean the possession of much concealed wealth on his person. Before killing him, however, they were persuaded to send two of their men to a funeral pyre which could be seen burning nearby. There they observed angels of God snatch a body from messengers of Yam (god of death). One of the angels explained that the dead man had been a sinner, and that accordingly he should really have been the rightful possession of Yam. The smoke of his funeral pyre had, however, been seen by that divine guru (Guru Nanak Dev) whom they wanted to kill, and as a result the dead man had gained access to heaven. The robbers were stunned to think that they had been about to kill one who imparted mukti (salvation) simply by seeing smoke. They held the Guru's feet and made their submission. The Guru instructed them to meditate on the name of God and to do noble karmas. He told them that they would be pardoned if they stuck to daily prayers and service to the humanity.

MODULE 7. THE SUBMISSION.....

A complete submission to God is essential for a true worship. A person should cease to be a doer. The words "I" or "me" breed pride and must be avoided. A visit to holy places, a charity to the poor and the worship of God are all wasted if it gives birth to ego. A temple made in the name of its donor, like Birla mandir, is more a house of Birla rather than of God. For a religious man the pilot of his life should be God rather than the man himself.

We ourselves have lost the way to reach God. We ourselves have chosen the wrong path. God is there, standing at the threshold of His kingdom waiting for us to arrive. We, with our sins, have turned our back to Him. We, with our evil designs, have moved towards the wrong destination.

He is all merciful and benevolent. His love for us is unconditional. He is ever hopeful and the indiscriminate giver. We need to learn the way to receive His bounties. We have to turn our pots the right way up to receive the water of the rains and we have to keep the doors of our houses open to welcome the rays of the sun. He loves His creation, that is why the world still holds. He created this world with His sound and can destroy the same at His will. He dwells in our breath and in our heart, only we have to be clever enough to find Him and to be with Him.

We must believe in Him out of our love for Him and not for any fear. We must worship Him for His relationship with us and not for any greed and voracity. His love and memory must come from within us. We must remember Him from our heart.

Once Guru Nanak Dev and Mardana came to a wilderness where Kaliyug (evil spirit) came to try and deceive the Guru. A great darkness fell and trees were swept away. There appeared fire, with smoke ascending on all sides. Black and dense clouds then gathered and heavy rain, with thunder and hail stones began to fall. Finally, Kaliyug, the demon appeared in the form of a giant. It advanced towards them, but the nearer it came the smaller it grew, until eventually it assumed the form of a man and stood before Guru Nanak Dev, with folded hands, in a posture of respect. In a dialogue which followed he sought to tempt him with offers of beautiful palaces, of jewels, of beautiful women, of the power to work miracles

and finally of sovereignty. All were rejected by the Guru, and Kaliyug finally made his submission and asked for mukti. Guru Nanak pardoned him and told Mardana that those who love God from heart are not allured by the worldly possessions. The love of God is the greatest jewel and the kingdom of God is the tallest palace.

MODULE 8. THE DESIRES.....

Human wants are unlimited in number. Whatever resources you possess, the wants take them over. If today you are a university professor and earn £ 40,000 a year, your present wants would exceed your means and you would be unhappy and so would be your family; and if tomorrow you win a lottery of a million pounds, your new wants would soon catch up with your enhanced wealth and you would still be unhappy. The magnitude of riches does not bring happiness with it, the two are not co-related. If riches could bring comfort and happiness with them then a significant part of the Western world would have been happier.

If a person is guaranteed a long age, is honoured in the society and possesses unlimited powers even then it is not for sure that he would be happy. Unless and until God's light dawns in you, the happiness will not enter into your mind.

Alexander, Ceasar and Hitler were not very happy people. In this world, there, exist thousands of billionaires who are unhappy. The richer a person is, the bigger a beggar he becomes. His begging bowl widens, his desires multiply, he loses both his appetite and his sleep.

The prescription of happiness and comfort is then different from the widely known medicines of power, worldly honour and wealth. According to the scriptures, the real prescription for a happy life is love, the pure and selfless love. When you fall in love with someone then your mind is filled with utmost ecstasy, you fly in the air as if you have got wings, your feet are raised from the ground as if you are floating in the air, melodious sounds start echoing in your heart as if you have become a poet or a singer, the colour of your face becomes radiant and your eyes sparkle with glow as if you have become the most beautiful person in the world. The love then oozes out from every part of your body. Guru Arjan says in one of his sloaks,

“Khamb vikandrae jey laha, ghinna savi tol;
tun joraen apne lahan te sajan tol.”

(Page 1426, Guru Granth Sahib),

It means that if wings were on sale then I would buy them by giving away even my blood; then I would join the wings to my body, fly in

the air and would find my beloved wherever he/she would be hiding.

According to Guru Nanak Dev, for eternal happiness, you must fall in love with God, be always with him and hum his praises. When His light and spirit enters into your body, everything changes and you are accepted by the heavenly kingdom. Then you are elevated, become rich and are bestowed with all the honours.

The people at large have lost their way to God's abode. The sins and the desire of worldly possessions have taken them away from God's kingdom. The pride and ego have built walls between the people and God. He is waiting there beyond the walls for your return. The walls have been built by you and you have to pull them down. According to the Sikh gurus, you have to present yourself in His court, and once He looks at you and His light enters into you the sins and the pride would vanish and purity and humility would arrive and you would become a true human being.

During his journeys, Guru Nanak Dev came and stayed in an inn situated in the countryside and owned by one Sheikh Sajjan. He had built both a temple and a mosque at the two ends of his inn. These were ostensibly to attract Hindu and Muslim travellers, but Sajjan was a thug and his real purpose was to lure travellers into the inn in order that he might kill them at night time and so acquire their wealth. His method of disposing of guests was to throw them into a well. Guru Nanak Dev and Bhai Mardana were given the best food to eat and most comfortable rooms to stay in. Before going to the bed, the Guru sang a hymn. The lyrics shook Sajjan's conscience and awakened him from his slumber. He fell at Guru Nanak Dev's feet and begged for forgiveness. The Guru asked him to fall in love with both God and His creation and repent for his sins and he would be forgiven by God.

MODULE 9 THE LISTENING.....

The first and foremost mode of God realisation is listening to His praises. One who is capable of listening, one who has learnt the skill of listening and one who has realised how to listen can be one with God. According to Guru Nanak continuous listening to God's hymns and kirtan invoke in you the hidden love for God and take you nearer to Him. Like Guru Nanak Dev, other world prophets have also emphasised the importance of listening.

The listening is the basis of all the learning. Students all over the world go to schools and colleges for gaining knowledge through listening, learning and storing information and knowledge.

Many people will argue that the above hypothesis is not correct. They would say that they have been listening for years and nothing has happened. They would argue that they have been visiting gurdwaras and listening to kirtan since their childhood and have achieved nothing. This line of thinking is erroneous for those people who claim of non-achievement, have actually not been listening in the real sense. The listening has many barriers.

Firstly, we listen to what we like to hear, and not what is actually being said. A human being, normally, does not register in his/her memory cells more than sixty percent of his/her listening. We hark what suits us. We want to apprehend what tunes with our ethos. When we brush aside all our attitudes, only then we understand the real meaning of listening. Man-made walls of pride and ego, of attitudes and culture, of principles and axioms and of fundamentals and cannons do not let the speech pass through ears to the mind, to the learning faculty and then to the memory tape. These walls are glass walls and are invisible. Unless and until one pulls them down one would never be able to listen and comprehend.

Secondly, we avoid listening by closing the active faculties of our body e.g., we normally doze off during kirtans and discourses, go in trance during lectures and speeches and nod off during important meetings. Your mind shuts itself off, when it is dis-interested in listening. People think they are in smadhi, whereas they are in sleep.

Your mind has to be ready to listen and record the listening in the memory bank. The state of listening is inactiveness, whereas the state of speaking is activeness. You cannot listen when you are

talking. You can either listen or talk. When your mind is talking, the faculties of listening will not activate. You have to crack both the internal and external talking habits to initiate your mind into listening. When you crash that spell of articulation, then you feel if the skies have been lit with many thousand watts of bulbs. The whole struggle is to quieten the mind to take in the listening.

When you learn the skill of listening then you feel as if the secrets of the universe have been unfolded in front of you. When Sheikh Sajjan and Duni Chand listened to Guru Nanak Dev, they realised the purpose of their existence. Sheikh Sajjan became a missionary and left killing and robbery and Duni Chand changed from a miser-saver to a generous donor. When you attain the expertise of hearing then from every sound you will listen to the echo of God i.e., "Ik ong kar". From the touch of breeze (of tree leaves) and from the fall of water (on the mountainous-craters) you listen to the divine melodies. Those sounds are the sounds of God.

When you control the chattering faculty of your mind, then you explore your inner-self. The speaking channel joins you with others, whereas the listening aptitude blends you with yourself. When you find the way to quieten your mind both inside and outside, and when you are successful in harnessing your thoughts and controlling your tongue then you find the way of listening. Bhai Lehna listened to Guru Nanak Dev and became the second Guru of the Sikhs. He did not go to Benaras to learn the scriptures; he learnt them all by listening to Guru Nanak Dev.

According to Guru Nanak Dev, you destroy your sufferings and sins by listening to His praises. The sufferings are a result of your sins. The world anguish is born out of human-misdeeds. Destroy the sins and sufferings are perished on their own. To kill the tree you have to destroy its roots. Nothing will happen if you pluck the leaves, the new ones will spring immediately. The sins are the roots of human suffering. By listening to God's hymns and kirtan you can destroy this beast and be happy thereafter.

Guru Nanak Dev is not putting conditions for your survival. He is not saying that you must kill the sins first and then listen to God's hymns. God's blessings are not conditional. They are available to both the sinners and the pious. By listening, the sinners will automatically become pious. The sins have not to be weighed against the similar number of good deeds. One good action does not necessarily cancels out one bad action. God is not a shop keeper. He is a merciful

and generous father. Listen to His words and all your sins will wash away. The scriptures are God's witnesses. It is imperative to either read them or listen to them to understand the ways of God, but these holy books are not necessarily the fountain of knowledge. The wisdom springs from inside. When your mind is quiet and when the other channels of listening are in your control then the listening of scriptures will blend with the inner implanted knowledge of your mind and the light will dawn at you and you will have the audience of God.

Once a Muslim saint came to Guru Nanak Dev. He asked the Guru if he could destroy him and resurrect him at his will. Guru Nanak Dev asked him to close his eyes. The saint did it. He was desirous of liberation, he did not get scared. Guru Nanak put his hand on his head and said, "Ik ong kar", the man was reduced to a heap of ashes. Guru Nanak Dev said, "Ik Ong Kar" again and the saint was resurrected. He fell at the Guru's feet and said that he had heard about the divinity of the Guru but today he had seen it with his own eyes. The moral of the sakhi is the belief of the saint in the Guru's word. He listened to the Guru and believed in him and then submitted himself to him.

MODULE 10. THE BELIEF.....

After listening, the next step to reach God is to have unaltering faith in Him and in His actions. The searcher should have absolute and unfaltering belief in Him. The belief means that one is to dive deeper in the ocean. The belief is a doctrine. It must be recited till it automatically echos from the mind without any effort.

Guru Nanak Dev has very strongly advocated the concept of 'belief in God'. The summary of his hymns revolves around 'the belief' of the devotee in the Almighty. He has asserted that one should not debate and criticise God, one should accept Him without conditions and arguments.

The process of the belief starts when one descends in the depth of a concept. It rejects all the disorders and sticks to perfection and brings one nearer to the reality. It represents a state of quietness, a condition of noiselessness and a situation of soundlessness. At this point everything is just calm; it cannot be described for there is nothing to say. No one can explain this condition, no one can write notes on this state of mind. Most of the stories revolve around villains rather than heroes. The romance of Heer and Ranja is highlighted more by bringing in the villainous characters of Kaido and Takhat Hazara rather than talking of Ranja's sister-in-laws and Jhang.

Truth can only be felt: it cannot be described. The believer can feel the presence of God within him. He can also see Him standing next to him or talking to him, but he cannot explain this association and presence of God next to him. If he does try to describe the situation then he would repent, for all descriptions would be incomplete and misleading.

Accept both God and His laws without doubt and apply them in your life without any hesitation. The belief would dawn the spirit of awakening in you. It would brighten your mind and illuminate the darker parts of your body. The truth is that thieves normally burgle the deserted and dark house, and usually avoid well illuminated and guarded premises. The belief in God illuminates your mind and provides it with a strong fence of faith and confidence. It shuts all the way of entry to vices and immoralities.

The belief in God clears the path that leads to His kingdom. It picks

up all the scattered thorns and pebbles on the way and makes the journey more comfortable and smooth.

No gurdwara or granth can join one with the religion. It is the belief in God that blends them with it. The belief is the beacon that lights the life trail and it is hidden in you. Search your mind, kill the disbelief and distrust and destroy the misgivings and fear and the door of heavens will open for you.

In one of his journeys Guru Nanak stayed at Hardwar, a holy city of the Hindus. It is situated in the north at the banks of river Ganges. It happened to be a day of Baisaikh and the pilgrims were throwing water in the direction of the rising sun. Guru Nanak also entered the river and began splashing water in the opposite direction. This provoked offended demands for an explanation. The Guru responded by asking the pundits to whom they thought they were sending water and they replied that they were conveying it to their ancestors in heaven. Guru Nanak then said that he was, in the same manner, watering his fields near Talwandi. When this brought a scornful rejoinder he answered that if their offering could travel as far as heaven his could certainly reach Talwandi. This silenced them for they now realised the futility of rituals and the truthfulness of simple prayers. Guru Nanak Dev talked to them about God and the easy way to reach to Him. He preached to them the importance of noble actions and daily prayers to God. He stressed upon them the need to have faith in His ways and in His doctrines.

MODULE 11. THE CREATION.....

The universe is created with God's word. In Panjabi it is known as 'NAD'. By the orders of God and from one word 'CREATE' (HO JA) the universe was born: the mountains, the oceans, the birds, the animals, the vegetation and the humans were created. Out of all the creation only the humans are made in God's own image, the others are designed differently. Thus the whole manifestation comes from one word 'NAD'. If we talk of colours, the white colour is the only original colour and is born from the rays of sun, and when these rays strike a piece of glass they are split into seven colours- the colours of the rainbow. Similarly, the 'NAD' is one but when it strikes at different objects, different lives are born.

Conversely, behind all the lives there is only one creator. We all have to understand the importance and explanation of those words 'ONE' and 'NAD' in order to understand the functioning of the whole universe. Most of the living objects in this universe have five different organs to channel different inputs into the brain. Though these channels function independently still they have a common link- the mind. The ears bring in sounds; the nose collects smells, the eyes observe looks; the hands feel touches and the tongue generates the taste. All these inputs are then processed by the mind and decisions are taken by the brain. Though the channels function independently from each other but still they have something common in them. For example when you talk to some one, the ears collect the sound and the eyes observe the looks of the person, but something in you relates that the sound is coming from the person being looked at. Similarly other channels and their inputs have one common link known in Panjabi as 'DHIAN'. The five channels are the greatest assets of a person but still greater is the 'DHIAN', for without the DHIAN the inputs will go berserk and would lose the objective of their existence. Five life organs (nose, eyes, ears, hands and tongue) and five elements of life (air, fire, earth, ether and water) are the roots of existence. These are the necessities of a perfect physical life. Similarly five ingredients such as, truthful living, pure love, recitation of gurbani, listening of kirtan and believing in God are the roots of God realisation and essential for a spiritual life.

According to Guru Nanak, the religion, righteousness, compassion, contentment and truth are the five pillars on which rests the whole

universe. These are the foundation stones of the creation, everything else is just the decoration or the ornaments. The sum total of the basic features is the inherent quality of the creation. For example, an attribute of a fire is heat, and when a fire loses this quality then it ceases to be a fire. Sun is sun due to energy, air is air due to oxygen and a man is man due to 'DHIAN'.

Let one open as many hospitals and schools as possible, invest in many refugee camps and give donations to a number of orphan institutes, but unless and until one cleanses one's inner-self and controls one's DHIAN these services are of no avail. You have to find 'one' 'NAD' in all the sounds echoing around you. The string which joins the beads in a 'mala' is more important than the beads themselves; similarly the pivot-stick in a hand-mill (chakki) is more meaningful than the two stone pieces in a crushing wheel, for the string and stick are the joining forces like the Dhian.

A person must be content within himself and generous to others. According to Guru Nanak Dev, religion and righteousness are the offspring of generosity which controls the contentment. A person in order to be perfect has to keep a balance between generosity and contentment.

In this universe, God has created many worlds like earth. The scientists are still trying to count their exact number. In the latest count they estimated a figure of about 50,000 such worlds. Guru Nanak too said that there are many thousand such worlds and that all of them are being driven by the wheels of truth and righteousness. The sacrifices of the prophets have kept the wheel going. At times, the prophets have appeared on the world stage and have taken the human sins on them, sacrificed their lives and saved the worlds from destruction.

Many world prophets have been brutally tortured to death. They suffered for our karmas and died as we should have died. The prophets have no karmas of their own: they take over our karmas. They come into this world and other worlds unknown to us to reform the creation and to save it from complete annihilation.

Guru Arjan is the first Sikh martyr. He was tortured to death by the orders of Emperor Jehangir. He was tied to poles and hot sand was poured on his head. He was boiled in water and was ordered to sit on a burning hot plate. He suffered and took over him the bad karmas of his followers. He thanked God for choosing him as a saviour. It was

this moment of thanksgiving when Guru Arjan the martyr was born. For a perfect saint it is an honour to die for the humanity.

Mian Mir was a great Muslim saint. He hailed from Iran and lived most of his life in India. He was a great friend of Guru Arjan who invited the saint to lay the foundation stone of Harimandir, the holiest of the holy Sikh shrines. When Guru Arjan was arrested and was subjected to torture, the saint went to him and asked him the reason for Guru's sufferings, when the Guru had the power to eliminate his enemies with his spiritual powers and break away all the chains and handcuffs. The Guru smiled and said that he had chosen to come into the world to take over the sins of the humanity and in that process the sufferings and tortures were imminent. God's will must prevail. The Guru then asked Mian Mir to close his eyes, he did and saw that in reality the hot sand was flower petals, the hot and boiling water was fresh and cool and the hot plate was a comfortable cushion though for human eyes those were torture weapons. When the saint opened his eyes he bowed to the Guru and asked him for further instructions. The Guru said that the power of meditation and service to God acted like anaesthesia and relieved the sufferer from all the pains.

MODULE 12. THE WAY.....

The believer has many roads in front of him/her to choose from to go to the kingdom of God. Many roads go in the direction straight to God and many roads go to the opposite direction away from God. How can the believer choose the correct and straight path? How can he differentiate between the right and wrong?

There are many different modes of meditations, yogic postures, ways of worships and classes of scriptures. There are numerous types of saints and holy men. What should the believer do? How should he/she choose? They all are ignorant, that is why there is a search. How would a person recognise a diamond when he/she has not seen one before? One who has all his/her life lived in lies, how would he/she recognise the truth? The scientists suggest a way of trial and error i.e., go on trying and rejecting until you find the correct path, but in this manner we can never reach the destination. The ways available are so many and are so much diversified that in one's short life the probability of finding the right path would be almost zero. Guru Nanak Dev's suggestion to solve this dilemma is very simple, he suggested that whenever you were lost then leave everything to God, He himself would find the right way for you. If you were travelling to Glasgow, then follow the signs on the road. These signs have been devised by a lot of research. There is no such confusion for a worldly destination, for the researchers have developed different types of road signs to reach most of the known destinations. One can also buy road maps of the destination and follow the instructions. The divine destination is not road marked, the scriptures though do serve as road maps but they are very difficult to follow. Sometimes the instructions given in the holy books are too philosophical to apprehend. The only way to reach God's kingdom is to draw a lot in the name of God and then follow the instructions. Leave everything to God, do not bring your own noise in it. Do not doubt on the way shown by Almighty. Follow the way and the instructions with blind faith. This is the way of Guru Nanak Dev. He said that whenever a person was shaken, whenever he/she had lost, look at the skies and pray to God to show to you the right path. God would definitely speak to you through the microphone built in your conscience, then follow the instructions so given and you would reach your destination. Moses, Rama, Krishan, Buddha, Mahavir, Jesus, Mohammed and Guru Nanak Dev followed God's instructions and found the destination.

The way of Guru Nanak and other prophets is straight and unwindy but for a believer it is quite difficult to follow. On frequent occasions the pride of "I" would come in, on other times disbelief would cloud the belief. Half way through, the mind would start wondering if you were on the right path. Evil in the mind would say, stop and ask some one if you were on the correct track. Your own thinking would overshadow your belief. According to Guru Nanak Dev, both in comfort and discomfort, do not let your own belief shake and die. Guru Ramdas said, "Jey sukh dey ta tuje aradhi, dukh bhi tuje dhian,." meaning that I would worship you, O! God, in both happiness and distress and would not let my own thoughts trespass in it.

Guru Nanak Dev's way is of complete submission. In this state, you have neither to choose a way nor consult any road directory. You just leave everything to God and do not let your own thoughts to penetrate in it. The future and the destiny are in complete and absolute control of God. The timetable for everything has been set according to His charter. We should neither doubt it nor try to get it altered either by request or by confrontation. His rules and laws are eternal.

According to Guru Nanak Dev, you should eliminate the ego and you would find the directions to His abode. Thank Him for everything He has given to you. For, whatever you have, is by His Grace, and whatever you do not have, is due to your sins.

On one side the saints and holy men have found different ways to go to God, and in time the ways have become so numerous that the correct way has been lost in the vast net of roads. On the other hand the crooks and liars have developed their own highways to take people away from truth, they too have devised a wide net of deceptive paths. A believer can be lost either way. If he follows the untruth path or is entangled in the overcrowded roads of truth, he is lost. The only autobahn which takes one directly to His abode is of submission and unquestionable belief.

People have coined different names for Him. Hindus call Him Ishwar, Muslims call Him Allah and Sikhs call Him Waheguru. He himself is neither Hindu, nor Muslim nor Sikh. He is one God of the whole universe. The labels of different religions have been made by us for our own goals and convenience. He is above all these divisions, but we do need to have a name. For our worship and concentration we do need to remember Him by a name. Similarly, we too need a language to have phrases of expression. Communication is a vital key of relationships, and for all communications we need to have a

language and its grammar. The world scriptures have been written in different languages. The men of different regions have developed a language of their own: For Jews the Hebrew, for Hindus the Sanskrit, for Muslims the Arabic and for Sikhs the Gurmukhi are the sacred languages. Language is an easy way of worship. You need to speak to God to convey your thanks and your message. You choose your own words and your own language, for God knows all the languages. He understands even the unsaid words. He needs no interpreter. The source of all words is God Himself. One should learn his/her own mother tongue. This is the only smart way of reading one's own scriptures, and scriptures are the road maps to go to God. You have to decipher the codes written in the holy books, for these represent the words spoken by God to his prophets, but do not forget that the scriptures are only the aides, they are not the destination. The goal you have to find with your conviction, faith and belief.

The word 'Ik Ong Kar', is the key to read Guru Granth Sahib and to recite and hum 'Ik Ong Kar' helps you to understand the language of the Guru Granth Sahib and comprehend its message. It explains in plain and simple language the directions to reach God. The closeness of the word 'Ik Ong Kar' brings you nearer to God and the fartherness of the same word takes you away from His abode.

Once a brick from a roof, fell on Mardana when he was playing the rebeck and Guru Nanak was singing the hymns. The pain greatly distressed him but he did not want to disturb the kirtan and went on playing the instrument. Suddenly the voice of God was heard assuring him that all who live in the world must experience pain of this or other sort and Mardana is no exception to that, the voice further said that those who accepted both pain and comfort as a gift of God were immediately cured of the pain. Mardana looked at Guru Nanak who put his right hand on Mardana's bruise, and the pain immediately disappeared.

Once a poor Sikh came to Guru Nanak asking for financial help for his daughter's marriage. Guru Nanak sent one of his attendants named Bhagirath to Lahore to bring the necessary clothes and ornaments for the marriage and instructed him to come back on the same day. The shopkeeper in Lahore provided him with everything and advised that Bhagirath should stay with him overnight as it was too dangerous to travel at night time. When Bhagirath insisted that delay was more than his salvation and obedience was worth the shopkeeper became curious and decided to accompany Bhagirath to

visit the Guru. While they were still on the way they both heard the Guru's voice which guided them to the right road and then to the destination. The shopkeeper was stunned and later became the Guru's Sikh.

MODULE 13. THE STAINS.....

The world is stained with dirt and filth and the religion of man is the detergent to clean it. All around us there is dirt in the atmosphere. Even if you tightly close the doors of your house, cover the furniture with sheets, still the dirt would find its way to rest on them. Even if you live in the best locality, travel in an air conditioned car or private airtight jet and spend your days in five star hotels or clubs still both your body and clothes would get dirty. The dirt is all around us and is bound to stick to us. God has created both dust and its antidote and we have to learn to find the antidote and apply it to clean the worldly dirt. The muck which surrounds us is of two types: firstly it is that mud which sticks to the physical objects and secondly it is that impurity which stains our mind and our thoughts. The external objects can be either washed by pure water, if the marks are of ordinary dust, or by a detergent if the stains are of ink, paint or fat etc., but what about the dirt which penetrates into the mind? No water or soap can clean it. According to Guru Nanak, the mind can only be cleaned with meditation. The name of God is the only antidote to impurities. The sinful thoughts can only be scrubbed and washed with the powerful doses of morality and divinity.

Religion provides the cleansing system for the mind and the soul. It gives material to control and regulate thoughts. It tunes up the thoughts-generating mechanism of the body. It brings you nearer to God. Every second the mind is collecting immoral dust, it must be washed away quickly before it settles down. The world of God is a great challenge for all of us. It is not a monotonous world, there is enough activity around to combat and to make or destroy; to rise or fall; to swim or drown; to live or die and to climb or fall. God has created both purity and sins, has given you enough intelligence to understand the difference of the two and has left to your decision to choose one of them. This is the way of this world. Both purity and sins pull you towards them. You have to make the decision and reject one of them.

Religion teaches the way to make, swim, live and climb. It gives necessary instructions to destroy the sins. It provides you holy scriptures, which have been revealed by God to the world, through the prophets. The scriptures must be closely read, understood, followed and practised. God dictates His instructions only to the

prophets who then speak to us and we record these pronouncement in the books called scriptures.

To wash our sins from our minds we do study scriptures but we hesitate to practise them. Studying and understanding scriptures is difficult, but we do endeavour to do it; while practising them is easy but we ignore that. We pretend as if we practice them but in reality we do not. For example we preach that an adultery is a sin but in the dark of night we enjoy practising it; we understand that dishonesty is immoral but in daily business we custom it; we are convinced that drinking and drug taking is a religious taboo but behind the closed doors we use them. We are the biggest hypocrites and still think that God will shower His blessings on us. We cheat not only our fellow beings but we even try to cheat God. The outward marks and symbols, the daily prayers and the daily visit to gurdwaras are of no avail if the religion is not practised. The inner dirt can only be washed with the implementation of the religious doctrines in daily life.

We reap whatever we sow. How can we get a rose if we sow a carnation? Everything springs from a seed. The sorrows and unhappiness are born from sins and happiness and comforts beget from purity.

The key for all the wordly comforts is the love for God's word. True love represents purity, light, truth, companionship and worship. It symbolises creation whereas sin represents destruction. If we hurt others, insult others and swear at others then, one day we too will face the same fate. One who causes discomforts for others can never be happy in his own life. You can dispel your sorrows only by sowing seeds of comfort for others. Devotion is the extreme end of love and is an essential antidote of sins.

When Babur the founder of the Mughal empire in India, invaded India and plundered the township of Saidpur, Guru Nanak Dev with Mardana were in the town. Both were arrested and imprisoned and were made to do forced labour. Mir Khan, the prison officer, when he came to see the prisoners, was startled to observe that the Guru's load full of basket remained suspended six inches above his head and that the horse which Mardana was to look after followed him without a halter. This information was sent to Babur who immediately came to the prison to see the miracles. He accompanied Mir Khan to where the prisoners were and observed that a hand-mill which had been issued to Guru Nanak Dev turned without any assistance, while Guru Nanak sang the hymns in praise of God. Babur bowed to the Guru and

kissed his feet. Guru Nanak Dev then instructed Babur to avoid bloodshed and be a just king. He said that practising the instructions of Koran was more important than reciting its verses and that to be a true Muslim meant to be just and merciful. Babur at once issued orders for the release of all the prisoners and restoration of their properties.

MODULE 14. THE PILGRIMAGE.....

People who go to pilgrimage and visit holy places, they do get worldly honour e.g., a Muslim who has been to Mecca is honoured in the society and is called a Haji, a Hindu who has visited four holy places viz., Badrinath, Dwarka, Jagannath Puri and Rameshwarem is considered to be a Tirath-Yatri and is revered by the people around him, similarly a Sikh who has been to Hemkunt is considered to be a pious person. There is nothing wrong in these visits. A visit to a holy place or to a historical gurdwara is a pious gesture, but the problem is in the ego which enters in the mind of the traveller. Do not take the pious act on to you, if you so do then the results of that activity would fade away. When a pilgrimage is performed with a selfless desire then it acts as a raft or a saviour otherwise it becomes a bottomless boat and drowns the performer. The ego of the doer that he is a Haji or a Tirath-Yatri spoils the fruit of his actions. Many a times the sinners have been saved and the pious have been drowned. According to Guru Nanak, the pilgrimage may give you a little honour, but that is not the end. The real religion starts when one listens to God's praises and believes in His existence. The love for God is a pool of nectar which can wash all your sins and the journey to holy places and the baths at the holy pools lose their meaning.

All the known worldly qualities rest with God, the humans have only a shadow of those. The worship of God, the performance of good actions and the service of the humanity must be a part of one's daily programmes. These are the qualities which one must develop in his inner-self. These actions should be performed by one's mind and must not be thrust upon him. The worship, the noble deeds and the urge to serve humanity must spring from the inside of one's mind. It should be a part of one's life. The blessing of God would then automatically shower on him and the comforts and happiness would kiss his threshold. All the bounties are given with His blessings and not just due to your actions or prayers. Your actions and prayers are not commercial transactions. The worship, the actions and the service do not mean that God has to fulfil doers desires, and if the performer's demands are not met then he would have an automatic right to complain to or against God.

A complaint would mean a wrong on the part of the giver, thus a complaint would give rise to ego on the part of the doer. He would

think: I prayed, I worshipped and I served and I should have been rewarded. This is a business deal. This is not a real worship. One goes to gurdwaras and wants something in exchange, one does daily prayers and demands some reward for it. This is not a real worship. A business and worship are two banks of a river which never meet. A true worshipper has a different concept of his actions. His prayers include only a thanks to God and not a list of demands. Guru Nanak says that he has no qualities of his own and that all qualities are of God; he can only sing God's praises, he is not worth anything, whatever God has given to him, he is thankful to Him for he never deserved anything.

God is the 'NAD' and the creator. When did He actually create this world, and when the Abstract became the Manifest only He Himself knows. The Brahmins or the Mullahas do not know the exact date of creation, otherwise there would have been a mention in the Vedas and in the Koran. The scriptures are silent about God's whereabouts. Who is He? Where does He live? How does he look? No one knows, the holy books are either vague or silent about it. The researcher wants to find this secret and the believer accepts it without saying, who, where, what, how and why?

According to Guru Nanak no researcher would ever know about God's secrets. He should accept His existence and believe in Him without raising any questions. What is His name and what language does he know? According to Guru Nanak, He has no name, He is the Truth, He is neither a Singh nor a Khan, and neither a Kumar or a Dass; He knows all the languages as all the alphabets have come out of Him. The language which He accepts and adores is the language of love whether narrated in Panjabi or Sanskrit or English or Urdu or Arabic or Hebrew.

Guru Nanak's third journey was towards Kashmir where he met a pandit named Braham Das, who came to meet him wearing an idol around his neck and bringing with him two camels loaded with books. He thought himself to be a scholar and knower of God's secrets. The discourse which followed converted him and he threw away his idol and books and became a humble servant of God. Guru Nanak told him that the holy books cleanse one's inner-self provided one is not filled with ego. No one would ever know God's secrets, for such secrets have not been unfolded in any scripture.

MODULE 15. THE MIND.....

Our mind is a sum total of our habits and this net of habits has taken us away from God. God is very close to us, He is nearer than the heartbeat and the breath but our habits stand in between and build a wall of ego and deceit. God can be realised only with a situation of diving in the pool of His name. The depth of an ocean can only be measured by going into it. You cannot measure its depth by standing on its shores. How can we talk of open skies standing in closed rooms? According to Guru Nanak there are unlimited skies. His words are words of a prophet, of an ambassador of God. With his words he is pointing towards a truth, but do not get entangled with the words, for the words are only a means of expression and not an object in themselves; but people do hold the words and start worshipping them. This is the cause of idol or book worship. People forget the creator and start worshipping the witnesses, such as sun, moon, vegetation, fire and water etc. The more you hold these objects the more farther you go from the reality.

All Vedas reveal the same truth that He cannot be found with intellect or intelligence, with 'tap' or 'sat' and with 'smadhi' or meditation. Do not depend on your intelligence or mode of worship, for these thoughts also reflect your ego.

How then can we realise God? How then can we have His audience? According to Guru Nanak, you have to unconditionally submit yourself to Him. The belief in God is more important than a discussion about Him, for belief means the judge is God himself, whereas discussion means that the judgment could be given by us.

Moses, Jesus, Mohammed and Nanak realised Him for they believed in Him. He presents Himself to His devotees when they drown themselves in His name and become one with Him. He comes and embraces His followers when they burn their ego and become meek and humble. He comes and knocks at the door of all of His disciples, only they themselves do not open the door and do not recognise their saviour. You need to have eyes of Guru Nanak to recognise God when He presents Himself to you and you need to have the ears of Prophet Mohammed to listen to God when he calls upon you. God belongs to all of us. He is beyond religions, castes and creed. According to Semitic religions all the world philosophers and their theories say the same thing: that God's description is beyond words.

The way of research and understanding about God is to descend into the ocean of knowledge. The sight of waves does not unfold the secrets of the ocean. To understand and know the depth and treasure of the ocean one has to descend into it. The mere study of the scriptures is like looking at the waves; the study and then application of the instructions is like descending into the ocean.

His greatness cannot be reduced to words, for the words can be erased or can fade but He is immortal. The writings can vanish, many scriptures have been lost with time, the present day scriptures may disappear in future and many important writings may fade with time but the Truth would be there; it was there and it will always be there. The books are written documents, but He is unwritten, how can books describe Him? When you read Vedas, Koran, Tora, Bible or Guru Granth Sahib, then you do try to read the unwritten message between the lines and try to understand the meaning of the message. That is where the description of God is. The space, the blanks and the void describe Him. If you read the words you would become a pandit but if you read the void then you would become a saint.

You have to merge with God to realise Him. You cannot get Him by reading about Him or by talking about Him. You need to build a relationship with Him. Make Him your father, or mother, or beloved, He will at once manifest and come to you. He wants to belong to you, so you must belong to Him. How can a lover transmit his/her love to his/her beloved without belonging to him/her. Love can only be expressed by blending in it, by entering in each other's soul.

Guru Nanak talks about 'surt' which means awareness or self-remembering. For a true relationship your 'surt' must always remain with the beloved. Similarly, for a relationship with God your 'surt' must weld with the name of God. For example when a lecturer is teaching in a class, his 'surt' is towards the students whether they are listening or not, even a slightest noise could attract his attention; similarly when a child is playing and the mother is cooking, her 'surt' is in the child, that he should not lick any dust, or should not fall and hurt himself; similarly when a lover goes away from his beloved her 'surt' remains in the beloved. She keeps on thinking if he eats at time, sleeps at time, goes to work at time and so on. A disciple's 'surt' must always be attached with God. This is a sure way of God realisation.

During Guru Hargobind's times there lived a grass-cutter named Baisakha. He always remembered God. He always longed to have an audience with Guru Hargobind and ask for his blessings. Once

Baisakha heard that Guru Hargobind was camping near Agra with Emperor Jehangir. He cut fresh grass for Guru's horses and took two paisas, his total savings from his trunk and left for the camp. He reached there in the afternoon and asked the guard where the true king was. The guard sent him towards the camp of Jehangir. He entered the camp, put the bundle of grass and two paisa and lay down on the ground to show his respect towards the guru, without knowing that he was in the wrong camp. Jehangir asked him to get up and ask for his wish. Baisakha got up with folded hand and still keeping his eyes on the ground said, "O, true lord, I have come for your blessings. I have no wish except to serve you and be one with God." Jehangir realised that the man was looking for Guru Hargobind and not him. He said to Baisakha, "If you want to meet Guru Hargobind then go to the next tent." Baisakha raised his eyes and said, "Sir, are you not Guru Hargobind?". The Emperor smiled and said "No, Guru Hargobind is in the next tent." Baisakha immediately picked up his grass and two paisas and rushed towards the door. "Wait " said the Emperor. "Leave your grass and two paisa for me, and I will give you gold coins to present to the Guru." "No sir", replied Baisakha, "I want to present to my guru what I have saved for him from my own earnings and from my own hard work. Please let me go with my offerings." Jehangir smiled and signalled him to go. He ran to the next tent and put his offering before the Guru and lamented, "O, true guru please pardon me, I put these offerings before the emperor by mistake, these belong to you, my lord. Please accept them and forgive me for my mistake." Guru Hargobind rose from his chair, lifted Baisakha from the ground, embraced him and said, "Baisakha, my son, I accept everything you have brought for me. You are mine and I am yours. Your deep devotion and 'surt' in God is enviable. You are accepted by God as his son." Henceforth Baisakha lived happily with the Guru till his death.

MODULE 16. THE MEMORY.....

The memory of God and His worship are the basic pyramids of human life. The kings, the film actors, the showmen, the business magnates and the tycoons who possess unlimited wealth but have no time to remember God are inferior even to a tiny ant who remembers Him. A poor man can become great when he absorbs God in his 'surt' and a rich man becomes low when he forgets God and his 'surt' is blended with worldly affairs rather than God.

According to Guru Nanak, the real wealth of a man is the reminiscence of God and the absolute poverty of a person is the forgetfulness of the Almighty. You have to think about your social status. Do not test yourself with your bank balance, that is a bluff. Look into your inner-self, search your heart, sit quietly and talk to your mind and examine your thoughts, if the 'surt' is blended with God, then you are the richest man on earth otherwise you are very poor. Who were Guru Nanak, Jesus or Mohammed? They had no kingdom, no official position and no wealth but they were the richest men on earth. The emperors bowed to them, the people called them the kings and the whole world population followed them. The kings or presidents or prime-ministers will come and go but Nanak, Jesus, Mohammed, Ram and Moses will stay on forever.

Your search should concentrate on God's name, your recollection should be His love for you and your aim of life should be to serve the humanity; only then, the objective of your life is fulfilled. Do not be mad after worldly wealth, it is a mirage, it comes and goes, it is only an illusion and not a reality. The children collect stones and pebbles and throw them away when they are young. When they grow up they realise that the stones are worth nothing, the real wealth is something else. Similarly you run after money and collect it, but when the name of God dawns at you then you realise that the real riches are in God's memory and His love and not in the worldly honour, wealth or power.

Whatever you are collecting has no meaning unless and until your 'surt' is blended with God. In Sikhism you are free to enjoy life and are at liberty to possess objects of comforts and luxuries provided your 'surt' is absorbed in God, you say your daily prayers, you visit gurdwaras and submit yourself to God, you give donations for religious, social and educational projects and you perform noble karmas. The merging of 'surt' with God gives you spiritual understanding, it

illuminates the darkness of your heart and it awakens up your thoughts. The realisation of God would make the worldly possessions worthless. The attachment of 'surt' with the Almighty changes the definition of wealth. It brings a quiet revolution in your mind and thoughts and a new self is born.

The search of this new birth is religion. You have to search for it and you have to believe in it. There is a gurdwara in the heart of everyone, only it needs to be discovered. There is God in every heart, only He is to be found. He is there since your birth. He will always be there, but the search is ours. He shows us the way, we have to walk on it.

God does not lose hope in His creation. He is always hopeful. He has created us and has given us enormous wealth of minerals and vegetation for our survival. He is our father, mother, friend and beloved. He wants our love and true relationship. His consistent memory can enter into our heart and we can be one with Him. This is the real life, this state of living gives us unshakeable faith and loads of happiness. Let us make His memory as our daily prayers and blend our 'surt' in His name.

Bebe Nanki was Guru Nanak Dev's sister. She loved him very much. She was married to Jairam Uppal and lived happily in Sultanpur. When Guru Nanak took a job in the revenue department at Sultanpur he lived with his sister for a few months. Bebe Nanki was the first convert to Sikhism. She was the first follower of Guru Nanak. When the Guru went on long missionary journeys, Bebe Nanki asked him how she would be able to see him and speak to him when he would be so far away. The Guru smiled and said, "Bebe, whenever you will call me from your heart, I will immediately present myself to you." History has instances when the Guru was away to Mecca, Kashmir and Sri Lanka, on such occasions whenever Bebe Nanki closed her eyes and blended her 'surt' with Nanak, he at once manifested himself before her and fulfilled her desires.

MODULE 17. THE PRAISES.....

There is no limit to God's praises. He is omnipotent, omnipresent, omnirange, omniscient and omnivorous. It is beyond humans to glorify Him. How can we discuss Him with our limited knowledge and vocabulary? How can skies be held in a closed fist? We are helpless. We are too small to describe His greatness. Whatever scholars have said about God and His greatness show their helplessness. If you have known someone then He cannot be God, if you have seen someone then He cannot be God and if you have described someone then He cannot be God. God is beyond our measurements and description. We can only feel Him, believe in Him and accept Him.

Why is it impossible to describe Him? The reason is simple. We are a part of Him, and how can one part of the same body describe the other part? Our eyes are a part of our whole but how can they see ourself? A part cannot understand the other part. If we were different from God we could have understood Him, seen Him and described Him, but we are a fragment of Him, just a tiny bit of Him. How can a drop of water describe the ocean?

Knowing and not knowing God, describing and not describing the Almighty and seeing and not seeing the all powerful is the greatest paradox of all the religions. In a sense we know God, but we are helpless to describe Him. We know Him for we love Him but we cannot say anything about Him, for love cannot be described. We can only feel Him for He is our 'anubhav'. When a person embraces his/her beloved the soul of one enters the soul of another, no words are spoken but the message is conveyed, the eyes remain closed but the feelings are transmitted.

According to Guru Nanak, He is the Creator, the designer and the preserver of the universe, and our physical powers are limited, we understand only those things which we can see, or touch, or hear or smell, beyond that our powers fail. We can see the universe, so we believe in it, but we cannot see the creator so we are reluctant to believe in Him. This is the tragedy of all the humans. We are unable to understand and believe that which is beyond our powers. We know there is a creator and a designer and a preserver, but as we cannot touch or see or hear or smell Him with our physical powers, so we fail to apprehend Him.

The universe is moving in a defined way. The suns, the moons and other stars and the planets are circling in a specified orbit. The rains, the snows, the gales, the earthquakes and the volcanoes are all objects of His identity. The vegetation, the minerals, the sea life, the birds, the animals, the insects and the mammals are all a part of His design. He and only He can describe the object of the creation. No scripture has given a purpose of this universe, or the time period of its creation or would-be destruction.

There is a power beyond all of us and that power we look to when we fail in our missions and efforts. That is the hand of God.

When we believe in His hand then our freedom automatically disappears. We are free until we do see or feel that mighty power. Once we see or feel His existence, then we will be careful in our dealings. The corruption or evil in us would disappear. Once we believe that He is around us, He is watching us then we will be reluctant to indulge in bad deeds. The feeling that He is constantly watching us would make us better human beings. This is the reason that a large number of people do not want to believe in Him, for they do want to indulge in sins and have temporary enjoyment, for if you believe in His presence then you cannot be a cheat or criminal or an adulterer.

There are four different types of believers. First are those who believe in Him due to their ignorance. They have a faith in Him for they were told to do so. Their faith rests on instructions given to them. They have no alternative except to believe in Him; secondly are those who believe in Him due to fear. These are the people who are scared of the word hell and want to believe in Him so that they can go to heaven. They go to gurdwaras, for they are afraid of bad consequences if they fail to go there. Their belief in God and visits to holy places are based on some sort of apprehension. They believe in punishment or fines or unhappiness if they fail to visit a gurdwara on a specific day; the third type of believers are those who believe in Him for His bounties or gifts. They believe in Him for they have a long list of unfulfilled desires and they want them to be fulfilled. They go to gurdwaras and present a list of their demands to God. They are greedy people, the key word for them is heaven. The fourth type of believer is the true 'bhagat'. He believes in Him for he can feel His presence around Him, for he can see Him, for he can talk to Him. His prayers include only thanks. He loves God for his relationship with Him and not for ignorance, greed or fear. This is the real belief and is acceptable to God, the first three acts are not acceptable to Him.

Mata Khivi was the wife of Guru Angad Dev. She served in the Guru's kitchen everyday and was very fond of serving food with her own hands. She loved God, prayed everyday and thanked Him for all His gifts. She was very humble, selfless and courteous. Satta and Balwand have described her in their Var composed in rag Ramkali. They say, "Khivi was noble; like a dense tree she gave shelter to the travellers and disciples. Regularly she served food consisting of rice and butter to the visitors of the house of Nanak." Mata Khivi is the most revered woman in the Sikh history.

MODULE 18. THE KARAM (ACTIONS).....

Karam is both a Persian and a Sanskrit word. In Persian it means grace and in Sanskrit it means deeds. God's grace is unlimited. Everything which one possesses is due to His grace. A person's obligation is to do good deeds and render daily prayers but the results are in the hands of God. A person performs deeds and God judges, a person prays and God adjudicates. The judgement is solely in His hands. He is the only one who can read one's mind, thoughts, intentions and motivations. His court is the real place of judgement. He needs no evidence, for He himself is the eye witness of all the acts.

A person's life should be honest and truthful. His prayers should include only thanks to God, for, whatever he already possesses is due to God's grace anyway. All wealths and possessions belong to Him, and if they are transferred to a man then it must be with His command. A true Sikh goes to gurdwara to thank God for all the bounties. In reality a true disciple should thank God for both happiness and sorrows.

Life itself is priceless. It is invaluable. There is a parable that there was a man who had collected millions of pounds, and when the death came to fetch him he pleaded with him to give him little bit more time to live. The god of death refused and asked him to get ready to go. The man offered half of his wealth for a week's extension, the god of death refused; the man then offered him whole of his wealth for one more day to live, the god of death refused. He told him that the life was invaluable and if a person had wasted it in useless acts then it was his fault and he must suffer for it, the day of death is pre-determined and is unchangeable. The dying person could not buy even a few moments of life with many million pounds. The life of every one of us is priceless. If we are ready to give millions of pounds for a moment of life, then what about the long spell of years one has already lived? Do we not owe at least a thanks to God? When you are hungry, you will be willing to offer any price for a loaf of bread, but what about the whole vegetation around you? When you are thirsty, you will be willing to pay anything for a glass of water, but what about the rivers, the oceans and the clouds which give you enormous loads of water? The problem with a human being is that he cannot see what he already has, and can see only what he does not have.

According to Guru Nanak, prayers and noble deeds are the keys of His kingdom. When you mould your mind and thoughts and your 'surt' is focussed only on God, when you render your prayers from your heart and apply them in your daily life then you are awarded the master key to enter into His kingdom. When the echo of 'IK ONG KAR' resounds in your mind, when you start thinking good about your friends and relations, when the pain of miseries around you awakens in your mind and you start feeling sorry for others then God speaks to you, then He presents Himself to you and you become one with Him. The sound of 'IK ONG KAR' is like a magnet, it attracts you towards God.

Though many ways lead to God's kingdom, two of them are more popular. The first one is the way of effort and the second one is the way of submission. The rishis choose the first way and the prophets go the second way. The way of submission is the way of humility, modesty and meekness. The way of effort is more risky, for the decoits named pride and ego attack passengers going that way. God and pride can never live together. When a rishi thinks that he has done enough meditation to get a key to God's kingdom, then he actually offers to enter into a business transaction with God. In other words a rishi is asking God that He should give him His bounties in exchange for his meditation. Do not forget that God's grace is not for sale, it is not negotiable. If you do choose the way of effort then leave the results to God, do not ever think that you are doing the effort and you will definitely get the reward. Do not bring 'you' or 'I' in it, otherwise all your acts and meditation will be wasted.

God's grace showers on all of us equally. He is not partial. He does not discriminate. He loves all of us. If we do not get His bounties then it must be our fault. If our room is dark then it is not sun's fault, it is our mistake that we had forgotten to open the door or draw-off the curtains. The effort of opening the door and drawing off the curtains would be ours, and the grace of lighting it up with sun-rays will be of God.

You must understand the difference between a business transaction and a service to God. In business transaction there is always a demand, a profit motive: it represents exchange of goods for money; but in a spiritual service there is no demand, there is no exchange, there is no profit or loss motive: it involves only thanks, an appreciation and an acknowledgement.

When God blesses you with happiness or comforts, then it is not a

result of any business deal; it is His grace, it is His loveliness and it is His elegance. The consistent demands made by you make everything blurred. You can see and feel the warmth of His bounties only when you stop demanding, but your demands are unlimited, you do not stop asking, you go on and on for ever. That is why it eventually results in pain. Your multifarious demands bring with them their own problems and sufferings. You will get your demands fulfilled sooner or the later, but you must be very careful in demanding. A wrong demand can ruin your career, or family life or reputation. You have to be very careful, but the pressure of demands makes you blind, you lose your balance and fall in the ditch of sufferings and pain and forget that you yourself had asked for it. Most of the unhappiness around us is of our own making, it is a result of our unreasonable desires, our passions and our jealousy.

The continuous sufferings in life have made us immuned to them. We have started thinking as if that is the only way of life. We have thought that the griefs are permanent, whereas the happiness is short lived. We have forgotten that life too has beauty and spark. Our sufferings are the result of our deeds and we can cure them, we can bring back the glory of life by changing our karmas. God is waiting for us to come to the way of heavens. We have to leave the wrong path and go back to the right direction.

God does not interfere in your choices. He has given you a brain to make your own decisions. A wrong decision can bring your downfall and a right decision can elevate you to glory. You are not a slave of your destiny. You are independent. You have complete liberty in your actions. Only results rest with Him. Both heaven and hell are controlled by Him, but it is our choice which way we intend to go. God's powers are both our support as well as the cause of our destruction. We cannot live without water, it is a necessity of life. We drink it, we use it for cleaning and we use it for generating power, but when it transforms itself into floods and torrential rains then it destroys; similarly, air and fire are essential for life's existence but they are also causes of life's destruction. According to Guru Nanak both liberation and captivity and life and death are controlled by Him.

Destiny and freedom of actions are very pertinent questions. Some religions do not believe in destiny and thus do not mention God in their scriptures. Buddhism and Jainism are examples of this school of thought. They talked only about actions and freedom and did not talk about God and destiny. Some religions have mentioned about

destiny and not freedom of actions. They claim that everything is happening according to His will and humans have no freedom of thought or action. They claim that a man is a thief for God wanted him to be a thief, and a man is a priest for God wanted him to be a priest. They reject the theory of independence or freedom of actions. Guru Nanak has advocated a mid-way. He advocated that actions are the responsibility of man and the results are a prerogative of God. Your efforts and work are judged by Him and an appropriate reward is then sanctioned. According to Guru Nanak get rid from your mind the vices of passion, anger, greed, attachment and pride; render daily prayers focussing your 'surt' on God, perform noble actions and God's grace will shower at you and comforts and happiness will fall back into your lap.

Dhanna was born in village Dhoyan in Rajasthan. He was a jat. He was very gentle, simple and pure from his heart. His land was not fertile and its output was very low. His neighbours' farms were very fertile. Dhanna wondered how he was poor and his neighbours were rich. One day he asked one of his neighbours how could he manage to grow so much and such a rich crop. The neighbour laughed and said, "Don't you know that God comes to cultivate my farms." The neighbour said it in a joke, he knew the gentleness of Dhanna, but Dhanna took it to his heart. He came back to his farms and sat down under a tree. He looked at the skies and prayed to God to come to cultivate his farms. He said that he would not eat anything until God came and helped him in his cultivation. Dhanna's belief and prayers made God to manifest. He descended and helped Dhanna in his fields. Next year Dhanna's crop was the richest and largest amongst his villagers. The villagers wondered how could Dhanna grow such a crop in his infertile land. His neighbour came and asked him that how could he do it. Dhanna said that he had employed the same person who had been working at his (the neighbour's) fields. The neighbour wondered what Dhanna was talking about.

There are three shabads of Bhagat Dhanna in Guru Granth Sahib.

MODULE 19. THE PRICELESS JEWELS....

Guru Nanak Dev's praises of God are limitless. His compositions unwind the secrets of God. In his poetry every word is related to God and His universe. According to him the whole creation of God is priceless. God's gifts are too valuable to be measured in the world's known currencies. Despite the fact that the medicine, surgery and technology have advanced, still no human surgeon can produce a live organ of a human body; no pharmacist can produce a medicine to cure all the diseases and no scientist can measure or weigh or analyse the personality of God. The secrets of God cannot be tested in a science laboratory. The science believes only in those matters which can be scientifically tested, and as God and His attributes are beyond such tests so scientists are hesitant to believe in God. Despite the fact that the science exists to unfold the secrets of Nature, the scientists are scared to admit the reality of God's existence.

God is the name of the whole. He is both abstract and manifest. He is the beauty and the fragrance which no scientific instrument can analyse. For example a flower is praised for its beauty and fragrance but these two qualities of the flower cannot be analysed or tested. In a chemistry laboratory its petals, its juice and its particles can be subject to tests but not its beauty and smell. Dissect the flower and its beauty and fragrance will be lost. But the whole existence of a flower is its beauty. Similarly, a scientist can test all the human organs except the soul. A body exists for a soul resides in it, take out the soul and the body will crumble like a rotten apple.

God's men are His business agents. They distribute His name without a price. They do not carry a scale or weights with them to measure the value of His gifts. His gifts, His agents and the measures which they use are all priceless. The economic value of the births, the deaths and the pleasures are all incalculable. His rules and court of justice are also beyond value. No one can dare to put a price on His blessings. No one can exchange His bounties for a dime.

God has created this world with all the minerals, waters, vegetation, mountains, sun and moon in it. All these products are gifts of God to man. He has given these bounties to the world without any charge.

God has created man and has entrusted all His bounties to him to

make the best use of them. God has also given to man a book of divine laws which men must follow. These laws are unchangable and unalterable. Men have made religions to follow and understand these divine laws. World prophets have given their commentaries on these laws. No worldly wealth or riches can force a change in these rules or pronouncements. The religions and prophets are beyond money values.

The world scriptures discuss about God and His universe. They all say the same thing but in different languages and with different emphasis. The Vedas, the Torah, the Bible, the Koran and Guru Granth Sahib describe the different ways to reach God. God is one, His abode is one but many routes reach His residence. The prophets have explained these routes to their followers. All routes lead to the holy land. The journey to His abode is also priceless.

In one of his encounters with the Hindu Pandits Guru Nanak told them, " It matters not how many cart-loads of learning you have nor what learned company you keep; it matters not how many boat-loads of books you carry or the quantity of knowledge with which you manure your tree of knowledge; it matters not how many years or months you spend in study nor with what passion and single mindedness you pursue knowledge. Only one thing really matters-unless truth enters the soul all service and study is false."

In one of his journeys Guru Nanak Dev came into the suburbs of Delhi. The city at the time was ruled by Ibrahim Lodhi. The emperor was unjust and cruel but he gave large amount of donations to hide his sins. He wanted to put a value on the sins by buying virtues. Guru Nanak said that this charity of the king was of no consequence; it was the act of a blind man stumbling in the dark. He was worse than a blind man because even if his eyes had lost their light, a blind man could hear and speak and comprehend, but one who had lost his mind had lost all. What avail was the giving of alms to one who sinned by day and gave in charity at night? A concrete dam could hold the flood but if the dam had burst you could not repair the breach by plastering mud. Evil was like the flood, the stone dam was like the faith. If faith weakened, the dam would give way and the flood would sweep all before it. Its force was then so great that no boat nor boatman dared embark on it to save the victims. Then nothing abided save the Name of God.

MODULE 20. THE DIVINE RESIDENCE.....

According to Guru Nanak Dev God has a definite place of residence. The prophets and saints know that address. Its description is ex-directory so to know it in full you need to be nearer to God. His address is not printed in a directory or in a Who's Who. He gives it to them to know Him, who are close to Him and who love Him. Next to His residence is the abode of prophets. They can visit God's house only with His permission but they can go to His estate without a pass. God has spoken to His prophets and has met them in different forms, so they all have described Him in a different way. He spoke to Moses in the form of a Fire; He met Guru Nanak in the form of a Light and He talked to Mohammed in the form of a voice.

In Japji Sahib in pauri 27 Guru Nanak has described the outskirts of God's residence. He was taken to God's residence in 1504, when Guru Nanak was 35 years old. He came back to the world and spread His message all over the world. He described what he saw outside the house of God. He mentioned that he saw air, fire, water, Dharamraj, Chitar, Gupt, Vishnu, Brahma, Durga, Indra, devtas, sidhs, sadhs, jattis, sattis, santokhis, kings, martyrs, scholars, composers of religious scriptures and hurs. There were also priceless jewels, lofty holy places and the engineering factories of different form of births. There the devas were engrossed explaining to the visitors about the qualities, works and actions of God, they were all singing His praises. The foremen in the factories were explaining about the intricacies of life and death and how the expiry date of every life or product was calculated. There were many more about whom Guru Nanak does not remember.

From His residence God looks at His creation and enjoys. He speaks to His prophets, saints and beloved ones. He loves His creation. He visits His followers when He so wishes. He is the only giver, rest all of us are beggars. He is merciful. He has no enmity for anyone. His blessings are showered on all of us. He is just. He visits His followers in their dreams and in a form He so chooses. He is approachable, He is reachable. His residence is in the centre of the universe. The journey to His place is free of charge. His realisation means the rain of happiness and comforts. Our desires can all be met if God is happy with us. Why do we work? The answer is to earn money. Why do we need money? The answer is to feed the family. We all need money,

power, status, health and popularity. All this can be achieved if we can please God and can invoke His blessings. The real wealth for a person is his/her peace of mind. When life is in equilibrium, then everything is perfect. To achieve this perfection we need the help of God.

When we invite a dignitary we lay red carpet to welcome him, we do the best decorations and throw away all the rubbish, we cook the best food and lay down the best table. Similarly when we invite God into our house or mind we must clean our thoughts and get rid of our vices. We must erect a temple of love in our heart or house where God would stay. We must feed the hungry and help the destitute to show our obedience to God. The service of humanity is the service of God.

Guru Nanak met God at His residence up above in the skies; Moses met Him at mount Sanai; prophet Mohammed met Him at mount Hira and Jesus met Him at Jerusalem at the shores of Red sea. He gave them commandments to pass on to the world. The commandments say that God speaks to humans in their thoughts through their conscience. As you see with your eyes, hear with your ears and feel with your touch, similarly you have a small instrument of conscience in your mind. It catches the sound of God. To listen to His voice you have to control your mind and make it quiet. Until there is noise in your innerself, there is upheaval in your thoughts, the worldly pressures will block the entrance to the conscience and God's word will not reach there.

A man suffers for he turns his back to God. It is not a punishment by God, for He is ever merciful, but one's own choice to embrace sufferings. God's way is the way of comforts and happiness, all other ways lead to sufferings. If you want to pass through a wall rather than go via a door then you will certainly hurt your head. The wall is not hitting you, you yourself are inflicting injuries upon you. When a door is available then why are you trying to pass through a solid wall? Live within the rules of God and all your desires will be fulfilled. A man would wonder what were His rules? How would a person recognise God's sound? In this mad world there are thousand of sounds which pass through a person's mind, then how would he recognise a voice to be a voice of God? Is there a way? Yes there is. Firstly, you have to get rid of all the vices, and then merge yourself in His memory and shed all your ego. It is the noise of your pride which is hampering you listening to God's voice. He is always calling you, only your own

receiving switch has been turned off.

God is all merciful, is full of love and is filled with compassion. He is ever eager to give us all the comforts of life and the happiness of a family life. Our only duty is to be honest, faithful and committed, but we are not what we should be, that is the reason for our sufferings. He is the only giver and we all are the takers, only sometimes we fail to realise this.

Once Maharaja Ranjit Singh, the emperor of Punjab passed through a gurdwara enroute to a battlefield. He bowed to Guru Granth Sahib and requested the gurdwara priest to pray to God for his success in the war. The priest recited the Ardas and begged God for Maharaja's success. Maharaja went to the battle front and gained an astounding victory. With the beat of victory drums he came back to the same gurdwara and with great pride called the priest and said that he was eager to fulfil any of the priest's wishes. The priest smiled and said that how come Maharaja had now become a donor when a few days ago he was a beggar in the same gurdwara. The Maharaja realised his folly. He apologised to the priest who said that the pride was the greatest enemy of a man and was very hard to kill. The Maharaja then reconstructed the building of that gurdwara volunteering his own labour.

MODULE 21. THE REAL YOGI (Saint).....

According to the Sikh faith the cleansing of one's mind is paramount for God realisation. The visit to the holy places, the daily prayers and the regular visits to the gurdwara are of no avail if the mind of a person was filled with sins and immorality. Outward garbs and the ritualistic wearing have no relevance with the purity of mind. The yogis of Guru Nanak's period used to wear large earrings, carry a cotton bag for collecting alms and a stick to knock at the donors' doors and to scarce away the animals. They would also put ashes on their bare body to condition it for all the weathers and carry a rough rug to sleep on. They roamed in the street to beg for rations and lived in forests away from worldly duties and pressures. They advocated that theirs was the only way of God realisation.

Guru Nanak rejected these practices. The desertion of one's family and the running away from one's social obligations were in themselves sins. Guru Nanak vehemently advocated a family life. He said that the outward signs were essential only to be a member of a society but had no relevance with God realisation. To be a yogi one needed 'contentment and forbearance', 'honest labour', 'chastity of thoughts', 'concentration of mind' and the 'performance of worldly obligations' rather than earrings, alm's bag, stick, rug and ashes.

Most of the people, all over the globe, are forgetful. As the time passes they forget the basic doctrines of a religion and hold to its symbolic rituals. Guru Gobind Singh gave to his Khalsa the unique gift of five 'Ks' viz., karpan (sword), kara (iron bracelet), kesh (long hear), kanga (comb) and kuchch (underwear). He instructed them to always wear them. Each 'k' represented a doctrine. He said that the Khalsa would represent truth and justice, bravery and courage and purity and holiness. With the passage of time the doctrines have faded away and only the signs have remained.

Gorakh Nath was a great yogi. He instructed his disciples to wear yellow dhotis, carry a water bowl, pierce their ears and wear in them long earrings and put ashes all over their body. These instructions had a message, but with the turning of the time, the instructions are lost and only the outward wearing remain which in isolation have no meaning.

Mahatma Budh instructed his monks to be beggars. He also gave

them instructions to wear yellow/orange robes, carry a water bowl and a bag for the alms. They were ordered not to ask for the alms but stand silently and spread their bags for the donations. The silence had its meaning. The time has rolled by and Mahatma Budh's commandments have been lost and only symbolism has remained.

For the realisation of God , a man needs a victory over his mind. As mind longs for vices ("mun lochay buriaen..." Varan, Bhai gurdas II), this urge has to be very ruthlessly crushed and destroyed for the mind to be turned towards virtues. In itself mind is symbolic of God ("mun too jyot swaroop hai, apna birdh paihchan Asa mehla3, page 441 Guru granth Sahib...) but the worldly desires, greed and pride has turned it into a den of sins. A person has to work hard to cleanse it and make it ready for God's entrance. This is an uphill task, but this is the only way to attain eternal bliss and to be one with God.

Once Guru Nanak was staying at Allhabad, where three sacred rivers Ganga, Yamuna and Saraswati meet. The Brahmins invited Guru Nanak over a dinner feast. They showed him their kitchens and the purity of their cooking pans and kitchen fittings. They showed to him with what care they bathed, scrubbed their dishes, swept the ground near the hearth, washed their vegetables and cooked the meals. They laid the dinner before Guru Nanak but the Guru refused to eat it. He said that you err in believing that purity could be gained by scrubbing and washing. A man was unclean when his heart was polluted and his tongue coated with falsehood, his eyes envious of other person's beauty and wealth and his ears dirty with slander. Win over your mind and the purity and holiness would automatically follow.

MODULE 22. THE ANIMATION.....

The word 'Gyan' means to know one's ownself, whereas the word 'Daya' means to know others. According to Sikh thought a person must live for others, he should help the poor, feed the hungry, care the wounded and save the drowning. The life in itself has no meaning if it is not dedicated to others.

According to Guru Nanak one should make compassion the style of one's life. Whatever you do, you should remember that your acts should benefit the others as well. Your acts must not injure others. Set your own life but you should help others to set their lives as well. Your own happiness depends on what you sow for others. It is your love for others that is accepted in the court of God. God would forgive you if you molest a temple or insult a holy book, but He will never forgive you if you hurt someone's heart. God resides in love and love alone.

With the passage of time man has become selfish and self-centred. The wealth has created a wall of falsehood and cheating between him and God, and the man is drifting away from His kingdom. People help others when it suits them, they save them when it is advantageous for them. Most of the people have been drowned in a sea of greed and lust. This is not the way of God.

Many so called god-men are also cheating the world. The miracles are not acceptable to God. He needs love and sacrifice. Help His people and He would manifest and embrace you. The miracles of distributing ashes or other worldly gifts are blasphemous acts. God needs no witnesses to prove His existence. The sun, the moon, the vegetation, oceans and mountains are all His witnesses. All sources of energy, all metals, all woods, all birds, all animals, all mammals and all insects are His witnesses. Why do we need worldly gifts of vibhuti or other materials to prove His presence?

The exhibition of miracles is also a pride. It shows that you are more powerful than others, it presents that you are more special to God than others. The true miracle of a religion is that I am nothing and that I am only a servant of God. God lives in the meek and not in the proud.

A person must earn respect of God. Worldly respect has no meaning if it is not acceptable to Him. According to Guru Nanak, God is 'Nath'

(Lord) and we are His children. The special powers or miracles could earn one some respect in this world but they are not acceptable to God.

God has made this world in a specific design. He has made both night and day, height and depth, happiness and misery and life and death. All those who are born would die, all those who are created would perish, all those who rise would fall and all those who are joined would separate. Unions would lead to separation as light leads to darkness. God resides in all of them. You can find Him everywhere and in every situation.

Those who understand the way of God, they neither rejoice in union nor mourn in separation. They accept the will of God, who is both the beginning and the end.

In a dialogue with Brahmins of Benaras, Guru Nanak Dev said that sin was the seed of misery; whereas the chastity was a seed of happiness. The knowledge and the teaching of scriptures was complementing to each other rather than a substitute of each other. He said that his path was the path of devotion to God. The most precious gift of God was human birth because it was by reason and responsible actions as human beings that we could get out of the vicious circle of life and death and attain salvation (mukti). One must abolish duality in order to be a complete and committed devotee of God.

MODULE 23. THE CONTROL.....

God the creator of the universe is the best designer of all. He has created this universe in His own image. He is responsible for all the creation, perseverance and destruction on this earth. Every moment of life is controlled by Him. Every atom moves under His orders. His witnesses like air, fire and water are essential for existence and extinction. According to a popular Hindu legend, the mother nature gave birth to three sons, Brahma, Vishnu and Mahesh and they were made responsible for the three vital functions of the creation i.e., birth, governance and death.

God trains His people to perform His functions for Him. He appoints prophets and saints to deputise for Him. To come to the world a person has to leave God and descend into a different environment. Earth for example is one world out of countless worlds created by Him. The way to God is marked. If one knows the way to come to this world then the return way surely would lead to God. The path is the same only the direction is opposite.

The search of religions and science is more or less the same. Whereas the religions try to uncover the mysteries of God the science tries to solve the complexities of Nature and nature is a product of God. The difference is only of words. In reality both are searching the same truth.

The three powers of birth, perseverance and death regulate within His control and have been set by Him in an automotive mode. These are also known as "St", "Rj" and "Tm" in Sanskrit. Nothing is beyond His orders. He is in everyone and everyone is in Him. The automotive mode can always be changed to a manual mode. He is the setter of modes.

When you say how can God be found? then your question is essentially wrong, for you have never lost Him. He is always with you. You cannot lose Him even if you wanted to do so. He is not separate from you. He is you. He is not an object which you can keep somewhere and forget. You cannot forget Him, you cannot lose Him.

God regulates the universe according to His own plans. Whatever you do, good or bad, you are still within His limits. If you can remember this then you can come out from your sins. For this remembrance reminds you that planner is not you but someone else,

that the executer is not you but someone else. This reminds that there is a power beyond you kills your ego and you become closer to God.

God, the creator, sees everything but we cannot see Him, for when we will see Him then we will cease to be us. The union of the two requires the "I" to be eliminated between the two.

According to Guru Nanak, to be with God one has to be truthful and honest. If you recognise the truth then the truth will find the God hidden within you.

Guru Har Rai, the seventh Guru of the Sikhs treated both friends and foe like. When Prince Dara Shikoh, the brother of Emperor Aurangzeb, fell ill and all Royal physicians failed, it was Guru Har Rai who sent him medicine which cured him, despite the fact that his father, Emperor Shah Jahan and grandfather Jehangir had tortured Guru Arjan and had fought a number a battles with Guru Hargobind. According to the Guru, the axe cut the sandal tree yet the sandal perfumed the axe. Once the Guru halted at the door of a poor farmer and surprised the housewife by asking her for the bread she had cooked for the Guru. The lady wild with joy brought the coarse bread which he ate with excitement. He said that it was the love and prayers of the woman which had forced him to come to her house. Similarly, once, a Bhai Gonda in Kabul, meditated and in trance held the feet of the Guru in his thoughts. Guru Har Rai sat love-fettered, all day in one posture as he did not want to shake the faith of his disciple.

MODULE 24. THE ENERGY.....

Though God lives somewhere above in the skies, yet he has His abodes all over the universe. In fact He resides in every atom. Man has created temples, churches, mosques and gurdwaras as God's dwellings on the earth, but God cannot be bound in the limits of these holy places. He lives wherever He pleases.

His eternal residence is unseen to the human eye, but His worldly houses are visible. The eternal house is under God's control but the worldly houses are under man's control. The eternal house is open to all but the worldly houses are open only to the selected. Once a man of a lower cast went to a Hindu temple but was refused entry. He slept outside the mandir. God appeared in his dream and asked him what he was doing there. The poor man replied that he had come to the temple to speak to Him. God said that the temple was not His residence but the poor man's heart was.

God has created energy like sun, air, fire and water. Man has also created energy like electricity. The difference in the two energies is that where one is perfect the other is imperfect; where one never fails or breaks down, the other often fails and breaks down. God's creation is all perfect and excellent. It was created in completeness and needs no repairs or mends.

All His creations are permanent, absolute, full and beyond an end or destruction. Man made products are like a house of cards which can fall even at a modest gust of wind or a castle of sand which can collapse with a slight hit. Man-made goods are like a paper boat which can sink any time. Worldly wealth is the greatest myth of all. People believe that the real peace or happiness is hidden in riches. They are working around the clock to be rich. They have no time for the family, or the prayers or the service to the humanity. They are counting currency notes and filling up their safes. Their peace of mind has been covered with the artificial layers of diamonds and rubies. They, themselves, are building walls to separate them from God. They are creating cages for their own captivity.

God is ever happy to watch His creation. He is always hopeful. He loves us all and is the most merciful father.

Guru Nanak Dev settled at Kartarpur after his four great journeys all around India, Ceylon, Tibet and Middle East. There he erected the

first Sikh temple and called it a Dharmsala i.e., a school of religion. Guru Nanak's daily prayer included hymns like, "Awal Allaha Noor Upaya, Kudrat de Sab Banday" meaning that God created the universe with His light and we all are His children; "Sarbat da Bhalla" meaning universal well-being, peace, harmony and love for the entire universe; "Ik Ong Kar" meaning God is one.

Guru Gobind Singh, the tenth Guru of the Sikhs is known as "Sarbens Dani" meaning the man who sacrificed all his family for the freedom of religion and restoration of justice. He sacrificed his father, Guru Tegh Bahadur for the protection of Hindu religion, and his four sons, his mother and himself for the restoration of justice.

MODULE 25. THE EFFORT.....

People have been searching God for the last many thousand years and whenever someone actually realised Him, like Guru Nanak or Jesus Christ, then He was actually found by His own manifestation rather than by the effort of searchers. His own manifestation is His grace. In both Sikhism and Christianity grace is a very important witness of God.

Effort and grace both go together. Where effort ends, the grace starts. Grace has to be invoked with effort. Man performs the efforts and God blesses with His grace. A student works very hard for his examinations, this is his effort, then he prays to God for better results, God's blessings can award him a top position or a secondary position or any other distinction.

The whole universe revolves around human effort and God's grace. Grace cannot be invoked without effort, and the result of efforts is always bound in grace.

A man has a conscience and a sub-conscience. His efforts remain in the realm of his conscience and when he exerts himself and becomes tired and gives up then conscience stops working and the sub-conscience takes over. Sub-conscience is the dwelling place of God. When man stops, God takes over. This is the way of Nature. Lord Budha, did everything in his power to find God, he went into smadhis and into trances. He gave up food and lived on one grain of rice per day and when he was tired and feeble he fell under a tree and gave up. These efforts of Budha were the working of his conscience, when he fell under the tree his conscience stopped working and the working of his sub-conscience started. God manifested Himself to him and he got the light.

The sub-conscious works when the conscience gives up but to invoke sub-conscience conscience has to work first. You cannot realise God with your efforts, but you have to make efforts; God is realised with His grace, but grace comes when your efforts are exhausted. If you keep on exerting for you believe that you can realise Him with your efforts and do not call upon Him, then you will never find Him. The point of equilibrium is where efforts and grace meet, that is where God is. Those who want to find Him they have to search Him first and then ask for His assistance.

There is a very pertinent question: does God favour only a selected few? The answer is No. His grace is for all, only a few do not qualify to have it. He is always the giver, only we have to know how to get His blessings. You need to have the eyes of recognition and the intelligence of selection. If a diamond lies in the road and people pass over it thinking it is an ordinary stone, then it is not the fault of the stone but of your intelligence. Whenever a qualified jeweller would pass by it he would surely pick it up. God is everywhere, but your worldly eyes do not see Him. God wants to come to you, to embrace you and to give to you all the bounties and the gifts as he gave to Guru Nanak or Guru Gobind Singh or to Moses or Jesus. They recognised Him and fell at His feet whereas we do not recognise Him. He is realised not only with efforts and not without efforts.

Those who give everything to God, those who remember Him all the time and those whose sub-conscience is always humming His name they are the people who ultimately find Him.

One tongue, many thousand tongues and tongues many times over hum His name and submit themselves to Him, these are the steps which take you near Him. His memory, His love and complete submission are pre-requisites of His manifestation.

His memory, His love and His worship urge you to change. A prayer said without its application in life has no meaning. A prayer means a change in you. A change from a bad to a good, from a vice to a virtue. The name of God and His memory should make you a better person and your efforts to find happiness and comforts should bring you at His doorsteps and to beg for His grace, and His grace then gives you everything you had ever longed for.

Guru Gobind Singh created Khalsa in his own form. He gave both a hymn book and a sword to him and said that in the name of God you have to protect the weak, the feeble, the poor and the oppressed. You wield the sword and God would give you victory, you read the hymns and God would show you the right path. Only your efforts and faith in God would uproot the evil and restore the justice. He sacrificed his kith and kin to save the honour of his disciples.

Guru Arjan sat on the hot iron plate and was boiled in water and he saved the oppressed; Guru Harkrishen took over the epidemic of small pox on him to save the suffering of Delhi residents; Guru Tegh Bahadur gave his head to protect the religion of the Hindus and Guru Gobind Singh sacrificed his whole family to uproot the evil. These

efforts and sacrifices brought the blessing of God and the oppression and tyranny of Mughals stopped and the Hindus and their temples were saved.

MODULE 26. THE ULTIMATE POWER.....

God is the supreme and ultimate power. There is no other potential equal to Him. No human has strength which equals divine competence. God is all powerful, potent, able and energetic. He is a stalwart. Everything which humans possess is given by Him. The theories of pure sciences, social sciences and the technology have all been given by Him. He gives us the raw material, the labour (knowledge) and the ability of entrepreneur-ship and then watches us from a distance solving the Nature's secrets. For the last infinite years men have been solving the mysteries of nature but they are as far from the destination as they were many thousand years ago.

The universe is a play designed by God. He has created infinite type of creatures, lands, seas and atmospheres and far from all these mysteries is His own abode. The goal of the man is to find the secrets behind the creation and uncover the way which leads to His residence. We talk of 'yugs' (period of history) viz., 'Sat yug', 'Dwapar yug', 'Treta yug' and 'Kal yug', but no one precisely knows the life span of a yug. The play of God is to allow men to discover the secrets of nature. He gives them power of knowledge to unearth His mysteries. The yug ends when all the mysteries are solved. When all the secrets of nature are discovered by men then the yug comes to an end. The old lives cease to exist and new lives are created and the play starts again. The start of the present yug i.e., Kal yug can be put about four thousand years i.e., the date of the start of the present day history. Since that date men have been busy to solve nature's multitude problems. Medicine has advanced, technology has made startling progress, engineering has had many breakthroughs, science has put man on the moon, but the divine secrets are as many as they were before. The secrets of the whole planetary system are still unsolved; the mysteries of human body are still there; the reticence of thunders, hurricanes, lightning, eruption of volcanoes, earthquakes and floods are still beyond human knowledge.

All powers rest with God and He himself distributes them to His creation to solve His mysteries. According to Guru Nanak Dev even simple things like power to talk or to be silent; to beg or to donate; to concentrate or to orate and to be a hermit or a wanderer are also not in human control.

It is your meekness which brings you nearer to God. When you boast

that you have power or strength then you are demonstrating your pride. He resides in humility, in simplicity, in love and in modesty.

God manifested Himself to Sassi, or to Heer or to Laila for they left everything to Him, for they merged themselves into a pure and selfless love. The pure love is immortal as it is the greatest blessing of God, rather it is God Himself.

When you are dying in a desert without water or drowning in a river like Chenab without a life boat then He sends His angels to pick you up and bring you in His court to live there for ever and the world to remember you for all the ages to come.

In His court all are equal. It is only difficult to reach there. Once you are there then there is no difference between rich or poor, man or woman, white or coloured. You are high or low due to your own self, due to your own actions and due to your skill or lack of knowledge. Do not allow yourself to be egoistic, be meek and God will come forward to embrace you.

Guru Gobind Singh is the only world prophet who has written his own biography known as "Bachitar Natak". He writes therein that when he was meditating on Hemkunt mountain then God spoke to Him and asked him to take birth in the world and uproot evil and injustice. He was given divine sanction for his mission. God said to him, "I have anointed you as my son, go and spread the religion of love and truth." Guru Gobind Singh knew that after his death people will start worshipping him as they did with Jesus or Mohammed or Ram or Krishen, he denounced the personality cult and said, "He who calls me God will, for sure, burn in the fire of hell. I am a slave of the Great Father having been sent into the world to witness His play, uproot evil and to restore justice."

MODULE 27. THE ACTION-GROUND.....

This world is a rest-house en-route to the kingdom of God. Most of the people, by mistake, think it to be their final destination. It is an action ground, where you perform your good or bad actions according to your own decisions and are either given a pass to enter heaven or are thrown into the fire of hell. This earth is one of the many world created by God. In this world the play is of good and evil. Good represents heaven and bad represents hell. Men are given a long life to perform acts to qualify to enter either one of them. The final decision of course rests with God. The scriptures give us the condition of entry into the heaven.

God has created earth and all the environment which goes with it. The nights, days, weathers, waters, mountains, airs, fires, skies and nether lands provide environment for the movement of this planet. On earth God has created many creatures, vegetation and oceans. The earth has been given rules of both existence and extinction. At intervals, prophets have been sent to explain the rules to the people. The basic rules are that there are virtues which represent God and vices which represent Satan. On the face of it vices seem more attractive than the virtues and pull people towards them. Men are given brains to think and decide for themselves. They are granted freedom to choose between the two. The world scriptures explain these rules to them.

Most of the people have limited knowledge and believe in only those things which are visible to them. The nature is distinct so they believe in it, God is not distinct so they are sceptical in His existence; the life is visible so they have faith in it, life after death is invisible so they do not believe in it. People suffer in this life or are born invalid due to their bad actions in the previous life. All actions must be consumed either in one life or in a series of lives, but God with His grace can pardon your bad actions and thus save you from miseries and suffering. The requisites for His grace are that, firstly, you must believe in Him, secondly you must always remember Him (say your daily prayers), thirdly do noble deeds (perform good karmas) and lastly help the needy (service of humanity).

Do not believe that this life is everything. Do save good karmas for the next life as well. All the monetary wealth will remain in this world when you die, only the good karmas and fruits of meditation will go

with you. Your scores of physical possessions have no value in the life after death, but your marks for your noble deeds and your meditation will be credited in your account in your next life. Be honest and be good to all, be humble and treat everyone as equal, adore all members of the creation from the depth of your heart and never ever try to hurt anyone, and love your beloved and never mistrust her/him and God's angels will be waiting for you to take you to His realm.

Do not complain to God for your sufferings, for complaint means that you are challenging His decisions. He is not the cause of your miseries, you yourself are the cause of it. He is all merciful, you yourself dig ditches for yourself, fall in and then blame God for your difficulties. You are repeatedly told that life is like a court room where the guilty are punished and the innocent exalted. God is the supreme judge and is beyond any favours or bribes. He is the father and wants to do the best for His children.

When you perform your daily prayers and go to gurdwaras then you need a change in your attitudes. The prayers and love for God means a transformation in you for the betterment. If you render your prayers and rub your foreheads and noses at the threshold of gurdwaras and are still as bad as before in your thoughts and actions then you are deceiving yourself, for your prayers will not be accepted until you change yourself and become God's men.

You are longing for God, but you are not preparing yourself to receive Him; you want to have His bounties but you do not want to live under His laws. You can defraud everyone else but not God, for He can read your thoughts.

In one of his journeys Guru Nanak went to Deccan on way to Sri Lanka. Two Sikhs, Saïdo and Siha were with him. At a place, now in Tamil Naidu, lived a tribe of cannibals. Guru, without any fear entered the thick of the jungle to meet them. Soon they reached the tribe. The head of the tribe, called Kauda, saw three men coming, he had boiled the oil to fry his catches. He felt the oil, it was as cold as ice, the fire had suddenly lost the power to heat the oil. He could not understand this mystery. He then decided to roast the three instead of frying them. Kauda rushed to the Guru and caught him in his arms. He placed the Guru on the fire. The fire immediately turned into rows of flowers. Kauda trembled with fear. Guru Nanak composed a hymn and sang it to Kauda. Kauda stood listening, his head bowed and hands folded and then suddenly he fell at Guru's feet. Guru Nanak lifted him up and said, " Give up your cruel way of life, take a vow not

to harm , be kind and merciful and help and serve all who need your help and service, always remember God, render your daily prayers and earn your bread with honest means.” Kauda promised to live and act as advised by the Guru and became a great disciple of Guru Nanak.

MODULE 28. THE WAY TO SACHKHAND (KINGDOM OF GOD).....

Guru Nanak has divided the span of a life into five (khands) realms. He calls them as 'Dharam khand' (the realm of law), 'Gyan khand' (the realm of knowledge), 'Saram khand' (the realm of effort) 'Karam khand' (the realm of grace) and 'Sach khand' (the realm of God's kingdom).

Dharam means the law. To understand the theories of botany, zoology, astronomy, geology, physics, chemistry, economics and mathematics, we have to comprehend their laws which means their 'dharam'. Similarly, to find the way to the kingdom of God one has to master the laws of nature, the rules of morality and the theories of ethics. To understand the workings of nature one must understand the basic rules of life.

The whole universe is moving and functioning in a great design. There are no errors, no mishaps and no wrong calculations. Every thing is perfect. When the stars do strike with each other or a comet falls on earth, that too is designed to collide and destroy. God's rules are beyond comprehension. They are so perfect that, sometimes, human beings are surprised to believe in them. God made man in his own image and directed him to be perfect as well. He gave him free will to make his own decisions, and men fell victim to greed and passion. He went on the wrong path. He decided to question God and His rules. He preferred profit to morality. He forgot the rules of God and made his own rules. He challenged God.

When a man leaves the right path and wanders in a forest and the thorns pierce in his feet, then he must realise that he has lost his way. The sufferings are a reminder that some wrong has been done. When you strike your head to a solid wall, you hurt yourself. This is your own folly. You must try to find the door to pass through and not strike your head in vain.

When you recognise the laws and when you implement them in your life, then the thorns disappear, the walls give way and the path covered with roses and the door decorated with flowers become visible.

No one is punishing you, you are harvesting your own crop. If you

sow thorny bushes you can never have rose flowers. If you eat wrong food, then you are bound to have indigestion, if you ride the wrong train you will definitely land at a wrong destination, if you write the wrong essays you will definitely fail in your examinations. Rules must be obeyed in total, eat the right food, ride the correct train, attempt the relevant essays and sow the right seed.

Men who do not follow the rules of God go astray and perish. They are excluded from the realm of nature and thrown in the pit of hell. To lead a perfect life you must understand and follow the rules of life made by God. You are given eyes to look at and appreciate the beauty of nature; you are given hands to do the honest work, to help the invalid and to serve the guru; you are given legs to walk to the house of God; you are given a mind to always think about God; you are given ears to hear His praises and you are given a tongue to sing His glories. Guru Nanak said that 'Nam Japo' (meditation), 'Kirt karo' (honest work) and 'wand ke chhako' (distribute your wealth amongst the needy) are three fundamental rules of the religion and a man who understands them and implements them in his life he will be acceptable to God.

You live in a house and if you accept the rules of the living, then you will enjoy your stay, you will be respected and welcome again, but if you disobey or try to break the rules then you will be thrown out and debarred from that place forever. If you respect the laws of a country and live like a good citizen then you will be honoured, but the moment you try to break the laws you will be arrested and put behind bars.

The second realm is 'Gyan khand', the realm of knowledge. Knowledge here means an unfaltering belief in God. The laws of nature are there and so is God, both are beyond death and beyond time. Where 'Dharam' represents God, knowledge represents man. When you recognise God the knowledge dawns at you. Dharam exists forever but knowledge is to be acquired with effort. The sun rises every day and sends its rays in all the directions and its energy is distributed equally amongst all, but some of us shut our house doors or put artificial divisions between sun and us and thus try to prevent the rays to reach us and darken our homes. If you light a candle and turn your back to it, then you yourself are plunging yourself into darkness for the light is there, only you have created darkness for yourself.

Knowledge is the search of man. God expects man to come out from the darkness and spread the light all over. God wants man to be His permanent representative on earth, the ambassador of love and

peace. He has given to him the faculties of knowledge to spread His message. Though He has kept some controls, like death and birth, with Himself, but He has given freedom to man to choose his own path, and to make his own destiny.

The third realm is the realm of effort or action. Belief in God and acceptance of His rules are not sufficient if they are not manifested in actions. You believe in His laws, then you must go around and with your knowledge spread them amongst the ignorant. Show with your actions that you are good and talking of good is not sufficient if it is not practised. The service of humanity, e.g., feeding the hungry, or saving the drowning or sheltering the homeless are the actions. The honesty, hard work, loyalty and faithfulness are noble actions. Where meditation is essential to remember God, good actions are needed to demonstrate His designs. No meditation is complete without noble deeds, and no noble deeds are complete without meditation. Whereas meditation tunes up your body and paves the way for God's entry, the noble actions guarantee His manifestation, for He lives in good karmas, in human service, in meek and in the poor.

If you respect God's laws, believe in His existence, render your prayers and perform noble deeds then you enter the realm of grace. When you become humble and meek then He showers His grace upon you. When you lift the poor and feed the hungry, when you save the drowned and heal the wounded then He himself manifests to you and all your desires are fulfilled. No effort, no try and no exertion is complete until He showers His blessings upon you. His grace is a proof that you have been accepted by Him and He is ready to grant to you a pass to enter His kingdom.

To understand the linkages of the realms, from 'Dharam khand' to 'Karam khand', you have to awaken yourself. The nature is full with excitement and unknowns, you have to explore them. The answers to all the questions are not important, the excitement of the questions, the realisation that the questions exist are more vital. For example, a child is said to be always awake, as he grows in life he asks innumerable questions and most of the time he is not interested in the answers. Sometimes he asks a question and without waiting for your answer he puts to you another question and so on. He asks, why the leaves are green? and without waiting for your answer he says, where sun goes in the evening? and so on. He is excited about nature, he wants to know, how the birds fly? why peacock dances? why lightning sometimes falls and burns? why and how it rains? He

is not a pundit for pundit knows all the answers and has no questions. Where Dharami means laws, Gyan means search of questions. Guru Nanak himself was full of excitement and questions when he said that there in the universe are countless Krishen, Brahmas, Vishnus, Mahadevs, Mohammeds, Budhs and Mahavirs; innumerable creations, colours, forms, earths, mountains, suns, moons, continents, oceans, scriptures and kingdoms.

We believe that to be scholars we need answers to all the questions, for we are scared of excitements. We think that answers are important for the 'Gyan'. But if we read scriptures with concentration we would find that all the scriptures, from Torah to Guru Granth Sahib are all full with questions about God and His creation. The suspense of universe is a question, and this question is so complex that it has no singular answer. There are earths over earths and moons over moons; if we say that leaves are green due to chlorophyll, then the question would become that why there was chlorophyll in the plants? The answers only shift the base of the questions and do not present a reply. The complexities of nature demand a belief in them and not certainly a solution to every problem.

Once a padre had a dream that he was dead and had reached the doors of heaven. He was amazed to see the vastness of the gate. He looked like a tiny insect in front of it. He rang the bell. He had thought that God Himself would be at the gate to receive him but there was no one. On this earth he had performed both religious and social services. He had a pride in his mind for his noble deeds. He was sure that he would get a place next to God in His kingdom. But there was no one on the door to receive him and no one even bothered to answer the door. He sat there and waited. As the time passed he pride shattered. He realised that he was too tiny and insignificant to enter the great gates of heaven. When he had lost all the hopes and his pride had completely vanished then the door opened and a man with thousand eyes came forward and looked at the padre as if he was examining him with a telescope, as if the padre was too little to be seen. Padre thought he was God, he fell at his feet. The man thundered , " Get up O! fool I am not God, I am only the door man, tell me what do you want and from where you have come?" The padre told him that he had come from earth. "Which earth? Give me the index number?", the door man asked again.

"There are countless earths, from which earth you have come?" The Padre almost fainted. Then he collected his courage and said that he

was a disciple of Jesus, the only son of God. "Who Jesus?" the door man was amazed. "God sends many Jesus on different earths, which particular Jesus you are talking about?"

This story of Russell is a parable. There are countless worlds and countless prophets. God is great and controls all of them. The vastness of the universe does not, however, create distance between man and God. He is an unexplained power and is present everywhere and at all the times. The numbers and vastness of continents are important to us but not to Him. He is the sole creator and sustainer of the countless worlds. His own abode is 'Sach Khand' and all of us can reach there, only we must remember our own address and our own identity. The pass to enter His complex is the pure and true love for His creation.

The first four realms are the divisions of the path that leads to the final destination, 'the Sach Khand'.

MODULE 29. THE DESTINATION.....

All the lives have specified objectives and we all have to perform certain duties to realise these objectives. The tragedy of life is that most of us have forgotten the aims of life so pronounced by God through His prophets and have turned our lives to a self-designed pattern. Life is colourful and beautiful but we have made it boring and ugly. The further we go from God the more ugly we become.

According to Guru Nanak we all need to know the right direction of our march, patience to walk on that long and windy path, education to read the road signs, knowledge to follow the right directions, caution of not getting lost, determination of not turning back, purity of the message being carried and the conviction of reaching the destination.

A man of God follows the above instructions and reaches the complex of the kingdom of God whereas the others run in various directions and lose their way. They seem to be one and solid from outside but are weak and divided, in many thousand tiny portions, from inside. They lose their objective of life and wander around aimlessly.

One must remember that we all always long for comforts and pray for them but many a times we get discomforts. We feel as if there is misery all around, we find happiness wrapped with unhappiness. This is a mirage. Gibran has written a beautiful story. When God created earth, He made a dame of beauty and a dame of ugliness and sent them both to earth. Both landed near a lake and to freshen themselves took off their clothes and dived into the lake to take a bath. The dame of ugliness came out quickly and put on dame of beauty's clothes and disappeared. The dame of beauty was stunned to watch that, she shouted at the dame of ugliness to come back and return her clothes but she did not return. It was now dawn and the dame of beauty could hear the chirping of the birds and the sounds of the movement of the local people. She had no choice but to wear the clothes of the dame of ugliness. Gibran says that since that day beauty is roaming in ugly garb and the ugliness is running about wrapped up in beauty. Similarly miseries are walking freely dressed up like comforts and comforts have been forced to wear the garb of unhappiness.

We all are lost in this mirage. We fail to realise the comfort and

beauty which is spread all around us in the songs of birds, in the movements of leaves, in the fragrance of flowers, in the wetness of dew drops and in the sound of water-falls. God represents happiness and comforts. He is the kind and benevolent father only we have to approach Him for His embrace and bounties.

PART II

FACTS & FUNDAMENTALS OF SIKH RELIGION

UNIT 1 – FIRSTS OF SIKH RELIGION

The first Sikh Guru	Guru Nanak Dev born in 1469
The first convert to Sikhism	Bebe Nanki sister of Guru Nanak Dev born in 1464
The first Sikh Guru born in the Sikh family	Guru Arjan Dev born in 1563
The first Sikh martyr	Guru Arjan Dev died in 1606
The first Sikh gurdwara	at Kartarpur established by Guru Nanak Dev called Dharamsala in 1522
The first priest of Harimandir	Baba Budha appointed in 1604
The first copy of the original version of Guru Granth Sahib	Bhai Banno wali bir copied in 1604
The first <i>vak's</i> hymn	“kita loriae kum...” read in Harimandir in 1604 (Guru Granth Sahib, page 91)
The first battle of Guru Hargobind	1628
The first battle of Guru Gobind Singh	Bhangani da yud in 1682
The first marriage according to the Sikh tradition	Marriage of Guru Arjan Dev with Mata Ganga in 1579
The first copy of the original Guru Granth Sahib as edited by Guru Gobind Singh	Baba Deep Singh Shaheed walian biran in 1706
The first Sikh empire	1708-1715 established by Banda Singh Bahadur, area- Modern Himachal Pradesh
The first Sikh hanged in the war of independence	Young Kartar Singh Saraba in 1915

The first attack on Harimandir	by City Kotwal Masa Rangar in 1740
The first Sikh Chief minister of PEPSU	Colonel Raghbir Singh from 1948-49
The first Sikh Chief minister of Punjab	Pratap Singh Kairon from 1956-1964
The first Sikh military General in independent India	Lt. General Sant Singh 1-2-1953
The first Sikh principal of Khalsa College Amritsar	Professor Kishen Singh * in 1899 (15 August, 1899)
The first Sikh principal of Khalsa College London	Dr. Sukhbir Singh Kapoor from 1985
The first Sikh Vice Chancellor of World Sikh University London	Dr. Sukhbir Singh Kapoor
The first Sikh University established in India	Guru Nanak Dev University Amritsar, 1956
The first Sikh senator in USA Congress	Mr Dalip Singh Saund November, 1956
The first Sikh MP in British Parliament	Piara Singh Khabra from 1991
The first Sikh Judge in UK	Justice Mota Singh
The first Sikh Journal in UK	The Sikh Courier International from 1962
The first Sikh minister in Independent India's parliament	Baldev Singh, Defence Minister 1948
The first Sikh chief of the Air Staff	Air Chief Marshal Arjan Singh 15-7-1964
The first Sikh president of the Indian Union	Giani Zail Singh 1982-1987
The first Sikh Government/ Rajpurmukh independent Indian States	Gurmukh Nihal Singh, Delhi
The first baptized Sikh	Bhai Daya Singh from Punjab 30 March 1699
The first Sikh Ambassador	Hardit Singh Mallick in France 1950
The first Sikh speaker in Indian Parliament	Hukam Singh, 1962

UNIT 2 – WHO'S WHO OF SIKH HISTORY

GURU PERIOD

Banda Singh Bahadur (1670-1716):

A famous Sikh general who was baptised by Guru Gobind Singh at Nanded. A Kashmiri Rajput he had become a hermit after having killed, in a daily hunt, a female hare who was pregnant. Guru Gobind Singh baptised him and made him the Commander-in-Chief of the Khalsa army. After the death of Guru Gobind Singh he marched towards Punjab and conquered most of the present day Himachal Pradesh and part of Punjab, including Samana, Ghuram, Mustafabad, Sadhura, Sarhind, Mukhlispur, Kiratpur, Bilaspur, Mandi and Chamba.

Baba Budha (1506-1628):

A veteran Jat Sikh of Randhawa clan. He was born in village Kathu Nanagal, district Amritsar. He was a contemporary of the first six Gurus. He had the unique honour to anoint five Sikh Gurus from Guru Angad to Guru Hargobind. He came to Guru Nanak and became a Sikh. Guru Arjan appointed him the first high priest of Harimandir in 1604.

Bhai Bala (1466-1544):

A Jat Sikh of Sandhu caste. He was born in Talwandi and died in Khadur. He was a companion of Guru Nanak on most of his journeys. He is the author of the most famous Janam Sakhi of Guru Nanak Dev, popularly known as 'Bale di Janam Sakhi'.

Bibi Bhani (Born 1534):

Bibi Bhani was the daughter of Guru Amardas and was born in 1534 in Baserke. Emperor Akbar, when he visited Guru Amardas at Goindwal, bequeathed a large estate to the young Bhani as a token of respect for the Guru's household. She was married to Bhai Jetha (later known as Guru Ramdas) in 1553 at Goindwal. She had three sons Prithi Chand, Mahadev and Arjan (later known as Guru Arjan Dev).

Bhai Bidi Chand (Died 1639):

Bhai Bidi Chand was a Jat and was born in village Sursingh, district Amritsar. He became a dacoit at a very young age and looted the rich and distributed the booty amongst the poor. Later he came closer to Guru Arjan Dev and became a devout Sikh. He was made a general in Guru Hargobind's army. Once a Sikh brought two white horses for Guru Hargobind from Kabul, but the ruler of Lahore seized them and put them in his own stable in the Lahore fort. The poor Sikh reported it to Bhai Bidi Chand who promised the lamented Sikh that the horses would be soon recovered and placed in the Guru's stable. Bhai Bidi Chand went to Lahore and joined the stable of the ruler as a horseman. He served there for a while and won over his confidence. He became acquainted with the horses and looked after them very well. The stable was near the bank of river Ravi. Every evening Bidi Chand would throw a big stone in the river from the fort wall. Initially the guards ran to find what the matter was, but later they ignored the thud sound thinking it to be a normal vibrational sound. One dark night Bidi Chand saddled one of the horses and jumped in the river Ravi from the wall of the fort and eloped in the thick of the dark. The guards did not take any notice of the loud jump. Bidi Chand rode directly to Guru Hargobind and presented the horse to him. Few days later the caretakers of the Guru's stable realised that the horse was not eating as he was missing his partner. Bidi Chand was informed about this sad event. He made another plan. He went back to Lahore this time in the garb of a fortune teller. He erected a small post outside the fort and started telling people about their future. Soon he became very famous. The ruler was told about the new palmist. He came to him to enquire about the missing horse. Bidi Chand asked if he could see the other horse still in the custody of the ruler. He was escorted to the horse. He said that he could tell about the missing horse if he could ride this one and could take a round of the fort. The ruler readily agreed and asked his servant to bring the horse. The horse was properly saddled and the Bidi Chand rode on it and had a round of the fort, then all of a sudden he turned the horse towards the fort wall which was on the river side and jumped in it. Thus he recovered Guru's horses from the unlawful possessors.

Bhai Dayala (Died 1773):

Bhai Dayala was a contemporary of Guru Tegh Bahadur and was tortured to death by Aurangzeb. He was boiled alive at Chandni Chowk Delhi. He came to Delhi with Guru Tegh Bahadur when the

latter came to Delhi to reason with the emperor about his oppressive policies against the Hindus.

Baba Deep Singh Shaheed (Died 1762):

Baba Deep Singh was a devout Sikh. He was baptised by Guru Gobind Singh at Anandpur. Later he became a Sikh general. In 1762 when Ahmed Shah Abdali blew up Harimandir, Baba Deep Singh took an oath to take the revenge, he attacked Abdali's forces, defeated them, made them clean the precincts of Harmandir and restored it to its former glory. Later he was badly wounded at his neck in a skirmish, but managed to reach Harimandir where the severed head fell on the ground and he died. There is a small monument in the Golden Temple complex to commemorate this event.

Bhai Daya Singh (Born 1669):

Bhai Daya Singh was one of the followers of Guru Gobind Singh and was the first to offer his head at Keshgarh when the Guru made the historic call on the Baisakhi of 1699. He was a Kashatri and belonged to Lahore. He was 30 years old when he was baptized. He was with the Guru when he left Chamkaur in 1704 and was also with him at Nanded when he breathed his last. He took Guru Gobind Singh's historic letter 'Zafarnama' to Aurangzeb.

Bhai Dharam Singh (Born 1666):

Bhai Dharam Singh was a Jat and came from Delhi. He was the second Sikh to offer his head to Guru Gobind Singh at Keshgarh in 1699. He was with Guru Gobind Singh when he breathed his last at Nanded in 1708.

Mata Ganga (Born 1561):

Mata Ganga was born in village Meo, district Jullundur in 1561. Her father's name was Bhai Kishen Chand. She was married to Guru Arjan Dev in 1579 and gave birth to Guru Hargobind in 1595.

Mata Gujri (1626-1704)

Mata Gujri was the wife of Guru Tegh Bahadur and mother of Guru Gobind Singh. She was married to Guru Tegh Bahadur at the young age of 5. Guru Gobind Singh was born in 1666 when she was 40 years old. She died in Sirhind when she heard the news of the death of her grandsons who were buried alive.

Bhai Gurdas I (1551-1637):

Bhai Gurdas was a nephew of Guru Amardas. He was a great poet and scholar of his times. His hymn book known as "Varan Bhai Gurdas", which contains 39 ballads and 556 couplets, was declared the key to Guru Granth Sahib, by Guru Arjan Dev. He is the scribe of Guru Granth Sahib.

Bhai Gurdas II:

Bhai Gurdas II was a contemporary of Guru Gobind Singh and like Bhai Gurdas I also composed hymns in the form of vars. His var written in the praise of Guru Gobind Singh saying "Woh Pargatyo mard agarmbada....." is his most popular composition.

Baba Gurditta (1613-1638):

Baba Gurditta was the eldest son of Guru Hargobind and father of Guru Harrai. He was an elder brother of Guru Tegh Bahadur. He died in the lifetime of his father Guru Hargobind.

Bhai Himmat Singh (1660-1704):

Bhai Himmat Singh was born in Puri in 1660. He hailed from modern Orissa and was a water carrier by profession. He was one of the Panj Piyaras and died heroically fighting at the battle of Chamkaur along with the eldest sons of Guru Gobind Singh.

Mata Jito (1668-1700):

Mata Jito was the wife of Guru Gobind Singh. She was married to the Guru when she was only 9 years old and the Guru was ~~only~~ 11 years old. She gave birth to three of his sons, Jujhar Singh, Zorawar Singh and Fateh Singh. Her marriage was solemnised in a specially set up township called Guru-ka-Lahore in Anandpur.

Bhai Joga Singh:

Bhai Joga Singh was a resident of Peshawar and an ardent disciple of Guru Gobind Singh. When Joga Singh was getting married and had completed just three out of the four "lavans", a message came from Guru Gobind Singh to return to Anandpur immediately. He left his marriage incomplete and rushed to his Guru. At Hoshiarpur, on way to Anandpur, he was tempted by a prostitute but was saved by the Guru at the eleventh hour.

Baba Kalu (1440-1540):

Baba Kalu was the father of Guru Nanak Dev. His real name was Kalyan Rai Bedi. He owned his own farmland and a large number of cattle, but he preferred to work as an accountant with the ruler of the province and employed workers to look after his own farm and the cattle. He died a year after Guru Nanak's death.

Bhai Kanahia:

Bhai Kanahia was a contemporary of the ninth and tenth Gurus. He treated the wounded irrespective of their religions, in the battles of Guru Gobind Singh with the Mughals and the Hill rajas. In a way he was the founder of the modern Red Cross.

Mata Khivi (1504-1552):

Mata Khivi was born in Sangrur. She was married to Guru Angad in 1519. She rationalised the tradition of langar started by Guru Nanak Dev. She gave birth to two sons, Baba Dasu and Baba Dattu.

Bhai Mardana (1459-1520):

Bhai Mardana was a Muslim and a minstrel by profession. He was born in Talwandi and was ten years older to Guru Nanak. He went with the Guru on most of his journeys. He died in Afghanistan, on the banks of the river Khuram, on way the home from Mecca and Medina.

Bhai Mani Singh (1670-1734):

Bhai Mani Singh was the younger brother of Bhai Dayala, who was executed at Chandni Chowk Delhi with Guru Tegh Bahadur. He was the scribe of the second version of Guru Granth Sahib, which was completed by Guru Gobind Singh at Damdama Sahib in 1706. He was hacked to pieces by the Mughals for refusing to embrace Islam.

Bhai Matidas:

Bhai Matidas was a contemporary of Guru Tegh Bahadur and was tortured to death with him at Chandni Chowk, Delhi in 1765.

Bhai Mohkam Singh (1663-1704):

Bhai Mohkam Singh was born in Dwarka in Gujrat. He was one of the Panj Piyaras. He died in the battle of Chamkaur.

Bhai Nand Lal (1633-1715):

Bhai Nand Lal was born in Gazni. He worked first as a teacher of Prince Muazam, later known as Emperor Bahadur Shah, and then as a court poet of Guru Gobind Singh. He was a great scholar and had written 7 books in Persian, 2 books in Panjabi and 1 book in Hindi. He composed a number of hymns in the praise of Guru Gobind Singh and was also the author of Tankha Nama, a book on the Sikh Code of Conduct.

Mian Mir, Fakir (1550-1635):

Mian Mir was born in Iran but later migrated to India and lived in Lahore. He was a great friend of Guru Arjan. He laid down the foundation stone of Harimandir at the request of Guru Arjan Dev in 1588.

Bebe Nanki (1464-1518):

Bebe Nanki was the older sister of Guru Nanak Dev and was the first Sikh. She was 5 years older to Guru Nanak. She was married to Bhai Jairam Uppal and lived with him in Sultanpur.

Mata Sahib Kaur (Died 1745) :

Mata Sahib Kaur is the mother of Khalsa. She was with Guru Gobind Singh when he died at Nanded. Later she came to Delhi and lived with Mata Sundri. She died in 1745, 38 years after the death of Guru Gobind Singh.

Bhai Sahib Singh (1662-1704) :

Bhai Sahib Singh was born in Bidar, Karnatak. He was a barber by profession. He was one of the Panj Piyaras and died in the battle of Chamkaur in 1704 at the age of 48.

Mata Sulakhni:

Mata Sulakhni was the wife of Guru Nanak. She was born in Batala and was married to Guru Nanak in 1485. She gave birth to two sons, Baba Sri Chand and Baba Lakhmi Chand.

Mata Sundri (Died 1747):

Mata Sundri was the second wife of Guru Gobind Singh and was the mother of Guru Gobind Singh's eldest son Baba Ajit Singh. She died in Delhi in 1747, 39 years after the death of the Guru and was cremated at a place where stands the Gurdwara Bala Sahib.

UNIT 3 – WHO’S WHO – BHAGATS AND SIKHS WHOSE HYMNS ARE INCLUDED IN GURU GRANTH SAHIB

A. BHAGATS (SAINTS):

1. Bhagat Beni: (Period unknown):

Bhagat Beni was born in Uttar Pradesh. Three of his hymns were selected for inclusion in Guru Granth Sahib in ragas Srirag, Ramkali and Prabhati on pages 93, 974, 1351.

2. Bhagat Bhikhan (Period 16th century):

Bhagat Bhikhan was a Sufi Muslim from Uttar Pradesh. There are two hymns of his recorded in rag Sorath on page 659.

3. Bhagat Dhanna (Born 1425, Period 15th century):

Bhagat Dhanna was a Rajasthani Jat and was born in the village Dhuan. He was a disciple of Ramanand. Four of his hymns are recorded in Guru Granth Sahib in ragas Asa and Dhanasri on pages 695, 987, 988.

4. Bhagat Farid (Born 1173, period 12th /13th century):

Bhagat Farid was a Sufi Muslim from Punjab. There are 134 compositions of his recorded in ragas Asa and Suhi on pages 488, 794, 1377-1385 (Sloaks) in Guru Granth Sahib.

5. Bhagat Jaidev (Period late 12th century):

Bhagat Jaidev was a Bengali Brahmin. Two of his hymns are in ragas Gujri and Maru on pages 526, 1106. Language used by Jai Dev is Eastern Apabhramsa.

6. Bhagat Kabir (1398-1495; Period 15th century):

Bhagat Kabir was a Brahmin from Benaras, Uttar Pradesh. He was born to an unmarried mother who threw him away at the time of his birth. He was picked up and nursed by a Muslim weaver named Niru and his wife Nima. There are 541 compositions of Kabir recorded in

17 ragas on pages 92, 323, 475, 524, 654, 691, 727, 792, 855, 870, 968, 1102, 1123, 1157, 1193, 1251, 1348, 1364-1377 (Sloaks).

7. Bhagat Namdev (Born 1270, Period 13th century):

Bhagat Namdev was a tailor from Bombay, Maharashtra. There are 60 compositions of Namdev recorded in 18 ragas on pages 345, 485, 525, 692-694, 718, 727, 857, 873-875, 972-973, 988, 1105, 1163-1167, 1195, 1252-1253, 1292, 1318, 1350-1351. Languages used by him are Maharashtrian, Arabic and Persian.

8. Bhagat Parmanand (Period not known):

Bhagat Parmanand was a Brahmin from Maharashtra. One of his hymns are recorded in Guru Granth Sahib in rag Sarang on page 1253.

9. Bhagat Pipa (Born 1425, period 15th century):

Bhagat Pipa was a Khashatri from Maharastra. He was a king of Gararaungarh. He was a follower of Ramanand. One of his hymns is recorded in rag Dhanasri on page 695.

10. Bhagat Ramanand (Born 1359, Period 14/15th century)

Bhagat Ramanand was a Brahmin from Prayag, Uttar Pradesh. One of his hymns is recorded in rag Basant on page 1195.

11. Bhagat Ravidas (Period 15th century):

Bhagat Ravidas was a cobbler from Uttar Pradesh. Forty one of his hymns are recorded in Guru Granth Sahib in 16 ragas on pages 93, 345, 525, 656, 657, 658, 659, 710, 793, 794, 858, 875, 973, 1106, 1124, 1167, 1196, 1293.

12. Bhagat Sadhna (Period 13th century):

Bhagat Sadhna was a butcher from Sind. One of his hymns is recorded in rag Bilawal on page 858.

13. Bhagat Sain (Period 14th /15th century):

Bhagat Sain was a barber from Rewa, Madhya Pradesh. One of his hymns is recorded in rag Dhanasri on page 695.

14. Bhagat Surdas (Born 1528, period 16th century):

Bhagat Surdas was a Brahmin from Uttar Pradesh. Two of his hymns

are recorded in Guru Granth Sahib in rag Sarang on page 1253.

15. Bhagat Tirlochan (Born 1267, period 13th century):

Bhagat Tirlochan was vaish-Arora from Maharashtra. Four of his hymns are recorded in ragas Sri, Gujri and Dhanasri on pages 92, 525, 695.

B. OTHER SIKHS/FOLLOWERS:

1. Mardana (1459-1520, period 15th century):

Mardana was a Muslim minstrel from Punjab. Three of his compositions are recorded in rag Bihagra di Var on page 553.

2. Satta & Balwand (period 16th century):

Satta and Balwand were Muslim bards from Punjab. One of their vars is recorded in rag Ramkali on page 966.

3. Baba Sundar (Period 16th century):

Baba Sundar was a Khashatri of Bhalla clan from Punjab. He was a great-grandson of Guru Amardas. One long hymn titled Sad is recorded in Guru Granth Sahib in rag Ramkali on page 923.

C. BARDS/COURT POETS: (PERIOD 16TH CENTURY)

There are 17 poets who appeared at different periods of time in the court of the Gurus and composed 123 hymns (swayas) in the praise of Gurus' spirituality. These are recorded on pages 1389-1409. Not much is known about their whereabouts. Following is a list of the names and number of compositions of these Bhats:

1. Bal	5 Swayas
2. Bhal	1 Swaya
3. Bhikha	2 Swayas
4. Das	14 Swayas, 3 Raads, 4 Jholnays
5. Gayand	5 Swayas
6. Harbans	2 Swayas

7. Jal	1 Swaya
8. Jalan	1 Swaya
9. Jalap	4 Swayas
10. Kal	46 Swayas, 2 Sorathhas
11. Kalashar	4 Swayas
12. Kirat	8 Swayas
13. Mathura	10 Swayas
14. Nal	6 Swayas
15. Sal	3 Swayas
16. Sewak	7 Swayas
17. Tal	1 Swaya

UNIT 4 – WHERE IN GURU GRANTH SAHIB

HYMNS FOR DAILY RECITATION:

No.	Name of the Hymn	Page numbers in Guru Granth Sahib (GGS)/ Dasam Granth Sahib (DGS)	
1.	Japji	1-8	GGS
2.	Rehras Sahib	8-12	GGS
3.	Kirtan Sohila	12-13	GGS
4.	Asa-di-Var	462	GGS

OTHER IMPORTANT HYMNS :

1.	Sukhmani Sahib	262	GGS
2.	Baramah	133	GGS
3.	Anand Sahib	917	GGS
4.	Lavan (Marriage)	773	GGS
5.	Madh	705	GGS
6.	Aarti	663,694, 695,1350	GGS
7.	Regarding meat eating	1289	GGS
8.	Regarding alcohol	554	GGS

THE RAGAS IN GURU GRANTH SAHIB:

		Page	Total Pages
1.	Sri Rag	14	80
2.	Majh	94	57
3.	Gauri	151	196
4.	Asa	347	142
5.	Gujri	489	38

6.	Dev Gandhari	527	10
7.	Bihagra	537	20
8.	Vadhans	557	38
9.	Sorath	595	65
10.	Dhanasri	660	36
11.	Jaitsri	696	15
12.	Todi	711	8
13.	Bairari	719	2
14.	Tilang	721	7
15.	Suhi	728	67
16.	Bilawal	795	64
17.	Gond	859	16
18.	Ramkali	875	100
19.	Nat Narain	975	9
20.	Mali Gaura	984	5
21.	Maru	989	118
22.	Tukhari	1107	9
23.	Kidara	1118	7
24.	Bhairo	1125	43
25.	Basant	1168	29
26.	Sarang	1197	57
27.	Malhar	1254	40
28.	Kanra	1294	25
29.	Kalyan	1319	8
30.	Parbhati	1327	25
31.	Jaijavanti	1352	2

THE SLOAKS IN GURU GRANTH SAHIB:

1.	Sloak Sahskriti	1353-1360	7
2.	Gatha, Phune,Chaubole	1360-1364	5
3.	Sloak Kabir	1364-1377	13
4.	Sloak Farid	1377-1385	8
5.	Swayas	1385-1410	25

6.	Sloak varan to vadik	1410-1426	16
7.	Sloak Guru Teg Bahadur	1426-1429	4
8.	Rag Mala	1429-1430	1

UNIT 5 – WHERE IN DASAM GRANTH

HYMNS FOR DAILY RECITATION:

1.	Jap Sahib	1-10	10
2.	Sudha Swayas	13-15	3

OTHER IMPORTANT HYMNS :

1.	Shabad Hazare	709-712	4
2.	Var Bhagauti (Ardas)	119	1
3.	Shabad Deh Shiva	99	1
4.	Benti Chaupai	1386	
5.	Swaya 'pae gaye'	254	1
6.	Doha 'Sagal dwar'	254	1

UNIT 6 – WHO’S WHO PLACES

BIRTH PLACES OF THE SIKH GURUS:

<i>NO.</i>	<i>LOCATION</i>	<i>IMPORTANCE</i>	<i>PLACE</i>
1.	Nanakana	Birth place Guru Nanak	Talwandi, Pakistan
2.	Khadur Sahib	Birth place Guru Angad	Khadur, India
3.	Goindwal	Birth place Guru Amardas	Goindwal, India
4.	Janam Asthan	Birth place Guru Ramdas	Lahore, Pakistan
5.	Chaubara Sahib	Birth place Guru Arjan	Goindwal, India
6.	Wadali Sahib	Birth place Guru Hargobind	Wadali, India
7.	Shish Mahal	Birth place Guru Harrai	Kiratpur, India
8.	Shish Mahal	Birth place Guru Harkrishen	Kiratpur, India
9.	Guru Ke Mahal	Birth place Guru Tegh Bahadur	Amritsar, India
10.	Harmandir Sahib	Birth place Guru Gobind Singh	Patna, India

IMPORTANT GURDWARAS AT THE PLACES WHERE THE SIKH GURUS BREATHED THEIR LAST:

1.	Darbar Sahib	Guru Nanak	Kartarpur Ravi Pakistan
2.	Samadh Sahib	Guru Arjan	Lahore, Pakistan
3.	Patalpuri	Guru Hargobind	Kiratpur, India
4.	Bala Sahib	Guru Harkrishen	New Delhi, India
5.	Sisganj	Guru Tegh Bahadur	Delhi, India
6.	Hazur Sahib	Guru Gobind Singh	Nanded, India

THE SIKH TAKHATS:

- | | | |
|------------------|---|-----------------|
| 1. Akal Takhat | Guru Hargobind | Amritsar, India |
| 2. Patna Sahib | Birth place, Guru Gobind Singh | Patna, India |
| 3. Kesgarh Sahib | Birth place of Khalsa | Anandpur, India |
| 4. Hazur Sahib | Place Guru Gobind Singh breathed his last | Nanded, India |
| 5. Damdama Sahib | Place where Guru Gobind Singh prepared the final version of Guru Granth Sahib | Batala, India |

PART III
QUESTIONS/ ANSWERS

200

SHORT QUESTIONS ON SIKH RELIGION

COURSE 1.

QUESTIONS :

- 1.1 Who built the Golden Temple?
- 1.2 In which city is the Golden Temple?
- 1.3 Why is there a large tank of holy water outside the Golden Temple?
- 1.4 What is the original name of the Golden Temple?
- 1.5 Who put Gold plates on the great domes of the gurdwara?
- 1.6 Who was the first priest of the Golden Temple?
- 1.7 To which mandir do the great gates of the Golden Temple belong?
- 1.8 What does the Golden Temple complex consist of?
- 1.9 How many times and by whom was the holiest shrine desecrated?
- 1.10 Name the Sikh Gurus who did not go to the Golden Temple?

ANSWERS :

- 1.1 Guru Arjan Dev.
- 1.2 Amritsar.
- 1.3 The tank was founded by Guru Ramdas and contains the holy water called 'Amrit' meaning nectar.
- 1.4 Harimandir Sahib, meaning the house of God.
- 1.5 Maharaja Ranjit Singh.
- 1.6 Baba Budha.
- 1.7 Somnath, the gates were taken by Mehmood Gazni in a raid of the temple. Maharaja Ranjit Singh recovered them and took them to Somnath temple but the Hindu priests refused to take them back saying that the gates had been polluted by the touch of Muslim hands.
- 1.8 The complex includes a number of other buildings apart from

the Golden Temple e.g., Akal Takhat, Teja Singh Samundri Hall, the Langar Hall, the offices of the Shiromani Gurdwara Parbandhak Committee, the guest rooms around the parikarma, Baba Atal, Manji Sahib etc.

- 1.9 Masa Rangar- City Kotwal of Amritsar 1740 Ahmed Shah Abdali- Ruler of Afghanistan - 1757 Ahmed Shah Abdali- Ruler of Afghanistan-1759 Indira Gandhi- Prime Minister of India-1984.
- 1.10 Harimandir was built by Guru Arjan Dev. Guru Hargobind lived there for a time and then went to Kiratpur. Guru Harrai, Guru Harkrishen and Guru Gobind Singh did not go to Amritsar. Guru Tegh Bahadur did go to Harimandir after his anointment but the keepers of the gurdwara, the descendants of Prithi Chand, closed the doors of the shrine and refused the Guru an entry in the gurdwara. However, Makhan Shan Lubana managed to get the gates opened and the Guru did pay homage inside the temple before he left for his other journeys.

COURSE 2.

QUESTIONS :

- 2.1 Who composed the hymns of lavan (Sikh marriage)?
- 2.2 Give one colour traditionally worn by a Sikh bride.
- 2.3 What is the traditional colour of turban worn by the groom at his wedding?
- 2.4 Who ties the scarf or sash between bride and groom?
- 2.5 Give one reason why the scarf is tied.
- 2.6 What is the religious significance of going around the Guru Granth Sahib?
- 2.7 In which year was the Sikh Marriage Act passed?
- 2.8 What is the meaning of the words 'Anand Karaj'?
- 2.9 Which hymns are sung at the time of marriage apart from 'Lavan'?

2.10 In which rag are the lavans sung?

ANSWERS :

- 2.1 Guru Ramdas, the fourth Guru of the Sikhs.
- 2.2 Red.
- 2.3 Pink.
- 2.4 Bride's father.
- 2.5 To officially give away one's daughter to another household
- 2.6 A traditional way to please God, also a method of taking oaths and superimposing their significance.
- 2.7 1919
- 2.8 Union of bliss.
- 2.9 At the time of the arrival of 'Barat'- "Hum ghar sajan....."(Suhi Mehla 1, Guru Granth Sahib-page 764); Start of Anand Karaj-
- a. First shabad "Kita loriay...."(pauri, Sri Rag ki var Mehla 5, Guru Granth Sahib-page 91)
 - b. Ardas (for the bride and groom and their parents only);
 - c. Reading (Hukamnama) from Guru Granth Sahib;
 - d. The Lavan, Guru Granth Sahib pages 773-774.
 - e. Six pauris of Anand Sahib (first five and the last one)- (Rag Ramkali Mehla 3, Guru Granth Sahib page 917);
 - f. Shabad, "Vivah hoa...."(Sri rag Mehla 4, Guru Granth Sahib page 78-79)
 - g. Shabad, "Poori Asa Ji poori mansa"(Wadhans Mehla 5, Guru Granth Sahib pages 576-577)
 - h. Sloak, "Pawan Guru pani..."(Japji, Guru Granth Sahib page 8);
 - i. Ardas for the whole congregation;
 - j. Reading (Hukamnama) from Guru Granth Sahib.
- 2.10 Rag Suhi

COURSE 3.

QUESTIONS:

- 3.1 Who is the founder of Sikhism?
- 3.2 What name is given to the Sikh brotherhood of saint soldiers?
- 3.3 What is the name of God in Sikhism? Where in Guru Granth Sahib has this name appeared?
- 3.4 What is the meaning of the words 'Bhai' and 'Mai'?
- 3.5 What is the meaning of the word 'Mehla'?
- 3.6 What is the meaning of the words 'Path' and 'Ardas'?
- 3.7 What is the meaning of the words 'Jap' and 'Jaap'?
- 3.8 What is the significance of the five Ks.
- 3.9 What is the colour of Sikh flag and what does it represent?
- 3.10 What is the meaning of words the 'Miri' and 'Piri'?

ANSWERS :

- 3.1 Guru Nanak Dev.
- 3.2 Khalsa, meaning pure.
- 3.3 Waheguru, Guru Granth Sahib page 1402/1403.
- 3.4 Bhai means brother and Mai means a sister.
- 3.5 The Guru.
- 3.6 Path means hymns to be read daily and Ardas means a prayer.
- 3.7 Jap is a verb which means to recite and Jaap is a noun which means a special hymn.
- 3.8 Kesh (hair)- a sign of saintliness, Kanga (comb)- a symbol of cleanliness, Kara (iron bracelet)- an object of eternal love, Kirpan (sword) - a symbol of both courage and power, Kuchcha (underwear)- an object of hygiene and restraint.
- 3.9 Kesri (a mixture of yellow and orange), it is a colour of sacrifice.

- 3.10 The word 'Miri' represents royalty and the word 'Pir' represents saintliness. It also means temporal and religious duties. The word has its origin from the times of Guru Hargobind when he wore two swords and called them a symbol of 'Miri'- political authority and 'Piri'- divine status.

COURSE 4.

QUESTIONS:

- 4.1 Give the names of five saints whose hymns are found in the Guru Granth Sahib.
- 4.2 How many Bhattas have composed Swayas which appear in the Guru Granth Sahib?
- 4.3 Name two Sikh Gurus who were martyred.
- 4.4 Give the names of the Sikh Gurus who died before reaching the age of forty.
- 4.5 Name the Sikh Gurus who lived for more than fifty years.
- 4.6 Give the names of two Guru sons whose names have been discredited in the Sikh history.
- 4.7 Name four Sikh women from Gurus' household who are revered most and state reasons for your answer.
- 4.8 Name the Sikh guru/gurus born outside Punjab.
- 4.9 Name the Sikh Gurus who were born in Punjab which is now a part of Pakistan.
- 4.10 Name the 'Panj Piyaras', the places they hailed from and the families they came from.

ANSWERS:

- 4.1 Bhagats Kabir, Jaidev, Namdev, Dhanna and Farid.
- 4.2 Seventeen.
- 4.3 Guru Arjan Dev and Guru Tegh Bahadur.
- 4.4 Guru Harrai (31 years) and Guru Harkrishen (8 years).

- 4.5 Guru Nanak Dev (70 Years), Guru Amardas (95 years) and Guru Tegh Bahadur (54 years).
- 4.6 Prithi Chand, son of Guru Ramdas and elder brother of Guru Arjan Dev; and Ram Rai, son of Guru Harrai.
- 4.7 Bebe Nanki, the sister of Guru Nanak- the first Sikh, Mata Khivi, the wife of Guru Angad- who rationalised the tradition of langar started by Guru Nanak Dev, Bibi Bhani, wife of Guru Ramdas, daughter of Guru Amardas and mother of Guru Arjan Dev, she asked for a boon to retain the guruship in the Sodhi family, and Mata Sahib Deva, wife of Guru Gobind Singh and the mother of Khalsa- she put sugar pellets in the amrit and was crowned as the mother of Khalsa by Guru Gobind Singh.
- 4.8 Guru Gobind Singh, born in Bihar.
- 4.9 Guru Nanak Dev born in Talwandi, district Shakhupura and Guru Ramdas born in Choonia Mandi Lahore.
- 4.10
- | | | |
|--------------------|---------------|------------------|
| Bhai Daya Singh- | Khatri, | Lahore Punjab, |
| Bhai Dharam Singh- | Jat, | Hastnapur Delhi, |
| Bhai Himmat Singh- | Water-carrier | Puri, Orissa, |
| Bhai Mohkam Singh- | Washerman | Dwarka, Gujrat, |
| Bhai Sahib Singh- | Barber | Bidar, Karnatak |

COURSE 5.

QUESTIONS

- 5.1 State the Sikh rules concerning the tradition of Langar?
- 5.2 Why is Karah Prasad eaten during a Sikh service?
- 5.3 How is Karah Prasad prepared?
- 5.4 Name the daily Sikh prayers, the timing of their recital and the authors of the hymns.
- 5.5 Which prayer is recited at the time of a cremation and explain the reason for its recital?

- 5.6 What are the religious duties of a Sikh at the start of a new month?
- 5.7 Give the religious duties a Sikh is expected to perform early in the morning.
- 5.8 Name the prayers which Guru Gobind Singh recited at the time of the preparation of 'Amrit' at Kesgarh Sahib.
- 5.9 Which hymn must a Sikh recite at the end of the Sikh service and name the author of that hymn.
- 5.10 Who composed the Sikh Ardas?

ANSWERS:

- 5.1 The tradition of langar was started by Guru Nanak Dev and was rationalised by Mata Khivi, the wife of Guru Angad. According to the Sikh tradition a langar must be:
- a. vegetarian and simple;
 - b. prepared by the devotees themselves;
 - c. distributed without any discrimination to all the sangat;
 - d. placed before the Guru Granth Sahib prior to the Ardas for God's blessing;
 - e. clean and fresh.
- 5.2 Karah Prasad is both sacred and blessed food and must be distributed at the end of each service. When, after the Ardas, Prasad is touched with a sword, it represents the touch of Prasad by God Himself. Prasad must first be offered to 'Panj Piyaras' and the Granthi and then to the whole sangat; it is given in the hands and not on leaves or in a bowl and must be eaten with faith and humility.
- 5.3 The following ingredients are used in the preparation of Karah Prasad:
- a. Sugar, b. Semolina, c. Butter and water.
- The person who is making the Prasad must take a bath, wear clean clothes and must recite path while the Prasad is being prepared. The method of preparation is as follows:
- a. make 'chashni, of sugar in a pan,

b. fry semolina in butter in a separate pan until it is brown and then pour chashni in this pan and keep the mixture stirring till the two are absolutely blended in each other then pour water in the mixture and wait until the water is dried.

The measures of the ingredients are:

- a. Sugar=1 cup, b Semolina= 1 cup, c. Butter =1 cake,
- d. water = 2 cups.

5.4 The Daily Sikh prayers:

<i>Prayers</i>	<i>Timings</i>	<i>Authors</i>
Japji	Morning	Guru Nanak Dev
Jap Sahib	Morning	Guru Gobind Singh
Swayas	Morning	Guru Gobind Singh
Rehras	Evening	Guru Nanak
		Guru Amardas
		Guru Ramdas
		Guru Arjan
Sohila	Night	Guru Nanak
		Guru Ramdas
		Guru Arjan

5.5 The Bani recited at a Sikh cremation is 'Sohila'. This represents a collection of hymns of separation.

5.6 A Sikh must recite the path of 'Baramah' in addition to his/ her daily prayers. From the Bani of 'Baramah' the hymn related to the relevant month is chosen and read aloud. The start of the month is known as 'Sangrand'.

5.7 A Sikh must rise early in the morning, take bath, wear clean clothes and then render the daily prayers before starting any other duties or jobs.

5.8 Guru Gobind Singh recited the following Banis at the 'Amrit' ceremony of 1699: Jap Ji Sahib, Jap Sahib, Swayas, Benti Chaupai and Anand Sahib.

5.9 Anand Sahib, composed by Guru Amardas.

5.10 The first part of the Sikh Ardas is composed by Guru Gobind Singh in Var Bhagaut.

COURSE 6.

QUESTIONS:

- 6.1 Name the offerings that may be made to Guru Granth Sahib in a gurdwara.
- 6.2 What are the names of the Sikh acts of worship in a gurdwara?
- 6.3 Give the name of the Sikh marriage ceremony.
- 6.4 Name the five takhats and their importance.
- 6.5 Explain how respect is shown to Guru Granth Sahib.
- 6.6 Whom are Sikhs allowed to worship?
- 6.7 Explain the difference between worship and respect.
- 6.8 Are Sikhs allowed to worship the pictures of the Sikh Gurus?
- 6.9 What is the difference between a Sikh and a Khalsa?
- 6.10 What is the difference between guru, Satguru and Waheguru?

ANSWERS:

- 6.1 Money, flowers and food.
- 6.2 Kirtan, Ardas, path and Vak.

6.3 Anand Karaj.

<i>Name of Takhats</i>	<i>Importance</i>
Akal Takhat	The highest seat of Sikh religious authority, built by Guru Hargobind;
Patna Sahib	Birth place of Guru Gobind Singh;
Hazur Sahib	Place where Guru Gobind Singh breathed his last;
Kesgarh Sahib	Place where Khalsa was born
Damdama SAhib	Place where Guru Gobind Singh prepared the final version of Guru Granth Sahib.

- 6.5 The respect is shown by:
- bowing or prostrating,
 - putting an offering,
 - performing ceremonies at the time of opening and closing Granth Sahib in the morning and evening,
 - dressing Granth Sahib in clean clothes (roomalas),
 - performing all religious activities in its presence,
 - reading the order of the day at the time of the morning prayers,
 - talking to God through the Shabads of the Granth.
- 6.6 Only one Abstract (Nirankar) God.
- 6.7 Worship is that form of respect which is performed from both mind and heart. The modes of worship are kirtan, path and ardas, whereas the modes of respect are touching the feet, embracing, folding hands and words of praise.
- 6.8 No. Sikhs are not allowed to worship any images.
- 6.9 All the followers of the Sikh Gurus and Guru Granth Sahib are Sikhs whereas a Khalsa is a baptised Sikh.
- 6.10 A guru is a teacher whereas Satguru and Waheguru are the Sikh names for God Himself.

COURSE 7.

QUESTIONS:

- 7.1 What is the name of the headcovering worn by Sikh men?
- 7.2 What is name of of the traditional Indian clothes worn by many Sikh women?
- 7.3 What language is used during gurdwara services?
- 7.4 What is the name of the language of Punjab?
- 7.5 What is the name of the script in which Guru Granth Sahib is written?
- 7.6 What is a gurburb?

- 7.7 Name the Sikh gurus who were born in Hindu families.
- 7.8 Name the Sikh guru who died at the age of eight.
- 7.9 Name the Guru who rationalised the Panjabi language.
- 7.10 Why must people cover their heads when they enter a Sikh gurdwara?

ANSWERS:

- 7.1 A pag (turban).
- 7.2 A Salwar Kamiz (Tunic and shirt).
- 7.3 Panjabi.
- 7.4 Panjabi.
- 7.5 Gurmukhi.
- 7.6 A festival related to a Sikh Guru.
- 7.7 Guru Nanak Dev, Guru Andad Dev, Guru Amardas and Guru Ramdas.
- 7.8 Guru Harkrishen.
- 7.9 Guru Angad Dev.
- 7.10 It is a sign of respect. Traditionally an Indian must cover his/her head when he/she goes in front of an elderly person or goes to a religious place. Heads are also normally covered at the time of eating dinner and reciting daily prayers.

COURSE 8.

QUESTIONS:

- 8.1 What do the words 'Dasam Granth' mean?
- 8.2 Who is the author of Dasam Granth?
- 8.3 When was Dasam Granth compiled?
- 8.4 How many couplets/banis are there in the Dasam Granth?
- 8.5 Describe the controversy about the authorship of the Dasam Granth.

- 8.6 Who was the scribe of Dasam Granth?
- 8.7 In which gurdwara/gurdwaras is Dasam Granth placed along with Guru Granth Sahib?
- 8.8 Which division of the Sikhs regards Dasam Granth equivalent to Guru Granth Sahib?
- 8.9 How many pages are there in the Dasam Granth?
- 8.10 Is there any other Granth which is ascribed to Guru Gobind Singh?

ANSWER:

- 8.1 The granth of the tenth Guru.
- 8.2 Guru Gobind Singh.
- 8.3 1711, three years after the death of Guru Gobind Singh.
- 8.4 16218. The details are as follows:

Bani	Couplets
1. Jap Sahib	199 chhants
2. Akal Ustat	171 1/2
3. Bachitar Natak	471
4. Chandi Chitar I	233
5. Chandi Chitar II	262
6. Var Bhaugauti	55 Pauris
7. Gyan Parbodh	336
8. Chaubis Avtar (24 incarnations):	
1. Machch	54
2. Kachch	5
3. Chauda Rattan	14
4. Nar Narain	6
5. Maha Mohni	8
6. Bairah	14
7. Nar Singh	42
8. Bawan	27
9. Paras Ram	35
10. Brahm	7
11. Rudr I	39
12. Rudr II	50
13. Rudr III	28

14. Bishen	7
15. Arhant Dev	20
16. Manraja	8
17. Dhanantar	6
18. Chander	15
19. Suraj	27
20. Ram	864
21. Krishen	2492
22. Nar	7
23. Baud	3
24. Nehklanki	588
(A) Mir Mehndi	11
(B) Braham Avtar	343
(C) Rudaravtar:	
i. Dutt	498
ii. Paras	357

9. Swayays	33
10. Shabad Hazare	10
11. Sad	1
12. Khalsa Mehma	4
13. Shastar Nam mala	1318
14. Chirtar-o-Pakhyan	7555

8.6 The first volced raised against the authorship of the Dasam Granth was at Damdama Sahib in 1740. Since that date, two schools of thought have existed on this vital issue. The first school which considers that the whole Granth was composed by Guru Gobind Singh consists of:

1. Bhai Sher Singh; 2. Dr. Tirlochan Singh; 3. Bhai Randhir Singh; 4. Dr. D.P. Ashta; 5. Dr. Harbhajan Singh; 6. Dr. Taran Singh; 7. Mr. Piara Singh Padam and 8. Dr. Mahip Singh.

The second school regards that part of the authorship is Guru Gobind Singh and part is of Court poets. This list includes:

1. J.D. Cunningham, 2. M.A. Macauliffe, 3. Dr. G.C. Narang, 4. Babu Teja Singh, 5. Indubhushan Bannerji, 6. Dr. Manmohan Singh Diwana, and 7. Dr. Rattan Singh Jaggi.

8.7 Takhat Hazur Sahib.

8.8 Namdharis.

8.9 1399

8.10 Sarb Loh Granth.

COURSE 9.

QUESTIONS:

In the Sikh Theology :

- 9.1 Who is a liberator?
- 9.2 Who has realised God?
- 9.3 Who is a Gyani (Pundit)?
- 9.4 Who is miserable?
- 9.5 How do you get God's bounties?
- 9.6 How can we break the wheel of transmigration?
- 9.7 How can we control our minds?
- 9.8 Who is greatest?
- 9.9 Who is the richest?
- 9.10 Who is the poorest?

ANSWER :

- 9.1 One who accepts and respects God's laws.
- 9.2 One who has submitted himself to Him.
- 9.3 One who is a believer in God.
- 9.4 One who is a hypocrite.
- 9.5 By His grace.
- 9.6 By following Gurus' instructions.
- 9.7 By reciting daily prayers and performing noble deeds.
- 9.8 One who understands the meaning of both happiness and unhappiness.
- 9.9 One who is cool and patient.

9.10 One who is jealous.

COURSE 10.

QUESTIONS:

- 10.1 Name the cities founded by the Sikh Gurus.
- 10.2 Name the birth places of Guru Nanak Dev and Guru Gobind Singh.
- 10.3 Which Guru had the largest family?
- 10.4 Which Gurus had a guru period of less than ten years?
- 10.5 Name the Moghul emperors who visited the Sikh Gurus.
- 10.6 With which Gurus are the following gurdwaras related?
1. Panja Sahib, 2. Paonta Sahib, 3. Gurdwara Bari Sangat, Calcutta, 4. Darbar Sahib, Taran Taran?
- 10.7 Whose descendents refused Guru Tegh Bahadur an entry into Harimandir Sahib?
- 10.8 Name the Guru-son who dared to hit Guru Amardas?
- 10.9 Name the Guru-son who dared to make an attempt to kill Guru Hargobind?
- 10.10 Name the Guru-grandson who made an attempt to kill Guru Tegh Bahadur?

ANSWERS:

10.1	<i>Gurus</i>	<i>Cities</i>
	Guru Nanak Dev	Kartarpur Ravi
	Guru Angad Dev	Khadur
	Guru Amardas	Goindwal
	Guru Ramdas	Amritsar
	Guru Arjan	Taran Taran
	Guru Hargobind	Kiratpur
	Guru Tegh Bahadur	Anandpur

- | | | |
|-------|---|---|
| 10.2 | <i>Gurus</i> | <i>Place of Birth</i> |
| | Guru Nanak | Nankana Sahib |
| | Guru Gobind Singh | Talwandi (Pakistan)
Patna Sahib (Bihar), India |
| 10.3 | Guru Hargobind | |
| 10.4 | <i>Gurus</i> | <i>Period of Guruship</i> |
| | Harkrishen | 3 years |
| | Ramdas | 7 years |
| 10.5 | <i>Gurus</i> | <i>Moghul Emperors</i> |
| | Guru Nanak Dev | Babur |
| | Guru Angad Dev | Hamuyan |
| | Guru Amardas | Akbar |
| 10.6 | <i>Gurdwaras</i> | <i>Sikh Gurus</i> |
| | Panja Sahib | Guru Nanak Dev |
| | Paonta Sahib | Guru Gobind Singh |
| | Bari Sangat | Guru Nanak Dev |
| | Darbar Sahib | Guru Arjan |
| 10.7 | The descendents of Prithi Chand, the son of Guru Ramdas. | |
| 10.8 | Datu, son of Guru Angad. | |
| 10.9 | Prithi Chand, son of Guru Ramdas. | |
| 10.10 | Dhirmal, son of Baba Girditta and grandson of Guru Hargobind. | |

COURSE 11.

QUESTIONS:

- 11.1 Given reasons why a Sikh wears a turban.
- 11.2 Name the religious granths which are attributed to Guru Gobind Singh.
- 11.3 What is an Akhand path? When was the tradition of this path started?
- 11.4 What sort of food are Sikh not allowed to eat?

- 11.5 Names the books, granths or documents which are thought to be the sources of Sikh history.
- 11.6 What does the word 'gurdwara' mean?
- 11.7 What does the word 'Adi Granth' mean?
- 11.8 Name the stages of human development which lead to liberation.
- 11.9 What do the words 'Nam' or 'Name' mean.
- 11.10 What is Rehat Maryada?

ANSWERS:

- 11.1 a. To keep their long hair set and tidy.
b. It is a traditional symbol of wisdom.
- 11.2 a. Dasam Granth
b. Sarab Loh Granth
- 11.3 A path which is read day and night without any break. It usually takes about 48 hours to finish the path. The tradition of Akhand path was started during the period of the persecution of Governor Yaha Khan (1726-1745). The Budha Dal, under the Command of Nawab Kapur Singh started this tradition.
- 11.4 The food which arouses the passions of a person and makes him incapacitated to think and act freely. Sikhs are not allowed to eat 'Halal' meat.
- 11.5 Granths:
a. Guru Granth Sahib,
b. Dasam Granth,
c. Sarab Loh Granth,
d. Varan Bhai Gurdas.
- Books:
a. Janam Sakhis,
b. Works of Gurus' court poets,
c. Works of Bhai Mani Singh,
d. Works of Bhai Nand Lal,
e. Works of Sainapat.

Documents:

Hukamnamas (Letters) of the Sikh Gurus

- 11.6 The door of the kingdom of God.
- 11.7 The first Granth.
- 11.8
 - a. Dharm Khand
 - b. Gyan Khand
 - c. Saram Khand
 - d. Karam Khand
 - e. Sach Khand
- 11.9 Shabad. Reading Gurbani is a way to talk to God.
- 11.10 The Code of Conduct.

COURSE 12.

QUESTIONS:

- 12.1 Name the five ingredients of 'Amrit'.
- 12.2 What do Sikhs place beside a dead body in a coffin?
- 12.3 Describe the routine of worship a Sikh performs in the early morning.
- 12.4 Give two tasks a granthi might be asked to perform.
- 12.5 What is a 'Sahaj' path? How many days does it take to finish it?
- 12.6 Explain why no meat is served in langar.
- 12.7 What was the date of Baisakhi in 1699?
- 12.8 In which cities did the following Gurus breath their last?
 - a. Guru Arjan
 - b. Guru Tegh Bahadur
 - c. Guru Gobind Singh
- 12.9 Which hymn is read at the time of the cremation? Name the author/authors of this hymn.
- 12.10 How did Guru Arjan die?

ANSWERS:

- 12.1 a. A steel bowl,
b. Fresh water,
c. Sugar pellets,

The water is stirred by five baptised Sikhs with d. a double edged sword and e. five banis (Japji, Jap Sahib, Sudha Swayas, Benti Chaupai and Anand Sahib) are read.

- 12.2 A gudka, a kanga, a kara and a kirpan.

- 12.3 a. To rise early and take a bath,
b. To wear clean clothes,
c. To recite three banis (Japji, Jap Sahib and Sudha Swayas)
d. To recite Anand Sahib, and
e. To say Ardas.

- 12.4 To read Guru Granth Sahib and to lead the Ardas.

- 12.5 Sahaj means slow. This path can take any number of days.

- 12.6 So that vegetarians do not feel bad.

- 12.7 30 March.

- 12.8 a. Lahore
b. Delhi
c. Nanded

- 12.9 Kirtan Sohila. There are five 'shabads' in this bani, of which three are composed by Guru Nanak, one by Guru Ramdas and one by Guru Arjan Dev.

- 12.10 Guru Arjan was tortured to death. Hot sand was poured over his body, he was boiled in water and was made to sit on a burning hot cooking plate.

COURSE 13.

QUESTIONS:

- 13.1 Name five important gurburbs.
13.2 Give the sequence of a service in a gurdwara.
13.3 Name the river at the banks of which the gurdwara of Paonta Sahib stands.

- 13.4 Name the places where Guru Gobind Singh fought his first and last battles.
- 13.5 Name the place where two older sons of Guru Gobind Singh died.
- 13.6 Name the place where two younger sons of Guru Gobind Singh died.
- 13.7 Name the places where the 'Panj Piyaras' died.
- 13.8 How did Guru Gobind Singh's mother Mata Gujri die?
- 13.9 Who were 40 muktas?
- 13.10 Name the place where 40 muktas died.

ANSWERS:

- 13.1 Birthdays of Guru Nanak Dev and Guru Gobind Singh, Martyrdom day of Guru Arjan and Guru Tegh Bahadur, Installation of Guru Granth Sahib.
- 13.2 a. Asa di var,
b. Other shabads
c. Katha
d. lectures
e. Anand Sahib
f. Ardas
g. Vak
h. Kara Prasad
i. langar.
- 13.3 Yamuna.
- 13.4 Bhangani and Khidrana (Muktsar).
- 13.5 Chamkaur.
- 13.6 Sirhind.
- 13.7 Bhai Daya Singh (not known)
Bhai Dharam Singh (not known)
Bhai Himmat Singh died in the battle of Chamkaur.
Bhai Mohkam Singh died in the battle of Chamkaur.
Bhai Sahib Singh died in the battle of Chamkaur.
- 13.8 Heart attack.

13.9 They were a group of people who first deserted Guru Gobind Singh at Anandpur and went back home, but later, when rebuked by their woman folk, returned to Guru Gobind Singh and tendered their apology and pleaded for Guru's forgiveness.

13.10 Muktsar.

COURSE 14.

QUESTIONS:

- 14.1 What is a religion?
- 14.2 What is a true religion?
- 14.3 Name the fundamental features of the Sikh religion.
- 14.4 Name the world's living religions.
- 14.5 Name the prophets of the world religions.
- 14.6 Name the sacred books of the world religions.
- 14.7 Name one holy place of every religion.
- 14.8 Which world religions do not mention the word 'God' in their teachings?
- 14.9 Which world religion/s are not monotheistic?
- 14.10 Give the world population of different world religions.

ANSWERS:

- 14.1 A religion is the relationship between man and the super-human power he believes in and depends upon.
- 14.2 Generally people believe in religion out of:
 - a. ignorance,
 - b. fear, and
 - c. greed.But a true religion means belief in God through 'anubhav'.
- 14.3
 - a. It is monotheistic,
 - b. It recommends meditation and noble works as means of God realisation,

- c. It believes in the fatherhood of God and brotherhood of mankind.
- d. It recommends both services to mankind and God.
- e. It advocates a life of love, tolerance, patience, compassion and simplicity.

- 14.4
- a. Christianity
 - b. Islam
 - c. Hinduism
 - d. Buddhism
 - e. Sikhism
 - f. Jainism

14.5 *Religion :*

Judaism
 Christianity
 Islam
 Hinduism
 Buddhism
 Sikhism
 Jainism

Prophets :

Moses
 Jesus Christ
 Prophet Mohammed
 24 Avatars of Vishnu
 Gautam Budh
 Guru Nanak
 Mahavir

14.6 *Religion :*

Judaism
 Christianity
 Islam
 Hinduism
 Buddhism
 Sikhism
 Jainism

Sacred Books :

Torah
 Bible
 Qoran
 Vedas
 Tripitake
 Guru Granth Sahib
 Purvas & Angas

14.7 *Religion :*

Judaism
 Christianity
 Islam
 Hinduism
 Buddhism
 Sikhism

Sacred Place :

Jerusalem
 Vatican
 Mecca
 Benaras
 Bodh Gaya
 Amritsar

14.8 Buddhism and Jainism.

14.9 Hinduism.

14.10	<i>Religion :</i>	<i>Population :</i>
	(Total world population=5420 m)	
	Judaism	12m
	Christianity	2200m
	Islam	1300m
	Hinduism	800m
	Budhism	600m
	Sikhism	18m

COURSE 15.

QUESTIONS:

- 15.1 Who is God?
- 15.2 Where does He live?
- 15.3 Can a person see Him or talk to Him?
- 15.4 Can we describe Him?
- 15.5 Is the worship of God important?
- 15.6 In which form is God to be worshipped?
- 15.7 Are rituals important in Sikh worship?
- 15.8 Is there a life after death?
- 15.9 Are there other worlds in the planetary system?
- 15.10 Is there only one God of the whole universe?

ANSWERS :

- 15.1 God is the master of all the worlds in the Universe. He is the creator, preserver and the destroyer of the worlds. He is both abstract and manifest.
- 15.2 He lives up above the skies and also in His manifestation.
- 15.3 Yes a person can see Him or talk to Him both in his conscious and unconscious states.
- 15.4 No, He is beyond description. Different people have seen Him and spoken to Him in different forms and different garbs.

- 15.5 Yes, worship means remembering God. It is essential according to the Sikh faith.
- 15.6 Abstract form.
- 15.7 No. The rituals are not allowed in Sikh religion.
- 15.8 Yes. The Sikh believes in about 840,000 lives on this earth and also a life in heavens with God and other gods.
- 15.9 Yes, there are unlimited numbers of worlds in the universe. Guru Nanak Dev has said so in his Japji. (Pauri 22 - 'Patalan patal page 5).
- 15.10 Yes, Guru Nanak Dev says in Japji Sahib, Pauri 5, 'Sabna jijan ka ik Data.....'

COURSE 16.

QUESTIONS:

- 16.1 What is the objective of human life?
- 16.2 Does a Sikh believe in miracles?
- 16.3 What should a true prayer include?
- 16.4 Do we all have pre-destined fates?
- 16.5 Does Sikhism believe in God's grace like Christianity?
- 16.6 Can bad karmas be pardoned by God's grace?
- 16.7 Are Sikhs allowed to worship images?
- 16.8 Are Sikhs allowed to believe in any human gurus after Guru Gobind Singh?
- 16.9 Should a Sikh believe in saints or holy men?
- 16.10 Like Hinduism, does Sikhism recommend world renunciation for God realisation?

ANSWERS:

- 16.1 God realisation, noble deeds, service of humanity, charity, and scholarly achievements.
- 16.2 No. The Sikh Gurus condemned the practice of showing

- miracles to allure people into a belief. Baba Atal, a son of Guru Hargobind had to sacrifice his life for showing a miracle.
- 16.3 Thanks giving.
- 16.4 No. Only a part of our life is pre-destined, a major part of it is free and we all are judged by God on this part of our actions.
- 16.5 Yes. We perform the actions and He gives the rewards.
- 16.6 Yes. He can pardon all our sins if He so wishes.
- 16.7 No. A Sikh is not allowed to worship anything except the Almighty God.
- 16.9 No. After the death of Guru Gobind Singh the spiritual authority of the Gurus has been passed on to Guru Granth Sahib. A Sikh is not allowed to believe in any other Gurus except Guru Granth Sahib.
- 16.10 No. Sikhs do not believe in renunciation of this world for God realisation. A family life is a real platform to realise God.

COURSE 17.

QUESTIONS:

- 17.1 Do Sikhs believe in organised priesthood?
- 17.2 Are Sikh women allowed to perform the religious rites?
- 17.3 Does Sikh religion sanction a belief in caste system?
- 17.4 Name five sins.
- 17.5 Name five vices.
- 17.6 Name five virtues which are required to counteract the five vices.
- 17.7 Is it essential for a Sikh to go to a gurdwara?
- 17.8 Describe the concepts of individual and congregational prayers.
- 17.9 Name the yugas which have preceded the present yug, 'Kal yug'.

17.10 Outline the basic principles of Sikh religion.

ANSWERS:

- 17.1 No. Any Sikh can perform the religious duties.
- 17.2 Yes. Sikh religion does not make any distinction between men and women.
- 17.3 No. Sikh religion rejects human distinctions on the basis of caste system. According to the Sikh religion all human beings are equal.
- 17.4 a. A lie, b. an embezzlement, c. an adultery, d. back-biting, and e. wounding someone's feelings.
- 17.5 Passion, anger, greed, attachment and ego.
- 17.6 Meditation, tolerance, charity, compassion and humility.
- 17.7 Yes. The company of the religious people is very important in the Sikh religion.
- 17.8 Individual prayers are said at home or at private places, whereas congregational prayers are said at gurdwaras. Both type of prayers are essential for God realisation in the Sikh religion.
- 17.9 Satyug, Treta, and Dwapar.
- 17.10 a. Worship of one Almighty God,
b. Belief in the teachings of the ten Sikh Gurus,
c. Belief in Guru Granth Sahib,
d. Belief in one spirit of all the ten Gurus.
e. Belief in the equality of human beings.
f. Belief in meditation.
g. Belief in honest living.
h. Belief in sharing one's wealth with others.

COURSE 18.

QUESTIONS:

- 18.1 Name two religious, two semi-religious and two social Sikh festivals.

- 18.2 Name the two Gurus who went outside Punjab to spread the word of God.
- 18.3 Define the word 'Nam Simran'.
- 18.4 Name two followers of Guru Nanak Dev who were Muslims.
- 18.5 Name two followers of Guru Gobind Singh who were Muslims.
- 18.6 What is Mohan pothi?
- 18.7 Why do Sikhs celebrate the festival of Diwali?
- 18.8 When and why is the festival of Maghi celebrated?
- 18.9 Which festivals fall on a fixed calendar date?
- 18.10 Which bhagats whose Bani is included in Guru Granth Sahib were Muslims?

ANSWERS:

- | | | | |
|------|-------------------------------|-----------------------|---------------|
| 18.1 | <i>Religious</i> | <i>Semi-Religious</i> | <i>Social</i> |
| | Birthday of Guru Nanak | Baisakhi | Lohri |
| | Birthday of Guru Gobind Singh | Diwali | Rakhri |
- 18.2 Guru Nanak Dev and Guru Tegh Bahadur.
- 18.3 The recitation of God's name.
- 18.4 Mardana, Rai Bular.
- 18.5 Pir Budh Shah, Pir Bhikhan Shah.
- 18.6 The Granth which contained the banis of the first four Gurus and was in the custody of Guru Amardas's son Baba Mohan.
- 18.7 To commemorate the release of Guru Hargobind from the Gwalior prison.
- 18.8 It is celebrated in January to commemorate the death of 40 muktaks at the battle of Muktsar.
- 18.9 Lohri (13 January) and Baisakhi (13 April).
- 18.10 Farid and Bhikhan.

COURSE 19.

QUESTIONS:

- 19.1 Name the Gurus who have the most and least hymns in Guru Granth Sahib.
- 19.2 How many missionary journeys did Guru Nanak undertake in his lifetime?
- 19.3 How many battles did Guru Gobind Singh fight during his life time?
- 19.4 How many battles did Guru Hargobind fight before he retired to Kiratpur?
- 19.5 Name all the Muslims whose hymns are found in Guru Granth Sahib.
- 19.6 What were the surnames of the Sikh Gurus?
- 19.7 Do Sikhs believe in incarnation of God?
- 19.8 What was the relationship of Guru Tegh Bahadur to Guru Harkrishen?
- 19.9 What was the relationship of Dhirmal to Guru Tegh Bahadur?
- 19.10 What was the relationship of Guru Ramdas to Guru Amardas?

ANSWERS:

- 19.1 Guru Arjan Dev = 2218 hymns
Guru Angad = 62 sloaks
- 19.2 Four journeys.
- 19.3 Twenty battles; nine fought before the creation of Khalsa and eleven fought after the creation of the Khalsa.
- 19.4 Seven battles.
- 19.5 Mardana, Satta, Balwand, Farid and Bhikhan.
- 19.6 Guru Nanak Dev = Bedi,
Guru Angad Dev = Trihan,
Guru Amardas = Bhalla,
Guru Ramdas onwards = Sodhi.

- 19.7 No, the Sikhs do not believe in the incarnation of God. They believe that God is beyond births and deaths.
- 19.8 Grand-uncle.
- 19.9 Nephew.
- 19.10 Son-in-law.

COURSE 20.

QUESTIONS:

- 20.1 Who baptised Guru Gobind Singh?
- 20.2 What is the Sikh emblem known as?
- 20.3 What is the significance of the objects which make a Sikh emblem?
- 20.4 Name the days when Guru Nanak and Guru Gobind Singh were born.
- 20.5 Write the words which Guru Nanak spoke when he re-emerged from the river Bein.
- 20.6 Describe the words which describe Guru Gobind Singh's command of not worshipping a human being.
- 20.7 Name one important Sikh shrine in :
Bihar, Bengal, Delhi, Karnatak
- 20.8 Name two important Sikh shrines left in Pakistan.
- 20.9 Who out of Guru Nanak Dev's two companions, Bala and Mardana wrote Guru Nanak Dev's life stories?
- 20.10 In which language is there a plaque certifying Guru Nanak Dev's visit to Bagdad is found.

ANSWERS:

- 20.1 The Panj Piyaras.
- 20.2 Khanda.
- 20.3 Two swords represent Miri & Piri, one Khanda represents

power and strength and one Chakar represents eternal love for God.

- 20.4 Kartik month's full moon, and the seventh day of the month of Poh respectively.
- 20.5 "There is no Hindu and there is no Musalman, all are the children of one God."
- 20.6 "Whosoever calls me God, would be condemned to hell."
- 20.7 Bihar- Darbar Sahib (birth place of Guru Gobind Singh)
Bengal- Gurdwara Bari Sangat, Delhi- Sis Ganj, Karnatak-
Nanak Jhira.
- 20.8 Nankana Sahib and Panja Sahib.
- 20.9 Bhai Bala.
- 20.10 Turkish.

100

LONG QUESTIONS ON SIKH RELIGION

QUESTION 1.

WHAT IS THE THEME OF JAPJI SAHIB?

Japji Sahib consists of two sloaks and 38 pauris. The theme is as follows:

- a. Sloak 1, God is the only Reality,
- b. Pauri 1, Live within God's laws
- c. Pauri 2, Commentary on pauri 1,
- d. Pauri 3, One source of wisdom is reading/saying,
- e. Pauri 4, Commentary on pauri 3,
- f. Pauri 5, One must shed superstitions and avoid rituals,
- g. Pauri 6, Commentary on pauri 5,
- h. Pauri 7, Analysis of the first six pauris.
- i. Pauris 8-11, Second source of wisdom is listening,
- j. Pauris 12-15, Third source of wisdom in believing,
- k. Pauri 16, Do not be scared now, march forward..
- l. Pauris 17-19, The different routes to reach God..
- m. Pauri 20, Commentary on pauries 17-19
- n. Pauris 21-26 Some qualities of the Almighty which you will observe when you face Him.
- o. Pauri 27, The description of His abode,
- p. Pauris 28-29, What the pilgrims must wear,
- q. Pauris 30-31, Where would God receive you,
- r. Pauris 32-33, What you must not take with you,
- s. Pauris 34-37, What you would encounter on your way to Sach Khand.
- t. Pauri 38, Who can permanently stay with God.
- u. Sloak 2, Man is a Karamyogi.

QUESTION 2.

WHO IS A SIKH?

A Sikh is any person whose faith consists of belief in one God, the ten Gurus, the Guru Granth Sahib and other scriptures and teachings of the Sikh Gurus. Additionally, he or she must believe in the necessity and importance of 'Amrit', the Sikh baptism.

Guru Nanak Dev, the founder of Sikhism was born in Talwandi, now known as Nankana Sahib, situated to the south-west of Lahore, in November 1469. Nine other Gurus followed Guru Nanak to complete the mission entrusted to Guru Nanak Dev by God Himself.

To the western world the Sikhs have generally been known as farmers and soldiers. They provide both food and defence for the Indian people. In their short history of 525 years they have become a world religion of fame and respect.

There are about 18 million Sikhs in the world. Punjab is their homeland though they are found in almost every country of the world. Outside India, their biggest concentration is in England. They are also found in large numbers in Canada and USA.

Traditionally, a baptised Sikh is called a Khalsa and he/she must keep long and uncut hair, carry a sword, wear an iron bracelet, possess a comb and wear an underwear. These symbols have stood the test of history and are the glory and honour of this young religion. In many European and American countries the local laws have been changed to allow the Sikhs to wear their turbans instead of helmets and to keep long hair at their work, schools and colleges. The Sikhs with their smashing turbans and well set beards are now found even in western police and army units.

The Sikhs have also built magnificent gurdwaras in the countries of their residence and many Sikh schools and colleges have also been opened. The Sikhs are a well-knit homogeneous people glorifying the ideals of their Gurus all over the world. In the economic field too they have done wonders. In Britain out of twelve Indian millionaires seven are Sikhs.

QUESTION 3.

Name the Indian states from where the 'Panj Piyaras' and the 'Bhagats' of Guru Granth Sahib hailed from.

NO.	NAME	STATE
PANJ PIYARAS:		
1.	Dharam Singh	Delhi
2.	Daya Singh	Punjab
3.	Himmat Singh	Orissa
4.	Mohkam Singh	Gujrat
5.	Sahib Singh	Karnatik

BHAGATS:

1.	Beni	Uttar Pradesh
2.	Bhikhen	Uttar Pradesh
3.	Dhanna	Rajasthan
4.	Farid	Punjab
5.	Jaidev	Bengal
6.	Kabir	Uttar Pradesh
7.	Namdev	Maharashtra
8.	Parmanand	Maharashtra
9.	Pipa	Maharashtra
10.	Ramanand	Uttar Pradesh
11.	Ravidas	Uttar Pradesh
12.	Sadhna	Sind
13.	Sain	Madhya Pradesh
14.	Surdas	Uttar Pradesh
15.	Tirlochan	Maharashtra

QUESTION 4.

“The Origin of Guru Granth Sahib lies in the hymns of Guru Nanak’. Discuss (Cambridge)

Guru Granth Sahib is the holy Granth of the Sikhs. It contains the hymns of the Sikh Gurus, Bhagats of both Guru period and pre-Guru period and other saint-poets. It is a treasure of God's qualities and secrets. It explains the way to the kingdom of God. It also describes the rules of morality and ethics of religious living.

Guru Nanak Dev composed 974 hymns in 19 rags which are all recorded in Guru Granth Sahib. All other Sikh Gurus who composed hymns also used the name of Nanak as the composer of the hymns. Guru Granth Sahib starts with the 'Mool mantar' composed by Guru Nanak Dev. Thus the Bani of the Gurus makes the major part of the Granth.

QUESTION 5.

Express the ways in which the Sikhs express reverence for Guru Granth Sahib. (Cambridge)

For the Sikhs, Guru Granth Sahib is not only a holy book but it is also the 'Guru'. Guru Gobind Singh before his death at Nanded in 1708 declared that after him there would be no more living Guru, and the

Sikhs would refer to Guru Granth Sahib for all their spiritual guidance.

Thus Granth Sahib became Guru Granth Sahib in 1708. The Sikhs show their reverence to Guru Granth Sahib by bowing their heads, by putting their offerings and by prostrating in front of Guru Granth Sahib. According to the Sikh tradition the holy book is always wrapped in clean sheets known as roomals and is always opened under a canopy and the priest in attendance always uses a 'chaur' to respect the sovereignty of the Granth. When Guru Granth Sahib is moved from one place to another place, then the Granth is always placed on the head of a zealous Sikh who carries it with utmost respect and honour. The reader of the Granth always washes his/her hands, dresses in clean clothes and keeps her/his head covered.

QUESTION 6.

Examine the significance of the Mohan Pothi, and discuss the reasons why it was produced. (Cambridge)

Mohan Pothi refers to the granth/s which Guru Arjan Dev recovered from Baba Mohan, son of Guru Amardas. The hymns of Guru Nanak Dev, Guru Angad and Guru Amardas were all recorded in this pothi along with the hymns of some of the Bhagats. After the death of Guru Ramdas, this pothi went into the possession of Baba Mohan. When Guru Arjan started the great task of compiling Granth Sahib, he sent first Baba Budha and then Bhai Gurdas to bring this pothi from Baba Mohan. Mohan, on both occasions refused to part with this pothi. In the end Guru Arjan himself went to Baba Mohan and with great persuasion got back the pothi from him. This pothi is the main source of hymns of three Sikh Gurus and some of the Bhagats.

QUESTION 7.

'It is difficult to overestimate Guru Arjan's achievement in compiling the Adi Granth'. Discuss (Cambridge)

Guru Granth Sahib, which is also referred to as Adi Granth by some writers was compiled by Guru Arjan Dev. He started the work of collecting and selecting hymns in 1601 and completed it in 1604. For the Guru it was a gigantic task and a great challenge. He had invited the leaders of different sects to bring the hymns of their Bhagats to him for scrutiny and selection. Guru Arjan was to select only those hymns which were original, genuine and which came within the ambit of the principles of the Sikh faith. Thus very many hymns which were

selected in the first round were later rejected for they failed the selection test. For example the hymns of Mira Bai were first selected for inclusion in the Granth for their divinity but were later rejected for they supported the idol worshipping.

QUESTION 8.

The Adi Granth is the special book of the Sikhs.

- i. State the full title given to this book.**
- ii. Explain the nature of the text of the granth.**
- iii. Name the languages which are included in the granth.**
(London)

The word 'Adi' means the first and the word granth means a voluminous book. Granth Sahib is the first holy book of the Sikhs. It has two editions. The first edition was edited by Guru Arjan and was ready in 1604. The second edition was edited by Guru Gobind Singh and was ready in 1706. Guru Gobind Singh added the hymns of Guru Tegh Bahadur in the granth prepared by Guru Arjan. Guru Arjan gave it the name of 'Pothi Sahib'. In 1706 when Guru Gobind Singh bestowed upon the Granth the title of Guruship, he called it 'Guru Granth Sahib'.

The Granth is a commentary on God and His laws. It has 1430 pages and is written in Gurmukhi script. It is a treasure of Indian ragas and old dialects. As the Bhagats whose bani is included in the Granth came from different parts of India, so the languages included in the Granth represent those parts of medieval India. They include, Panjabi, Sindhi, Sanskrit, Maharashtrian, Bengali, Hindi, Persian, Braj, and Dakhni.

QUESTION 9.

On what grounds might it be argued that the Japji is the most important Shabad in the Sikh scriptures. Discuss.

(Manchester)

Japji is the first Bani recorded in Guru Granth Sahib. It is preceded by a short 'mangal' known as 'Mool Mantar', which is repeated for a number of times in the Granth. It has no number or reference in the beginning to point it to be a composition of a specific Guru, but it is believed that it was composed by Guru Nanak Dev. It has two sloaks, one in the beginning and one at the end and 38 Pauris. The first sloak

is also recorded under the name of Guru Arjan Dev in Sukhmani on page 287 (Ashtpadhi 17) of Guru Granth Sahib and the second sloak is recorded under the name of Guru Angad on page 146 of Guru Granth Sahib.

Japji is recited everyday in the morning by the devout Sikhs. It is written in Panjabi and is easily understandable. It explains the way to reach God. It uncovers the mysteries of nature and guides the searcher to follow the true path.

If the search of a person is to find God and reach His abode then Japji is the answer to that question. 38 Pauris of the Japji are the steps towards that destination.

QUESTION 10.

**What is the importance for Sikhism of the Guruship of Angad?
(Cambridge)**

Guru Nanak gave the torch of Sikhism to Bhai Lehna and named him Angad. Guru Nanak was a stalwart, a divine-person and an ambassador of God. His successor had to be of the same wisdom and spirit. Guru Angad proved that his selection was right. He earnestly followed the instructions left to him by Guru Nanak Dev: he rationalised the Gurmukhi script, rewrote all the hymns of Guru Nanak Dev in Gurmukhi in a pothi and added therein his own hymns. He advised his wife Mata Khivi to look after the langar and laid down rules for its future development.

He became guru at the age of 35 and remained Guru for a period of 13 years. He wrote 62 hymns and used the name of Nanak as the author of his hymns.

QUESTION 11.

**What is the importance for Sikhism of the Guruship of Amardas?
(Cambridge)**

Guru Amardas was the third Guru of the Sikhs. He was selected for Guruship by Guru Angad Dev. He became Guru at the advanced age of 73 years and remained Guru for 22 years. He was born at Baserke and lived in Goindwal.

Twenty two years of his guruship were very important in the development of the Sikh religion. He condemned the Hindu systems of 'veiling' and 'sati' and forbade their application amongst the Sikhs.

He collected and preserved in a pothi the hymns of the first two gurus and included in there his own hymns. He constructed a 'Baoli' at Goindwal and instructed his Sikhs on the importance to visit and honour the holy places of pilgrimage.

To consolidate and administer the affairs of the Sikh panth he established 'Manjis' (centres) at the important parts of India and appointed 'Masands' (local administrators) to look after these posts.

He declared Diwali and Baisakhi as the days for the meetings of the Sarbat Khalsa at Amritsar, and introduced the concept of 'Gurmata'.

Guru Amardas was a tireless worker. He led a very simple and pious life. For eleven years he served Guru Angad before he was anointed as his successor. He composed 907 hymns in 17 rags. One of his hymns 'Anand Sahib' is read at the end of every Sikh service.

QUESTION 12.

**Explain the basic principles and tenets of the Sikh religion.
(Manchester)**

The principles and tenets of Sikh religion rest on two basic doctrines. Firstly, the meditation on the name of God and secondly the noble deeds known as Bhagti and Karam. Guru Nanak Dev found God by singing His praises, and that is the way he has suggested to his followers.

Remembering God, singing His hymns, concentrating on His Name and leading an honest life is the model of Sikh religion. The basic rules of the Sikh religion can be grouped under the following headings:

1. WORSHIP OF GOD:

- a. Worship only the abstract form of God and no one else.
- b. Make worship and prayers a part of your daily life.
- c. Do not make images of God.
- d. Do not worship any idols or objects of nature.

2. TRUTHFUL LIFE:

- a. Lead a truthful and honest life.
- b. Share your earnings with others.
- c. Love your children and respect your parents.

d. Help the needy and the poor.

3. FATHERHOOD OF GOD AND BROTHERHOOD OF MANKIND:

a. Believe that there is only one God of the whole universe and we all are His children.

b. Believe that all human-beings are equal.

4. RELIGIOUS BELIEFS:

All Sikhs will always believe that:

a. The ten Gurus had the same light.

b. Guru Granth Sahib is the living Guru.

c. The Head priests of the five Takhats are the supreme authority of the Sikh religion.

5. SOCIAL AND FAMILY GUIDELINES:

a. Do not take alcohol, tobacco and drugs.

b. Do not eat kosher meat.

c. Do not eat any food which inflames passions.

d. Do not steal.

e. Do not misappropriate.

f. Do not gamble.

6. RITUALS AND SUPERSTITIONS:

a. Do not believe in any rituals and superstitions.

b. Do not believe in the worship of tombs and graves.

QUESTION 13.

**When and how was Guruship bestowed on Guru Granth Sahib?
(London)**

On 6th October 1708, Guru Gobind Singh assembled his followers at Nanded and told them that the line of teacher-Gurus was to end with him and the Sikhs were, thereafter, to look upon the Granth Sahib as the symbol of Nam. In his last farewell message, the Guru told the Khalsa:

"I have entrusted you to the immortal God.....I have infused my mental and bodily spirit into the Granth

Sahib and the Khalsa should henceforth obey the Granth Sahib. It is the visible body of the Guru."

Munshi Sant Singh, a munshi of the Bedis who completed his work in 1865, composed the most popular verse which every Sikh recites daily after ardas-

"Guru Granth Ji manyo, pargat guran ki deh, jo mujh-ko mil-bo chahay, khoj shabad meh lay."

(recognise the Granth Sahib as the visible body of the Guru, the Sikhs who wish to meet me, should find me therein).

QUESTION 14.

Explain the concept, construction and history of Golden Temple, Amritsar. (KCL, London)

The blue print of Harimandir Sahib was a concept of Guru Arjan Dev. The foundation stone was laid on 3 January 1588 by saint Mian Mir. The work on the pool was however started by Guru Ramdas in 1577.

The dimensions of the pool are: length 500 feet, breadth 490 feet and depth 17 feet.

The bridge which connects the main shrine with the entrance hall (darshni diori) is 240 feet long and 21 feet wide.

The construction was completed in 1604 and on 30 August, Guru Granth was ceremoniously installed therein.

Harimandir has four gates, which represent the equality of man. People of any country, caste, sect and faith are welcome in the shrine.

Harimandir is floating in water, its dome represents a lotus flower, its architecture incorporates sublimity, humility and simplicity. To reach the shrine the faithful have to go down the steps, which is symbolic of humility and modesty. All around the shrine is a parikarma, which the visitors have to follow to reach the shrine this is reminiscent of oath of loyalty and faithfulness for almighty God.

From the gate to the threshold of Harimandir there are 84 steps which reminds one of liberation from 840000 lives and their sufferings.

It is a place of rejuvenating one's soul, it is God's house where one goes in search of peace, happiness and comfort.

QUESTION 15.

Name the holy pools of Amritsar and mention the tradition which goes with them. (KCL, London)

There are five holy pools in Amritsar. They are:

- a. Harimandir Sahib sarover,
- b. Kaulsar,
- c. Santokhsar,
- d. Bibeksar, and
- e. Ramsar.

There was a tradition to have a dip in the last four pools before going to Harimandir Sahib sarovar. There is also a belief that those who have a dip with faith at 'Dukhbanjni Beri' they shed all their griefs and miseries.

QUESTION 16.

Name the forts of Anandpur Sahib and explain their importance. (KCL London)

Though Anandpur was founded by Guru Teg Bahadur it came to its real glory in the times of Guru Gobind Singh. The Mughal government at the centre and the local Hill rajas were not very happy with the growing fame of Guru Gobind Singh; they wanted to drive him away from the holy city. To secure the boundaries of the flourishing town Guru Gobind Singh constructed six forts around it, they were named as:

- a. Nirmoh garh,
- b. Lohgarh,
- c. Holgarh,
- d. Fatehgarh,
- e. Kesgarh and
- f. Anadgarh.

At Kesgarh, Guru Gobind Singh created the new order of Khalsa on 30 March 1699.

QUESTION 17.

Explain the DOs and DONTs of a Sikh according to the Sikh Code of Conduct.

a. DOs

A baptised Sikh must always wear 5 Ks, Kesh, Kanga, Kara, Kuchcha and Kirpan.

b. DONTs

A baptised Sikh must not cut his/her hair, must not eat kosher meat, must not smoke tobacco and must not commit adultery.

QUESTION 18.

What rules/tradition were adopted at the time of the anointment of a new Guru? (KCL London)

The guruship was a seat of responsibility and challenge. Each retiring Guru put five coins and a coconut in front of the new Guru and bowed to him and a revered Sikh put the saffron mark on the forehead of the new Guru. For the first six Gurus this duty was performed by Bhai Budha and then by his son.

The first three Sikh Gurus were not related to each other. They were chosen for their obedience, loyalty and divinity. The fourth Guru was the son-in-law of the third Guru, fifth Guru was the youngest son of fourth Guru, sixth Guru was the only son of fifth Guru, seventh Guru was a grandson of the sixth Guru, eighth Guru was the youngest son of seventh Guru, ninth Guru was a grand-uncle of the eighth Guru and tenth Guru was the only son of ninth Guru.

Thus there was not a defined pattern of choosing a Guru. The selection was an ordained work and was done with the commandment of God. The age, education and lineage of the Gurus were not important in Guruship, whereas Guru Amardas became Guru in the age of 73, Guru Harkrishen became Guru in the age of 5; where Guru Angad and Guru Amardas came from well established business communities, Guru Ramdas came from a non-entity family; whereas Guru Harrai was a grandson, Guru Tegh Bahadur was a grand-uncle; where Guru Hargobind and Guru Gobind Singh were the only sons, Guru Arjan and Guru Harkrishen were the youngest sons.

QUESTION 19.

Name the four sons of Guru Gobind Singh and state how they died? (KCL London)

Guru Gobind Singh had four sons. Ajit Singh, the eldest of the four was born to Mata Jito in 16 April, 1685 at Paonta Sahib.

Jujar Singh, Zorawar Singh and Fateh Singh were born to Mata Sundri in 1690, 27 July 1694 and 30 April 1699 respectively at Anandpur.

Ajit Singh and Jujar Singh were killed in the battle Chamkaur on 22 December 1704 and Zorawar Singh and Fateh Singh were buried alive at Sirhind on 27 December 1704.

QUESTION 20:

Which type of a 'Mangal' must be read before Guru Granth Sahib is opened for a 'vak' (order) and from which page a 'vak' should be read?

The mangal should be a verse of 'dandot' (bowing for honour). When the mangal is being said, the roomalas must be folded with honour and care.

Guru Granth Sahib must be opened at random and the vak must be read from the left-hand side page, and if the verse on that page had started from the previous page then the verse must be read from the previous page.

There are a number of popular mangals which the reader can say before the vak. Some of the important ones are:

- a. Gyan Dhian kuch karam na jana.....
- b. Khamb vikandray.....
- c. Dandot bandna
- d. Jo humri bidh hoti.....

QUESTION 21.

Explain the tradition of distributing 'Kara Prasad'. (KCL London)

The tradition of preparing and distributing 'Kara Prasad' dates back to Guru Nanak Dev's times. Prasad must be touched with the kirpan

after Ardas and Vak and not during Ardas as many people are doing these days. Before the prasad is distributed to the congregation there is a tradition of cutting portions of 'Panj Piyaras' and one for a devotee sitting in attendance of Guru Granth Sahib and then mixing the six portions with the whole prasad. Sometimes a portion in a small bowl is also put under the Guru Granth Sahib, this is called as 'Nanak Batta' meaning the portion belonging to Guru Nanak.

QUESTION 22.

Write brief notes on the following:

- a. Nihangs, b. Nirmalas, c. Udasis, d. Sahajdharis,
e. Nanak Panthis, f. Sewa panthis.**

(KCL London)

- a. **Nihangs:** The literal meaning of the word 'Nihang' means a person who is not afraid of death. These groups of people were organised by Guru Gobind Singh. They tie a high type turban and decorate it with five weapons. They normally wear blue and yellow loose clothes and refrain from owning any assets. This type of clothes was first worn by Guru Gobind Singh's youngest son, Fateh Singh.
- b. **Nirmalas:** During the times of Guru Gobind Singh, five academics were sent to Benaras to acquaint themselves with the Vedas and other scriptures. These people were called Nirmalas, their main job was to do the missionary work and to spread the message of the Sikh Gurus.
- c. **Udasis:** Udasi panth was first started by Sri Chand, older son of Guru Nanak Dev, but in its present form it was organised by Baba Gurditta, the eldest son of Guru Hargobind and father of Guru Harrai. He appointed the first four organisers from Kashmir. They were, Bhai Bal Hasna, Bhai Phul, Bhai Goinda and Bhai Alsmat. Udasis looked after the Sikh shrines during the times of Mughal oppressions when majority of the Sikh were hiding in jungles.
- d. **Sahajdharis:** Most of the Khalsa were living in the thick of forests during the times of Mughal atrocities. There was a reward on the head of every Sikh and on their long hair. Many Sikhs who then lived in the towns to consign food and other necessities to the Khalsa did not keep the long hair. They were known as Sahajdharis. Many Sindhi and Pathoharis were Sahajdhari Sikhs.

- e. Nanak Panthis: Those groups of people who believe in the teaching of Guru Nanak and worship only 'Waheguru'.
- f. Sewa Panthis: The descendants and followers of Bhai Kanhaya are known as Sewa Panthis. They are the forerunners of the modern First Aid and ambulance services.

QUESTION 23.

Explain if Sikhism is a separate nation?

(KCL London)

According to a judgement of the House of Lords in England, in order to be a separate nation an ethnic group has to have:

- a. a founder,
- b. a holy book and
- c. a history

Guru Nanak Dev was the founder of Sikhism and Guru Granth Sahib is the holy book of the Sikhs. From 1469 to the present day there exists a long period of the Sikh history. Sikhs played a very important role in shaping the modern India. Their sacrifices for securing the independence for India is a legend. More than ninety percent of all sort of sacrifices were made by them.

In their judgement, in 1984, the Law Lords said that Sikhism is almost a separate nation.

QUESTION 24.

Is there any place for fasts in the Sikh religion?

(KCL London)

Sikhism does not sanction any form of fasts. According to the Sikh religion fasts do not make a person more or less religious. However there is no prohibition on diets and avoiding food on the medical grounds.

QUESTION 25:

Are there any prohibitions on the dress worn by a Sikh man or woman?

(KCL London)

Sikhism prescribes for both men and women the wearing of under-wears and for an adolescent male Sikh wearing of a turban as

compulsory part of a dress. Apart from these two recommendations there are no other rules for the wearing of dresses.

QUESTION 26.

Name and explain which food items a Sikh is not allowed to consume. (KCL London)

To answer this sensitive question reference has to be made to the Sikh Code of Conduct (Rehat Miryada) published by SGPC and Guru Granth Sahib. In the Rehat Miryada the only prohibition listed is regarding the eating of kosher meat. By inference it can be said that other types of meat eating is allowed. In Guru Granth Sahib reference can be made to two Shabads, one composed by Guru Nanak Dev and one composed by Bhagat Kabir. One composed by Guru Nanak Dev and recorded on page 1289 of Guru Granth Sahib mentions the controversy of meat eating. It poses a question of what is a meat and what is not meat? Eating what is a sin and eating what is not a sin? But it stops short of saying do not eat meat. It says that all those foods which help in arousing passions must not be eaten. The verse of Bhagat Kabir which appears on page 1377 of Guru Granth Sahib clearly and undoubtedly forbids the eating of any kind of meat.

QUESTION 27.

What is Zafarnama and who took it to Emperor Aurangzeb? (KCL London)

Zafarnama is a Persian word and means an epistle of victory. The word refers to the letter which Guru Gobind Singh wrote to Emperor Aurangzeb. This letter contains 111 verses. It was taken to Emperor Aurangzeb by Bhai Daya Singh in 1707. The letter explains to the Emperor why a saint like Guru Gobind Singh had to resort to sword and indulge in so many battles. A famous couplet of the letter is :

*“ Choo kariz huma heeltay dar goozsht Halal
ust burdan bha shamsheer dast..”
(When all other means are exhausted then
it is fair to yield the sword..)*

QUESTION 28.

What is Sikh 'maryada' (rules) regarding the birth and naming of a child? (Manchester)

When a Sikh woman comes to know of her pregnancy, she with her husband must go to the gurdwara and offer thanks to Waheguru (God). During nine months of pregnancy the mother must be carefully looked after by the husband and the mother-in-law. Special foods and tonics must be provided to the mother, if available and if the family can afford them. A woman needs maximum love and affection at this stage. Listening to hymns and recitation of daily prayers should become a norm of an expectant mother. There are ceremonies associated with the third month's and seven month's pregnancy. Kirtan and prayers, along with other social functions and get-togethers, are offered in these months in a gurdwara or at home to thank Waheguru for His great gift.

On the day of the birth of the child, the hymns from Jap Ji must be recited by the elders of the family. The first sound which is puffed in the ears of the child is 'Ik Onkar' and grand-mother or father writes 'Ik Ongkar' with a drop of honey on the tongue of the child as well. If honey is not available then sugar or sugar-pellets can be used instead. Some Sikhs use a small sword and dip it in the honey or sweet-water and then drop that water in the child's mouth. In Punjabi this ceremony is own as 'Gurti' (first omen).

As soon as the mother is well enough, normally forty days after the birth of the child, she with her family should go to the gurdwara and offer 'Kara Prasad' for distribution to the congregation and read/listen to hymns of thanks-giving and happiness. The child is formally offered to Waheguru and parents promise that the child would grow to be a true Sikh.

After Anand Sahib and Ardas, a 'Vak' is then read and name of the child is chosen to begin with the first letter of the first word of the 'Vak's hymn. In many gurdwaras the priest also prepares a special 'Amrit' for the child. The tip of the ceremonial sword is then dipped in the 'Amrit' and the baby's tongue is touched with it. 'Amrit' is also sprinkled on the eyes and head of the child. The mother then drinks the rest of it. In olden days the name of the child was normally finalised in the gurdwara and the traditional Sikh-cry "Bole so nihal, sat siri akal", by the congregation, put the seal of acceptance on it, but these days parents choose to decide the name later on and go back to the gurdwara when the name is so chosen for the approval of the 'sangat' (congregation).

The name of the Sikh male child must have the word 'Singh' and the

female child 'Kaur' after their first names. The word 'Singh' means a lion and the word 'Kaur' means a lioness or a princess.

The use of roomals to make the first frocks for the child is against the Sikh maryada.

QUESTION 29.

What maryada must be observed at the time of the death of a Sikh? (Manchester)

A Sikh reads 'Sohila' every day before going to the bed. The 'Sohila' is also read at the time of the cremation. Sleep and death represent the same state of mind. Whereas a death is a long sleep, a sleep is a short death.

When a Sikh dies then his/her funeral is arranged as soon as possible or when it is permitted by the law of the land. The tapes of Sukhmani Sahib or of other shabads must be continuously played in the house of the deceased. Showing too much grief or beating the chest is against the Sikh maryada.

Before the funeral, the dead body is washed and properly clothed. The best clothes of the dead including the undergarments are put on the body. The other Sikh symbols i.e., the iron bracelet, the comb and the sword are placed near the deceased. The hair are combed and are tied neatly. If the deceased is a male then a turban is also tied. On the day of the cremation the body is first brought in the house in a hearse from the mortuary, a few hymns are read and an ardas is said; then the body is taken to the nearest gurdwara and another ardas is offered. From the gurdwara the coffin is taken straight to the crematorium. At the fixed time, 'Sohila' is read and ardas is said, then the eldest son of the family or other male member presses the electric button, the coffin is then lowered in the furnace and the place is automatically covered with a curtain. In few seconds the body is reduced into ashes.

The whole gathering then proceeds to a gurdwara where after kirtan, Anand Sahib and ardas are said. Ashes are later collected and immersed in a nearby river. Many families fly to India to immerse the ashes in river Yamuna near Kiratpur.

Many families arrange the bhog of either a 'sadharan path' or an 'akhand path' either on the day of cremation or a few days after the cremation. The bhog of the path followed by ardas concludes the death ceremonies.

No rituals derived from other religions or from any other source, should be performed when a death occurs. Comfort must be found in reading and listening to 'Gurbani'. The excessive show of grief or mourning is contrary to the Sikh teaching. The erection of a memorial in any shape or form is also contrary to the Sikh belief.

QUESTION 30.

**Name the daily Sikh prayers and explain their main theme.
(KCL London)**

PRAYER FOR AN INDIVIDUAL:

Morning prayers:

- a. Jap Ji Sahib- This long hymn has two sloaks and 38 pauris in it. It is composed by Guru Nanak Dev. Its theme is the search and realisation of God.
- b. Jap Sahib - This long hymn has 199 verses and is composed by Guru Gobind Singh. Its theme is the praises of God.
- c. Sudha Swayas- This bani consists of 10 swayas. It is also composed by Guru Gobind Singh. Its theme is the mode of worship.

Evening prayer:

Rehras Sahib - This prayer consists of a number of shabads composed by different Gurus. Rehras is a request for God's mercy. The authors of the shabads are:
Guru Nanak- 5 shabads
Guru Amardas- 6 stanzas of Anand Sahib
Guru Ramdas- 2 shabads
Guru Arjan-7 shabads
Guru Gobind Singh- Benti Chaupai, 1 swaya and 1 Doha.

Night time prayer:

Sohila This prayer consists of 5 shabads. The theme is the pang of separation and bliss of union.
The authors of the shabads are:
Guru Nanak- 3 shabads

Guru Amardas- 1 shabad
Guru Arjan - 1 shabad

PRAYERS AT A GURDWARA:

In a gurdwara, apart from the above prayers, Guru Nanak Dev's bani 'Asa Di Var' is also sung by the ragis in the morning. The theme of this long hymn is the suspense of nature, the morality and methods of being one with God.

QUESTION 31.

Explain the methods and modes of Sikh prayers.

(KCL London)

There are two main kinds of prayers in Sikhism, an individual prayer and a community prayer.

The individual prayer is normally performed in the privacy of the home either in a room especially made or reserved for it or in a quiet corner of a room. The path (prescribed hymns) can be read either from a Gudka (a small book which contains selected hymns from Guru Granth Sahib) or from memory. There are no rituals to be observed before or after the path. In emergency path can be recited while one walks or travels to work either in a car or in a bus/tube. The tradition of individual prayers can be traced back to Guru Nanak Dev's times. It was the melody, rhythm and spiritualism of Guru Nanak Dev's hymns which brought Bhai Lehna to Guru Nanak Dev and he became the second Guru of the Sikhs.

The community prayer is performed in a gurdwara or in a house where a community gathers to say collective prayers. Though community prayers had started in the times of Guru Nanak Dev, these were formalised in the era of Guru Hargobind who also introduced the tradition of 'parbhat pheris' (morning roving choirs)

In Sikhism both types of prayers are essential in the life of a Sikh. One must individually render five prayers every day and must also join in the community prayers in a gurdwara whenever it is possible to do so.

QUESTION 32.

Explain the theme of the four lavan (marriage hymns) composed by Guru Ramdas in rag Suhi.

(KCL London)

The theme of the marriage hymns is as follows:

- a. Hymn 1: Marriage will bring a change in the lives of two individuals. Major and dramatic adjustments are needed in the life style of the couple to lead a happy marriage life.
- b. Hymn 2: The couple must be ready to understand and appreciate the qualities and limitations of each other and must try to accept each other as a true partner of each other's life.
- c. Hymn 3: Life means togetherness. The couple must be ready to share each other's happiness and sorrows and must take a solemn oath that nothing but death would be able to part them.
- d. Hymn 4: Love, trust, respect and care are the four pillars of a successful marriage life. God will always be with those who are truly in love with each other.

QUESTION 33.

Explain the common vices which block the way of a searcher of Truth and the virtues available to combat them.

(London)

The searcher of the Truth often comes face to face with a number of vices which block his entry to the kingdom of God. Almost all scriptures have mentioned five common vices which negate all the virtues earned in a lifetime. Guru Amardas has mentioned these vices in one of his shabads composed in rag Sorath (page 600 of Guru Granth Sahib), he says,

*"Is dehi andher panch chor vaseh, kaam krodh lobh moh
ahankara. Amrit loote manmukh nahin bujhe, koye na sune
pukara.*

Andhaa jagat andh vartara, bajh Guru gubara."

meaning that in this body there live five thieves: lust, anger, greed, attachment and pride. These vices kill all the virtues earned and no one understands this heavy loss. This world is blind so are its leaders; without a Guru-teacher there is no liberation

The virtues which are available to combat these evils are:

- a. Contentment (santokh),
- b. Compassion (Daya),
- c. Knowledge (Gyan),
- d. Faith (Partit),

- e. Honesty (Saram),
- f. Concentration (Dhian),
- g. Self-discipline (Jugat)
- h. Patience (Sabar)

Most of the above virtues are mentioned in pauris 28 & 29 of Jap Ji. Their mention is also made all across Guru Granth Sahib.

QUESTION 34.

Give three quotations from Guru Granth Sahib which describe that one harvests which one sows.

(KCL London)

1. In Jap Ji, Guru Nanak says in Sloak 2 (Page 8)

“ Changiaia buriaia, vachai Dharam hadur,
Karmi apo apni, ke narai ke dur..”

ਚੰਗਿਆਈਆਂ ਬੁਰਿਆਈਆਂ ਵਾਚੈ ਧਰਮ ਹਦੂਰਿ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥

meaning:

“ Our acts, right or wrong, are being constantly watched by God, According to our actions we will find our place in His court.”

2. In Asa Mehla 1, Patti (Page 433) Guru Nanak says:

“Dadda dos na deo kise, dos karamma aapnia, Jo mein keya so
mein paya dos na deejai avar janaa.”

ਦਦੈ ਦੇਸ ਨ ਦਿਉ ਕਿਸੇ ਦੇਸ ਕਰਮਾਂ ਆਪਨਿਆ
ਜੇ ਮੈ ਕਿਆ ਸੇ ਮੈ ਪਾਇਆ ਦੇਸ ਨ ਕੀਜੈ ਅਵਰ ਜਨਾ॥

meaning:

“ Do not blame others for your own wrong actions, Whatever I did, I got reward/punishment for that, do not incriminate others for your faults.”

3. In Sloaks Baba Farid says (page 1379)

“Loray dakh bejorian, kikar bejay jut,
handay oon kataenda, pianda loray put.”

ਲੋੜੈ ਦਾਖ ਬਿਜਉਰਿਆ ਕਿਕਰਿ ਬੀਜੇ ਜਟੁ
ਹੰਡੇ ਉਨ ਕਤਾਇਦਾਂ ਪੈਧਾ ਲੋੜੈ ਪਟ॥

meaning:

“How amusing it is? that, A farmer sows kikar and longs for sultanias and almonds for the harvest, and A weaver knits wool and wants silk as the end product.”

QUESTION 35:

Give at least three quotations from Guru Granth Sahib which describe that to one whom God protects or joins no one can harm or separate.

Three such quotations amongst many given in Guru Granth Sahib are:

1. “Kit he kam na chhigeae, ja riday sachcha hoi jis Too rekhae hath dey tis mar na sakey koi.”

(Sarang Mehla 5, page 43)

ਕਿਤ ਹੀ ਕੰਮ ਨ ਛਿਜੀਐ, ਜਾ ਹਿਰਦੇ ਸਚਾ ਸੋਇ।
ਜਿਸ ਤੂੰ ਰਖੇ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰ ਨ ਸਕੈ ਕੋਇ॥

meaning:

One who attempts a task with honesty, would never fail in his endeavour, One who is protected by God can never be harmed by any one else.

2. “Milaya kade na vichchray, jo malea Kartar, Dasa ke bandan kataya, sache Sirjanhar. ”

(Mehla 5, page 46)

ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੜੈ ਜੋ ਜੋ ਮੇਲਿਆ ਕਰਤਾਰਿ।
ਦਾਸਾ ਕੇ ਬੰਧਨ ਕਟਿਆ ਸਚੈ ਸਿਰਜਨਹਾਰਿ॥

meaning:

One who is joined in union by God does never separate; God, the real Creator, dispels all our sorrows and bondage.

3. Jis key sier upar too Swami, so dukh kesa pavey, bol na janae maya madh mata, marna cheet na avey.”

(Suhi Mehla 5, page 749)

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ, ਸੋ ਦੁਖ ਕੈਸਾ ਪਾਵੈ॥
ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ, ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ॥

meaning:

“One on whose head God puts His hand of protection, no misery or happiness can dare to go near him, the worldly wealth cannot allure him and fear of death can not scare him.”

QUESTION 36.

Give two quotations from Guru Granth Sahib, which describe the comfort of ‘Nam’ and discomfort of worldly wealth.

1. “Vade Vade jo deesay log, tinko vayape chinta rog.
Kaun vada? maya vadaei, so vada jin Ram chit lae.”

(Mehla 5, page 188)

ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ॥ ਤਿਨ ਕੋ ਬਿਆਪੇ ਚਿੰਤਾ ਰੋਗ॥
ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ॥ ਸੇ ਵਡਾ ਜਿਨ ਰਾਮ ਲਿਵ ਲਾਈ॥

meaning:

“The people who seem wealthy and powerful, are filled with discomforts and sorrows from within.

Who is really big? the wealthy, No; the one who meditates on God.”

2. “Papi karam kamaveday, karday hai hai,
Nanak jiyo mathan madanea, teo mathay Dharamrai.”

(Mehla 5, page 1425)

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਇ ਹਾਇ
ਨਾਨਕ ਜਿਉ ਮਥਣ ਮਾਧਾਨੀਆ, ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ॥

meaning:

“Sinners are committing sinful acts and are boasting about them, One day they all will be churned in the pot of judgment by Dharamraj, the god of justice, as women churn curd in their clay-pots.”

QUESTION 37.

Give two quotations which say that one must worship God in both happiness and misery.

1. “Jey sukh dey ta tuje aradhi, dukh bhi tuje teehai,
Jhakar Jhango meeh varsay, bheen gur dekhan jae.

Sumund sagar hovey boh khara, gursikh lung guru pay gae,
pala, kakar, burf vasae, bheen gur dekhan gae.”

(Rag Suhi Mehla 4, page 757)

ਜੇ ਸੁਖ ਦੇਹਿ ਤ ਤੁਝਹਿ ਆਰਾਧੀ, ਦੁਖ ਭੀ ਤੁਝੇ ਤਿਹਾਈ।
ਝਖੜ ਝਾਗੀ ਮੀਹ ਵਰਸੈ ਭੀ ਗੁਰ ਦੇਖਨ ਜਾਈ॥
ਸਮੁੰਦ ਸਾਗਰ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰ ਸਿਖ ਲੰਘ ਗੁਰ ਪਹਿ ਜਾਈ॥
ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ, ਗੁਰਸਿਖ ਗੁਰ ਦੇਖਣ ਜਾਈ॥

meaning:

“I will worship God if He gives me happiness and comforts, I will keep worshipping Him even when I am in distress, Whether there are gales or heavy rains, I will go and visit my Guru. If the tide of the sea is unfavourable, I will cross it and go to my Guru, even if it is freezing cold and is snowing, still I will not miss my visit to my Guru.”

2. “Sukh mein bhau sangi bhae, dukh mein sang na koi,
kaho Nanak Har bhaj mana, ant sahai hoi.”

(Sloak Mehla 9, page 1428)

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ॥
ਕਹੁ ਨਾਨਕ ਹਰ ਤਜ ਮਨਾ ਅੰਤ ਸਹਾਈ ਹੋਇ॥

meaning :

“When you laugh, people laugh with you,
when you cry, you cry alone.
Hold fast the robe of God, who always stays with you.”

QUESTION 38:

Give one quotation which shows repentance for the past wrongs and a request for the future guidance.

1. “Kar updes jirkay bhau bhati, bhaur pita gal lavae.
pichchlay augan bakhash ley Prabhu aagay marg pavae.”

(Sorath Mehla 5, page 624)

ਕਰ ਉਪਦੇਸ਼ ਝਿੜਕੇ ਬਹੁ ਭਾਤੀ ਬਹੁੜਿ ਪਿਤਾ ਗਲ ਲਾਵੈ।
ਪਿਛਲੇ ਅਉਗੁਣ ਬਖਸ ਲਏ, ਪ੍ਰਭ ਆਗੈ ਮਾਰਗ ਪਾਵੈ॥

meaning:

God gives us His love and also shows us His annoyance. At the end, He, the father, embraces us all and gives us a warm hug.

He forgives us for our past wrongs and shows us the path of righteousness.

QUESTION 39.

Give one quotation from Guru Granth Sahib which is read at the time of putting new roomalas on Guru Granth Sahib.

1. "Prem patola tey sey dita, dhakan ko pat meri,
dana bina sai menda Nanak sar na jana teri."

(Sloak Mehla 5 , page 520)

ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਕੂ ਪਤਿ ਮੇਰੀ॥
ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਂਡਾ ਨਾਨਕ ਸਾਰ ਨਾ ਜਾਣਾ ਤੇਰੀ॥

meaning:

" God has given us, with all His love, a piece of fine cloth to protect my chastity, My Lord is the greatest donor and scholar and there is no one other like Him."

QUESTION 40.

Give quotations from Guru Granth Sahib which discuss His grace and the importance of Ardas.

1. "Birtha kadey na hovee, jan ki ardas
Nanak jor Govind ka pooran guntas."

(Bilawal Mehla 5, page 819)

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸ,
ਨਾਨਕ ਜੋਰ ਗੋਵਿੰਦ ਕਾ ਪੂਰਣ ਗੁਨਤਾਸ॥

meaning:

"Prayers of the devotee do not go in vain, God is omnipotent and can fulfil all your desires."

2. " Datey daat rakhi hath apne, jis bhavey tis deyi
Nanak nam raetey sukh paea, dargey japae saei."

(Sorath Mehla 3, page 604)

ਦਾਤੈ ਦਾਤ ਰਖੀ ਹਥਿ ਆਪਣੈ, ਜਿਸ ਭਾਵੇ ਤਿਸ ਦੇਈ।
ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੁਖ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ॥

meaning:

“ God has kept the reward for our actions in His own hands. He gives His bounties to those whom He feels like giving. Those who meditate on His name, they please Him and qualify to get all the happiness of their mind.”

3 “ Gur key bhane jo chaley, sab dukh nivaranhar,
likhae mate na skeeae jo dhur likae Kartar.”

(Sloak Mehla 3 page 89)

ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਸਭ ਦੁਖ ਨਿਵਾਰਨਹਾਰਿ॥
ਲਿਖਿਆ ਮੇਟ ਨ ਸਕੀਐ ਜੋ ਧੁਰ ਲਿਖਿਆ ਕਰਤਾਰ॥

meaning:

“ Those who walk within God’s laws, He dispels all their sorrows. The fate that is destined can never be changed.”

QUESTION 41.

Define the sanskrit word “Mangal”. Which mangals have been used in Guru Granth Sahib and state the number of times they have been used.

The word mangal means a starting verse read or recited for invoking the blessing of God. In Guru Granth Sahib four different types of mangals have been used, they are:

	Mangal	Number of times used
1.	Ik Ongkar Satguru Prasad	419
2.	Ik Ongkar Satnam Gurprasad	2
3.	Ik Ongkar Satnam Kartapurkh Gurprasad	9
4.	Ik Ongkar Satnam Kartapurkh Nirbhau Nirvair Akalmurat, Ajoonee, Saibhang Gurprasad	33

QUESTION 42:

How many total stanzas of bani are recorded in Guru Granth Sahib. State in percentages the bani and its authors.

Depending on the way of counting there are in Guru Granth Sahib 5893 stanzas of recorded bani. The classification according to its authors in the descending order is as follows:

<i>Authors</i>	<i>Total stanzas</i>	<i>Percentage</i>
SIKH GURUS:		
Guru Arjan Dev	2218	38%
Guru Nanak Dev	974	17%
Guru Amardas	907	15%
Guru Ramdas	679	12%
Guru Tegh Bahadur	115	2%
Guru Angad Dev	62	1%
BHAGATS & OTHERS:		
Kabir	541	9%
Farid	134	2%
Bhatts	123	2%
Namdev	60	1%
Ravidas	41	.5%
Others	38	.5%

Of the total stanzas 4956 (85%) are composed by the Sikh Gurus and 937 stanzas (15%) are composed by Bhagats, Bhatts and others.

QUESTION 43.

State in absolute numbers and in percentage the number of stanzas of bani attributed to different composers.

The total stanzas/verses of Gurbani attributed to the Sikh Gurus is 4956 stanzas which is about 85% of the total stanzas recorded in Guru Granth Sahib. Out of the compositions of the Sikh Gurus only, the percentage is as follows:

<i>Name of the Sikh Guru</i>	<i>Number of Stanzas</i>	<i>Percentage</i>
Guru Nanak Dev	974	19.65%
Guru Angad Dev	62	1.25%
Guru Amardas	907	18.30%
Guru Ramdas	679	13.70%
Guru Arjan Dev	2218	44.75%
Guru Tegh Bahadur	115	2.35
	4956	100.00

The total stanzas/verses of bani attributed to Bhagats, Bhatts and others is 937 stanzas which is about 15% of the total bani recorded in Guru Granth Sahib. Out of the compositions of the Bhagats, Bhatts and others the percentage is as follows:

<i>Name of the Composers</i>	<i>Number of Stanzas</i>	<i>Percentage</i>
Kabir	541	58%
Farid	134	14%
All Bhatts	123	13%
Namdev	60	8%
Ravidas	41	4%
Others	38	3%
	937	100.00

QUESTION 44.

List the names of the parents of the Sikh Gurus.

<i>Name of the Gurus</i>	<i>Name of the Father</i>	<i>Name of the Mother</i>
Guru Nanak Dev	Kalu Chand Bedi	Mata Tripta
Guru Angad Dev	Pheru Mal	Mata Sabrai
Guru Amardas	Tej Bahan	Mata Lakho
Guru Ramdas	Haridad	Mata Daya Kaur
Guru Arjan	Guru Ramdas	Bibi Bhani
Guru Hargobind	Guru Arjan Dev	Mata Ganga
Guru Harrai	Baba Gurditta	Mata Damodri
Guru Harkrishen	Guru Harrai	Mata Krishen Kaur
Guru Teg Bahadur	Guru Hargobind	Mata Nanki
Guru Gobind Singh	Guru Tegh Bahadur	Mata Gujri

QUESTION 45:**List the names of the children of the Sikh Gurus.**

<i>Names of the Gurus</i>	<i>Names of Sons</i>	<i>Name of Daughters</i>
Guru Nanak Dev	1. Sri Chand 2. Lakhmi Chand	
Guru Angad Dev	1. Dasu 2. Dattu	1. Amro 2. Anokhi
Guru Amardas	1. Mohan 2. Mohri	1. Dani 2. Bhani
Guru Ramdas	1. Prithi Chand 2. Mahadev 3. Guru Arjan	
Guru Arjan	1. Guru Hargobind	
Guru Hargobind	1. Baba Gurditta 2. Anirai 3. Suraj Mal 4. Baba Atal 5. Guru Tegh Bahadur	1. Viro
Guru Harai	1. Dhirmal 2. Guru Harkrishen	
Guru Tegh Bahadur	1. Guru Gobind Singh	
Guru Gobind Songh	1. Ajit Singh 2. Jujhar Singh 3. Zorawar Singh 4. Fateh Singh	
Total	22 sons	5 daughters

QUESTION 46.**Give the names of the wives of the Sikh Gurus.**

<i>Name of the Guru</i>	<i>Name of the Wife/ Wives</i>
Guru Nanak Dev	Mata Tripta
Guru Angad Dev	Mata Khivi
Guru Amardas	Mata Mansa Devi

Guru Ramdas	Bibi Bhani
Guru Arjan Dev	Mata Ganga
Guru Hargobind	Mata Damodri Mata Nanki Mata Mahadevi
Guru Harrai	Mata Krishen Kaur
Guru Tegh Bahadir	Mata Gujri
Guru Gobind Singh	Mata Jito Mata Sundri Mata Sahib Deva

QUESTION 47.

Give the basic contribution towards the development of Sikhism of all the Sikh Gurus.

<i>Name of Sikh Gurus</i>	<i>Contribution</i>
Guru Nanak Dev	Concept of unity of God and Brotherhood of mankind;
Guru Angad Dev	Rationalisation of Gurmukhi script, education for children, sports
Guru Amardas	Service of humanity,
Guru Ramdas	Simplicity, modesty and submissiveness,
Guru Arjan Dev	Meditation (Nam simran), company of holy people,
Guru Hargobind	Congregational prayers, martial arts
Guru Harrai	Humility, love of man,
Guru Harkrishen	Help of the needy,
Guru Tegh Bahadur	Sacrificing one's life for the others, Jiwan mukt,
Guru Gobind Singh	Sarbans dani (one who sacrificed all members of his family for the freedom of religion and restoration of justice)

QUESTION 48.

Sketch the last environment when Guru Nanak breathed his last, as recorded in the contemporary Sikh literature.

According to Cole Brook's Janam Sakhi the following environment existed at the time the Guru breathed his last.

Guru Nanak Dev breathed his last in the early morning of 22 September 1539. At that time he was reciting Barah Mah in rag Tukhari. He asked his followers to recite his shabad of rag Gauri Deepki, "Jai Ghar kirat akhia..."* and then "Sloak pawan guru....."**. When the sloak finished then he covered his face with a sheet and ascended to heavens.

QUESTION 49.

Which shabad is engraved at Gurdwara Dera Sahib, Lahore and is believed to be recited by Guru Arjan Dev at the time of his disappearance in the river Ravi on 30 May, 1606?

When Guru Arjan Dev was first tortured and then put in the strong current of river Ravi for further pain, he recited his own composition written in rag Sorath (Page 611)

"Sunī ardas swami mere,
sarb kala bun aae.
Pargat bhae sagle jug antar,
Guru Nanak ki wadaie."

ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੇ, ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ॥
ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ, ਗੁਰੂ ਨਾਨਕ ਕੀ ਵਡਿਆਈ॥

meaning:

"My Lord listened to my prayers, and I stood firmly for what I believed in. With my death the whole world would come to know the principles of the House of Nanak."

QUESTION 50.

Describe the last words of Guru Gobind Singh before he breathed his last and also state the first shabad of Guru Granth

Sahib when Guru Gobind Singh bestowed Guruship on the Granth.

Guru Gobind Singh died at Nanded on 3 October, 1708. Bhai Nand Lal, Bhai Mani Singh and Sainapat along with many thousands of other followers were present at the time of his demise. In his last sermon the Guru said that everything which had born must die sooner or later. He said that everything in this world had happened according to the will of God, He alone was immortal. The Guru declared that he was merging himself with the Khalsa. According to Sainapat, as recorded in his book Gursobha, the Guru said:

“Khalsa apna roop bataeo
Khalas hi so hai mam kama
Bakhsh diyo Khalas ko jama.”

meaning:

“Khalsa is my own self, I have concern only with the Khalsa, I have bestowed my ownself on the Khalsa.”

According to Bhai Nand Lal, the Guru said that after his physical death his soul would become invisible but his second form would be the Granth Sahib. He said:

“Dusar roop Granth Ji jan,
.....
mera roop Granth Ji jan,
is mein bhed nahin kuchh man.”

meaning:

“My second form would be Granth Sahib, I would always be in the Granth Sahib, No one should ever doubt this instruction of mine.”

The Guru further said that his ‘sagun’ (manifestation) form would be the Khalsa.

QUESTION 51.

Define the word ‘Rehat Nama’ and state how many such books were written.

The word ‘Rehat Nama’ means a book of law. When Guru Gobind Singh created the Khalsa on 30 March 1699 he also formulated rules by which a Khalsa was to live. These rules were later incorporated in the books called ‘Tankha Nama’ and ‘Rehat Namas’ edited by Bhai

Nand Lal, Bhai Chaupa Singh, Bhai Desa Singh and Bhai Prehlad Singh. The Sikh reformers of the late nineteenth and early twentieth century produced a detailed book of 'Rehat Nama' based on the original books which was published in 1945 by Shiromani Gurdwara Prabandak Committee (SGPC).

QUESTION 52.

Explain what do you understand by the words 'Sarbat Khalsa' and 'Gurmata'?

The words 'Sarbat Khalsa' and 'Gurmata' were used during the period, 1748-1764. The word Sarbat Khalsa meant the parliament of the Khalsa and it met twice a year, at Baisakhi (March/April) and Diwali (October/November) at Akal Takhat. The first of such sitting was on the Baisakhi day of 1748.

The word Gurmata means a resolution. The decisions taken by 'Sarbat Khalsa' were known as gurmata.

QUESTION 53.

What is Vismad?

Vismad refers to a state of mind when a message is conveyed by silence rather than by speech. When two lovers meet, the pangs of separation are transmitted by eyes, embraces and cuddles and the lips remain sealed; words are lost, but messages are received. Tears and heavy heart-beat fax the contents of a love letter without paper and ink. When the light of God dawns on a person the state of vismad prevails. No words, no looks and no touch is needed, the light enters within on its own.

QUESTION 54.

Who is a Jati?

A person who has developed control of his/her organs and their functioning i.e., touch (hands), sight (eyes), taste (tongue), sound (ears), smell (nose), thoughts (mind), learning (brain) and storing (memory). Worldly beings are made differently, e.g., stones have only body and no other organs, vegetation has senses of voice and touch and not of sight and taste, animals and birds have senses of touch, sight, taste, sound and smell but not of thoughts, learning and storing knowledge.

QUESTION 55.

Who is a tapi?

A person who retires to a lonely place, e.g., a forest or a contain and commits himself to a rigorous meditation. This might last for months or years. The word 'tap' means to heat up. A tapi tries to warm his body with the name of God.

QUESTION 56.

Who is a Sati?

A person who rejects sex from his life. A sati practices restraint and cancels all sensual thoughts from the mind. Satis reject family life and become wanderers. Christian nuns and Budhist monks are satis.

QUESTION 57.

What is a Smadhi?

A yogic posture suitable for a prolonged meditation session. Many tapis remain in smadhi for a very long period. A person has to do physical exercises to practise a smadhi. It is a posture to relax the mind. As a sleep is a relaxation of body, a smadhi is a relaxation of mind. In smadhi a mind is devoid of evil thoughts and dirty dreams.

QUESTION 58.

What is Jap and why it is important?

Jap means repeated recitation. A subject which is not easy to comprehend, and which is also not a part of a daily discussion, has to be repeatedly read to be stored in the memory. Similarly, a person to whom the mind does not hold has to be continuously remembered to become a part of memory.

Jap is important to realise God. Sikh Gurus have made Jap compulsory for all the Sikhs. Repeated recitation of God's name will make Him a part of our thoughts and then a part of our memory.

QUESTION 59.

What is 'pooja'? Are Sikhs allowed to perform 'pooja'.

The idol worship of gods and goddesses is known as a pooja. In Sikhism the pooja of any image or idol is strictly prohibited. Sikh

Gurus were the messengers of God and were not God incarnated. The incarnation theory does not hold in Sikhism.

QUESTION 60.

Give briefly the theme of the 'banis' of the Dasam Granth.

The Dasam Granth, is the second most sacred granth of the Sikhs. There are three most well known 'birs' (versions) of this holy granth. Firstly Bhai Mani Singh wali Bir, Patna Sahib wali Bir and Sangruru wali Bir. These are very valuable manuscripts and are too tender and fragile to read and consult. The printed version compiled by a Sodhak Committee of Akal Takhat and published by Rai Sahib Munshi Gulab Singh & Sons is considered to be authentic. The Bir has 1399 pages with 19 lines on each page. The total number of verses in it goes up to 17,155.

The theme of the banis recorded in the Dasam Granth is as follows:

1. Japu, popularly known as Jap Sahib, is a prayer and salutation to God. It is daily prayer of a practising Sikh.
2. Ustat: popularly known as Akal Ustat, is a bani in the praise of the Almighty God.
3. Bachitar Natak: It is a part autobiography of Guru Gobind Singh.
4. Chandi Charitra Ukti Bilas: It describes the exploits of goddess Chandi.
5. Chandi Charitra Dooja: It is an extention of Chandi Chritra Ukti Bilas.
6. Var Sri Bhagauti Ji Ki: It is a ballad in praise of Bhagauti, the all powerful God.
7. Gian Prabodh: It is devoted to the praise of God, with illustrations from ancient legends.
8. Chaubis Avtar: It describes the twenty four incarnations of Vishnu.
9. Mehdi Mir Badh: It is an extention of Chaubis Avtar.
10. Brahma Avtar: It describes the incarnations of Brahma.
11. Rudra Avtar: It describes the incarnations of Shiva.
12. Ram Kali (Shabad Hazare): It is a collection of ten shabads in seven ragas.

13. Swayas: It is a collection of thirty-three swayas. They give an exposition of the divinity and of different religions practised in India.
14. Jo Kichh Lekhu Likhiyo Bidna Swaiya (Khalse di Mehma): A hymn in a couplet and three stanzas in praise of the Khalsa.
15. Sri Shastra Nam Mala: It is a catalogue and description of the weapons of war.
16. Pakhyan Charitra: It is a section of four hundred and four tales of men and women.
17. Zafarnama: A letter in verses addressed to Aurangzeb.
18. Hikayats: Eleven tales of men and women, an extension of Pakhayan Charitra.

QUESTION 61.

In which language/s are the banis of Dasam Granth compiled?

Most of the banis of Dasam Granth are compiled in Braj (a dialect of Hindi), other languages are Panjabi and Persian. The classification is as follows:

- | | |
|---------------------|---|
| A. Braj: | Jap Sahib, Akal Ustat, Bachitar Natak, Chaubis Avtar, Braham Avtar, Rudar Avtar, Swayas, Pakhayan Charitra. |
| B. Lehndi Panjabi: | Chandi di var. |
| C. Central Panjabi: | Shabad Hazare. |
| D. Persian: | Zafarnama, Hikayats. |

The script of the Granth is in Gurmukhi.

QUESTION 62.

Briefly classify the hymns of Dasam Granth into subjective and objective categories.

The whole of the Dasam Granth is composed in verse. The works of the Granth can be classified into subjective and objective compositions. The works like Jap Sahib, Akal Ustat, Benti Chaupai and Shabad Hazare are subjective verses whereas other compositions like Bachitar Natak, Chaubis Avtar, Khalse di Mehma, Hikayats,

Shastar nam Mala, Chandi Charitar, Gian Prabodh and Pakhyan Charitar can be classified as objective compositions.

QUESTION 63.

Describe the ragas/ragnis used in the Dasam Granth.

There are 19 ragas/ragnis in the Dasam Granth, seven of these ragas are used in Shabad Hazare and 12 ragas are used in Paras Nath Avtar. The ragas/raganis used are:

Ramkali, Sorath, Kalian (ragni), Bilawal, Devgandhari (ragni), Khial, Tilang, Paraj (ragni), Kafi (ragni), Suhi (ragni), Saran Dhanasri, Kedara, Maru, Bhairav, Adan, Gauri and Basant.

QUESTION 64.

Read the following shabad and then answer the questions which follow:

ਖਿਆਲ ਪਾਤਸ਼ਾਹੀ ੧੦॥

ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ॥

ਤੁਧ ਬਿਨ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾ ਦੇ ਰਹਿਣਾ॥

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ, ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ॥

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੱਬਰੁ ਤੰਗਾ, ਭਠ ਖੋੜਿਆ ਦਾ ਰਹਿਣਾ॥ ੧॥ ੧॥

Kheyal Patshahi Dasvin II

Mitr¹ piyaare noo haal mureedaa² daa kahinaa.

Tudh bin rog³ rajaaia-daa-odhan⁴ naag-nivaasaa⁵ day rahinaa.

Sool⁶ suraahi⁷ khanjar⁸ piyalaa⁹ bing¹⁰ kasaaiyaa¹¹ daa sahinaa

Yaararay-daa¹² saanoo sathar¹³ changaa bhath¹⁴ kheriaa¹⁵ daa-rahinaa¹⁶.

1. Name the author of the above shabad.
2. At what place was the above shabad composed?
3. Give the meaning of the words marked with asterisks.
4. Translate the shabad into English.

1. Guru Gobind Singh

2. The shabad was composed in December 1704 in Machchiwara jungle after Guru Gobind Singh left the fortress of Chamkor.

3. 1. friend, lover, 2. followers, disciples, beloved, 3. curse, agony, 4. living in luxuries, 5. living in misery/unhappiness, 6. thorn,

7. goblet, 8. dagger, 9. cup, 10. muzzle, 11. butchers 12. of a true friend, 13. a bed on barren floor, 14. furnace, 15. a town related to the legend of Heer-Ranja, 16. living in.

4. " Some one should take my message to my beloved (God), Without Him all worldly luxuries and comforts are a curse for me, as if I am living in agony amongst snakes. Without Him there is no taste in any cup and goblet; His separation hurts me as if a thorn or dagger has pierced in my heart. Without Him I am in pain like a lamb who is muzzled by the butcher before the merciless cut. I would extremely happy even on a bare floor-bed if He would be with me, rather than a palace where He would not be around me.

QUESTION 65.

Read the following shabad and then answer the questions which follow:

ਚੰਡੀ ਚਰਿਤ੍ਰੁ ॥ ਸਵੱਯਾ॥

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਈਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੋਂ॥

ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੇ ਨਿਸਚੈ ਕਰ ਆਪਨੀ ਜੀਤ ਕਰੋਂ॥

ਅਰੁ ਸਿਖ ਹੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ॥

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ॥ ੨੩੧॥

Chandi Charitra Savaiya

Deh¹ Siva² ber-moh-ihai³, subh-karman⁴ tay-kabahoo⁵ na-taroo⁶

Na-daroo⁷ ur-soo⁸ jab-jaah-laroo⁹, nischay¹⁰ kar apnee jeet-karoo¹¹.

Ar Sikh¹³ hoo apnay-hi-mum-ko¹⁴, ih-laalach-hau¹⁵ guna¹⁶ tau-uchroo¹⁷

Jab aav-kee-audh¹⁸ nidhaan-banay¹⁹, ut-hi²⁰ run-mai tab²¹ joojh-maroo²².

1. Name the author of the above shabad.
2. Give the meaning of the words numbered.
3. Translate the above shabad into English.

1. Guru Gobind Singh.

2. 1. give me 2. God, 3. blessings, boon, 4. good deeds, 5. never ever, 6. to deter, 7. must not be afraid of, 8. enemy, 9. when and if I have to fight, 10. for sure, 11. be victorious, 12. and 13. instructions, 14 to my mind, 15. to long for 16. praises, 17. I

should utter God's praises, 18-19 when the last moments of my life come, 20. then 21. in the battle field, 22. to die heroically.

3. "O! All Mighty God give me this boon, that I should never deter from performing good deeds. And when I have to fight to restore righteousness, I must fight without any fear and must be sure for the victory. I should always instruct my mind to utter Your praises. And when the last moments of my life come, then I must die a heroic death."

QUESTION 66.

Read the following shabad and then answer the questions which follow:

ਪਉੜੀ ॥

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ, ਸਤਿਗੁਰ ਸਚ ਸਾਖੀਐ ॥

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨ, ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ, ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ, ਅਲਖ ਪ੍ਰਭ ਲਾਖੀਐ ॥ ੨੦ ॥ (ਪੰਨਾ ੯੨)

Keeta¹ Loriay² kum³ su-har-pai-akhiyay⁴,

Karaj⁵ deh-savar⁶ satgur⁷ sach-sakhiyay⁸

Santa-sung⁹ nidhan¹⁰ amrit-chakhiyay¹¹,

Bhay-bhanjun¹² mahirvan¹³ das-ki-akhiyay¹⁴,

Nanak ha¹⁵ gunn¹⁶ gai¹⁷ alakh¹⁸ pabh-lakhiyay¹⁹

1. Who has composed the above hymn and where can it be found in Guru Granth Sahib.
2. At what time in a marriage ceremony is this hymn sung?
3. Give the meaning of the words numbered.
4. Translate the above shabad into English.

1. Guru Ramdas, the shabad is a pauri in a Var in rag Sri at page 91 of Guru Granth Sahib.

2. This is the opening hymn of a marriage ceremony.

3. 1-2 if you want, 3. to do a job 4. ask God to perform it, 5. work 6. to set right, 7. the great God, 8. true witness, 9. in the company

of the saints, 10. great, 11. taste of Nam/meditation 12. God would be 13. kind, 14. would save His servant, 15. God, 16. praises, 17. to sing 18. formless 19. would know God.

4. "If and when you want to start a new job, first describe it and offer it to Almighty God. Make Him a witness in your operations and He would grant you success. In the company of the saints when you listen to His 'Nam', you are elevated in His eyes. If He showers His kindness and blessings onto you, then your success is sure. Nanak, if you sing His praises you will definitely be one with Him."

QUESTION 67.

Read the following Sloak and then answer the following questions:

ਸਲੋਕ ਮਹਲਾ ੫॥

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵੰਣਾਈ ਛੋੜਿਆ ਹਭੁ ਕਿਛੁ ਤਿਆਗੀ॥
ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ॥ ੧ ॥ (੯੬੩)

Sloak M : 5 || Ustat¹ nindhā² Nanak Ji Mein hub³ vanjaee⁴
Chhria hub kij tiyagi⁵ ||
Hube⁶ sak⁷ kuravay⁸ dithay tau⁹ pallay tein-day lagi¹⁰ ||

1. Who has composed the above sloak?
2. At what time in the marriage ceremony is this Sloak sung?
3. Give the meaning of the words numbered
4. Translate the above Sloak into English.

1. Guru Arjan Dev Ji (Page 963, Guru Granth Sahib),
2. When the fringe of the groom is given to the bride by bride's father.
3. 1. praise 2. criticism 3. everything 4. left 5. I have sacrificed everything 6. all 7. relations 8. false 9. that is why 10. united with you; holding one's fringe.
4. "I have left doing the praise and criticism of others; I have sacrificed everything. I have realised that all the relations except yours are false and that is why I have now held your sash/fringe."

QUESTION 68.

Read the following shabad and then answer the questions which follow:

ਵੀਆਹ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ॥
ਅਗਿਆਨ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨ ਪ੍ਰਚੰਡ ਬਲਾਇਆ॥
ਬਲੀਆ ਗੁਰ ਗਿਆਨ, ਅੰਧੇਰਾ ਬਿਨਸਿਆ, ਹਰਿ ਰਤਨੁ ਪਦਾਰਥ ਲਾਧਾ॥
ਹਉਮੈ ਰੋਗ ਗਇਆ ਦੁਖ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ॥
ਅਕਾਲ ਮੂਰਤਿ ਵਰ ਪਾਇਆ ਅਬਿਨਾਸੀ, ਨ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ॥
ਵੀਆਹ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ॥ ੨॥

Vivah hoa mere babla¹ gurmukh² her paya³.

Agian⁴ andhera⁵ kazaya⁶ gur gian parchand bulaea⁷.

Balaya gur gian⁸, andhera binsaya⁹ her ratan padarath¹⁰ ladha¹¹.

Haumein¹² rog¹³ gayea dukhlatha¹⁴ aap¹⁵ ape gurmat¹⁶ khada¹⁷.

Akal moorat ver paya abnasi¹⁸, na kade marae ha Jaya¹⁹.

Vivah hoa mere babula gurmukh her paya.

1. **Who has composed the above shabad?**

2. **At what time in a marriage ceremony is this hymn sung?**

3. **Give the meaning of the words numbered.**

4. **Translate the above shabad into English.**

1. Guru Ramdas (Srirag, Ghar 2 Chhant, Page 78-79)

2. Just after the marriage i.e., after the four lavans.

3. 1. my father, 2. a perfect person, 3. I have got with the blessings of God, 4. ignorance 5. darkness 6. to dispel, 7. to illuminate 8. the guru's knowledge has illuminated, 9. destroy 10. God's jewel 11. found, 12. ego 13. disease 14. sorrow 15. I, ego, 16. God's blessing 17. destroyed 18 I have got God as my life partner 19. who is beyond births and deaths.

4. "I have got married; O! my father my partner is a perfect being. The darkness and ignorance of my life is dispelled and divine knowledge has illuminated my whole continuance. The true light has entered in my body, the darkness has gone out and I have found a priceless jewel. The false pride, the ego and the sorrows

have been destroyed and I have been married to my love who would always be mine in every age to come. I have got married to my love (God); O! my father he is a perfect being.”

QUESTION 69.

Read the following shabad and answer the questions which follow:

ਪੂਰੀ ਆਸਾ ਜੀ ਮੇਰੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ॥
 ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਉ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ॥
 ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧ ਸਾਲਾਹੀ॥
 ਗੁਣ ਅਵਗੁਣ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਕਰਜਿ ਲੀਆ ਖਿਨ ਮਾਹੀ॥
 ਨਉਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥
 ਕਹੁ ਨਾਨਕ ਮੈ ਵਰ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਖੇ ਜੀ ਸਗਲ ਵਿਸੁਰੇ

Poori asa¹ ji meri mansa² merey Ram. ॥ ੪॥ ੧॥ (੫੭੭)
 Moh³ nirgun⁴ Jeo sub gun tere⁵ Ram.
 Sab gun tere Thakur⁶ mere, kit mukh⁷ tudh⁸ salahi⁹.
 Gun¹⁰ avgun¹¹ mera kichch na bicharaya¹² bakhs leya¹³ khin mahi¹⁴.
 Naunidh¹⁵ pae¹⁶ Vaji¹⁷ vadaee¹⁸ vajay anhad¹⁹ tooray.
 Kauh Nanak mey var ghar paya²⁰, mere lathay²¹ Ji sagal vissoay²².

1. Who has composed the above shabad?

2. At what time at a marriage ceremony is this hymn sung?

3. Give the meaning of the words numbered.

4. Translate the above shabad into English.

1. Guru Arjan Dev (rag Wadhans, page 577)

2. After lavans and just after the shabad of “Vivah hoa....”

3. 1. hope 2. heart's desire 3.-4. without any qualities, 5. All qualities are your, 6. God 7. with what tongue/ mouth 8. you 9. praises 10. qualities 11. disqualification 12. do not consider 13. bless me, 14. in a moment, 15. nine treasures 16. found 17. sing 18. congratulations, 19. God's sound 20. I have found my husband 21. gone/dispel 22. worries.

4. “ O God! with your blessings all my desires have been fulfilled. I have found my beloved husband. He is perfect and possesses

all the best qualities. I have no credits on me. With what words can I praise him. He has accepted me without me having any marked features. I have got all the nine worldly treasures in him and the sky and earth are singing the tune of 'congratulations'. O! God with your blessings I have found my partner and all my worries and sorrows have been shed."

QUESTION 70.

The following is the literal translation of the four hymns of lavan, read them and answer the questions which follow :

- 1. In the first round, the Lord ordains for you a secular life.
Accept the Guru's word as your scripture
And it will free you from sin.
Let your law of life be to meditate on the Name of God
Which is the theme of all scriptures.
Contemplate the true Guru, the perfect Guru
And all your sins shall depart.
Fortunate are those who hold God in their hearts;
They are ever serene and happy.
The slave Nanak declares that in the first round,
The marriage rite has begun.*
- 2. In the second round, the Lord has caused you to meet the true
Guru.
The fear in your hearts has departed
And the filth of egoism has been washed away.
Imbued with the fear of God and by singing His praises,
The Lord God is the Soul of the Universe
And His presence pervades every place.
Within and without is the One God
And in the company of the saints the songs of joy are sung.
The divine strains of ecstasy are heard.*
- 3. In the third round, love for the Lord stirs in the heart
And the mind becomes detached from worldly things.
Through the company of the saints and by the great good fortune,
I have met the Lord.
I have found the Immaculate Lord by singing His praises
Good fortune has brought me into the company of saints
Where tales of the Ineffable are told.
My heart is now absorbed in the Name of God.*

*In accordance with the destiny written for me.
The slave Nanak declares that in the third round,
Divine love and detachment are born in the heart.*

4. *In the fourth round, divine knowledge awakes in the mind
And union with God is Complete.
Through the Guru's instruction the union is made easy.
And the sweetness of the Beloved pervades my body and soul.
Dear and pleasing is the Lord to me
And I remain ever absorbed in Him.
By singing the Lord's praises
God has completed this marriage
And the bride's heart rejoices in His Name.
The slave Nanak proclaims that in the fourth round,
You have obtained God as the Everlasting Bridegroom.*

1. Who composed the above hymns?

2. Where are these hymns found in Guru Granth Sahib?

3. Give the summary of each hymn in not more than two lines.

1. Guru Ramdas in rag Suhi.

2. Pages 773-774 of Guru Granth Sahib.

3. Hymn 1. Make your life a secular life and refrain from all the sins. Married life is a life of God's glory.

Hymn 2. True love, sacrifice and honesty are essential for eternal ecstasy in life.

Hymn 3. Merging in each others soul and body is essential for a successful marriage.

Hymn 4. Life is sweet, honeyed and beautiful. The union of husband and wife makes it lyrical and charming.

QUESTION 71.

State the life history of Bhai Gurdas I in not more than 450 words.

Bhai Gurdas was born in Baserke in 1551. He was a nephew of Guru Amardas. He had his early education in Goindwal under the supervision of Guru Amardas. He was appointed a Sikh missionary to

cover the North-Western part of India. After the death of Guru Amardas in 1574 he came to Guru Ramdas and kept on doing the work instructed to him by the Guru. Bhai Gurdas was a very intelligent and scholarly person. When Guru Ramdas died in 1581, Bhai Gurdas was in Agra. He immediately came back to Amritsar and presented himself to Guru Arjan Dev.

When Prithi Chand, the elder brother of Guru Arjan, harassed the Guru and both persuaded and threatened the Sikhs not to visit Guru Arjan and accept him as the fifth Guru, Bhai Gurdas went to the Sikhs in and around Amritsar and told to them the last commandment of Guru Ramdas to accept Arjan Dev as the fifth Guru of the Sikhs. Bhai Gurdas was both a prolific writer and a great orator. His speeches and arguments convinced the Sikhs about the Guruship of Arjan Dev and the false design of Prithi Chand. They all rejected the claims of Prithi Chand and rallied around Guru Arjan Dev.

He coined the concept of 'Daswand' and asked the Sikhs to pay a tenth part of their income to the Guru's account for the conduction of the religious and missionary work of the Guru's household.

When Guru Arjan Dev started the work of the compilation of Guru Granth Sahib, he asked Bhai Gurdas to act as a scribe, the duty which he rendered with great caution and tireless labour.

In 1605, Bhai Gurdas was asked by Guru Arjan to take the Granth to Emperor Akbar for his perusal. He read to the emperor a number of shabads and translated them to him. He immediately rose from his throne and bowed to Granth Sahib. He put an offering of 51 gold coins and declared the granth to be a great spiritual treatise.

In 1612 when Guru Hargobind was arrested and imprisoned at the fort of Gwalior, Bhai Gurdas took a delegation of the Sikhs and visited the Guru at Gwalior. In Guru's absence he carried on the missionary work at Amritsar.

Bhai Gurdas died in 1637 (some historians say that the year of death was 1628 and not 1637) at Goindwal in the presence of Guru Hargobind at the age of 86. He was a linguist, a poet, an orator and a preacher. He wrote his works in Braj and Panjabi. He composed 40 ballads in Panjabi and 675 Kabits (including 3 swayas, 8 dohas, 8 soraths and 8 chhants) in Braj. The works of Bhai Gurdas were termed as the 'Key of Granth Sahib' by Guru Arjan Dev.

QUESTION 72.

Bhai Gurdas wrote 40 ballads and lived in the period of Guru Amardas to Guru Hargobind. Explain how a ballad, counted as 41st and included in his works describes the time period of Guru Gobind Singh.

In Sikh history there are two Bhai Gurdas. The first one was a nephew of Guru Amardas and the scribe of Guru Granth Sahib and the second was a contemporary of Guru Gobind Singh. Bhai Gurdas I composed only 40 ballads and the forty first ballad included in his works by historical error was by Bhai Gurdas II who was Guru Gobind Singh's court poet.

QUESTION 73.

Explain the theme of the Varans (ballads) of Bhai Gurdas.

The theme of the Varans of Bhai Gurdas is as follows:

Var no.	Theme
1. (49 pauris)	The theory of creation the birth of Guru Nanak, the praise of the first six Gurus, the explanation of the word "Waheguru".
2. (20 pauris)	The theory of omnipresence of God
3. (20 pauris)	Explanation of the words: Gurmukh, Satguru, Sangat, Mool mantar.
4. (21 pauris)	The importance of human life.
5. (21 pauris)	The futility of rituals and superstitions.
6. (20 pauris)	Qualities of God, life of a householder.
7. (20 pauris)	Definition of Gurmukh, Guru and shabad.
8. (24 pauris)	The vastness of the universe
9. (22 pauris)	The greatness of God and the importance of the company of saints.
10. (23 pauris)	The description of bhagats.
11. (31 pauris)	The important Sikhs during the life of the first six Gurus.
12. (20 pauris)	The deeds of an ideal man.
13. (25 pauris)	The love of God.
14. (20 pauris)	The company of religious persons

- | | |
|-----------------|---|
| 15. (21 pauris) | The praises of God. |
| 16. (21 pauris) | The noble deeds. |
| 17. (21 pauris) | The atheist. |
| 18. (23 pauris) | The gifts of God. |
| 19. (21 pauris) | The ultimate destruction of the world. |
| 20. (21 pauris) | The unity of spirit/light in the Sikh Gurus |
| 21. (20 pauris) | The love and meditation. |
| 22. (21 pauris) | The omnipotence of God. |
| 23. (21 pauris) | The mythology. |
| 24. (25 pauris) | The praises of the Sikh Gurus. |
| 25. (20 pauris) | The way of life. |
| 26. (35 pauris) | The blessing and the boons of the Gurus. |
| 27. (23 pauris) | The love between a lover and a beloved. |
| 28. (22 pauris) | The Sikhism. |
| 29. (21 pauris) | The company of the holy men. |
| 30. (20 pauris) | The truth and the lies. |
| 31. (20 pauris) | The comparison of Gurmukh and Manmukh. |
| 32. (20 pauris) | The features of an atheist (manmukh). |
| 33. (22 pauris) | The conflict of a Gurmukh with a Manmukh. |
| 34. (21 pauris) | The qualities of Almighty. |
| 35. (23 pauris) | The description of a Manmukh. |
| 36. (21 pauris) | Statements about Prithi Chand. |
| 37. (31 pauris) | The vastness of the God's play. |
| 38. (20 pauris) | Instructions to Gurmukhs. |
| 39. (21 pauris) | The explanation of 'Mool Mantar', and Sloak 1 of Guru Nanak Dev Ji's Japji. |
| 40. (22 pauris) | The summary of the first 39 vars. |

QUESTION 74.

Give the life sketch of Bhai Nand Lal in not more than 50 lines.

Bhai Nand Lal was born in Gazni (Afghanistan) in 1633. His father, Chhaju Mal was a scholar of Persian and Arabic and worked as a Mir Munshi (Chief secretary) of Dara Shikov, son of Emperor Shah Jahan in 1639. All older brothers and sisters of Nand Lal had died in their infancy and Nand Lal was the last child of Chhaju Mal. He survived

and later became a great scholar like his father. From a very young age Nand Lal became a follower of the house of Guru Nanak. Chhaju Mal died in 1652 when Nand Lal was only 19.

After migrating from Gazni, the family of Nand Lal settled in Multan. Here Nand Lal came in contact with Prince Muzzam, son of Aurangzeb, who later became the emperor of India after Aurangzeb's death. Prince Muzzam made Nand Lal his Chief personal secretary and a tutor. Once he translated a hymn from Qoran, which touched Aurangzeb's heart. He suggested to his son that such a scholarly person must be made a Muslim. When Nand Lal heard of this he resigned from Prince Muzamm's service and came to Guru Gobind Singh in Anandpur in 1689 and was soon made the chief poet of Guru's court. He lived with Guru Gobind Singh in Anandpur upto 1705.

In 1707 when Aurangzeb died and Prince Muzzam became the emperor under the title of Bahadur Shah he invited Nand Lal to become his education minister. At the advice of Guru Gobind Singh Bhai Nand Lal accepted the post. He also travelled with the emperor and the Guru to Nanded. After the death of Bahadur Shah, Bhai Nand Lal went back of Multan and died there in 1715 at the age of 82.

Bhai Nand Lal was a great scholar of Persian, Arabic and Panjabi. He wrote ten books, 7 in Persian, 2 in Panjabi and one in Hindi.

QUESTION 75.

Briefly describe the works of Bhai Nand Lal.

The main works of Bhai Nand Lal are as follows:

1. Zindgi Nama (Persian)

This is the first work of Bhai Nand Lal which he completed in Anandpur. He originally named it 'Bandgi Nama', but Guru Gobind Singh changed it to 'Zindgi Nama'. The theme of this work is the love for God and Guru. The main thoughts have been taken from Guru Granth Sahib and have been illustrated with Gurus' hymns.

2. Diwan-e-Goya (Persian)

The theme of this work is the spiritual elevation of a man. This is Bhai Nand Lal's most popular work.

3. Tausif-O-Sna (Persian)

This work explain the modes and methods of meditation. It sings the praises of God.

4. Ganjnama (Persian)

This is another popular work of Bhai Nand Lal. It contains poetry in praise of the ten Gurus of the Sikhs.

5. Jot Bigas (Persian)

This work is also composed to praise the personality of the Sikh Gurus. The work also explains the meaning of one light/soul of all the Sikh Gurus.

6. Dasturil-Insha (Persian)

This book is a collection of Bhai Nand Lal's letters. This book is a very important treasure of the history of that period.

7. Arzul-Alfaz (Persian)

The theme of this book is again the praises of God and the Sikh Gurus. This work is a treasure of important words of both Persian and Arabic language.

8. Rehat Nama (Panjabi)

This work is a book of the rules and laws prescribed for a Sikh and was completed in December 1695.

9. Tankha Nama (Panjabi)

This book was written after the creation of the Khalsa. It contains the Dos and Don'ts for a baptised Sikh. This work was completed in Anandpur in 1699.

QUESTION 76.

Describe briefly, in about 450 words, the life of Nawab Kapur Singh

Kapur Singh was born in 1697 in village Kanoke, District Shakhpura, Pakistan. His father was Chaudary Dalip Singh and was a devout Sikh. He was baptised at Amritsar by Bhai Mani Singh in 1721 and joined the military Jatha (group) of Bhai Darbara Singh for the protection of the Sikh faith. Kapur Singh was a tall, broad and very strong young man. He had taken an oath to serve the Sikh community and to confront and fight the tyranny of the Mughals. Soon Kapur Singh was recognised as a fearless soldier of his group. In 1733 the Governor of Punjab and the rulers of Delhi offered a compromise with the Sikhs and sent a title of Nawab for

a Sikh leader along with large sum of money and title deeds of many estates. The Sikh community selected Kapur Singh for the title of a Nawab, who at that time was massaging his horse in the nearby stable.

Soon after his appointment as the leader of the Sikhs, Nawab Kapur Singh called a general assembly of the Sikhs at Amritsar and divided them into two groups called 'Budha Dal' (group of the elders, people over the age of 40) and 'Taruna Dal' (group of the youngs, Sikhs under the age of 40). The responsibilities of looking after the Sikh shrines, the missionary work and the religious functions were given to the Budha Dal and the responsibilities of marshalling an army, making plans to establish a Sikh empire in Punjab and to fight against injustice were given to Taruna Dal.

When the membership of the Taruna Dal increased tremendously then Nawab Kapur Singh divided this Dal into five sub-Dals which later became further sub-divided into twelve misls.

On the instructions of Mata Sundri, a widow of Guru Gobind Singh, Nawab Kapur Singh trained Jassa Singh Ahluwalia in both weaponry and administration. Nawab Kapur Singh died in 1759 at Amritsar at the age of 62.

The period of Nawab Kapur Singh's leadership was a period of great challenge and sacrifice. The Mughals had vowed to wipe out the name of the Sikhs from the pages of the Indian history. The rulers had put a reward on the head of every Sikh man, woman or a child. There were mass killings of the Sikhs everywhere. At this dark period of the Sikh history, Nawab Kapur Singh showed the way of sacrifice, bravery and courage. His leadership injected a spirit of gallantry and fearlessness in every Sikh. He fought a number of battles with the Mughals and taught them unforgettable lessons. He was a lion in the battlefield. He was a pioneer in starting the tradition of Akhand Paths (non-stop reading of Guru Granth Sahib). At the start of every new extradition an Akhand Path was arranged and 'Hukam' was taken from Guru Granth Sahib.

Nawab Kapur Singh's period witnessed the invasion of Nadir Shah in 1739, the insolence on Harimandir by Masa Rangar in 1740, the first holocaust of the Sikh history in 1746, and the gruesome killings of the Sikh women and children by Mir Mannu in 1748.

QUESTION 77.

Describe in about 500 words the life of Jassa Singh Ahluwalia.

Jassa Singh Ahluwalia was born in village 'Ahlu' near Lahore on 3rd May, 1718. His parents were very devout Sikhs. His father, Bhai Bhadar Singh, died in 1722 when Jassa Singh was only 4 years old. In 1723 Jassa Singh with his mother went to Delhi to visit Mata Sundri, a widow of Guru Gobind Singh and lived there for about six years. On the instructions of Mata Sundri Nawab Kapur Singh trained young Jassa Singh in warfare and administration.

Later Jassa Singh joined Taruna Dal and became an army officer under the command of Nawab Kapur Singh. Jassa Singh was tall, handsome and a brave soldier. He had learnt 'gurbani' from his parents and from Mata Sundri and weaponry from Nawab Kapur Singh. Nawab Kapur Singh himself baptised young Jassa Singh and made him one of his closest aides.

In 1746 Jassa Singh led a section of Sikh soldiers who had a skirmish with Jaspat Rai, who attacked the Sikhs camping at Eminabad. Jaspat Rai's head was cut by a Sikh soldier. Lakpat Rai, a Secretary with the Lahore government and a brother of Jaspat Rai went straight to the Governor of Punjab, Yaha Khan, and took a strong army of the Mughals to annihilate the Sikhs. Within few a hours all Sikhs living in and around Lahore were arrested and put to death. Lakpat Rai declared that a Khatri Guru Nanak had started the Sikh faith and he himself a Khatri was going to put an end to this religion. He issued proclamations that all Sikhs must be killed. On 1st June 1746, 7000 Sikhs including men, women and children were put to death near the marshes of Kanuwan.

From 1747 to 1772, Ahmed Shah Abdali, ruler of Afghanistan, invaded India 9 times. He crushed the Indian defence, appointed his own commissioners and imposed heavy taxes on the Indians and the Mughals but he had to fight losing battles with Jassa Singh Ahluwalia to cross through Punjab.

In 1747, Jassa Singh Ahluwalia liberated Amritsar from the Mughals and celebrated the Baisakhi of 1748 there. On the outskirts of Amritsar he built a fortress and named it Ramrauni.

In 1748, Jassa Singh Ahluwalia was appointed the Commander-in-Chief of Sikh forces and he organised the Sikh army into 11 misls. The period from 1748-1772 was a period of great sacrifices by the

Sikhs. The Mughals and the Abdalis were both blood thirsty of the Sikhs. Many thousand innocent Sikhs were cut to pieces during this period but the leadership of Jassa Singh Ahluwalia showed them the light lit by Guru Gobind Singh and they all preferred to die rather than submit to the enemy.

On March 11, 1783 Jassa Singh Ahluwalia entered the Red fort of Delhi and sat on the throne in Diwan-e-am and was declared the Badshah (king) of the Sikhs. On 10 October 1783, Jassa Singh Ahluwalia died in Amritsar at the age of 65.

During the dark period of Mughal rulers' bloody injustice and torture and Ahmed Shah Abdalis' indiscriminate killing of the Sikhs, two leaders, Nawab Kapur Singh and Jassa Singh Ahluwalia, rose from the splash of the Amrit of Guru Gobind Singh and shook the might of both the Mughals and the Abdalis. The mountains of the Sikhs corpses, the endless rows of their blood dripping heads and the streams of their blood could not scare them or deter them from their righteous march.

QUESTION 78.

Give in not more than 450 words the life story of Akali Phoola Singh.

Sardar Phoola Singh was born in village Sheeha, Bangar in 1761. His father Ishar Singh died in a battle with Ahmed Shah Abdali. He was brought up under the supervision of Narain Singh of Misl Shahheda.

Phoola Singh was a very religious child. At the age of 10 he had memorised most the 'banis' of daily recitation. Later he took warfare training as a Misl member. With Narain Singh, young Phoola Singh moved to Anandpur and was appointed the head of the Misl after the death of Narain Singh.

He moved to Amritsar in 1800 and took the responsibility of cleaning the 'Sarovar' (pool of Amrit) of Harimandir. Amritsar at this time was under the control of Bhangi Misl. In 1802, Maharaja Ranjit attacked the town and for four days there was pitched battle between the forces of Maharaja Ranjit Singh and Sukhan, the widow of the Bhangi Sardar Gulab Singh. She later escaped with her son Hardit Singh and Amritsar was annexed to the Maharaja's kingdom. Phoola Singh approached the Maharaja and requested him not to plunder the holy city, which Maharaja Ranjit Singh readily and happily agreed. Phoola Singh also requested the Maharaja to forgive Sukhan and give her

some handsome allowance for living. The Maharaja also agreed to this suggestion and gave an estate of five villages to Sukhan and her family. These events brought Phoola Singh very close to Maharaja Ranjit Singh.

In 1807, the Maharaja attacked Kasur; Phoola Singh was with him in this battle. The bravery and courage of Phoola Singh won Maharaja's heart and he made him one of his generals. In 1808 he taught Hussains a lesson for disturbing the kirtan of Harimandir Sahib; in 1809 he besieged the camp of Captain White, on hearing the rumour that he was preparing the maps of Punjab to attack on it; in 1815 he along with other generals won the first battle of Kashmir; in 1817 Multan, in 1818 Peshawar, in 1819 Srinagar and 1823 Attock were won and annexed to the Sikh empire of Maharaja Ranjit Singh. In all these battle two generals, Akali Phoola and Hari Singh Nalwa roared like lions and crushed all the defences of the enemy. In the battle of Attock Akali Phoola Singh was attacked with guns and he succumbed to his injuries.

Akali Phoola Singh was both a great general and a great administrator. In the period when he was the High priest of Akal Takhat, he issued orders to reprimand even Maharaja Ranjit Singh for his lapses. The Maharaja honoured the order of Akali Phoola Singh and presented himself at Akal Takhat for the punishment.

QUESTION 79.

Give in not more than 400 words the life story of Hari Singh Nalwa.

Hari Singh Nalwa was one of the greatest general of the army of Maharaja Ranjit Singh. He was killed by Dogra cum Pathan conspiracy in Jamrud in 1837 in the young age of 46.

Hari Singh was born in 1791 in Gujranwala. His father Gurdial Singh Kumedan died when Hari Singh was only 7 years old. He was brought up by his mother, Dharam Kaur. In 1805, when he was only 14 years old, he demonstrated his skill in both horse riding and weaponry to Maharaja Ranjit Singh in an arena, on the Basant Panchmi day. The Maharaja immediately enrolled him in his army and soon he was promoted to the rank of a general.

From 1818 to 1827, most of the battles which Maharaja Ranjit fought, Hari Singh Nalwa was the Commander. From Multan to Kashmir, from Punjab to Peshawar, most of these battles were won due to the

military excellence of Hari Singh.

Once he killed a lion with his bare hands and Maharaja gave him the title of Nalwa. For sometime he was also a Governor of Hazara.

Maharaja Ranjit Singh's policy of giving top civil and military positions to Dogras were not liked by Akali Phoola Singh and Hari Singh Nalwa. Whereas Akali Phoola Singh made them known to the Maharaja, Hari Singh Nalwa kept them to himself.

The victories in the North West Frontier and the annexation of Peshawar to the Sikh empire on 6 May 1834 was the greatest gift of Hari Singh to the Sikh nation.

The death of Hari Singh Nalwa in the battle of Jamrod was a result of Lahore conspiracy of the Dogra officers who were scared of the growing fame and influence of Hari Singh. The letters written by General Nalwa from the front lines, to the Maharaja were intercepted by the Dogra officers and destroyed and the classified information of the military movements of the Sikh army were passed on to the Pathans.

The bullets which killed the brave General while marching through the pass of Khybar were fired by an assassin hired by the Dogras and recruited in the Sikh army at their recommendation.

QUESTION 80.

Give in about 450 words the life story of Jassa Singh Ramgarhia.

Jassa Singh Ramgarhia was born on 5 May, 1723 in the village Icho-Gill. His parents, Giani Bhagwan Singh and Mata Gango were very religious persons. Giani Bhagwan Singh also had the honour to be with Guru Gobind Singh for sometime.

Jassa Singh was baptised by Gurdial Singh Panjwar. He got married in a very young age to Sardarni Dial Kaur.

At the young age of 15 he joined his father and attacked the forces of Nadir Shah on their way back to Afghanistan. In this skirmish Giani Bhagwan Singh was killed.

The Mughals were impressed by the valour and courage of young Jassa Singh in his fight with the forces of Nadir Shah and offered him a position in the Mughal army. His four brothers were also honoured.

In 1747 when Sikhs were organised in Dal Khalsa, Jassa Singh

Ramgarhia was also given a command of a section along with Jassa Singh Ahluwalia and Sukha Singh Mari-Kamboki. Soon after the Baisakhi of 1747, differences arose amongst the Sikh leaders and Jassa Singh Ramgarhia broke his relations with the Dal Commanders and approached Adina Beg, ruler of Jalandur, for a compromise. Adina Beg gave Ramgarhia Sardar command of two Mughal army-sections and an estate of two villages.

In 1748 when Mir Munno attacked the fort of Ramrauni in Amritsar, to crush the Sikh power, Adina Beg asked Jassa Singh Ramgarhia to join in the attack. Jassa Singh sent a letter into the fort on the tip of an arrow, the Sikhs opened the gates of the fort at night and Jassa Singh Ramgarhia went inside the fort. He later negotiated an agreement between the Sikhs and Mir Mannu and the siege of the fort was lifted and the estate of Patti was registered in the name of the fort for its benefit.

In 1751, when Ahmed Shah Abdali attacked India for the third time, Mir Mannu laid down his arms and a Mughal Officer but a great friend of the Sikhs, Diwan Kaura Mal was killed. After the return of Abdali to Afghanistan, Mir Mannu started an unprecedented killing of the Sikhs to hide the humiliation of his own defeat at the hands of Abdali.

Jassa Singh Ramgarhia, disappointed with the false promises of the Mughals and their unjustified killings of the Sikhs, joined hands with Baghel Singh of Karor-Singhia Misl and ransacked the towns of Muzaffarpur, Mirpur and Meerut. Then they marched towards Delhi. Jassa Singh Ramgarhia entered the Red fort and looted the Mughal treasure.

On 12 March 1783 Ramgarhia Sardar came back to Punjab. He conquered many areas from the Mughals and ruled until his death on 18 August, 1803.

QUESTION 81.

Give in about 350 words the life story of Maharaja Ranjit Singh.

Ranjit Singh was born on 13 November 1780 at Gujranwala. At the age of 18 he was made the Commander of Sukerchakia Misl after the death of his father Mahan Singh. Ranjit Singh had five wives who bore him seven sons.

Ranjit Singh was declared the Maharaja of Punjab after he had conquered Lahore in 1799 and Kasur in 1801. He annexed Amritsar

in 1802, Multan in 1803, hill states of Kangra, Jammu, Jarsota, Rajouri, Bhimber, Noorpur, Jaswal and Chamba during 1807-1809, Attock in 1813, Peshawar in 1818, Kashmir in 1819, Dera Gazikhan, Hazara and Dara Ismailkhan in 1821, Ladhak in 1837 and Jamrod a border town of Afghanistan in 1837.

Maharaja Ranjit Singh died in Lahore on June 27, 1839 after a severe attack of paralysis at the age of 59.

Maharaja Ranjit Singh was called the lion of Punjab. He liquidated the spiteful misl system and created a very powerful Punjab. His empire extended from Sutlej to the outskirts of Afghanistan.

He sealed the passes of Himalayas and blocked the way of foreign invasion into India. He gave to India as a whole a very strong and powerful secular society. He was a staunch and practising Sikh king but unlike other Kings, his government consisted of both Hindu and Muslim ministers at the key posts. The Maharaja was above religious bigotry. He gave very valuable gifts to Hindu mandirs and Muslim mosques. He donated tons of gold to Harimandir to cover its domes with golden plates.

He was generous and kind but he was betrayed by his Dogra officers. During his lifetime and after his death they played havoc to destroy the Sikh empire. They killed almost all the lawful heirs and military generals with their fox like cunningness and treachery. The Sikhs can never forget their disloyalty and deception and history will never forgive them for their double-dealing and duplicity.

QUESTION 82.

After the Sikh Ardas, the Doha “Raj karega Khalsa aqi rehe na koi, khwar hoi sab milenge bachche sharan jo hoi” is read. Give a historical background of this Doha.

This Doha is written in Bhai Nand Lal’s book titled ‘Tankha Nama’ which includes questions by Bhai Nand Lal and answers by Guru Gobind Singh.

After the death of Banda Singh Bahadur, Sikhs made this Doha as a part of their Ardas. The Doha means:

“All enemies will perish and the Khalsa would rule, the dispersed will be united and the saved would be directed to the service of God.”

QUESTION 83.

What is Tosha-Khana? What valuables are preserved there?

There is a treasure of valuable goods kept in a room at the top of the main entrance (Darshni Deori) of Harimandir. This is known as Tosha Khana. In this treasure there are preserved goods presented to Harimandir by Maharaja Ranjit Singh and others. Five times during a year i.e., at the birthdays of Guru Nanak Dev, Guru Ramdas, Guru Hargobind and Guru Gobind Singh and the day of the installation of Guruship of Guru Granth Sahib, a show of these valuables is made to the public.

Some of the important goods include: a 'chandni' studded with jewels and rubies (destroyed in fire during operation Blue Star, 1984), a peacock made of jewels, a heavy necklace of pure pearls, golden tools used for kar seva (5 karais and 5 kahees), four golden gates for the Harimandir, two 'chairs' made of Chandan wood, many other gifts of pure gold and valuable jewels.

QUESTION 84.

Explain what you know about the religious flag of the Sikhs.

The flag of the Sikhs is known as 'Nishan Sahib'. According to the 'Prachin Panth Prakash', Guru Nanak Dev brought it from the kingdom of God. Thus it can be confidently said that the Sikh flag was conceived by Guru Nanak Dev. It was officially hoisted in front of a gurdwara by Guru Hargobind and formalised by Guru Gobind Singh. In 1699 when Bhai Mani Singh along with five other Sikhs was sent to Amritsar, he was given a volume of Guru Granth Sahib, a Ranjit-Nigara (drum) and a Sikh flag to take with him. In 1762 when the Misls were founded, one Misl was called 'Nishanwali' which trained its members to make Sikh religious flags.

The flag is of yellow/orange colour, known in Panjabi as kesri colour. It is in the form of a triangle and must have Sikh emblem 'khanda' on it.

QUESTION 85.

Explain what do you understand by the word 'Damdami Taksal'. Give its brief history.

An institution established at Damdama Sahib (Talwanu.) to teach 'Gurbani' and Sikh religion was called Damdami Taksal. In 1705

when Guru Gobind Singh was at Talwandi Sabo, he explained to his Sikhs the meaning of every hymn recorded in Guru Granth Sahib. It took him 9 months and 9 days to complete these lessons. There were 48 Sikhs present in the assembly who attended all the sessions. The important names include Bhai Mani Singh, Bhai Kahn Singh, Baba Deep Singh, Bhai Binod Singh, Baba Gurbux Singh and Bhai Dharam Singh.

Baba Deep Singh was the first in charge of this institution.

QUESTION 86.

Guru Amardas established 22 centres (manjis) for the spread of Sikh religion. Who were the first persons in charge of these posts? What were they called?

The heads of the centres were called 'Masands', it is a Persian word which means a seat. The first persons chosen by Guru Amradas to run these centres were as follows:

<i>Name</i>	<i>Place</i>
1. Sachin Sach, Brahmin	village Mandir, Tehsil Shakargarh, Lahore.
2. Ala Yaar, Muslim merchant	Delhi
3. Sadaran	Lahore
4. Sawan Mal, Sikh	Goindwal
5. Sukhan, Khatri Hindu	Rawalpindi
6. Hundal, Jat Sikh	Jandiala
7. Kedari, Lumba Khatri	Batala
8. Kheda, Brahmin	Khemkaran
9. Gangu Shah, Basi Khatri	Garshankar
10. Darbari, Lumba Khatri	Majitha
11. Paro, Julka Khatri	Dalla
12. Phera, Katara Khatri	Mirpur
13. Bua, Trehan Khatri	Hargobindpur
14. Beni, Brahmin	Choornian
15. Mahesh, Dhir Khatri	Sultanpur
16. Mai Das, Naroli	Majha
17. Manak Chand, Pathrian Khatri	Varowal

18. Murari, Khatri	Khai
19. Raja Ram, Sadhma	Jalandur
20. Rang Shah, Arora	Malo Pattay
21. Rang Das, Khatri	Garoa, Ambala
22. Lalo, Sabrwal Khatri	Dalla

QUESTION 87.

Explain the word Janam Sakhi and list the names of all the available Janam Sakhis.

Janam Sakhis are hagiographies. They contain the life stories of the Gurus. The following are the available Janam Sakhis

1. **Bhai Bale wali Janam Sakhi:**

Bala was a companion of Guru Nanak. He was a Sandhu Jat and was born in Talwandi. The Janam Sakhi attributed to him has the following writing on it:

“Janam Sakhi of Baba Nanak, Samvat 1582 (1525 A.D), Fifteen hundred and eighty two, dated Baisakh (April) Sudhi 5, Book written at Sultanpur, Guru Angad dictated, Sandhu Jat of Rai Boe Talwandi wrote.”

2. **Puratan Janam Sakhi**

It is believed that this book was written in 1635 in the times of Guru Hargobind. In 1816 Cole Brooke discovered this book and sent it to England, it is also known as Walayat wali Janam Sakhi. It has 57 sakhis and some photos of Guru Nanak Dev.

3. **Hafzabad wali Janam Sakhi**

It is a copy of Puratan Janam Sakhi. It is dated 1733 and was written by Sewa Dass.

4. **Mehrban wali Janam Sakhi**

Mehrban, a nephew of Guru Arjan Dev, and son of Phithi Chand, wrote this book in 1636.

5. **Bhai Gurdas I**

Bhai Gurdas was a nephew of Guru Amardas. In pauris 23-45 of var I he has outlined some important events of Guru Nanak Dev's life.

6. **Bhai Mani Singh wali Janam Sakhi**

Bhai Mani Singh was a contemporary of Guru Gobind Singh. In 1710 he wrote a commentary in the form of sakhis on Var I of Bhai Gurdas.

QUESTION 88.

Define the word 'Mantar'. How is a manantar got in Sikhism.

Sikhism does not recognise any other manantar except the 'Mool Manantar' recorded in the beginning of Guru Granth Sahib. There is no tradition in Sikhism to tie manantars around arms and to hang those around the neck, rather such gimmicks are strictly prohibited in Sikhism. In general terms a manantar in Sikhism means the Name of God, prayers and paths.

QUESTION 89.

Write a brief note on the correct pronunciation of Gurbani.

For a Sikh, Gurbani (the hymns of the Sikh Gurus) is a revealed word. It is the word of God, spoken for mankind through the Sikh Gurus. A reader of gurbani must have the knowledge of the grammar of Guru Granth Sahib and must pronounce all the lines correctly taking into account the sound of vowels and consonants.

The following rules must be followed to read Guru Granth Sahib:

1. The use of comma (a short pause) at the right place is essential otherwise the meaning of the words or sentences will be distorted e.g., in line ਕੀਟਾ ਅੰਦਰ ਕੀਟੁ, ਕਰਿ ਦੇਸੀ ਦੇਸ ਧਰੇ॥ the comma is after ਕੀਟੁ and not ਕਰਿ
2. The pronunciation of certain words has to be learnt for they have special pronunciation, e.g. ੴ is pronounced as Ik-Ong-Kar and not as is written.
3. The words ਮਹਲਾ ੴ are pronounced as 'Mehla Pehla' and not as 'Mohala IK'.
4. Many words are not written with a vowel but vowel sound is spoken, e.g., words ਨ and ਤ are pronounced as 'naa' and 'taa'.
ਨਾ ਤਾ
5. At many places the words Mehla is shortened as ਮ: but it must be read as 'Mehla'.
6. Many words are set with the use of Sanskrit grammar, e.g.,
ਲਿਖਣ : ਰੰਗਣ : ਸੰਪੂਰਣ are pronounced with half 'H' sound at the end e.g., ਲਿਖਣਹਿ, ਰੰਗਣਹਿ, ਸੰਪੂਰਣਹਿ
7. The use of symbols 'aunkar' (ੴ) and 'sihari' (ੴ) at the end of a word are to interpret the meaning, number and gender of the subject of the sentence and are not to be pronounced.
8. The symbol 'adak' (ੴ) has not been used in Guru Granth Sahib but

its use in sound is essential.

9. Some letters in Guru Granth Sahib have two vowel symbols e.g.,
ਜੁਆਨੀ In this word 'aunkar' (ੴ) is used to write it correctly
whereas 'hora' (ੴ) is used in the pronunciation; in word ਸੁਹੰਦੀ
the symbol 'hora' (ੴ) is used for the correct writing whereas the
symbol 'aunkar' (ੴ) is used in the sound. All such words have to
be individually learnt.

10. The following words are also pronounced as 'mehla':

ਮਹਲੁ ੧ ਮਹਲੁ ੩

QUESTION 90.

Write a short essay on Gurmukhi script.

In religions it is believed that both the languages and scripts have come from God Himself. The alphabetic system of the languages was introduced many centuries ago to make languages visible.

Sami script is thought to be the oldest script in the world. It came into use in 190 B.C. It was born out of Babylonian and Egyptian scripts. Broadly it had taken forms: Northern Sami script and Southern Sami script. The Northern Sami script was used in Syria and Palestine and later in history, Hebrew and Arabic scripts amongst other scripts were born out of it. The Southern Sami script was used in Southern Arabia and later it gave birth to Greek script.

In India the parent script is thought to be Brahmi script; the characters of the Ashoka inscriptions are in the Brahmi script. It is believed that it is derived from North Semitic source. This script was in use from 5 B.C. to 350 A.D. then it changed to other forms: Northern shelly form -consisting of Gupt, Kutil, Old Nagri, Sharda and Gurmukhi scripts; and Southern shelly consisting of Telgu, Kanad, and Tamil scripts. The Bengali script and Orrian scripts later developed from Old Nagri script.

The Gurmukhi script was thus derived directly from Brahmi script and Hindu writers used it to write their literature and granths in this script in the pre-Guru period. The characters of Gurmukhi resemble with Mahajni script of Rajasthan and Sharda script of Kashmir. The Gurmukhi script is older than the Dev Nagri script.

In sixteenth century A.D Guru Angad rationalised this script and it got the name of Gurmukhi i.e. coming from the mouth of Guru.

Guru Nanak Dev, before Guru Angad, used the Gurmukhi letters in his long hymn 'Pahti' composed in rag Asa on pages 432-434 of Guru Granth Sahib. The order of letters used in Patti is different from the modern Panjabi alphabet. The alphabet used in Patti is as follows:

ਸ, ਏ, ਓ, ਙ, ਕ, ਖ, ਗ, ਘ, ਚ, ਛ, ਜ, ਝ, ਵ
 ਟ, ਠ, ਡ, ਢ, ਣ, ਤ, ਥ, ਦ, ਧ, ਨ, ਪ, ਫ, ਬ,
 ਭ, ਮ, ਯ, ਰ, ਲ, ਵ, ਝ, ਹ, ਅ

(Rag Asa Mehla 1, Patti Page 432)

Guru Amardas also composed Patti in rag Asa (pages 434-435) and Guru Arjan composed 'Bawan Akhri' in rag Gauri. In Bawan Akhri the alphabet used has 39 letters and is as follows:

ੳ, ਅੰ, ਸ, ਧ, ਙ, ਏ, ਰ, ਲ, ਯ,
 ਖ, ਕ, ਖ, ਗ, ਘ, ਚ, ਛ, ਜ, ਝ, ਵ
 ਟ, ਠ, ਡ, ਢ, ਣ, ਤ, ਥ, ਦ, ਧ, ਨ,
 ਪ, ਫ, ਬ, ਭ, ਮ, ਯ, ਰ, ਲ, ਵ, ਝ

QUESTION 91.

Write a short essay on the history of the Panjabi literature.

The existence of Panjabi literature dates back to eighth and ninth century. The works of writers like Pushya (Sassi Punnu) , Chand, Gorakh Nath, Charpat, Gopi Chand, Khusro, Farid and Brahm support this notion.

The Panjabi literature did not spring all of a sudden, rather it developed over many centuries and absorbed the effects of Vedic Sanskrit, Prakrit, Apbransh, Arabic, Persian and Turkish.

Most of the scholars agree that the roots of Panjabi language can be traced back to the language of Rig Ved. In other words it can be said that the language used in Rig Ved was the language of Punjab of that period. After many centuries when the Vedic languages were re-

formed and the modern Sanskrit was born then the literature was written in it and the spoken language was called Prakrit. With time Prakrit also became a literary language and was called Apbransh. By the end of twelfth century Apbransh had become very rich in its literature. Panjabi is a product of the wedlock of Prakrit and Apbransh.

The oldest Panjabi literature, from 800 to 1500 A.D. was composed in religious lore by Yogis like Gorakh Nath, Charpat and Machchandar and by Sufis like Baba Farid. The love-story songs were composed by writers like Pushya.

In the post Mughal period (from 1500 to 1700 A.D.) the Sikh Gurus, Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjan (Guru Granth Sahib), Bhai Gurdas (Varan), Shah Hussain, Damodar (Heer-Ranja), Pilu (Mirza-Sahiba), Hafiz (Mirza-Sahiba, Sassi-Punnu, Yusuf-Zulakha) and Ahmed Gujar (Heer-Ranja) are important in the development of Panjabi literature. Later the love-story of Heer-Ranja was also written by Waris Shah in 1735-1784.

In the period from 1700-1800, the names of Ali Haidar, Fard Farid, Wajid, Dana, Garib Das, Gwal Das, Sahib Jai Singh, Darshan Bhagat, Sundar Das, Waris Shah (Heer Ranja), Khushal Chand, Nzabat, Tej Bhan, Guru Gobind Singh (Dasam Granth), Nand Lal, Sohan (Gurbilas Patshai Chheyvi), Sarup Das (Mehma Prakash), Sukha Singh (Gurbilas Patshai Das) and Bhai Mani Singh are important for their contribution to the Panjabi literature.

In the period of Sikh rule the names of Hasham (Sassi Punnu), Kadar Yar (Puran Bhagat, Sohni Mahiwal, Raja Risalu), Santokh Singh (Gurpratap Suraj Granthavli) are important.

In the post Sikh-rule period until today the Panjabi literature has produced thousands of names. However the following names:

Bhai Vir Singh, Professor Puran Singh, Dhani Ram Chatrik, Lala Kirpa Sagar, Dr. Charan Singh, Bhai Randhir Singh, Professor Mohan Singh, Amrita Pritam, Davinder Styarhi, Pritam Singh Safir, Bawa Balwant, Dr. Mohan Singh Diwana, Giani Gurmukh Singh Musafir, Darshan Singh Awara, Prabjoyt Kaur (poets); I.C.Nanda, Harcharan Singh, Sant Singh Sekhon, Balwant Gargi, Kartar Singh Duggal (dramatists); Bhai Vir Singh, Bhai Mohan Singh Vaid, Charan Singh Shaheed, Nanak Singh, Amrita Pritam, Kartar Singh Duggal, Jaswant Singh Kanwal, Narinder Pal Singh (novelists); Kartar Singh Duggal, Sant Singh Sekhon, Rajinder Singh Bedi, Gurbakhs Singh and Davinder Satyarthi (short story writers) are important names.

QUESTION 92.

Give in about 150 words the life story of Baba Deep Singh Shaheed.

Baba Deep Singh Shaheed was born on 26 January 1682, in village Pohvind, near Pati district Lahore. His parents were Bhai Bhagtu and Mata Jeorii. He was a Sandhu Jat. At the age of 18 he came to Anandpur and was baptised by Guru Gobind Singh himself. He took his religious education from Bhai Mani Singh. In 1704, when Guru Gobind Singh left Anandpur, he came back to his village, but rejoined the Guru at Talwandi in 1705. He made four copies of Guru Granth Sahib which are preserved at four Takhats (excluding Damdama Sahib). During 1708-1748 he stayed at Damdama as the head of Damdami Taksal. In 1748 he joined Misl Shahedan. In 1757 he put down his pen and took the sword in his hand to punish the Mughals for the sacrilege of Harimandir Sahib.

On 11 November 1757, he was badly hurt in a battle with the Mughals but managed to reach the precincts of Harimandir Sahib where he fell down and breathed his last.

QUESTION 93.

Give in about 300 words the life story of Mehtab Singh.

Mehtab Singh was born in Mirankot in district Amritsar. He was a famous martyr who sacrificed his life in liberating the Harimandir Sahib from the clutches of Masa Rangar, the kotwal of Amritsar who had taken possession of the holy shrine and had converted it into a dance hall. One Bhai Balaka Singh of Kang village went to Bikaner where the groups of Bhai Budha Singh and Saham Singh were camping. Bhai Balaka Singh told them about the crimes of Masa Rangar. A meeting was called and the seriousness of the situation was discussed. Mehtab Singh Bhangu volunteered to go to Amritsar and avenge the insult of the Sikhs. One Bhai Sukha Singh of Mari Kambo also volunteered to go with him. In 1740 they both reached Amritsar and changed their garb into a Muslim uniform and opened their long hair to look like Muslims. They bought two donkeys and put big bags of stones on them. They called themselves as revenue collectors. In this disguise they reached outside the boundaries of Harimandir. At that time the temple was very heavily guarded. They told the guards that they had brought gold coins for the Kotwal and that they were the revenue/tax collectors. They were allowed to go

in. When they entered the holy area of the shrine they saw Masa Rangar sitting on a cot, filled with rage they threw the bags on the ground, took out their swords and in one go cut the head of Masa Rangar in view of many of his aides. Masa Rangar's head was taken to Bikaner. The Mughal soldiers followed them. Mehtab Singh was arrested and tortured to death in Lahore in 1745.

QUESTION 94.

Give in about 100 words the life story of Sukha Singh.

Bhai Sukha Singh was born in 1710 in Mari Kambo district Lahore. His father Ladha ji was a carpenter. Sukha Singh got married in the age of eleven and went to Amritsar to be baptised to become a Khalsa. This was the darkest period of the Sikh history and all Khalsa were put down to death on sight. Many Sikhs preferred to remain Sahajdari rather than Kesadhari. When Sukha Singh grew his hair and got baptised, his relations protested. They did not want to have any relationship with Sukha Singh as they knew that the wrath of Mughal could come to them as well. One night they mixed some object in Sukha Singh's food which made him unconscious and in that state they cut his hair. When Sukha Singh regained consciousness he became very angry, left his home and jumped in a well to commit suicide. A friend of his saved him and instructed him not to waste his life rather become a soldier and die for a cause. Sukha Singh liked that advice, he rode a horse and went to Sham Singh Krori, got baptised again and joined his army-group. Sham Singh nursed him like his son and soon he became a scholar in religious studies and a warrior in latest warfare.

Once Sukha Singh raided a Muslim jeweller in Lahore and escaped with a box of gold coins which he gave to the treasurer of his group to buy food for the Sikhs hiding in jungles. He excelled himself in guerrilla warfare. He became a Sikh Robin Hood. In 1740 he joined hands with Mehtab Singh Bhango of Mira Kotia and killed Masa Rangar. In 1746 he fought against Lakpat Rai in the first holocaust and saved a number of innocent Sikh lives. In 1750, a Mughal officer sent a message to Sikhs that if they were brave then they should come and have a dip in the Amritsar sarovar. Sukha Singh disguised as a Muslim went to Amritsar took bath in the sarovar and then threw away his disguise, shouted the Sikh war cry and disappeared in the thick cloud. In 1752 in an attempt to kill Ahmed Shah Abdali he was seriously wounded and succumbed to his injuries.

QUESTION 95.

In about 200 words write the life story of Bhai Mani Singh.

Bhai Mani Singh was born in 1670 in a small village near Sunam. He was the younger brother of Bhai Dayala, who was executed with Guru Tegh Bahadur in 1673. He was the scribe of Guru Granth Sahib when it was dictated to him by Guru Gobind Singh, at Damdama Sahib in 1705-1706. He also compiled Dasam Granth after Guru Gobind Singh's death. He was with the Guru when he breathed his last. He escorted Mata Sahib Devan to Delhi from Nanded and served Mata Ji all his life. In 1721, he thought of rearranging the hymns of Guru Granth Sahib, but the Sikhs did not allow him to go ahead with the idea and rather cursed him, that his body be cut to pieces as he had mutilated the holy Granth. He was the head priest of Harimandir from 1721-1734. During this period he produced a number of scholarly works. The celebration of Diwali at Amritsar was banned by the Mughals. Bhai Mani Singh took permission, from the Governor of Lahore, to celebrate it on a payment of Rs. 5000 as the tax. Near the festival, the government imposed a curfew in and around Amritsar and pilgrims could not reach the holy shrine. Mani Singh could not collect the necessary funds. He was arrested for non payment of the tax and was cut to pieces in Lahore in 1734.

QUESTION 96.

In about 100 words write the life story of Shaheed Beant Singh.

Beant Singh was born on 4 May 1950. His father Sucha Singh Ramdasia was a weaver. Beant Singh had three brothers. He belonged to village Maloya near Chandigarh. The village is a Rajput village where a missionary came in the beginning of this century and converted a number of residents to Sikhism. Beant Singh married Bimla Devi, a Christian nurse from Delhi, who later became a baptised Sikh and a member of Punjab legislative assembly. Beant Singh got his early education in Khalsa School at Kharar. He passed his higher secondary in 1968, a diploma in Russian in 1970 and bachelor's degree in 1971. He joined the Delhi Police as a sub inspector in 1972 and later joined the security staff of the Prime Minister. On 31 October 1984 he gunned down Prime Minister Indira Gandhi to avenge the insult to the Sikh nation. He himself was shot by the fellow security men at the age of 34.

QUESTION 97.

Write in about 100 words the life story of Shaheed Satwant Singh.

Satwant Singh was only 21 years old when he shot Prime Minister Indira Gandhi to avenge the desecration of Golden Temple. He was arrested, tortured and later hanged in 1989. Despite all the pressures he did not ask for mercy. He said that he was proud of what he had done.

QUESTION 98.

Write a brief note on the last days of Shaheed Sukhdev Singh and Harjinder Singh.

Bhai Sukhdev Singh Sukha and Bhai Harjinder Singh Jinda were hanged for the murder of General Vaidya on Friday 8, October 1992 in the Yarwada prison, Pune. They had shot the General Vaidya on 10 August 1986, to avenge the army attack on Golden Temple, Amritsar in June 1984. General Vaidya was the chief of the army staff in 1984 when the army, most brutally, attacked the holiest of the holy shrines of the Sikhs, desecrated the temple and killed many innocent pilgrims. The last wishes of the duo that they should tie the knot of their noose on their own, and the distribution of sweets to the police on duty were not accepted by the authorities. Just before their death they shouted the slogans of long live the Sikh rule and kissed the rope of the noose.

QUESTION 99.

Write in not more than 150 words the life story of Sikh scholar Bhai Kahn Singh Nabha.

Bhai Kahn Singh was born in 1861 in the village Sabz-Bnera, Patiala. In 1883 he came to Lahore to learn Sikh history and Sikh religion. He got married three times as his first two wives died soon after the marriage. In 1887 he was appointed a teacher of the older son of Maharaja Hira Singh of Nabha. In 1893 he was appointed Maharaja's personal secretary, then a magistrate, then deputy Commissioner of district Dhnaula and then the foreign minister. His most important work is the Encyclopaedia of Sikh literature which was published in 1930 after 18 years of hard work. Bhai Sahib went to England in years 1907, 1908 and 1910. In 1933 he went to Afghanistan for the

Sikh missionary work. On 23 November 1938, he died at the age of 77.

QUESTION 100.

According to the religious theories life is made of five elements. Discuss.

Life is made of five elements known as earth, air, water, fire and ether (sky). The skin, the lungs, the blood, the body heat and nose, ears, eyes and other parts which contain the air represent the five elements. It is said that first God made the sky, from sky came the air, from air came the fire, from fire emerged water and from water came the earth. Each of these elements has five features as follows:

1. Ether (sky)- greed, attachment, ego, love and unhappiness,.
2. Air- strength, extension, contraction, settlement and courage.
3. Fire- sleep, hunger, thirst, laziness and change.
4. Water-blood, sweat, rash, semen and saliva.
5. Earth-skin, bones, nerves, muscles and fibres.

INDEX

- Aarti 91
Abdali 83, 181, 182
Adi Granth 115, 134, 135
Afghanistan 85, 100, 181
Agra 39
Ahmed Shah 83, 100
Ajit Singh Baba 86, 142, 159
Akal Takhat 100, 107
Akal Ustat 110
Akbar Emperor 81, 114
Akhand path 115
Alexander 9, 10, 18
Allah 29
Allahabad 55
Almast Bhai 143
Amardas Guru 81, 84, 89, 104, 106, 109, 113, 114, 125, 126, 134, 136, 137, 141, 148, 149, 150, 157, 158, 159, 160, 172, 174, 176, 188, 189, 192, 193
Amrit 105, 131, 137
Amritsar 81, 82, 90, 100, 113, 137, 139, 140
Amro 159
Anand Karaj 100, 107
Anandgarh 140
Anandpur 5, 83, 84, 96, 113, 119, 140
Anand Sahib 91, 117, 118, 137
Anagad Dev Guru 41, 44, 81, 85, 95, 104, 105, 109, 113, 114, 126, 134, 136, 137, 141, 157, 158, 159, 160, 189, 191, 192, 193
Angas 120
Anirai 159
Apbhramsa 87, 192
Arabic 30, 36, 177, 178, 192
Ardas 101, 105, 107, 117, 118, 143, 186
Arhant Dev 111
Arjan Dev Guru 18, 26, 27, 63, 79, 81, 82, 83, 84, 86, 95, 99, 100, 103, 104, 106, 113, 114, 116, 117, 118, 126, 134, 135, 136, 139, 141, 159, 160, 189
Arjan Singh Air Chief Marshal 80
Arora 89
Asa Di Var 91, 118, 149
Ashta D.P. 111
Arjul Alfaz 179
Atal Baba 100, 123, 159
Attock 183, 186
Aurangzeb (Emperor) 59, 78, 82, 83, 145, 166
Bablonian Script 191
Babur 32, 33, 114
Bachitar Natak 66, 110, 165, 166
Badrinath 35
Bagdad 127
Baghel Singh 185
Bahadurshah 86, 178
Bairah 110
Baisakha 38, 39
Baisakhi 24, 38, 39, 83, 116, 125, 137, 163, 181, 185
Bal 89
Bal Hasna 143
Bala Bhai 81, 86, 127, 128
Bala Sahib 95,
Balaka Singh Bhai 194
Baldev Singh 80
Bale Di Janamsakhi 81
Balwand 41, 89, 126
Banda Singh Bahadur 79, 81, 186
Bandgi Nama 178

Bannerji Indubhushan 111
 Baoli 137
 Baramah 91, 106
 Bari Sangat 113, 114, 128
 Basant Panchmi 183
 Baserke 81, 136, 174
 Batala 86, 96
 Baud 111
 Bawan Akhri 110, 192
 Beant Singh Shaheed 196
 Bedi 126
 Bein (river) 3, 127
 Benaras 87, 120, 143
 Bengal 127, 128, 132, 191
 Bengali 135, 191
 Beni 86, 133
 Benti Chaupai 94, 106, 117, 166
 Bhadar Singh Bhai 181
 Bhagats 87, 90
 Bhagirath 30
 Bhago Mallick 57
 Bhagti 177
 Bhagtu Bhai 194
 Bhagwan Singh Giani
 Bhal 89
 Bhalla 89, 126
 Bhangani 118
 Bhangi Misel 182
 Bhani Bibi 81, 104, 158, 159
 Bhikhan Shah Pir 87, 125, 126, 132
 Bhimber 186
 Bibeksar 140
 Bible 38, 120
 Bidar 86
 Bidhi Chand, Bhai 82
 Bihar 104, 127, 128
 Bikaner 194, 195
 Bilaspur 81
 Bimla Devi 196
 Birla Mandir 16
 Bishen 111
 Blue Star 187
 Bodh Gaya 120
 Bombay 88
 Brahmdas 36
 Brahm 192
 Brahm Avtar 111
 Brahma 4, 73, 110
 Brahmi 191, 192
 Braj 135, 166, 175
 Britain 132
 Brooke Cole 161, 189
 Budh Shah, Pir 125
 Buddha 28, 54, 62, 73
 Budha Baba 79, 81, 99, 134, 141
 Budha Dal 115, 180
 Budha Singh Bhai 194
 Buddhism 120, 121
 Buddhist Monk 164
 Canada 132
 Ceaser 18
 Ceylon 60
 Chakar 128
 Chamba 81
 Chamkaur 83, 84, 85, 86, 118, 166
 Chand 192
 Chander 111
 Chandi 110, 165, 166, 167, 168
 Chandigarh 196
 Chandni Chowk 82, 85
 Charpat 192
 Chaubara Sahib 95
 Chaubis Avtar 110, 166
 Chanda Rattan 110
 Champa Singh Bhai 163
 Chaur 134
 Chenab River 66
 Chhaju Mal 177, 178
 Christian 196

Chirlar-O-Rakhyan 111
 Christ 62, 120
 Christianity 62, 120, 121, 122
 Chuna Mandi 104
 Code Of Conduct 86, 116, 141, 145
 Commander-in-Chief 81, 181
 Cunningham J.D. 111
 Dakhni 135
 Dal Khalsa 184
 Dalip Singh Chaudhuri 179
 Damdama Sahib 85, 96, 107, 111, 187, 194
 Damdami Taksal 187, 194
 Damodri 158, 160
 Dani 159
 Darashikoh (Prince) 59, 177
 Darbar Sahib 113, 114, 128
 Darbara Singh Bhai 179
 Darshni Deori 187
 Das 89
 Dasam Granth 109, 110, 111, 115, 165, 196
 Dasturil Insha 179
 Dasu Baba 85
 Daswand 175
 Datu 114
 Dattu Baba 85, 159
 Daya Kaur Mata 158
 Daya Singh Bhai 80, 83, 118, 132, 145
 Dayal Bhai 196
 Dayala Bhai 82, 85
 Deep Singh Baba 79, 83, 188, 194
 Deccan 68
 Delhi 63, 82, 83, 85, 86, 95, 117, 127, 128, 132, 174, 185, 196
 Dera Gazi Khan 186
 Dera Ismail Khan 177, 186
 Desa Singh Bhai 163
 Dev Nagri 191
 Dhanantar 111
 Dhanaula 197
 Dhanna 48, 87, 103, 132
 Dharam Kaur 183
 Dharam Khand 70, 71, 116
 Dharam Singh Bhai 83, 104, 118, 132, 188
 Dhirmal 114, 126
 Dial Kaur, Sardarni 184
 Diwali 125, 137, 163, 196
 Diwane – Goya 178
 Dukhbanjni 140
 Duni Chand 13, 121
 Dutt 111
 Dwapar 65, 124
 Dwarka 35, 85
 Dharamraj 51
 Durga 51
 Encyclopediadia Of Sikh Litratue 197
 England 132, 144, 189, 197
 Farid 87, 103, 125, 126, 132, 152, 157, 192
 Fateh Singh Baba 5, 84, 142, 143, 159
 Five Ks 54
 Flag 187
 Fateh Garh 140
 Ganga (river) 55
 Ganga Mata (wife) 79, 83, 158, 160, 184
 Death 116, 117
 Gangu 5
 Gani Khan 5
 Ganj Nama 179
 Garau Garh 88
 Gautam Budh 120
 Gaya 120
 Gayan Khand 70, 71
 Gayand 89
 Gazni 86, 177
 Ghuram 81
 Gian Khand 115

Gian Prabodh 165, 167
 Gibran 75
 Glasgow 28
 Gobind Singh Guru 5, 54, 61, 63, 66, 79, 81, 83, 84, 85, 86, 95, 96, 100, 104, 105, 106, 107, 110, 114, 116, 117, 118, 119, 122, 123, 124, 125, 126, 127, 128, 133, 135, 138, 140, 141, 142, 143, 145, 148, 158, 159, 160, 161, 162, 165, 167, 168, 176, 178, 180, 181, 182, 184, 186, 187, 188, 189, 194, 196
 Lakhi Forest 5
 Gani Khan 5
 Nabi Khan 5
 Uch 5
 Anandpur 5, 84
 Hemkunt 35, 66
 Five Ks 54
 Sarvansdani 61
 Khalsa 63, 108, 140
 Bachitar Natak 66
 Bhagani Yudh 79
 Banda Singh Bahadur 81
 Daya Singh 83
 Kes Garh 83
 Chamkaur 83, 85
 Zafar Nama 83
 Aurangzeb 83
 Nanded 83, 85
 Mata Gujari 83
 Baisakhi 1699 83
 Dharam Singh 83
 Bhai Gurdas li 84
 Bhai Himmat Singh 84
 Mata Jito 84
 Jujhar Singh 84
 Zorawar Singh 84
 Fateh Singh 84
 Joga Singh 84
 Bhai Kanahya 85
 Guru Granth Sahib 85, 107, 133, 135, 138
 Damdama Sahib 85, 107
 Mohkam Singh 85
 Panj Piaras 84, 85
 Bhai Nand Lal 86, 178
 Mata Sahib Kaur 86, 104
 Sahib Singh 86
 Mata Sundari 86
 Ajit Singh 86
 Dasam Granth-Banis 94
 Birth Place 95, 114
 Hazur Sahib 95
 Mother Of Khalsa 104
 Amrit 105, 106, 116, 117
 Ardas 105, 106
 Dasam Granth 109, 110, 111, 165, 166
 Gurdwaras 114
 City Founded 114
 Death 117
 Battles 126
 Baptised 127
 Sons 141
 Parents 158
 Last Words 162
 Machhiwara 167
 Guru Ka Lahore 84
 Gupt 51
 Goinda Bhai
 Goindwal 81, 95, 113, 136, 137, 172
 Golden Temple 83, 99, 100, 139, 197
 Gonda 59
 Gopi Chand 192
 Gorakh Nath Yogi 54, 192
 Goya, Bhai Nand Lal 158
 Granth Sahib Guru 18, 30, 38, 48, 50, 53, 73, 79, 84, 88, 89, 91, 96, 101-103, 107, 108, 110, 115, 117, 118, 120, 123, 126, 131, 133, 139, 143, 145, 149, 153, 155, 157, 161, 162, 166, 169, 170, 174, 176, 178, 180, 187, 188, 190, 194, 196
 First original copy in 1604 79
 Bhai Bano Wali Bir 79
 First Edited Copy (In 1706) 79

Sad 89
 Banis 91
 Ragas 91, 92
 Slokes 92, 93
 Ragmala 93
 Kukam Nama 101
 Adi Granth 115, 116, 134
 Compilation 134
 Guruship 134, 162
 Languages 135
 Ceremoniously Installed In
 Harmandir Sahib 139
 Mangals 135, 156, 176, 177
 Pronunciation 190
 Mehlas 190
 Mohala 190
 Ik Ongkar 190
 Completion And Installation
 In Harimandir Sahib 134,
 135, 139
 Greek Script 191
 Gudka 117, 149
 Gujarat 85, 132
 Gujranwala 183, 185
 Gujri Mata 5, 83, 118, 158,
 160
 Gulab Singh Sardar 182
 Gurbax Singh Baba 188
 Gurdas Bhai (I) 84, 134, 172,
 175, 189
 Gurdas Bhai (II) 84
 Gurdial Singh Khumedar 183
 Gurditta Baba 84, 114, 143,
 159
 Gurmata 137, 163
 Gurmukhi 109, 135, 160, 166,
 191, 192
 Gurpurb 108
 Gursobha 162
 Guru 107
 Martyrs 103
 Born In Pakistan 104
 Born outside Punjab 104
 Cities Founded 113
 Names 114
 Places of Birth 114
 Period of Guruship 114
 Contemporary Emperors 114
 Gurdwaras 114
 Surnames 126
 Wives 158
 Names Of Parents 158
 Children 159
 Granth Sahib 133, 135, 138
 Appointment 141
 Parents 158
 Names Of Children 159
 Guru Ka Langar 84
 Guru Ka Mahal 95
 Guru Nanak Dev University 80
 Gwalior 125, 175
 Gyan Prabodh 110
 Hafzabad 189
 Halal (meat) 115
 Humayun 114
 Harbans 89
 Harbhajan Singh 111
 Hardit Singh Mallick 80, 182
 Hardwar 24
 Hargobind Guru 38, 39, 59,
 79, 81, 82, 83, 84, 100, 103,
 107, 113, 114, 123, 125, 126,
 143, 149, 159, 160, 175, 176,
 187, 189
 Haridad 158
 Harimandar 27, 79, 81, 83,
 88, 95, 99, 100, 113, 139,
 140, 180, 182, 183, 186, 187,
 194, 196
 Harjinder Singh Jinda 197
 Harkrishan Guru 61, 63, 82,
 83, 84, 85, 95, 100, 103, 109,
 114, 126, 141, 158, 159
 Har Rai Guru 59, 63, 84, 100,
 103, 104, 141, 143, 158, 159,
 160
 Hazara 184, 186
 Hazur Sahib 95, 96, 107, 111
 Hebrew 30, 36, 191
 Heer 23, 66, 168

Hemkunt 35, 66
 Hikayats 166
 Himachal Pradesh 79, 81
 Himalaya 186
 Himmat Singh Bhai 84, 104, 118, 132
 Hindi 166, 178
 Hinduism 120, 121, 122
 Hiramount 52
 Hira Singh Of Nabha 197
 Hitler 18
 Holgarh 140
 Hoshiarpur 86
 House Of Lords 144
 Hukam 80
 Hukam Nama 101, 116
 Hukam Singh 80
 Hussains 183
 Ichogill 184
 Ikongkar 3, 21, 22, 46, 61, 146
 190
 Indira Gandhi 100, 196, 197
 Iran 86, 96
 Ishar Singh 182
 Islam 120, 121
 Jagannath Puri 35
 Jaggi Rattan Singh Dr. 111
 Jai Dev 87, 103, 132
 Jai Ram Uppal 41, 86
 Jainism 120
 Jal 90
 Jalam 90
 Jalap 90
 Jammu 186
 Jamrud 183, 184, 186
 Janam Asthan 95
 Janam Sakhi (Bhai Bala, Bhai Mani Singh) 81, 189
 Janamsakhi Gurumukhi script 191, 192
 Jap Sahib 91, 94, 117, 148, 165, 166
 Japji 4, 91, 106, 110, 117, 122, 131, 135, 136, 146, 148
 Jaspal Rai 181
 Jasrota 186
 Jaswal 186
 Jati 163
 Jehangir, Emperor 26, 39, 59
 Jerusalem 52, 126
 Jeoni, Mata 194
 Jesus 28, 37, 40, 62, 63, 66, 74
 Jetha Bhai 81
 Jews 30
 Jinda, Harjinder Singh 197
 Jito 84, 142, 160
 Jiwan Mukti 160
 Joga Singh 84
 Jot Bigas 179
 Judaism 120, 121
 Jujhar Singh 84, 142, 159
 Jullundur 83
 Kabir 87, 103, 132, 145, 157, 158
 Kabul 82
 Kacheh 110
 Kahn Singh Nabha Bhai 197
 Kaido 23
 Kairon Pratap Singh 80
 Kal 90
 Kalashar 90
 Kal Yug 16, 17, 65, 123
 Kalhn Singh 188
 Kalu, Baba 85
 Kalu Chand, Bedi 158
 Kalyan Rai, Bedi 85
 Kanada 191
 Kanahia, Bhai 85, 144
 Kanga 102, 117
 Kangra 186
 Kanoke 179
 Kanuwan 181

Kapoor Singh Nawab 115, 179, 180, 181
 Kapoor, Sukhbir Singh Dr 80
 Kar Sewa 187
 Kara 102, 117
 Kara Prasad 104, 105, 118, 142, 146
 Karam 137
 Karam Khand 70, 71, 116
 Karnatak 127, 128, 132
 Karor Singhia Misl 185
 Kartarpur 60, 79, 95, 113
 Kartik 128
 Kashmir 36, 41, 143, 183, 191
 Kasur 183, 185
 Kathu Nangal 81
 Kauda 69
 Kaulsar 140
 Kaura Mal, Diwan 185
 Kesadhari 195
 Kesgarh Sahib 83, 96, 105, 107, 146
 Kesh 102
 Khabra, Piara Singh 80
 Khadur Sahib 81, 95, 113
 Khalsa 54, 107, 108, 111, 126, 132, 138, 139, 140, 162, 166, 179
 Khalsa Army 81
 Khand (five) 70, 71, 72, 115, 116, 127
 – Dharmkhand 70, 116
 – Gyankhand 70, 116
 – Saramkhand 70, 116
 – Karamkhand 70, 116
 – Sachkhand 70, 116
 Kharar 196
 Khidrana 118
 Khivi, Mata (wife) 44, 85, 104, 105, 136, 159
 Khuram (river) 85
 Khusro, Amir 192
 Khyber 184
 Kiratpur 81, 95, 100, 126 147
 Kirpan 102, 117, 142
 Kirt Karo 71, 90
 Kirtan 107
 Kirtan Sohila 91, 117
 Koda 68, 69
 Koran 34, 36, 38
 Koshar Meat 145
 Krishan 28, 66, 73
 Krishen 111
 Krishen Kaur 158, 160
 Kuchcha 102
 Ladhaji 195
 Ladhak 186
 Lahore 30, 82, 83, 95, 104, 117, 132, 161, 181, 185, 186, 194, 195, 196
 Laila 66
 Lakhi Forest 5
 Lakho, Mata 158
 Lakhmi Chand 86, 159
 Lakhpat Rai 181, 195
 Lalo Bhai 7
 Langar 118
 Lavan 91, 100, 101, 172
 Lehna 136, 149
 Lehna, Bhai 21, 149
 Lohgarh 140
 Lohri 125
 Lion Of Punjab 186
 Macauliffe, M.a. 111
 Machch 110
 Machchi wara 16
 Madhya Pradesh 88, 132
 Madina 85
 Maha Mohini 110
 Mahadev 73, 81, 159, 160
 Mahajini 191
 Maharashtra 89, 132
 Maharashtrian 88, 135
 Mahavir 28, 73, 120

Mahip Singh, Dr. 111
 Makhan Shah Lubana 100
 Maloya 196
 Mandi 81
 Mandi Singh 188
 Mangal 142, 156
 Mani Singh Bhai 85, 115, 162, 179, 181, 189, 194, 196
 Manji Sahib 100
 Manjis 137, 188
 Mannu, Mir 180
 Manraja 111
 Mansa Devi, Mata 159
 Mantar 190
 Mardana Bhai 16, 17, 19, 30, 33, 85, 89, 125, 126
 Mari Kambo 194, 195
 Maryada 145, 147
 Masand 137 188
 Massa Rangar 80, 100, 180, 194, 195
 Mathura 90
 Matidas 85
 Mecca 35, 41, 85, 120
 Meerut 185
 Mehla 190
 Mehmood Gazni 99
 Mehrbanwali Janam Sakhi 89
 Mehtab Singh 194, 195
 Meo 83
 Middle East 60
 Mir Khan 33
 Mir, Mian 27, 86, 139
 Mir Mohini 111
 Mira Bai 135
 Miran Kot 194, 195
 Miri 102, 127
 Mirpur 185
 Misl Shaheedan 182, 194
 Mitr Piyare Nu 167
 Mohammed (Prophet) 28, 37, 40, 66, 73, 120
 Mohan 134, 159
 Mohan Pothi 125, 134
 Mohan Singh Diwana Dr. 111
 Mohkam Singh 85, 104, 132
 Mohri 159
 Mool Mantar 133, 135, 176, 177, 190
 Moses 28, 37, 40, 63, 120
 Mota Singh Justice 80
 Mother Of Khalsa 104
 Muazam, Prince 86, 178
 Muktsar 118, 119, 125
 Multan 178, 183, 186
 Munno, Mir 185
 Mustafabad 81
 Muzaffarpur 185
 Nabi Khan 5
 Nad 25, 26
 Nadir Shah 180, 184
 Nagri 191
 Nal 90
 Nalwa, Hari Singh 183, 184
 Nam 71, 115, 125, 138
 Namdev 88, 103, 133, 157, 158
 Namdharis 111
 Nanak Matta 143
 Nanak Dev Guru 3, 4, 29, 52, 62, 71, 75, 79, 81, 86, 102, 104, 105, 106, 109, 113, 114, 117, 118, 120, 122, 125, 126, 127, 132, 133, 135, 137, 142, 143, 144, 145, 148, 150, 159, 160, 161, 176, 181, 187, 189
 Bein (River) 3
 Ik Onkar 3, 21, 22
 Jap 4
 Truth 5
 Namaz (Muslim Prayer) 6
 Bhai Lalo 7
 Mallik Bhago 7
 Duni Chand 13
 Sarads 13
 Service 14

Robbers 15
 Mardana 16, 17, 18
 Kaliyug 16, 17
 Sajjan Sheikh 19
 Lehna, Bhai 21
 At Hardwar 24
 Bhagirath 30
 Hand Mill (Chakki) 33
 Babar 33, 34
 Mecca 35
 Bibi Nanki 41
 Ibrahim Lodhi 50
 Brahamin's Invitation 55
 At Allahabad 55
 At Banaras 57
 Five Khands 70-72
 At Kartarpur 60
 Sarbat Da Bhala 61
 Surnames 126
 At Bagdad 127
 Japji Theme 131
 Mool mantar 133, 135, 156, 177
 Nanak Jhira 128
 Nanak Panthi 143, 144
 Nand Lal, Bhai 86, 115, 162, 163, 177, 178, 186
 Nanded 81, 83, 86, 95, 96, 117, 133, 138, 157, 158, 159, 178, 196
 Nankana Sahib 95, 114, 128, 132
 Nanki, Bebe 41, 79, 86, 104, 158, 160
 Nar Narain 110
 Narain Singh 182
 Navrang G.C. Dr. 111
 Nima 87
 Nishan Sahib 187
 Niru 87
 Nar Singh 110
 Nehklanki 111
 New Delhi 95
 Nihangs 143
 Nirankar 108
 Nirmalas 143
 Nirmohgarh 140
 Noorpur 186
 North West Frontier 184
 Operation Blue Star 187
 Orissa 84, 132
 Orrian 191
 Padam, Piara Singh 111
 Pakhyan Charitra 165, 166, 167
 Pakistan 103, 127, 179
 Palestine 191
 Panj Piaras 84, 85, 86, 103, 105, 143
 Panja Sahib 113, 114, 128
 Panjabi 135, 136, 166, 175, 178, 192, 193
 Panjwar, Gurdial Singh 184
 Paonta Sahib 113, 114, 117
 Paras 111
 Paras Nath Avtar 167
 Paras Ram 110
 Parmanand 88, 132
 Patal Puri 95
 Pathoharis 143
 Patiala 197
 Patna 96, 107, 114, 165
 Persian 88, 135, 145, 166, 177, 178, 188, 192
 Peshawar 84, 183, 186
 Pherumal 158
 Phul, Bhai 143
 Pipa 88, 132
 Piri 102, 127
 Poh 128
 Pohvind 194
 Pooja 164
 Pothi Sahib 135
 Prachin Panth Prakash 187
 Prakrit 192, 193
 Prayag 88
 Prehlad Singh Bhai 163

Prithi Chand 81, 100, 114, 159, 175, 177, 189
 Punjab 53, 81, 87, 89, 103, 125, 132, 179, 181, 183, 185, 192
 Punjabi 108, 109
 Puratan Janam Sakhi 189
 Puri 84
 Purvas 120
 Pushya 192
 Qoran 120
 Raghbir Singh, Colonel 80
 Rai Boe Di Talwandi 189
 Rai Bular 125
 Raj Kare Ga Khalsa 186
 Rajasthan 48, 132, 191
 Rajouri 186
 Rakhi 125
 Ram 28, 40, 66, 111
 Ram Das, Guru 29, 81, 99, 101, 104, 109, 113, 114, 126, 139, 141, 149, 151, 157, 158, 159, 160, 170, 171, 175, 187
 Ram Rai 104, 106
 Ramanand 132
 Rameshwaram 35
 Ramgarhia, Jassa Singh 184, 185
 Ramrauni 181
 Ramsar 140
 Randhawadan 81
 Randhir Singh 111
 Ranjit Nigara 187
 Ranjit Singh, Maharaja 53, 99, 182, 183, 185, 186, 187
 Ranjha 168
 Ravi (river) 82; 161
 Ravidas 88, 132
 Red Cross 85
 Red Fort 185
 Red Sea 52
 Rehat Maryada 115, 145
 Rehat Nama 162, 163, 179
 Rehras 106
 Rehras Sahib 91, 106, 148
 Rewa 88
 Rig Veda 192
 Robin Hood 195
 Rudra Avtar 111, 165, 166
 Rudr 110
 Russell 74
 Russian 196
 Sabrai, Mata 158
 Sabz – Banera 197
 Sach Khand 70, 71, 74, 115, 131
 Sad 111
 Sadhna 88, 132
 Sadhura 81
 Sahajdhari 195
 Sahaj Path 116, 117
 Saham Singh 194
 Sahib Devan, Mata 100, 104, 196
 Sahib Kaur 86
 Sahib Singh 86, 104, 132
 Saido 69
 Sain 88, 132
 Sainapat 115, 162
 Sajjan Sheikh 21
 Sal 90
 Samadhi Sahib 95
 Samana 81
 Sami Script 191
 Sanai Mount 52
 Sandhu Jat 189, 194
 Sangrand 106
 Sangrur 85, 165
 Sanskrit 30, 36, 135, 190, 193
 Sant Singh, General 80
 Sant Singh, Munshi 139
 Santokhsar 140
 Sarab Loh Granth 112, 115
 Saraba, Kartar Singh 79

Sarads 13, 71, 116
 Saram Khand 70
 Saraswati 55
 Sarbat Khalsa 79, 163
 Sarhind 81, 83, 118
 Sarm Khand 115
 Sassi 66
 Satguru 107, 176
 Sat Yug 65, 124
 Satan 66
 Sati 136, 164
 Satta 41, 89, 126
 Satwant Singh Shaheed 197
 Saund, Dalip Singh 80
 Sewa Dass 189
 Sewak 90
 Sewapanthis 143, 144
 Shabad 135
 Shabad Hazare 111, 165, 166
 Shah Jehan (emperor) 59, 177
 Sahjdharis 143
 Shakhupura 179
 Sham Singh Korori 195
 Shaster Nam Mala 111, 166, 167
 Sharda 191
 Sheeba Bangar 182
 Shekhu Pura 164
 Sher Singh 111
 Shish Mahal 95
 Shiva 4
 Shriromani Gurdwara
 Prabandhak Committee 100, 145
 Siha 69
 Sikh Courier International 80
 Sikh Marriage Act 100
 Sikh Prayer 148
 Sikhs
 Sikh Empire 79
 Who is Sikh 108, 131
 Emblem 127, 128
 Festivals 125

Baisakhi 125
 Diwali 125, 126
 Lohri 125, 126
 Maghi 125, 126
 Rakhi 125, 126
 Marriage Act 100
 Kesh 102
 Head Cover 109
 Turban 109, 114, 115
 Women & Religion Rites 124
 Sacred Books 115
 Granth 115
 Holy Books 115
 Sources of History 115, 116
 Fundamentals 119, 120
 Worship 108, 116, 117, 123
 Images 107, 123
 Miracles 123
 Caste System 124
 Prayers 124, 148, 149
 Basic Principles 124
 Shrines 128
 Religion 119, 120
 Saints Holymen 122
 Renunciation 123
 Vices, Virtues & Sins 124, 150, 151
 Incarnation 126, 127
 Nation 144
 Food 145, 146
 Birth & Death Ceremonies 147
 Pooja 164
 Flag 187
 Sikhism 62, 120, 121, 122, 132, 144, 177, 190
 Sind 88, 132
 Sindhi 135, 143
 Sirhind 5, 142
 Sisganj 95, 128
 Siva 168
 Smadhi 169
 Sodhi 104, 126
 Sohila 106, 147
 Somnath 99
 Sri Chand 86, 143

Sri Lanka 41, 69
 Srinagar 183
 Sucha Singh Ramdasia 196
 Sudh Swayas 91, 94, 117, 148
 Sukha Singh, Bhai 194
 Sukhan 182
 Sukrhchakia Misl 185
 Sukhdev Singh Shaheed 197
 Sukhmani 91, 147
 Sulakhni, Mata 86
 Sultanpur 41, 86, 189
 Sunam 196
 Sundar Baba 89
 Sundri 86, 142, 160, 181
 Sur Singh 82
 Suraj 111
 Surajmal 159
 Surdas 88, 132
 Sutlaj (river) 86
 Swayayas 186, 111, 166
 Syria 191
 Takhat Hazara 23
 Takhats 96, 137, 194
 Tal 90
 Talwandi 24, 85, 104, 132, 187, 188, 189, 194
 Tamil 191
 Tamil Nadu 69
 Tankha Nama 86, 162, 179, 186
 Taran Singh, Dr. 111
 Taran Taran 113
 Taruna Dal 180, 181
 Tausif – O – Sna 178
 Teg Bahadur, Guru 61, 63, 82, 83, 84, 85, 100, 103, 104, 113, 116, 117, 118, 125, 126, 135, 140, 141, 159, 160, 196
 Bhai dayala 82
 Aurangzeb 82
 Chandni Chowk 82
 Delhi 83
 Wife, Mata Gujari 83, 160
 Son, Guru Gobind Singh 83, 159
 Brother Bhai Gurditta 84
 Bhai Mani Singh 85
 Bhai Mati Das 85
 Slok 93
 Guru ke Mahal 95
 Sis Ganj 95
 At Amritsar 100
 At Harimandir 100, 113
 Martyred 103
 Age 104
 Place of Death 116
 Guru Granth Sahib 135, 157, 158
 Anandpur 140
 Parents 158
 Tej Bhan 158
 Teja Singh, Babu 111
 Teja Singh Samundri Hall 100
 Telegu 191
 Tibet 60
 Torah 38, 73, 120
 Toshakhana 187
 Treta Yug 65, 124
 Trihan 126
 Trilochan 89, 132
 Trilochan Singh 111
 Tripitake 120
 Tripta, Mata 158, 159
 Turkish 128, 192
 Uch (village) 5
 Udasis 143
 Uppal, Jai Ram 86
 Uttar Pradesh 87, 88, 132, 133
 USA 132
 Vaidya, General 197
 Vaish 89
 Vak 118, 142, 143, 146, 167
 Var 189
 Var Sri Bhagauti 94, 100, 110, 165, 166

Varan 176
Varan Bhai Gurdas 84, 115
Vatican 120
Vedas 36, 37, 38, 120, 143
Viro 159
Vishnu 4, 73, 120
Vismad 163
Wadali Sahib 95
Wahe Guru 102, 107, 144,
146, 176
Walayat Wali Janam Sakhi
189
Wazir Khan 5
White, Captain 183
Yamuna 55, 118, 147
Zafarnama 83, 144, 145, 166
Zail Singh Giani 80
Zindgi Nama 178
Zorawar Singh Baba 5, 84,
142, 159

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