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300 Saal Sikh Itihaas De Naal

By the grace of Guru Ji Under the unique effort of Mata Kaulan Ji Bhalai Kendar Trust Fourth Movement 300 Saal Sikh Itihaas De Naal

Dedication

This book is dedicated to the 300th years of Succession of Guru Gaddi Diwas Celebrations of Sri Guru Granth Sahib Ji, to the whole Sikh Community of male-female martyrs and to the efforts of great saints.



Publisher:

Mata Kaulan Ji Bhalai Kendar Trust

Tarn Taran Road, Sri Amritsar Phone: 098765-25829, 098765-25839 Website: www.matakaulanjibktrust.org





300 Saal Sikh Itihaas De Naal

(300 Years With Sikh History)

(Selected Religious Stories)

Translated byMonika Arora
MBA

Publisher:

Mata Kaulan Ji Bhalai Kendar Trust

Tarn Taran Road, Sri Amritsar.

Daas: Bhai Guriqbal Singh Ji and Associates

Publisher:

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Phone: 098765-25829, 098765-25839

Dass: Bhai Guriqbal Singh Ji and Associates

I have tried to keep the language as simple as possible. But there are obvious limitations because of the nature of the subject matter. I hope that illustrations, will relieve this feature to some extent. Considering the nature of the subject matter, kindly apologise for my mistakes. Comments & suggestions for improvement will be highly appreciated.

Monika Arora

(Printed in India)

MESSAGE

By the grace of Dhan Guru Nanak Dev Ji and with the blessings of Dhan Dhan Baba Nand Singh Ji, Dhan Dhan Baba Ishar Singh Ji and Dhan Dhan Baba Kundan Singh Ji, Bhai Guriqbal Singh Ji is serving the society also selflessly side by side in schools, hospitals and inns along with his kirtan. Keeping the touch in his heart for his **Panth** he has been running different movements just to bind the Sikh children and youth with the roots of Sikh heritage. Also by connecting them with Gurbani, he is performing a great service.

This movement named '300 Saal Sikh Itihaas De Naal' is a unique movement to bind not only the brothers and sisters who have forgotten their religion and history with their honour and with pride the precious history by this movement but the elderly will also be introduced to their precious history.

On the behalf of Nanaksar community, I congratulate to Bhai Sahib Ji for the book of Sikh religious stories titled '300 Saal Sikh Itihaas De Naal'. Also I request him to keep running such movements so that the Sikh heritage can be retained.

(From sewadar of Baba Kundan Singh Ji)

Daas-Baba Harbhajan Singh

(Nanaksar Kaleran)



In today's modern period, where Sikh brothers/sisters/elders have forgotten the values of their precious treasure unintentionally which is vanishing from their minds. At the same time with the blessings of Guru Sahib, Bhai Guriqbal Singh Ji has started this 4th movement named '300 Saal Sikh Itihaas De Naal'. He has shaked the hearts and minds of these people, conveying, "get up! successors of the Panth, take care of Gurbani and precious treasure of history and recognise the rich culture of Sikhi."

Bhai Sahib is not only the selfless hymn-singer rather he always stands in the front row for serving mankind and Sikhism all the time.

It is prayer in front of Satguru that Bhai Sahib Ji should keep on doing these efforts continously for Sikhism.

With heartiest congratulations-

Daas: Singh Sahib Giani Jaswinder Singh Ji Head Granthi Sachkhand Sri Harimandir Sahib Sri Amritsar.

INTRODUCTION

History in itself is such a complete word, "Gagar wich Sagar" that is like saying too much in a few words (the whole sea contained in a pitcher) like a history contains a lot. History works to pass on the great tasks of our ancestors from one generation to other.

Historians say those who forget their history, their deterioration begins. History is the precious heritage of a community.

A little child does what his parents make him learn. Similarly, the next generations follow the foot steps developed on the basis of standards and ideal goals set up by their elders in a community.

Sikh community is a community of Gurus, devotees, braves and martyrs. But disappointing fact is that the Sikh children/brothers/sisters/elders are incapable of taking care of this blood-dipped precious treasure. It is not their fault, fault is ours that we have not adopted the easy and correct methods to inculcate the teaching of precious Sikh history to the community's successors and to our elders.

Through this movement of '300 Saal Sikh Itihaas De Naal' and due to the Guru's Ji blessings, this is a small effort to cover this gap, so that we can reintroduce these tiny-tots growing like buds, young boys and girls like climbers and elders like soothing shelter to that history which they have forgotten from their minds.

This unique movement and this book is a small effort to fulfil the purpose so that the coming generation can see their history like a rising sun. Plenty of errors may have been committed while converting and making this history available to the congregation in the shape of question answers and illustrated religious stories. But the congregation is the forgiver. Hope you will forgive by not keeping the mistakes in mind.

With Thanks

Daas: Bhai Guriqbal Singh

CONTENTS

Syllabus for children Below 2 years	11
Syllabus for children from age group of 2 to 4 years	12-13
Syllabus for children from age group of 4 to 7 years	14-16
Syllabus for children from age group of 7 to 14 years	17-25
Syllabus for age between 14 to 25 years	26-45
Syllabus for age between 25 to 110 years	46-65

15 extra religious Stories except from the Syllabus From pages 66-96

300 Saal Sikh Itihaas De Naal

All kids, youth and elders of all religions from the birth till 110 years of age can participate in this movement.

Get a certificate and a Sikh itihaas coupon by reciting orally the religious stories and by answering the questions from the syllabus described for various age groups on 21-22 August 2010 from 350 zones and shall become eligible to win the prizes worth Rs. 113 lakh.

8 AC Maruti Cars (800 C.C.),

84 Computers,

84 Color T.V. (SVL 14 inch),

32 Handicams (Video Cameras) and

Approximately 26000 small prizes will also be given.

All these draws will be held at Mata Kaulan Ji Bhalai Kendar, Tarn Taran Road, Sri Amritsar on Aug. 29, 2010 and the live telecast will be held on PTC (Punjabi) Channel.

(8) 300 Saal Sikh Itihaas De Naal

Note: Collect your free copy of 'Selected Stories of Sikh History' published by the Trust in the shape of a book from your nearest zone or Mata Kaulan Ji Bhalai Kendar Trust, Tarn Taran Road, Sri Amritsar.

Full Cooperation:

Sant Baba Harbhajan Singh Ji Nanaksar, Shiromani Gurudwara Parbandhak Committee, Amritsar Delhi Sikh Gurudwara Parbandhak Committee, All Sikh Committees and Organisations.

> From: Mata Kaulan Ji Bhalai Kendar Trust Tarn Taran Road, Sri Amritsar.

Daas: Bhai Guriqbal Singh and Associates

For more details contact on:

Ph: 098765-25829, 098765-25830

POINTS TO BE NOTED

- 1. There will be separate draws for gifts to be distributed amongst those boys/girls/brothers/sisters who recite orally the syllabus described for their own age as well as for the one relating to the next age group. Extra 5 White Coupons will be distributed with the Sikh Itihaas Coupon.
- 2. This book contains the syllabus for you till the age group of 110 years starting from the birth. Except the syllabus there are 15 religious stories seperately at the end of the book, you can remember as many as you can and out of these 15 stories if you utter them after learning, you shall be issued white coupon in same number. There will be separate draws for these White Coupons.

Except in this collection of stories from Guru Granth Sahib Ji's Bani, the lines have been taken from the following scriptures. To learn these lines is not a restriction.

Sri Gur Partap Suraj Granth

Panth Parkash

Tawarikh Guru Khalsa

Nanak Parkash

Mahima Parkash

Sarb Loh Granth

Vaaran Bhai Gurdas Ji

SYLLABUS FOR CHILDREN BELOW 2 YEARS

According to this syllabus the parents of children below 2 years should make their children learn the following seven questions and answers orally. Out of these any 4 questions will be asked.

Q.1. Which Guru Mantra is given by five beloved at the time of offering Amrit?

Ans. Waheguru.

Q.2. What is the name of first Guru of Sikhs?

Ans. Sri Guru Nanak Dev Ji.

Q.3. When one Sikh meets the other Sikh, how do they greet each other?

Ans. Waheguru Ji ka Khalsa. Waheguru Ji ki Fateh.

Q.4. Speak aloud the Jaikara.

Ans. Bole So Nihal, Sat Sri Akal.

Q.5. Who is the present Guru of ours?

Ans. Dhan Sri Guru Granth Sahib Ji.

Q.6. Which is the central place of Sikh religion?

Ans. Sri Harimandir Sahib (Sri Amritsar).

Q.7. What does Sikh wear in his arm?

Ans. Kara (A metal bracelet).



SYLLABUS FOR CHILDREN FROM AGE GROUP OF 2 TO 4 YEARS

According to this syllabus the parents of children from age group of 2 to 4 years should make their children learn the following ten question-answers orally. Out of these 5 questions will be asked.

- Q.1. From 'Japji Sahib' recite starting from 'Ik Oankaar to Nanak Hosee blee Sach'.
- Ans. Ik Oankaar Satnaam Karta Purakh Nirbhau Nirvair Akaal Moorat Ajooni Saibhang Gurparsaad. Jap. Aad Sach Jugaad Sach, Hai Bhee Sach Nanak Hosee Bhee Sach.
- Q.2. Name Five Beloved?
- Ans. Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Himmat Singh Ji, Bhai Mohkam Singh Ji, Bhai Sahib Singh Ji.
- Q.3. Why did Guru Gobind Singh Ji fought battles?
- Ans. To protect the Sikh religion and to stop the tyranny.
- Q.4. At which places did Maharaja Ranjit Singh Ji ingraved the gold?
- Ans. In Gurdwaras, in Temples, in Mosques and in Churches.
- Q.5. Which Sikh was cut down by saw?
- Ans. Bhai Mati Daas Ji.
- Q.6. Which Sikh got martyrdom by getting his head cut down?
- Ans. Bhai Taru Singh Ji.
- Q.7. Name four Sahibzadas.
- Ans. Sahibzada Ajit Singh Ji, Sahibzada Jujhar Singh Ji, Sahibzada Zorawar Singh Ji, Sahibzada Fateh Singh Ji.

(12) 300 Saal Sikh Itihaas De Naal

Q.8. What was the name of fifth Guru and how he was martyred?

Ans. Sri Guru Arjan Dev Ji. He was martyred by compelling to sit on a hot plate and by pouring hot sand on his head.

Q.9. How many pages are there in Sri Guru Granth Sahib Ji?

Ans. 1430 pages.

Q.10. Which Bani is recited by Sikhs in the evening?

Ans. Rehraas Sahib.



SYLLABUS FOR CHILDREN FROM AGE GROUP OF 4 TO 7 YEARS

According to this syllabus parents should prepare their children between 4-7 years by making them learn the following 15 question-answers. Out of these any 5 questions will be asked.

- Q.1. Name ten Sikh Gurus.
- Ans. Sri Guru Nanak Dev Ji, Sri Guru Angad Dev Ji, Sri Guru Amardass Ji, Sri Guru Ramdass Ji, Sri Guru Arjan Dev Ji, Sri Guru Hargobind Sahib Ji, Sri Guru Har Rai Sahib Ji, Sri Guru Harkrishan Sahib Ji, Sri Guru Teg Bahadur Ji, Sri Guru Gobind Singh Ji.
- Q.2. Who is the Creator of Holy Pond at Tarn Taran Sahib Ji and what was the blessing given?
- Ans. Guru Arjan Dev Ji is the Creator and gave blessing that who so ever bathes here after reciting Bani, will get rid of skin disease.
- Q.3. To whom Guru Arjan Dev Ji sent his wife Mata Ganga Ji for getting blessed with a son?
- Ans. Baba Buddha Ji.
- Q.4. Give the names of five Banis which are must for every Sikh to recite early in the morning?
- Ans. Japji Sahib, Jaap Sahib, Tav Prasad Sawayye, Chaupai Sahib, Anand Sahib (complete).
- Q.5. Why there are four doors of Sri Harimandir Sahib Ji?
- Ans. This is a common place for all the people. People from all the four directions can visit here.

(14) 300 Saal Sikh Itihaas De Naal

- Q.6. Name the Sikh, who kept his head on his palm while fighting in the battle?
- Ans. The great Baba Deep Singh Ji.
- Q.7. Give the name of five symbols (Kakkars) of Sikhs?
- Ans. Hair, wooden comb, metal wrist band, sword, 'kachhara' or soldier's shorts.
- Q.8. Give the name of two Sikhs who accompanied Guru Nanak Dev Ji at the time of Religious Tours?
- Ans. Bhai Bala Ji and Bhai Mardana Ji.
- Q.9. What was the reason behind first war between Baba Deep Singh Ji and Abdali?
- Ans. Abdali was kidnapping the daughters and daughters in law of India with bad intentions. Just to save the daughters and daughters in law Baba Ji fought the first war and released them and sent them back to their respective homes.
- Q.10. What was the reason behind second war between Baba Deep Singh Ji and Abdali?
- Ans. Because Abdali was showing disrespect for Sri Harimandir Sahib.
- Q.11. What was lesson given by Baba Buddha Sahib while heaving his last sigh?
- Ans. Sikh must recite the Bani, must meditate, recite God's name, must serve but must seek for the protection from Guru Nanak Dev Ji always.
- Q.12. What were the 7 principles established by Guru Gobind Singh Ji in the battle-field?
- Ans. 1) Not to attack any woman.
 - Not to attack any child.
 - Not to attack any elder person.
 - Not to attack anyone sleeping.

- 5) Not to attack anyone without weapon.
- 6) Not to attack at the back.
- Not to attack who is under your shelter.
 (Say Dhan Guru Gobind Singh Ji)
- Q.13. What was the service given by Bhai Kanhiya Ji and with what feeling he did this service?
- Ans. Bhai Kanhiya Ji used to serve water and bandaging with ointment. He saw the image of Guru Gobind Singh Ji in all Muslims, Hindus and Sikhs while serving.
- Q.14. Why is the Sixth Guru known as Liberator (Bandi-Chhod)?
 Ans. Because he released 52 kings from the fort of Gawalior.
- Q.15. While proceeding towards abode of heaven on whom Guru Gobind Singh Ji had relied for support?
- Ans. The Great Sri Guru Granth Sahib Ji

Agiaa bhaee Akaal kee tabe chalaa-eo panth. Sabh Sikhan ko hukam hai Guru Maaneo Granth.



SYLLABUS FOR CHILDREN FROM AGE GROUP OF 7 TO 14 YEARS

According to this syllabus parents should prepare their children between 7-14 years by making them learn the following six stories and 10 question-answers. Out of these any three stories and five questions will be asked.

Six Stories are as under :-

First Story-Words For Mardana Ji

When Sri Guru Nanak Dev Ji thought of permitting Bhai Mardana Ji to consider him his companion, he asked Bhai Mardana to fulfil three following promises:

- 1. Do not cut hair.
- 2. Get up early in the morning.
- Do not condemn any Sadhu, Sant-Mahatma.

Moral: Bhai Mardana agreed all these three promises and got the blessings of Guru Nanak Dev Ji.



Second Story—Bitter Soapnuts Made Sweet By Guru Ji

Guru Ji proceeded towards Himalayas (Mountains in India) from Nanak Mata Sahib. In his journey towards hills he reached in a small village of Siddhas after crossing Nainital. When Mardana Ji felt hungry, he went to the village of Siddhas but could't get something to eat and requested Guru Ji. Guru Ji just stared at the nearby soapnut tree. He pointed out the tree with his grace and asked to pluck some soapnuts from the tree. Mardana Ji nodded assertively and placed the soapnuts (Spindus known as Reethas) near Guru Ji. They both started eating those nuts of the soapnut tree. Those nuts which were bitter like poisonous pill became sweet like 'dried dates' (known as 'chuhare') just because of sight of Guru Ji that fell upon those nuts only. Everybody was astonished by this miracle. But when Mardana Ji went towards the other side of the soapnut-tree they were found bitter. Even till today those nuts of soapnut-tree are sweet from the side where Guru Ji gazed and the nuts from other side are bitter.

Moral: How capable Guru Nanak Dev Ji is, even the behaviour of a herb changes just by the miraculous vision of Guru.

Third Story — Preaching to Shiha Uppal

One day Sri Guru Angad Dev Ji was going towards Goindwal Sahib from Khadoor Sahib. Guru Ji met a Sikh named Shiha Uppal on the way. The sooner he saw Guru Ji and greeted him by salutation. When Guru Ji saw Shiha Uppal holding two goats in his hands He asked him "What have you got to do with these two goats?" Shiha Uppal replied, "I have been blessed with a son, today in the evening his *Mundan* ceremony (a ceremony to cut the hair after a few months of newly born babies) will be performed. That's why for arranging non-vegetarian feast for the relatives these goats will be killed to serve the meals. There will be music

and dance arrangements at my home."

After listening Guru Ji said, "You are a Sikh of Guru. You have been advised from the house of Guru Nanak:-

- Children hair should not be cut rather braided. Do not cut rather tie a turban in a beautiful manner and make a knot of braided hair.
- 2. A child has taken birth is really good but at such a beautiful time of birth, killing goat to prepare meat and serving it to relatives, by killing innocent creatures is not a good act. Although your relatives will take the meal, yet you will have to pay heavily in this account. If you want to give treat, prepare Guru Ka Langar (community kitchen) and serve it heartedly.
- 3. At the time of happiness one shouldn't sing songs and dance, by this one becomes the contributor of sins, rather to be thankful, Gurbani should be recited and one earns virtue by this. It provides protection and the blessings are bestowed upon you by the God which act like a hedge.

Moral: We should also observe these 3 lessons at the time of celebrating merry times in our homes.

Fourth Story-A Poor Grass-Cutter Sikh

Sikhs used to honour the perfect Guru Sri Guru Hargobind Ji by calling him True King. King Jahangir never liked these honorary words used for him.

"Sabh Sangat Jis Darshan Ko Aawai.
Sache Paatshah Keh ke Bulaave." (Mahima Prakash)

One day Guru Hargobind Sahib Ji and King Jahangir were walking together and on their way they took shelter in a camp. They both had their camps very close to each other. One poor grass-cutter Sikh entered King Jahangir's tent by mistake and he spoke to the King after keeping his two paisa and bundle of grass, "O True King! Save me from the death-messengers. Kindly save

300 Saal Sikh Itihaas De Naal (19)

me from the cycle of life and death. Be courteous." After listening to all these words King thought why people are calling sixth Guru 'True King'. The King says, "Sikh, I can't save you from death-messengers. I can't protect you from the cycle of life and death. Such blessings are bestowed by the True God living in the next camp. I can only give materialistic things of this living world. After listening this grass-cutter picked up his two paisa and bundle of grass, moved towards Guru Ji's tent. He kept his two-paisa and bundle of grass bowed his head and said, "O True King! Save me from the death-messengers, protect me from the cycle of life and death." The Guru Ji said, "O Sikh! Recite God's name and Guru Nanak Dev Ji will save you." Jahangir realised at that moment that why people call Guru Hargobind Sahib Ji 'True King'. He gives you all the happiness of this materialistic world and also saves you from the cycle of life and death.

Moral: The worldly Kings can give you many comforts, money, kingdoms etc. but can't save you from the death-messengers. Only the True God can save us from the death messengers. We should keep our only demand in front of those who can give us all the worldly pleasure as well as the alms of the next world.

Fifth Story—Belief of Mata Jamna Devi Ji

In the year 1671 when Guru Teg Bahadur Ji had sent message, Sahibzada Gobind Rai Ji started proceeding towards Anandpur Sahib from Patna Sahib with Mata Gujri Ji. There remained heaps of love in the hearts of congregation of Patna Sahib for Sahibzada. Nobody was willing to send him to Anandpur Sahib, everybody had tears of love in their eyes. The congregation from Patna Sahib followed around 13 km. far till village Danapur to see him off. After reaching village in the evening time, Gobind Rai Ji, Mata Gujri and the congregation who accompanied from Patna rested for a night there. An old lady Jamna Devi, resident of that village

^{(20) 300} Saal Sikh Itihaas De Naal

had great devotion, but could not walk here and there due to her old age. When she came to know that Gobind Rai Ji has reached with his congregation, she started preparing 'Khichadi' (a food with a combination of rice and gram) and brought the khichadi in a haandi (a big earthen pot) with love and respect. She requested the Gobind Rai Ji to take food. There was deep love inside the heart of old lady. Secondly, by the sight of Sahibzada she lost all her senses so much that she forgot to serve him the food, instead she kept the haandi in front of Gobind Rai Ji. Out of the love of that old lady, Guru Ji, himself served the khichadi amongst the congregation and then he himself had the food. After resting at night when Gobind Rai Ji proceeded towards Anandpur Sahib, old lady requested Guru Ji not to leave that place and to give His glimpse, also to live near her. Gobind Rai Ji said, "Grand Mother, I will always be with you, whenever you want to see me, always prepare khichadi like this and serve it to the needy and paupers, I will always be one among those sitting like this only."

Whenever Mata Jamna Devi had desire to see Gobind Rai, she used to prepare *khichadi* and served it to the congregation, she used to have a glimpse of Gobind Rai Ji till having her last breath.

The pot in which she cooked *khichadi* for Gobind Rai Ji has been kept at that place and the place is known as Gurdwara Haandi Sahib. That pot is still available and till today the langar (community kitchen) of *khichadi* is served there.

Moral: This story teaches a lesson that if you get blessed with happiness from the congregation side then the Guru Ji's happiness is achieved ultimately.

Sixth Story: Martyr Bhai Taru Singh Ji

Bhai Taru Singh was the resident of village Poohle (Amritsar). Bhai Sahib took something only after recitation of 21 times Japji Sahib. He was a farmer. He used to make arrangements and

300 Saal Sikh Itihaas De Naal (21)

facilitate the visitors to stay. He prepared and served the meals to Singhs living in the forest. Zakaria Khan was the governor of Lahore, who was cruel to Sikhs. He was committed to eliminate the Sikhs. Sikhs were being targeted to be killed. Price was announced for Sikh's heads. Some Jealous persons complained against Bhai Taru Singh Ji, just to get a prize. Bhai Sahib was not present at his home when soldiers reached to arrest him. Mother of Bhai Sahib said, "First have some meal." Soldiers took the meal and felt that how Sikhs are so non-rebelious. By the time Bhai Taru Ji came back and the soldiers arrested him. Bhai Sahib was asked to quit the Sikhism but Bhai Sahib preferred Sikhism over his life. Therefore, he bluntly refused. Bhai Sahib was lured and threatened but he remained unmoved.

Zakaria Khan cunningly said to Bhai Sahib, "I have heard that one gets anything asked from your Guru and his Singhs. I demand something from you that I need your hair." Bhai Sahib replied, "I will give you my hair, but along with my skull."

Under the order of Zakaria Khan, when the butcher was ready to remove the skull of Bhai Sahib with his sharp edged weapons. Zakaria Khan laughed with arrogance. Bhai Taru Ji quoted calmly, "don't laugh that much. You will be thrashed into hell in humiliated way before me, I will reach the paradise afterwards." The skull of Bhai Taru Ji was removed with weapon. But Guru's Sikh kept his words.

Zakaria Khan was unable to urinate. It was very painful for him. He could only urinate when his servants smashed his head with Bhai Taru Ji boot (shoes). Zakaria Khan died with this disease before Bhai Taru Singh Ji's death whose scalp was lying but he still survived for 22 days. After 22 days he reached heaven.

All says, "Guru is great & great his followers.

Moral: Sikh prefers his hair than his life.



Following are the 10 Question-Answers:-

- Q.1. What did Guru Gobind Singh Ji say when Mata Jiyuni Ji wanted to take back home Baba Deep Singh Ji?
- Ans. Guru Gobind Singh Ji said, "Let him serve here only, he has yet to enlighten many lamps according to his so called name 'Deep' and has to connect many detached people to Guru's home.
- Q.2. Which five things were gifted to Guru Gobind Singh Ji by Ratan Rai from Assam?
- Ans. 1. Prasaadi Elephant, 2. 5 Skilled Weapons, 3. Stool made from sandal wood, 4. Canopy decorated with diamonds 5. Horses of precious breed.
- Q.3. What is meant by 'Guru Ki Kanshi' and why?
- Ans. Damdama Sahib, a place near Sabo ki Talwandi (in Bathinda) is known as 'Guru Ki Kanshi'. Guru Gobind Singh Ji blessed here that from this place intellectual people will be created.
- Q.4. Which five lessons did Kalgidhar Patshah (Sri Guru Gobind Singh Ji) gave Baba Deep Singh Ji before leaving for South?
- Ans. 1. Make Singhs by offering the nectar.
 - Save the poor people.
 - If the Panth is in trouble then inspire by organising gatherings always.
 - To write Adi Sri Guru Granth Sahib Ji and to make them available at suitable places.
 - 5. To preach the Bani of Heaven.
- Q.5. Because of jealousy when Dhirmal refused Sikhs to handover the 'Adi Sri Guru Granth Sahib Ji' then what efforts were done by Guru Gobind Singh Ji?

300 Saal Sikh Itihaas De Naal (23)

- Ans. Guru Ji with his spiritual strength in Sabo Ki Talwandi at Sri Damdama Sahib within 9 months 9 days 9 hrs. get the services of Bhai Mani Singh and Baba Deep Singh Ji narrate the whole Bani orally.
- Q.6. What is the difference between Guru Gobind Singh Ji's sword and Aurangzeb's sword?
- Ans. Sword seems to be a piece of iron but Aurangzeb's sword commits crime where as Guru Gobind Singh Ji's sword stops crime. In this manner, there is a lot of difference between two like difference between earth and sky.
- Q.7. Name five holy ponds in Amritsar Sahib.
- Ans. 1. Sri Harimandar Sahib.
 - Sri Santokhsar Sahib.
 - 3. Sri Ramsar Sahib.
 - Sri Bibeksar Sahib.
 - Sri Kaulsar Sahib.
- Q.8. Tell the history of Gurdwara Sees Ganj Sahib (Delhi)?
- Ans. When Kashmiri Pandit's reached Anandpur Sahib and complained about the tortures of Aurangzeb's for eradicating the Hindu religion, then for the sake of coloured mark of forhead and sacred thread, Guru Tegh Bahadur sacrificed his life at Chandni Chowk in Delhi.
- Q.9. Name five Takhat Sahib Ji?
- Ans. 1. Sri Akal Takhat Sahib (Amritsar Sahib).
 - 2. Takhat Sri Kesgarh Sahib (Anandpur Sahib).
 - Takhat Sri Patna Sahib (Bihar).
 - Takhat Sri Hazur Sahib (Nanded).
 - Takhat Sri Damdama Sahib (Sabo Ki Talwandi, Bathinda).

(24) 300 Saal Sikh Itihaas De Naal

- Q.10. When Bhai Dalla Ji requested Sri Guru Gobind Singh Ji to provide him some space to sit the Lord's court, what did Guru Ji reply?
- Ans: Sri Guru Gobind Singh Ji said, "Dallia, if you want space in the house of God you will have to become Guruward" which means the one meant for the sake and service of Guru only, otherwise what to talk about a space equal to a stool, you won't get some space equivalent to a needle even in his Home."



SYLLABUS FOR CHILDREN FROM AGE GROUP OF 14 TO 25 YEARS

According to this syllabus parents of children between 14 to 25 years should prepare their children with the following eight stories and 10 question-answers. They should learn it orally. Out of these any four stories and five questions will be asked.

Eight Stories are as under :-

First Story— Guru Nanak Dev Ji Visits to Mecca

One day Bhai Mardana requested Guru Ji, "You have been taking me to jungles, hill-tops and to such rare places where nobody lives. Hajj (way of praying God in Muslim by fasting and staying for 40 days at Mecca only) at Mecca has been highly appreciated in Islam religion. So please visit Mecca." Guru Ji accepted Bhai Mardana's request and proceeded towards Mecca. On the way they met some more Hazis who were talking about worldly affairs. Guru Ji said, "O Bhai Mardanya, when you go for Hajj, you must praise the Almighty only and should not talk about useless things, it doesn't suit your image. You don't gain anything by this kind of Hajj."

Guru Ji and Bhai Mardana left the company of those Hazis and while praising the God they arrived Mecca. He dressed like Hazis in blue as their dress code. Then Guru Ji kept the holy book (Bani) under his arm. Dressed in this form they entered into the Mecca

(26) 300 Saal Sikh Itihaas De Naal

mosque. They spent the whole day praising the God, took rest at night and want to relax. Early in the morning one Hazi Mullah, whose name in the history was Jiwan had gone for Hajj from India. He was passing among the Hazis who were sleeping. He noticed Guru Ji's feet which were pointing towards Kaaba. He got angry by watching the direction of Guru Ji's feet. He kicked on the back of the Guru Ji and said, "O kafar! Can't you see your feet, pointing them towards the God's house." Guru Ji answered very politely, "Mulla Ji, I have committed mistake I don't know only on this side God's has a house. Keep my feet to another side where God doesn't live.

Mulla Jiwan became more angry after hearing this. He pulled forcibly Guru Ji legs very rudely and dragged him towards the other side. Guru Ji said, "Mulla Ji does this side has no God's house?" Mulla Jiwan when saw another side the Mecca could be seen in that direction also. He grumbled and started shouting. All the hazis woke up. This miracle surprised them and the details of this incident is visible in the 'Waran' written by Bhai Gurdas Ji.

Baba phir Makke gai-aa neel bastar dhaare banvaaree.

Aasa hath kitaab kachh kooja baang musalla dhaaree.

Baitha jaae maseet vich jithai haajee haj gujaaree.

Ja Baba suta raat no val mahraabe paae pasaaree.

Jeevan maaree lat dee, kehra suta kufar kufaaree.

Latan val khudaai de kiu kar paiaa hui bajigaaree.

Tangaun pakar ghaseetiaa firiaa Makka kala dikhaaree.

Hoe hairaan karen juhaaree.32. (Var 1-32)

Among all the Hazis one named Ruk-un-din asked, "What do you have in this book?" Then Guru ji answered, "The praise of God and principles of humanity." Ruk-un-din asked, "Tell me, who is big, Hindu or a Muslim. Guru Ji answered, "In God's house only good deeds are accepted. In his house without good deeds neither Hindu nor Muslim is accepted." After listening these answers Hazis asked lots questions and Guru Ji removed all the doubts of suspicious minds. When Guru Ji was ready to proceed

300 Saal Sikh Itihaas De Naal (27)

towards Madina, Qazi Ruk-un-din requested Guru Ji, that he should keep something as token of his rememberance at Mecca. Guru Ji accepted his request and he left his wooden shoes with Qazi.

Ruk-un-din then accepted these wooden shoes with great respect. The details of which have been given by Bhai Gurdas Ji's writings in 'Waran':

"Dharee Neesaanee kaus dee Makke andar pooj karaaee."

Till today when Muslims visit Mecca they pay respect to these wooden shoes (without straps & laces).

Moral: Guru Ji broke the dogmatism framed by Qazis and Maulvis by saying that the Almighty does not live in Mecca only rather He is everywhere. (Let's respect every religion.)

Second Story - A Merchant Who Carried Bundles

The generous Guru Nanak Dev Ji was roaming with Bala Ji & Mardana while assisting the human beings of this Kalyug (surrounded by problems). On his way he met one merchant coming from the opposite direction who was carrying a bag on his shoulders going from village to village by selling his goods, he earned the bread & butter his family. When he saw Guru Nanak Dev Ji he paid his due respect by bowing his head in front of Guru Ji as soon as he realized that Guru Ji was a saint. Then Guru Ji asked him, "What do you have in this bag? Open it and show me." He opened the bag and started telling Guru Ji, "This is salt, this is turmeric, these are red chillies." Then Guru Ji pointed towards the weights and asked him, "What is this?" Then he replied, "These are the weights for weighing." He took out the first weight. Guru Ji asked the name of the first one. He replied, "One kg." He took out the second one. He said, "What is the name of this one?" The business man said, "Two kilo (kg)." and he took out the third one

^{(28) 300} Saal Sikh Itihaas De Naal

and said, "Five kilos and half kilo." At the end he took out another weight. Guru Ji asked him, "What is the name of this one." He said, "It is a quarter of kilo." Guru Ji said this stone is very great. By getting a separate name. We consider this 'Payiya' (a quarter weight or a small stone) worthy of respect which has been called 'a quarter'. You also become 'Payiya' (small) by being the dust of Guru's feet. You did business with honesty that's why we met you. There is only one shortcoming in you that you are egoistic because of your honest labour. With this ego you won't get through, so you become dust of Guru's feet and be humble. While saying these words Guru Ji gave him blessings by gazing at the merchant that he got delighted with the sight.

Tat chin khulige bikat kapaata, Adbhut bhayo apar hee thaata. Jaagyo gyaan dubidha sabh khoee. Teen lok kee sojhee ur hoee.

When Bhai Bala Ji saw this he asked, "He has neither served you nor he recited the Lord's Name. Still you blessed him.

In vaipaaree tat chhin paaee. Kach chir kaal na sev kamaaee.

Guru Ji replied, "Bhai! In previous birth he has done business with honesty that's why I blessed him. But in this birth he had left his arrogance of honest labour which arose in his last birth.

Moral: Guru Ji becomes happy with the honest labour. Sikh will have to kill that arrogance which takes birth out of his earlier arrogance. It means with any attribute if a Sikh is blessed with should not allow the arrogance for that to enter in his heart.

Third Story — Duni Chand — A Richman

Guru Nanak Dev Ji, is great who helps the people leading tough life in the world. When He reached Lahore (city of Pakistan) Guruji found many people earning their livelihood from unfair as well as from unethical means to collect huge wealth and were wasting their lives in false practices, displays and show offs. It was an old custom that the one who becomes millionaire use to post a

300 Saal Sikh Itihaas De Naal (29)

flag on one's terrace. A person with two million rupees did the same with two flags. In this way, Duni Chand had posted seven flags. Just to bring back this sub-concious person to his conciousness he pricked a needle, Guru Ji indicated him that a needle has been handed over to him. He uttered, "Keep it (needle) considering it my mortgaged property, I will take it back in the next world (a world after the death)." When her wife came to know, she immediately said to her husband, "O Dear, nothing goes with us when we depart. My lord, why did you promise? Just go and return it." Duni Chand approached Guruji and requested to take that needle back. Maharaj asked, "O richman! Why are you returning this needle?" He says, "Maharaj! My mistake, nothing accompanies man when he departs. How shall I be taking this needle with me just to return it back to you there (in that holy world)." Satguru Ji aimed at and with the arrow of his divine knowledge uttered, "What is the meaning of these seven flags? You have hoarded such a huge money that why you have placed seven flags. How will you take all this wealth with you (in that world)." Then Duni Chand understood and fell upon Guruji's feet. The Guru blessed, made him happy and advised him to utilise this money for good deeds. From that day, he converted his home into an inn, he connected himself with God and became the one who binds others.

Moral: This story teaches a lesson that money is not bad it kept in Sikh's pocket, not bad even if spent for others welfare and does good to others. But this wealth should not rule your heart because if it rules it leads to arrogance.

Fourth Story—Holy Pond of Santokhsar Sahib

Gurudwara Tahli Sahib Santokhsar is a calm and heart throbbing religious place. This place has a touch of the sacred feet of the fourth Guru, Sri Guru Ramdass Ji and fifth Guru, Sri Guru Arjan Dev Ji. According to Sikh history, in the year 1572 Sri Guru Ram Dass Ji started digging this first pond of nectar (Amrit Sarovar) after coming back to Amritsar from Goindwal Sahib.

^{(30) 300} Saal Sikh Itihaas De Naal

Afterwards Sri Guru Arjan Dev Ji continued the task of holy pond in the year 1588. Hundreds of Sikhs joined him in this holy task. The congregations while holding the buckets of soil made a que saying 'Waheguru-Waheguru'. They continued the task. While digging the holy pond, very deep a monestry became visible. Those Sikhs conveyed it to Guru Ji and in front of Guru Ji, the monestry was unrevealed. It was covered with a stone window. When the window was opened, a lean, weak, structure of handful of bones became visible. It seemed as if 'yogi' sitting contemplated from a long longtime. Satguru Ji respectfully asked Sikhs to wrap him gently in cotton and mixed kasturi (a perfumed musk) with butter, then asked Sikhs to gently rub this mixture and massag his palms and feet and also on the central place above his head known as Dasam Dwar i.e. 10th door. While massaging he gifted the life back to that 'Yogi'. The yogi in a very low volume uttered "who are you?" Sikhs said, "We are Guru's Sikh." Further he asked, "What era is it"? Sikh replied, "It is Kalyug hey yogi!". Sikhs further said, "For how long you have been sitting here"? Yogi replied, "I have been sitting since Dawapar Yug." My Guru has taught me to do Pranayam which means a process of controlling breath by exercising and reaching the 10th door. When I asked Guru Ji about my liberation. Guru Ji answered that there is a lot of time in your liberation. In Kalyug, Guru Nanak Dev Ji will take birth as God's avtar. In his fifth birth, his name will be Guru Arjan Dev Ji. Only He will bless me."

Sri Guru Arjan hue avtaar. Teerath bidtaaveh subh baar.

Jab khan hain is thal ko aae. Tohe nikaaseh nij darsaae. 56.

Apno prashan thaan tin paahee. Sun ho baak gyaan jin maahee.

Tab tero hoe hai kalyaan. Im bhaakhyo gur karuna thaan.

(Gur Pratap, Ras 2, Ansu 34)

Baba Buddha Ji said, "O Yogi! Now that time has come." Baba Buddha Ji said, "There infront is sitting the fifth Guru Sri Guru Arjan Dev Ji. He is blessing the congregation." Then yogi touched the feet of Guru Ji and requested for liberation. Then true Guru recited the following hymns from his mouth in 'Raag Soohi':-

300 Saal Sikh Itihaas De Naal (31)

In these quotes, world has been described as game played by an acrobat. By watching the tolerance power of this yogi he has been named 'Santokh'. This fellow 'Santokh' had been sitting here by holding his breath from a long long period for the glimpse of Guru Nanak Dev Ji. After watching this Guru Ji said, "You are great Yogi Ji, you are simple great. Satguru blessed him. And out of his name he named this holy pond 'Santokh Sar', Where today along with holy pond Gurdwara Santokhsar had been established to serve the world. It is believed by modern scholars that Guru Sahib Ji blessed this holy pond during those times, who so ever will recite Jap Ji Sahib Ji lesson here and will then bathe here 5 times, he will remain satisfied in his life. In this way, The True God Ji blessed that yogi and gave this place a boon to bless this world.

Moral: We learn from this story that Guru Nanak Dev Ji has himself came to this earth in God's image. May God bless us with such a devotion like him (Santokh Sahib Ji).

Story Fifth—Subeg Singh and Shahbaz Singh

Sardar Subeg Singh and Shahbaz Singh had a relation of father and son respectively. Shahbaz Singh was too handsome and intelligent boy. He used to study Persian from a Qazi in a school. After watching the intelligence, capability and strong built of Shahbaz, Qazi thought of converting him into a Muslim. Shahbaz refused to become a Muslim. Qazi complained in Lahore that Shahbaz is dishonouring Deen-E-Islam and had talked negatively about Hazrat Sahib. On the basis of these false allegations Shahbaz was arrested and was presented in the court of Lahore.

The father (Subeg Singh) was also arrested alongwith his son.

The charge framed against him was that both are enemies of the
government.

Sooner in the year 1745 when both of them were caught,

(32) 300 Saal Sikh Itihaas De Naal

Zakaria Khan died. Nothing was done to both of them. The son of Zakaria Khan, Yahiya Khan was more tenacious and rigid as compared to his father. He took the matter related to Sardar Subeg Singh in his hands and made it arrive at climax.

He ordered Sardar Subeg Singh, "Become a Muslim, otherwise you will be killed." He rejected his offer to change his religion. Some relatives advised Sardar Subeg Singh Ji, "If not more, atleast save your son to keep up your coming generations. Then Bhai Sahib answered harshly:

Sikhan kaaj su Guru hamaare. Sees deeo nij san parwaare. Hum kaaran Gur kulah gawaaee. Hum kul raakhain kaun badhaai.21.

Which describes 'the great Guru Gobind Singh Ji for the survival of the Khalsa Panth, had sacrificed his whole family, then to save my son you are asking me to leave my religion, what is so good about it?'

But on the other hand Shahbaz Singh was being tortured in many ways to accept Islam. Shahbaz Singh became little shaky because he was too young, illfed. Also scoldings of those brutals made him double-minded. Atlast Shahbaz Singh agreed to accept the Islam religion. Now the soldiers thought to convey, "The son has agreed. Now let us tell this to the Subeg Singh, perhaps he also agrees." When Subeg Singh heard about this he felt very bad. With heavy heart and tears in his eyes thought, "What has happened, my son has lost his path. He used the strategy and said to the soldiers, "I will also accept the Islam religion but my condition is that allow me to meet my son, I want to see my son for some hours." The soldiers allowed them after some consultation. They allowed them to meet each other in a close room for sometime. The father asked his son nothing about his acceptance for Islam religion, he just prayed in the feet of Guru Sahib, sat in a squatting pose and gazed in his son's eyes and kept his both hands on his head and started reciting Japji Sahib. This is how he unveiled the curtain of darkness which covered his mind. (This is how he converted his unwise act of setting aside Sikhism into a wise act just by reciting

300 Saal Sikh Itihans De Naal (33)

Japji Sahib).

Subeg Singh immediately asked his son after completing the hymns, "Son, are you accepting the Islam religion?" Due to the blessing of Bani Shahbaz Singh replied, "Let my head martyr but I shall never leave my Sikhism. Let them torture me plenty of times but I am ready to face. I shall never leave the Sikhism which has been blessed by Sri Guru Gobind Singh Ji."

When soldiers came and asked, "You must have met your son now come and accept Islam religion." Subeg Singh Ji said, "Firstly listen the answer from my son." Shahbaz Singh refused the soldiers to accept Islam.

After listening the dry reply from S. Subeg Singh and S. Shahbaz Singh they gave order to kill them by wrapping them around a sharp wheel. They wrapped them around the sharp wheel and the wheel was turned on and on. It was too cruel but Shahbaz Singh and Subeg Singh both hadn't lost their patience.

"Charakharee chaarh phir bahut ghumaaya. Waheguru tin naahe bhulaaya.

The Sikhs of Guru bore all the tortures with great patience and uttered 'Waheguru-Waheguru'. After sometime they stopped the wheel and kept on asking repeatedly, "Are you ready to accept the Islam religion?" But they replied 'No' courageously. It kept on repeating many times. There were sharp edged knives around the wheel. They kept on moving, the sound of 'Waheguru-Waheguru' slowly and gradually stopped. Both father-son went in the lap of Father of Khalsa (Sri Guru Gobind Singh). This incident occured in the year 1745.

Moral: The moral of this story is Gurbani should be recited with devotion so that the wrong mind gets converted into pure wisdom and it leads you to become more stable in your religion.

Sixth Story—Chhajju Jhiwar

When Sri Guru Harkrishan Sahib Ji was going to Delhi, at that time Satguru Ji reached at town Panjokhra (Ambala city), there he stayed outside the city. There was an arrogant Pandit Lal Chand who had never found anybody equivalent in knowledge to him. He carried two egos with him, one was arrogance of his education and second was arrogance of his upper caste. He said, "I am a Brahmin." Just by chance he reached the place where Satguru Ji was staying. He asked a Sikh, "Who has reached here? From where he has came? Where is he going? What is his name?"

Then the Sikh answered that he was the eighth light of Guru Nanak Dev Ji named Sri Guru Harkrishan Sahib Ji who has come from Kiratpur and going towards Delhi.

Listening that, Pandit could not bear the praise of Satguru. Caught hold in the blindness of his ego, he said, "In 'Dawapar' the God had taken incarnation, the whole world knows it. He has named himself bigger than Lord Krishna's name. His name was Sri Krishna and his name is Sri Har Krishan. Lord Krishna has written a Granth named 'Gita', by reading-listening to which people follow the path of knowledge. Shlokas of Gita has a very deep meaning." The Brahmin said to the Sikh, "It is very easy to call yourself with big names but I will believe his name if he recites or explains the meaning of the shlokas of Gita dictated by Lord Krishna. Only on this condition I will accept his name trustworthy, otherwise his name is false. Hearing this the Sikh said, "Just stand here only, I will bring an answer from Satguru soon. Guru Ji is capable and he will definitely answer you." After saying this, the Sikh went to Guru Ji, bowed his head and requested that the egoistic Brahmin has a doubt about you. He says that if possible ask your Guru to explain only the meaning of 'Gita'. Guru Ji smiled and said, "The Brahmin is an atheist, if he needs an answer ask him to come to us. We will answer him the way he likes. There exists darkness (of ego) like myopia (a disease) in his eyes which needs to be cured by providing him the medicine of knowledge." The Sikh then went to the Brahmin and asked him to get

300 Saal Sikh Itihaas De Naal (35)

his answer from the Guru. He rushed enthusiatically, sat beside him in ego. Guru Ji observed his ego and replied, "O priest, what do you want to know?" Brahmin repeated the same thing. You have named yourself after the name of Lord Krishna. He is the Almighty narrated the Holy book Gita, you just explain the meaning of those Shalokas of Gita. If explain the meaning, I will agree that the name you have got is meaningful and true."

Sri Guru Har Krishan Ji replied at Brahmin's words, "If I explain the meaning of Gita then you will not doubt the one, but after that another doubt in your mind may arise, I am Guru's son, so might be I have learnt the Gita's description from an intelligent brahmin, so that is why, oh Brahmin! If we talk about Gita's meaning that won't look good. Better you just call anybody of your choice from the town. We will that person to explain you the meaning of Gita by Guru Nanak Dev's grace." Listening to it Brahmin went to his town. He saw a waterman named Chhajju who was carrying water from door to door of the houses. People thought that he was the silliest man, his clothes were torn, mouth was salivating. What to talk about his reading ability, he would never has seen anybody studying. He lived like animals, his complexion was dark and he was deaf and dump too. He could understood the language of hints only. Brahmin pointed him to come along with him. He took him to Satguru and made him sit beside him. He thought of very tough questions in his mind and thinks, "Even not an intelligent man will be able to answer. How will he answer?" Guru Harikrishan Ji knowing what was going in his heart, touched the head of the foolish waterman with a stick and ordered him to answer the questions asked by the Priest. The moment he touched after ordering deaf ears heard the sound, the tongue started uttering. Guru Ji made him a narrator of four Vedas and he (the deafman) said, "Brahmin, which religious book you read, according to that I will answer you. Say how should I answer; in Hindi or in Sanskrit.

Yatha— Dohra. Shaastragay Jhiwar banyo surbaanee kah taanhe.

Kasmin shaastra prabrit dij. Kah poorab mujh paah. 39.

(Sri Gur Pratap Sooraj Granth, Ras 10, Ansu 38)

So, in this way he spoke in Sanskrit. What-so-ever doubts were there in Brahmin's mind, all were removed. Around ten doubts were there in Brahmin's mind; he answered 20. Brahmin was amazed at this, and became quiet and still. All the arrogance of education was removed from his heart. His earlier birth virtues became alive and he became curteous. He folded his both hands and greeted by laying down and said, "Maharaja, your acts are great.

Bolyo mahima lakhee anookh.

Sri Harkrishan su Krishan saroop.

(Sri Gur Pratap Sooraj Granth, Ras 10, Ansu 38)

"Your highness, my doubts are removed. Now kindly make me your Sikh." Satguru converted him to Sikh by giving him nectar.

This brahmin who adopted discipleship and served Guru's home during Sri Guru Gobind Singh Ji's time strictly following the principles of Sikhism. After serving Nectar he became Lal Singh from Pandit Lal Chand. Chhajju Jhiwar (a waterman) who narrated Gita's meanings also became Sikh after taking the nectar. Due to his service God blessed him and among those five beloved, Himmat Singh Ji was the offsprings from Chhajju family. He became happy by Guru Gobind Singh Ji's blessings.

Moral: This story teaches a lesson if Guru Sahib wish then even a foolish person can become an intelligent one.

Seventh Story-Mata Sahib Kaur Ji

Mata Sahib Kaur Ji has received a respect by being the mother of Khalsa Panth. When Guru Gobind Singh Ji reached South, he did many miraculous tasks. He appreciated Banda Bahadur by patting at his back and sent him to conquer Sirhind. Nagina Ghat and Heera Ghat are the proofs of Guru Ji's innocent tasks. When Bahadur gifted a diamond, Guru Ji threw it in the river named Godavari. He showed him numerous diamonds and astonished him with this miraculous act.

Bhai Gurditta merchant gifted a precious stone. Now there is Gurdwara named Nagina Ghat. Because of his doubt he showed him many gems. Also he liberated Mool Chand Khatri, who was

300 Saal Sikh Itihaas De Naal (37)

living in a birth of rabbit. (84 births)

After sometime he requested mother Sahib Kaur Ji to go Delhi to her elder sister Sunder Kaur Ji. He ordered Bhai Mani Singh to go along with her mother Sahib Kaur Ji. Listening to True Guru's instant order mother felt the grief of departing from Guru Ji's glimpse and felt the pain of exile in her eyes. Tears rolled down and she requested, "Your highness, I had already taken the oath to get up early in the morning and bathe, then to recite Bani from 1 at night till 7 in the morning by your grace. I do not even take food without your glimpse. Now what will happen, think about my this oath."

Tum bin mor alamb na koee. Dekh achaun jal bhojan doee.17. Bichhure te darshan kim hoe. Sahaun kasat praanan ko khoe. Kaun gatee Prabh hoe hamaari. Ban lachaar mar rahau bichaaree.

So the True Guru replied, "I will do this duty of yours. Your determination of eating after the glimpse (of Guru Ji) will be fulfilled by me now." After saying True Guru handed over his own weapon. He said, "Regard this weapon considering it my image. After bath do your daily routine in the same way like you do here wherever you are, follow the same routine. Place these weapons on bed and cover it beautifully with clothes. When after reciting hymns regularly, you will pray for my glimpse, you will always find me in these weapons and in this way your promise will be fulfilled till the end. Have food after the glimpse only in the same manner you do. And history is the witness that Mata Ji always had the glimpse of Guru Sahib in those weapons.

Moral: Take a lesson from the definite routine followed by Mata Ji (the mother). Mata Ji used to recite the hymns of Bani from 1 at night till 7 in the morning that is for 6 hours. Like her let's be a follower of such definite-routine. It is a must for a Sikh to devote one-tenth of his breath out 24 hours which means two and half hours times should be devoted. Also do give profound regards to the gifted sword as a weapon of Guru Sahib.

^{(38) 300} Saal Sikh Itihaas De Naal

Eighth Story—Bhai Manjh Ji

Dear Children,

Waheguru Ji ka Khalsa. Waheguru Ji ki Fateh.

With the real name Tiratha, he was called Bhai Manjh Ji. He was a famous leader and preacher of Sultan. In his home, he had a Peerkhana of Sakhi Sarwar. Tiratha used to visit Sarwar mendicant (Peer) every year. Tiratha was head of the village. He had heaps and heaps of money which made him popular in far away areas. Bhai Manjh was a resident of village Kang Maai, district Hoshiarpur. He used to visit Peerkhana every thursday, served chapatis as a routine and for preaching he had a big group of followers. After worshipping, it was in the year 1585 at Amritsar, once you got a chance to observe the life style of congregation and to review the life history of Sikhs who were followers of Guru Arjan Dev Ji. This incident occured while coming back to his village after the holy visit (in Sarwar) with his group. He got so convinced from the Gurusikh congregation that he became a follower of Guru house. One day Manjh Ji asked for the alms of discipleship. True Guru Arjan Dev Ji replied, "O Man! One discipleship doesn't coincide with the other discipleship. First of all leave those who are totally opposite to Sikh view point. Only then you can resist this discipleship. Then only you get tied up with Almighty in discipleship. Also while moving on the path of truth it is must to bear with the criticism of a common man. If you can do such sacrifices only then you can be a follower of this discipleship." Bhai Manjh came back to his village, he demolished the Peerkhana first of all and stopped worshiping Sakhi Sarwar. He faced many troubles.

The history gives witness that Bhai Manjh didn't consider the opposition done by the residents of his village after concentrating his mind in Guru-House. It is said that the financial position of his family became so crucial that he didn't had even a penny to spend for meals at his home. Just to meet his expenditure for daily needs he started selling grass. But even then in the days of financial crisis

300 Saal Sikh Itilmas De Naal (39)

who so ever came at his door was never returned empty handed.

He got lost in Sewa and Simran (service & meditation) that he forgot everything about his own. Early in the morning he used to recite hymns and afterwards used to bring grass for the horses of Guru Sahib. After bringing grass he went towards the jungle to collect wood for Langar (community kitchen). After coming back, kept on working in community kitchen.

One day Sri Guru Arjan Dev Ji questioned him, "From where do you get your meals?" He replied, "I get it from the community kitchen only." Guru Sahib then uttered, "Then it is labour only. It is not a social service, the wood you brought for Guru House, you had took the meal for that. It is supposed to be the payment for the job (wages) only. Now from today onwards do the job of bringing wood and accept only the left food collected from the already eaten food in the plates (usually made up from dried banana leaves), eat after washing that whole food."

One day again Guru Sahib Ji asked, "You do a lot of service, now from where do you get your meals?" Then Bhai Manjh Ji replied (humbly), "I eat only the left out food lying in the plates of so assembled."

Satguru said, "What kind of service is this, that you make the crows and sparrows starve, this left out is meant for animals and birds." After all this Bhai Manjh Ji continued doing his labour by remaining silent. The routine of sending wood for community kitchen kept on going.

One day it was raining heavily, thunder storms began. Bhai Manjh Ji was returning with wood for the Guru's Langar and he got stuck in that storm and fell in a well but bothered more to save the collected wood than his life. He kept those wood on his head. Also he kept on reciting the Bani continously even though he fell down in the well.

Everyone became worried there in Amritsar that Bhai Sahib had not reached yet with the wood. Guru Sahib sent many Sikhs in search of Bhai Sahib. The Sikhs saw Bhai Sahib Ji is reciting the

^{(40) 300} Saal Sikh Itihaas De Naal

Bani in the well while duly taking care of the wood. When Guru Arjan Dev Ji Maharaj came to know that Bhai Sahib has fallen in the well, he ran bare-footed.

He reached at well and the rope was thrown and said, "Bhai Sahib, hold this rope and come out." Bhai Ji said, "First bring out the woods. He himself will come out afterwards." The same was done. First the wood was taken out and then Bhai Manjh Ji was brought out. Guru Arjan Dev Ji embraced Bhai Manjh Ji after observing such a big effort of Bhai Sahib and said, "Bhai Sahib Ji, you have impressed me somewhere in the corner of my heart. Ask for something." With folded hands humbly Bhai Manjh then replied, "O True Guru Ji, you are already blessing me with so much, I do not have any desire." Satguru Ji said, "Bhai Manjh Ji, ask for something." Bhai Sahib Ji then said, "O True King it is a request, it is a time period of Kalyug. Kindly do not test the Sikhs so much. The Sikhs will not be able to pass so many tests. Be kind, may we never get departed from your feet. May we always remain in service and meditation." After listening to this talk of Bhai Sahib Ji the great Guru Arjan Dev Ji Maharaj became curteous blessed and gave this boon:-

"Manjh piaara Guru ko, Gur Manjh piaara. Manjh Gur ka bohitha, jugg laghanhaara."

Bhai Manjh Ji dedicated his whole life for service (to mankind) and for meditation in a humble manner. He never allowed the arrogance rule over him. This head of Sakhi Sarwarians Bhai Manjh from Doaba got so deeply involved in the feet of Guru Arjan Dev Ji that he became immortal for the long time in the history. The effort done from Bhai Sahib Ji is an example for us.

Moral: This illustrated story teaches a lesson that we should always rely on Guru Nanak's home and should remain busy in service and meditation with all our humbleness so that this life of ours become successful. And if someone else is ruling our heart, this discipleship cannot stay there; where no body rules, only Sikhi survives to rule.

300 Saal Sikh Itihaas De Naal (41)

Following are the 10 Question-Answers:-

Q.1. What were the feelings of Lala Daulat Rai for Sri Guru Gobind Singh Ji?

Ans. His feelings were:-

- The whole nature of the universe got combined at one place and Sri Guru Gobind Singh Ji came into existence.
- The whole fragrances of the world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
- All the goodness of world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
- All the attributes of the world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
- All the arts of world got combined at one place and then Sri Guru Gobind Singh Ji came into existence.
- Q.2. What did Sahibzada Ajit Singh ask his father— Sri Guru Gobind Singh Ji when He sent him to the battle-field?
- Ans. "Naam ka Ajit hoon, jeeta naheen jaaoonga, Agar jeeta bhee gaya, toh jeeta naheen aaoonga."
- Q.3. When Sri Guru Gobind Singh Ji questioned Sahibzada Jujhar Singh Ji "will you be able to fight?" What did he answer?
- Ans. Sahibzada Jujhar Singh Ji replied:
 "Laṛdna naheen aata toh mujhe marna to hai aata,
 gala tegh pe rakh ke kaṭaaṇa toh hai aata."
- Q.4. What feelings Bulle Shah had for Sri Guru Gobind Singh Ji?
- Ans. Naa kahun jab ki, naa kahun tab ki, Baat kahun mein ab kee. Agar Naa hote Guru Gobind Singh toh sunnat hoti sabh ki.

(42) 300 Saal Sikh Itihaas De Naal

- Q.5. What did Peer Budhu Shah ask Guru Gobind Singh Ji in his first meeting? And what did Guru Ji reply?
- Ans. "How does the great God and God's men get connected?"

 (A question from Peer Budhu Shah)

A precise reply from Guru Gobind Singh Ji in eight words (alphabets):

"Hau muaa khuda hua." means:

(The day our ego dies, God's presence occurs at that time.)

- Q.6. Which three 'Bh' (3) Guru Amar Das Ji had given to Bibi Bhani Ji as dowry?
- Ans. 1. Bh- Bhul gayee ji (forgotten)
 - 2. Bh- Bhaana Ji (As you like)
 - 3. Bh- Bhalaa Ji (Ok, well)
- Q.7. When Siddhas asked Guru Angad Dev Ji to demand something what did Guru Sahib Ji reply?
- Ans. Guru Ji said, "Only Guru Nanak Sahib lives in this heart.

 There is no place for anyone else."
 - Q.8. Why Guru Harkrishan Ji is called 'Bala Pritam'?
 - Ans. Because of getting Guru Gaddi in younger age, he is called Bala Pritam.(In Gurmat, there is no such criteria for age factor).
 - Q.9. Where does Guru Gobind Singh Ji's word "Sawa lakh se ek ladaoon" proved true?
 - Ans. "Sawa lakh se ek ladaoon" the word proved true at the battle of Chamkaur when in the battle-field Guru Ji's group of eight Singhs faced army of ten lakh persons.
 - Q.10. What kind of man was Guru Gobind Singh Ji as a donar, as a devotee and as a warrior?
 - Ans. 1. Someone donates clothes, some donate food grains, some donate money, while other donate their houses but the only man on the map of this world is Guru Gobind Singh Ji who donated the whole generation (all his 4 sons) for the sake of truth.

300 Saal Sikh Itihaas De Naal (43)

- Guru Gobind Singh Ji was such a devotee that when he left Anandpur Sahib, while fighting in the battle his 250 Singhs got martyrdom there but he never left his daily routine of reciting 'Aasa di Vaar'.
- 3. On this earth whenever a war had been fought, it had been for the 3 reasons; for woman, for land and for money. But it was only Guru Gobind Singh Ji, a braveman who fought 17 wars. None of these 17 wars was for the sake of woman, a piece of land or for money, rather these were for the sake of truth only. He fought and won all of these.



SYLLABUS FOR THE AGE GROUP OF 25 TO 110 YEARS

All in between the age group of 25 to 110 years should learn the following eight stories and 10 question-answers orally. Out of these four stories and 5 questions will be asked.

The following are the Eight Stories :-

First Story—Story of Leprous from Dipalpur

After leaving Talwandi Sri Guru Nanak Dev Ji with his companion crossed Pak Patan, Dipalpur on the western side. After crossing Kanganpur, he stayed near village Dipalpur. He was searching for shelter at night but nobody in the city was ready to keep him in his home. He reached at Naurang Shah's cottage (A leprous whose body was stinking and his relatives and who was asked to leave the city by his family and citizens). Mardana Ji knocked at his door and said, "We are travellers, want to stay here at night." After listening this Naurang Shah came out. He saw and thought, "Perhaps these are some saints standing at the door." He kept on staring but didn't uttered anything about his leprosy that it was very dangerous to come close to him. Guru Ji stepped in and blessed him by singing hymns of Gurbani in his cottage.

Dhanaasri Mahala 1.

Jeeo tapat hai baaro baar. Tap tap khapai bahut bekaar. Jai tan baani visar jaai. Jio pakaa rogee vil-laai.

(SGGS, Page 661)

After listening this, Naurang Shah expiated and he confessed for his bad deeds. His body felt little relieved. He sat near Guru Ji

300 Saal Sikh Itihaas De Naal (45)

after greeting and started narrating his story of sorrows. After listening to the whole tragedy Guru Ji said, "Show me the leprousy on your body." When he revealed, his body got cured due to the graceful words of Guru Ji and by the grace of Guru Nanak Dev Ji. He got astonished by watching his such condition and fell on his feet. Guru Ji embraced him and said, "Always praise God, then no miseries will ever touch you. Then not only the leprous got cured, but he started describing the passer-by about the benefits of meditation. He inspired them to pray by saying, "Meditation is everything. In this way, our mind and bodily disease get cured." This is how the whole village started worshipping Almighty.

Moral: By the grace of God, even the incurable disease gets cured in seconds.

Second Story—Birth of the Khalsa Panth

After giving the sacrifices by Guru Teg Bahadur Ji in Delhi, the fame of Guru Nanak's house reached in every part of the country. Rich and poor started reaching Sri Anandpur Sahib for glimpse of Guru Gobind Rai Ji.

Guru Ji removed the 'Masands' who collected "Daswand" (tithe) from Sikh people. Sikhs started reaching Anandpur Sahib by bringing their "Daswand" alongwith. Congregation's attachment increased with Guru's house and they enjoyed a lot by the sight of Guru Ji. Muslims, ranghars, gujjars and robbers started teasing the congregation on the way those who brought "daswand" to the Guru Ji. Congregations started keeping weapons alongwith for not being robbed on the way. When they felt the need, they used it. These gurilla wars were the indication of a revolution and it was a big witness of awakened small feared communities. Though the Sikh congregations always kept weapons, they knew how to use them yet they were not permanent users of weapons.

By finding a right time, Guru Ji made a programme to train and well equip Sikhs with weapons. They sent an invitation to the Sikh

congregations for a get-together on the day of "Baisakhi" dated 30th March 1699 at Anandpur Sahib. After the completion of "Asa Di Vaar"—(A morning Sikh religious hymns from Sri Guru Granth Sahib Ji) Guru Ji reached in a hall with a sparkling "Siri Sahib" (sword) in his hand. By showing that sword to the Sikh congregation they said in the thundering voice, "We need one head. Is there any Sikh who can present his head to his Guru?"

The congregation got scared when they saw the uncovered sword in Guru Ji's hand and heard the demand for one head. There was silence everywhere. After listening the third roaring sound Bhai Daya Ram, a Hindu Khatri community from Lahore got up and requested, "O True King, my heart and body is for you and is offered as a gift in front of you. I felt sorry for not getting up on your first voice (hearing).

Again Guru Ji came in the hall and raised his demand for one more head. This time Bhai Dharam Das, a jatt from Delhi presented his head. In the same way three other Sikhs Bhai Himmat Rai Jhever of Jagan Nath Puri Orissa, Bhai Mohkam Chand a washerman by caste from Dwarka, Gujrat and Bhai Sahib Chand from Bidder, Andhra Pardesh presented their heads. Guru Ji revived those five Sikhs again. They were dressed very differently with clothes and weapons. Guru Ji also blessed them with '5 Kakars' and made them sit in the congregation.

Then Guru Ji poured the water of Sutlej river and put patasha (sweet round candy) in the pure iron bowl. Guru Ji and Panj Pyare (The five beloved ones of Guru Ji) sat around the iron bowl. Guru Ji started mixing the water contained in the bowl with Khanda (a weapon—symbol of Sikhism) and started reciting five Banis named Japji Sahib, Jaap Sahib, Tav Prasad Swaiye (Sravang Sadh Smooh Sidhaan Wale), Chaupaee Sahib and Anand Sahib.

After the completion of Paath, Guru Ji said, "Now this Nectar (Amrit) is ready. Now the Khalsa a Sacred Army will be prepared by this Amrit. Khalsa will be the name of the army of Guru Ji and Khalsa will vanish the cruelty."

The Amrit prepared with the Khanda (A symbol of Sikhism)

and Bani was offered to the *Panj Piaras*. The Amrit was sprinkled in their eyes and on their hair, the Tenth Duara. After beptising Khalsa came into existence.

Guru Ji requested the Khalsa (Five Beloved), "By beptising me kindly let me be a Khalsa also." Guru Gobind Rai then became Guru Gobind Singh by having that "Amrit".

Guru Ji named Sikhs 'the Singh' (the lion) and the females were called "the Kaur" (the Princess) after having nectar. The conflicts of four categories which were raised by the Priests (Brahmins) now defused. Every Singh was now brother, that is why highs and lows castism didn't exist for the Sikhs. By removing the dust of arrogance from the mind of Singhs, they were made Khalsa.

Guru Ji ordered Singhs to always embelish their body with 5 kakaars: Kes, Kangha, Kara, Kirpan, Kachhera (Uncut hair, comb, metal wrist band, sword and short pants).

Moral: Whether we have become the followers of the Panth that Guru Gobind Singh Ji has founded or not?

Third Story-Story of Bhai Kataru Ji

Sri Guru Arjan Dev Ji had one Sikh Bhai Kataru who lived in Gazni city at Pakistan. During those days Subedar used to have control over all the ration depots. Bhai Kataru worked for subedar as a weigher, who gave ration to people. He got blessings from the dust of his holy feet and taking the Guru-mantar from Guru Arjan Dev Ji. Guru Arjan Dev Ji converted him into a Sikh and questioned, "What do you do?" He said, "Job of a weigher." Then Sri Guru Arjan Dev Ji gave five lessons to Bhai Kataru to be in true Sikhism.

- Don't weigh less.
- 2. One tenth of earnings is must to distribute.

- Early morning recite Japji Sahib first and then eat something.
- 4. While working do recite repeatedly the word 'Waheguru'.
- Don't hurt anyone intentionally.

He agreed to fulfil all the promises. He became popular in the area. When he became famous some people who could not tolerate his popularity started saying, "What we should do to defame Bhai Kataru?" Around eight persons came to his shop. Three or four persons embraced him and other three-four persons changed his weights. Five to seven weights were changed with which he used to weigh ration for people. Those jealous placed wrong weights at his shop and complained to department that he weighs less. Head people of department came and said, "Bhai Kataru there is complaint against you that you weigh less. We need to check your weights." When they started checking the weights, he found that some weights did not belong to him. Department people said, "Let us check your weights." He said to department people, "You check the weights and let me do my work." What was the work? He started thinking of the holy feet of Guru Arjun Dev Ji and recitation of Jap Ji Sahib. Also he prayed at Guru ji's holy feet by heart. Because it has been mentioned in sacred hymns that whenever there is any problem then Sikh should pray by reciting sacred hymns.

Jeea kee birtha hoe su Gur peh ardaas kar.

(Pauri, Vaar Gujri Mahala 5, Page 519)

Sri Guru Arjan Dev Ji was sitting in Amritsar. A Sikh who came for glimpse offered the Maisoori currency and bowed his head. Guru Ji started placing that coin on his left palm and some time on his right palm. The other time on left and then again on right. The worker in his service said, "Your highness, what are you doing? When the congregation offer gold, silver and other precious things and at that time you just ask me to put it in the treasure. Now why are you keeping this coin on your right and left palm again and again?" Sri Guru Arjan Dev Ji said, "What can I do. Some mischievous have changed the weights of my Sikh Bhai

Kataru at Gazni. People from the department are checking it. My Sikh is praying and is connected with Sri Japji Sahib." The worker in his service said, "Your highness what are you doing with this two paisa coin? One time on the right palm, other time on the left palm." Guru Arjan Dev Ji replied, "Due to Sikh's recitation of Japji Sahib and prayer, his tensions have come to me. When the people of department put weight in right pan, I place two paisa on my right palm and when they put it on left pan, I place it on my left palm so that the weights of my Sikh do not differ and balance both the pans." This way while being in Amritsar Guru Ji kept the dignity of his Sikh who was troubled in Gazni.

So Satguru piaara merai naal hai Jithai kithai maino lae chhadaaee.

(Page 588)

Moral: This is Guru Arjan Dev Ji who if willing saves his Sikh wherever he is. The only thing needed is to pray and to stay connected while relying upon Bani. Guru Sahib helps us by remaining with us from all the sides. A problem does not get resolved by thinking deeply about the trouble only. By devotion Guru Sahib takes our tensions on his shoulders considering these worries his own.

Fourth Story — Bhai Joga Singh Ji

Once upon a time, a congregation from Peshawar came to Anandpur for Guru Gobind Singh's glimpse. In that group, there was a 13-14 years old boy. That boy seemed more clever than his age. When he was bowing his head before Guru Ji then Guru Ji questioned him, "O Sikh, what is your name?" He answered, "O True King, my name is Joga."

Guru Ji again questioned him, "Bhai, but for whom are you? That boy quickly replied, "True father, for you."

True Guru told him, "Ok Bhai Joga, from today onwards you are for me and I am for you." After listening to Guru Ji, Bhai Joga

took permission from his parents to stay in Guru's house. Joga's parents left him with Guru and went back to Peshwar (a place in Pakistan). From that day, Joga started serving the congregation with his full devotion. He took the holy water and became Joga Singh from Joga.

His parents engaged him with a very beautiful girl. After becoming eligible for marriage, they fixed up the marriage date. His parents reached there to bring him back from Anandpur. After his father's request, Bhai Joga Singh took permission from Guru Ji to go back.

Guru Ji told him, "Bhai Joga Singh, you can go to Peshwar with your parents with great pleasure to get married but there is one condition that you'll come here soon whenever we remember you."

Bhai Joga Singh said, "Yes Sir, I will do the same." By saying this he touched the Guru's feet and went with his parents to get married. On the day of his marriage, all the marriage ceremonies began. After the early morning kirtan was over, Bhai Joga Singh's marriage ceremony (Anand-Karaj) started. After completing two lawan (taking second round of Guru Granth Sahib Ji) a Singh handed over one letter to Bhai Joga Singh in which Guru Ji ordered him to come back. Bhai Joga Singh opened the letter and read it which dictates, "After reading this, immediately be present at Anandpur."

After reading the letter Bhai Joga Singh left the proceedings of lawan. All the relatives tried to convince him to complete rest of the two Lawan and then only he should go. He didn't listen to anybody, neither he agreed with anybody.

He gave only one answer, "My Guru told me to come back by leaving all the work, so I will have to go." He jumped on the horse and ran towards Anandpur.

Bhai Joga Singh reached Hoshiarpur by the evening. He thought, "Is there any Guru Sikh (person) like me who left his

lawan to abide by his Guru's order?" He felt proud of himself. While on his way he saw a prostitute's house in Hoshiarpur where dance was going on, prostitute was busy with her work. He made up his mind to spend night with that prostitute. Guru Gobind Singh who is present in every heart, made a disguise of one Singh and stood at stair in front of prostitute's door to keep an eye. Bhai Joga Singh observed one Singh standing in front of that prostitute's door. "When he will go to otherside, I will move inside." He thought of this and went back.

After sometime he again came to prostitute's door but he saw that Singh was still standing there. Joga Singh again went back after watching him. In this way Joga Singh for the whole night kept on coming to prostitute's door but went back again and again after observing that Singh. So he spent whole night in this manner.

When Joga Singh again came there early in the morning that Singh said to him, "Bhai Joga Singh, it is early morning time, go and take bath and pray to that God."

After hearing this, Bhai Joga Singh introspected and thought that he spent the whole night in what kind of bad deed? Then Joga Singh asked that who stood there, "You stopped me to visit that prostitute but why are you standing here, Singh?" Then that fellow replied, "I am standing here to do someone's duty." After hearing this Bhai Joga Singh felt ashamed and understood that Guru himself saved him, otherwise he would not have been able to face the Guru Ji. He hesitated and felt ashamed to go in front of Guru Ji. He had no place to hide except Guru Ji. Broken hearted he became present in Anandpur Diwan.

After winding up the Diwan Guru Ji called him. He pat his back for the sacrifice done at Peshawar. After looking at the True Guru Joga Singh asked, "O True Guru, "Didn't you take any rest yesterday night, you are looking so tired today." Satguru replied Joga Singh, "You kept me waking whole night and you yourself are also questioning me." Joga Singh said, "Satguru, I don't understand." Guru Ji said, "Jogia, in my fifth birth I sat on a big hot

^{(52) 300} Saal Sikh Itihaas De Naal

plate, no problem, in my ninth birth I gave my head, even then no big deal but I didn't know that in my tenth birth I will have to stand at the door of a prostitute to watch and guard. After listening this Joga Singh's eyes opened. The line that we read proved true, 'So Satgur piaara mere naal hai jithai kithai maino lae chhadaaee'. Joga felt ashamed and apologised. He fell on Guru Ji's feet and said, "O Benefactor, You are the forgiver, kindly forgive all the mistakes of your child, I forgot that the time when Five Beloved gave me that Nectar they made me aware to stay away from four bad habits out of which it was the one. Don't go for a live in relationship. But I became bling that I went to that prostitute. Thank God, it is your courtesy that You saved me. Kindly forgive me." The Guru blessed Joga Singh and forgive him.

After that, Bhai Joga Singh spent his whole life by serving Guru's home as he had become the complete Sikh now.

Moral: The one who loves Guru, becomes very dear to Guru. Also the one who is very dear to Guru can never go in the bad company because the Guru not only keeps him away from the bad company but remain and protects him everywhere.

Fifth Story— The Great Baba Deep Singh Ji

Baba Deep Singh Ji was born on 14th Magh in the year 1682 in Bhai Bhagta Sandhu, a jatt and Mata Jiyuni's house, village Pahuwind (near Bhikhiwind) tehsil Patti, district Lahore (now Amritsar). Being born in Landlord family, you were brought up with too much affection and in young age you looked very strongbuilt guy. Babaji reached Anandpur with his father and mother and after intaking nectar, Bhai Bhagta Singh, Mata Jiyuni Kaur and you were called Deep Singh. You started serving community kitchen with your father and mother in Guru's house. (Baba) Deep Singh Ji had whole heartedly devoted himself in the feet of Kalgidhar Lord. Always he was found busy in concentrated

himself worshipping Lord. One day your mother said, "Son, Lets go home, and do our own work." And he said, "Mother, I am not willing to go home, infact I want to stay here only." Kalgidhar while listening to the mother and son's conversation he came nearby and asked, "Mata Ji what is the matter?" And your mother said that, "Deep does not want to go home." Then Guru Sahib smiled and said, "Mata Ji, "Let him be here, his name is Deep and he has yet to enlightening many disappeared lamps." Mother and father came back to their village after taking permission from True Guru. While staying here Baba Deep Singh Ji, while serving the Guru learnt Arabian, Persion, Sanskrit and whole Gurmukhi and also did mastery in weapons-training. You were fearless warrior and became complete Gursikh of good character. You fought with very high courage and bravery among all warriors of Anandpur Sahib. Due to your high graceful personality you were very dear to Kalgidhar Patshah Sri Guru Gobind Singh Ji.

When True Guru left Anandpur, he announced you the head at that time and send you to Delhi with Mata Sundar Kaur Ji and Mata Sahib Kaur Ji with Bhai Mani Singh, Dhana Singh and Jawahar Singh. For sometime you stayed at Delhi, and came to his village Pahuwind. Kalgidhar Patshah after fighting Sarsa, Chamkaur, Machhiwara and Mukatsar wars and while passing through Lakhi forest reached village Talwandi Sabo Ki. Guru Ji again started organising diwans. True Guru send Sikhs to Kartarpur to Dhirmal for bringing the holy 'Adi Guru Granth Sahib Ji'. He refused to give it back. And said, "If Guru Gobind Singh Ji is that much capable why doesn't he create one himself? Sikhs came back empty-handed and narrated the whole incident. Bhai Mani Singh had also come back from Delhi. Baba Deep Singh was also called back from Pahuwind by sending message. Satguru Ji, at a isolated place in a tent and continued narrating exactly the word to word the whole hymns of 'Adi Granth' and Bhai Mani Singh Ji kept on writing the same. Baba Deep Singh Ji also helped by providing paper, pen and ink. In this way, within a period of 9 months, 9 days and 9 hrs. Guru Granth Sahib Ji was *****

^{(54) 300} Saal Sikh Itihaas De Naal

written. Guru Teg Bahadur Ji's Bani was also added to it. Where this script was written, that place was given the name 'Likhan-Sar'.

Baba Deep Singh Ji from the Sri Guru Granth Sahib made four handwritten copies of it and handed it over to Guru Panth. One copy of this is at 'Sri Akal Takht Sahib', whose binding contains two kg. gold. Second copy of the handwritten Granth is placed at Sri Kesgarh Sahib, third copy at Sri Patna Sahib and fourth copy is at Sri Abichal Nagar (Nanded) in south, Hazoor Sahib. One copy written in Arabi language was also sent to Arabian country. Due to lack of water at Malwa, you dugged out a well at Damdama Sahib. The pen with which Baba Ji used to write Gurbani, he never used the same knife to sharpen it again. He respected that pen with a belief that it has written his Lord's words. He had a great love for Gurbani. After merged with the supreme light of Satguru he came to know about the dispute of 'Bandai Khalsa' and 'Tatt Khalsa'. You after discussing with Bhai Mani Singh Ji wrote two letters and placed it at the Har Ki Pauri (Sri Harimandir Sahib) in holy pond. The letter for 'Bandai Khalsa' sank in the water and everybody handed over the responsibility of sewa to 'Tatt Khalsa'.

Murad Begam (wife of Meer Manu) wrote a letter to Ahmed Shah Abdali to attack on India. Abdali took more than one lac people and attacked India. He looted and destroyed many temples of Agra, Mathura and Brindaban. He looted many sculptures of gold and silver, massacred people, insulted gracious women. After ruining the name and pride of India, filling his carts with precious silver and gold things and capturing beautiful women with him he returned back. When Khalsa came to know, Baba Deep Singh Ji with a regiment of 500 Singhs proceeded towards Thanesar Jungles and after reaching there to protect the so tortured people, he too oath:

"Khalsa so jo chareh turang.

Khalsa so jo kare nit jang." (Sarab Loh Granth)

A group of people of Abdali built up their base camp in

300 Saal Sikh Itihaas De Naal (55)

between Shahbad Markanda and Pipli (name of two places in Punjab) at night. In the leadership of Baba Deep Singh Ji the Singhs attacked the regiment (of Abdali). The goods were looted, the young women captured for the purpose of luxuries were sent back to their homes after enquiring their names and addresses.

Brahm giaanee anaath ka naath.

Brahm giaanee ka sabh ooper haath. (Sri Sukhmani Sahib)

Baba Deep Singh Ji was a man of high and pure character. The girls released from the brutal hands gave millions of blessings to the Khalsa. After reaching Lahore, Abdali investigated about the background of the Khalsa. One rigid Muslim preacher told a lie against Sikhs. The creation of Giani Gian Singh's Granth named 'Panth Prakash' provide reference:

Valee in ka ajab bhayo hai.
Inko aabe-hiyaat dayo hai.
Gazab asar tis ka hum dekha.
Buzdil hovat Singh bisekha.
Haar na din bhar peeveh paanee.
Siaal na raakheh agan nisaanee.
Bethat soveh chalte khaaveh.
Graam kisee mai tikan na paaveh.

Abdali gave orders to his son Taimur Shah to fill the holy pond with soil, destroy Harimandir Sahib and to kill all the Singhs. The general of Taimur, Jahaan Khan with 30 thousand soldiers filled the holy pond and dishonoured the sacredness of Harimandir Sahib. Baba Deep Singh Ji become aware about these proceedings at Damdama Sahib. After listening about the news, your heart filled with spirit of fight and you left the pen and got ready to fight and informed Khalsa that now it is the time of martyrdom. After reaching Tarn Taran, you prayed in the feet of King of martyrs Sri Guru Arjan Dev Ji and determined, "O True God, due to your blessings we are going to fight and establish the trend in martyrdom by you who is a the trend setter, it is a request that we wish to free and honour the Harimandir Sahib from the dishonour

done and after reaching there at the door of Guru Ramdas Ji, attain martyrdom, you help us by remaining there with us to protect us and bless us with the power." After coming out of Tarn Taran you had drawn a line and said, "Who have determination to die for the sake of religion, cross this line. All the Sikhs around 10 thousands, crossed the line and came to Baba Ji.

Kabir jis marne te jag dare mere man anand. Marne hee te paaeeai pooran parmaanand. (SGGS, Page 1365)

They opposed the enemy on the mount of Golhwarh with 40 thousand soldiers and the Commandars like Jahan Khan and Jabardust Khan, Rustam Khan, Deena Begh, Gazi Khan. In the year 1757 both the regiments fought in the battle. Baba Ji had great warriors like Baba Nodh Singh, Bhai Dayal Singh, Balwant Singh, Basant Singh and many others. The Singhs started to kill Mughal army. Bhai Dyal Ji occupied the trench. Balwant Singh killed Zabardust Khan. After vanishing the enemies Baba Nodh Singh and Balwant Singh got martyrdom. Jahan Khan progressed towards Baba Deep Singh Ji. There was a weapon double edged Khanda (sword) weighing 18 sair (a measuring unit of the earlier times) in the hands of Baba Ji. With the single attempt both the heads were cut down (simultaneously). One Sikh told Baba Deep Singh, "You determined to achieve martyrdom in Sudhasar (Amritsar), but it is still 3 miles away." After hearing these words, with the blessing of 'Waheguru', a shivering wave arose in head and in rest of his body. Baba Ji stood up and after holding his head on his own left palm he proceeded to fulfil what he promised.

Birthee kade na hovee jan kee ardaas. (SGGS, page 819)

Guru Ramdas Ji himself played this super-natural game to fulfil the words so oathed and promised by his adorable devotee. By holding Khanda (weapon like double edged sword) in one hand and his head in the other, he slaughtered enemies and reached Harimandir Sahib. He presented his head and became martyr. The place where the head of Baba Ji had been cut down, is near the rost rum (chabha). The name of that Gurdwara is Taahla Sahib. The

300 Saal Sikh Itihaas De Naal (57)

place where the funeral rites were performed is now called Gurdwara Shaheed Ganj Baba Deep Singh Ji.

Ja kau har rang laago is jag meh so kaheeat hai soora. Aatam jinai sagal vas ta kai ja ka Satgur poora.

(Dhanaasri Mahala 5, SGGS, page 679)

Moral: May we be blessed a little bit to lead a fair and genuine life, a life to do meditation and a life to do prayers like Baba Deep Singh Ji.

Sixth Story-Sahibzada Ajit Singh Ji

Baba Ajit Singh Ji and Baba Jujhar Singh Ji were the elder sons of Guru Gobind Singh Ji. In the years 1686 Baba Ajit Singh Ji took birth from the womb of Mata Sundri Ji. Afterwards in 1690 Baba Jujhar Singh Ji took birth in Anandpur Sahib. Princes got training and studied under the guidance of Guru Ji. He made them perfect in horse-riding, weapon training and archry.

One day a diwan was organised in Anandpur Sahib. A brahmin named Devdas approached with tears in his eyes. He was resident of a village near Hoshiarpur. Guru Ji made the brahmin quiet and enquired about the reason for crying. Brahmin said, "I was coming back with my lady-priest after marriage but on the way some pathans snatched her. I shouted aloud but nobody listened. They thrashed me badly. After snatching my wife they left the place. Now I am in your shelter. Help me and bring my wife back!"

Guru Ji ordered Sahibzada Ajit Singh, "Jabar Khan a pathan of Bassi has snatched the wife of this Brahmin. You take your Singhs with you and bring back that lady priest. Just go and come back swiftly. Punish harshly Jabar Khan for his crime."

Sahibzada Ajit Singh asked 100 Sikhs to accompany him and he made Brahmin sit on his horse back. Even the first sun ray of the day was not visible before that they reached Bassi Pathana. He broke the door and entered. When Pathans saw Sikhs entering they

^{(58) 300} Saal Sikh Itihaas De Naal

shouted, "Sikhs have come, Sikhs have come!!" No pathan dared to face Sikhs. Jabar Khan hid himself in the last room. Sikhs caught the scared Jabar Khan. Brahmin recognized Jabar Khan, the culprit. They recovered the lady-priest and handed over her to Brahmin. He tied Jabar Khan pathan with rope and made him sit on the horse. They reached back Anandpur Sahib with that lady-priest. The lady-priest was handed over to Brahmin and Jabar Khan was punished hard for the crime he committed. Guru Ji felt very happy this achievement of Sahibzada Ajit Singh.

Moral: If you have power help the poor, speak softly to the poor with your tongue and pass on your attributes to the poor.

Seventh Story— Mata Kaulan Ji

Mata Kaulan Ji was daughter of Qazi Rustam Khan who was a resident of Mujhang's in Lahore. There lived a perfect prophet Saint Sain Mian Mir Ji in that village. Mata Kaulan Ji got opportunity to have a glimpse of Guru Hargobind Sahib Ji, while remaining in the company of Sain Mian Mir. Due to his blessing you started loving Gurbani too much. Mata Kaulan Ji kept on reciting the sacred hymns of Sri Sukhmani Sahib, which was written by Sri Guru Arjan Dev Ji. By watching her immense attachment to Gurbani and Guru's house, Qazi issued an order of her death. When Sain Mian Mir Ji came to know about this Muslim law ordained in Quran, he sent Mata Kaulan Ji with his one of the followers Abdulla Shah under the shelter of Sri Guru Hargobind Sahib Ji. Guru Ji, known as soothing shelter for the derooted now thought about arranging the comforts for Mata Kaulan Ji who had deep love for Guru's house in her heart. He made an arrangement for Mata Kaulan Ji at a place which became famous 'Phulaa di Dhaab (A pond of flowers)' at that time. Now a days this old place is known as Gurdwara and holy pond 'Kaulsar Sahib'.

300 Saal Sikh Itihaas De Naal (59)

Mata Kaulan Ji spent whole life here by following principle of Sikhism and by reciting God's name. One day, Mata Kaulan Ji determined in front of Guru Ji for posterity. Guru Ji convinced to change her determination with his spiritual knowledge and with his blessing. Now, gave her a boon, "We will bless you with such a son who will help you to become immortal in the world." Guru Sahib Ji requested Baba Buddha Ji to dig a holy pond and call it after the name of Mata Kaulan Ji. Further Guru Ji said to Mata Kaulan Ji, "This pond will be called 'Kaulsar', consider it you son." This holy pond was constructed under the supervision of Baba Buddha Ji during the period 1624 to 1627. Guru Ji ordered to all the Sikhs, to bath at this holy pond at first and afterwards at holy pond of Abode of Heaven 'Sri Harimandir Sahib'.

This is the greatness of Guru Ji, that he gives a big fame to their devotees and to obedient followers. After some time Mata Ji went to Kartarpur and lived there. When she realized that this is her last time, she sent a message to sixth Guru. After getting a message sixth Guru reached Kartarpur immediately with his congregation. Kirtan Diwans were organized in the morning and evening. In the year 1629 Mata Kaulan Ji reached in the feet of Almighty by meditating and worshipping. The Sixth Guru himself took care of her last time (performed funeral rites of Mata Kaulan Ji) considering her great services for Guru's house.

Moral: How nicely, the True Guru takes care of his dependant. He blesses him with a immortal fame which remains till centuries.

Eighth Story— Malooka Chaudhary

In the time of True Guru, Angad Dev Ji, a man named Malooka lived at Khadoor Sahib. He was the head of a village. Some scholars described him in their books at Chaudhary Jawahar Mal. His big house was near the arena named Mal Akhaara Sahib of True Guru. He had a bad habit of drinking alcohol. That's why he

^{(60) 300} Saal Sikh Itihaas De Naal

suffered from dangerous disease epilepsy which could not be cured after many treatment. He was fed up from this disease and went to True Guru whom he requested.

"Aap tapa ji param kirpaalu. Sabh bhaakhen tum sujas bisaal."

Folded his hand and prayed, O supporter of the poor! Please cure my epilepsy.

Rog adhik mere tan maanhee. Karho kripa jim eh mit jaahee.23.

The True Guru replied, "If you stop taking alcohal, your epilepsy will be cured. But remember one thing whenever you will drink alcohol you will get severe epilepsy, you will not be able to wake up. You will die there only."

The True Guru said these words. After hearing these words Malooka left the drinking habit.

He lived for eight years and did not get epilepsy. One day he was caught in bad company then they (the bad companions) said, "Now your disease has been cured. Have fun now." A monsoon wind blew. Cool breeze was blowing, it was drizzling, he could not stop himself. He said to servant, "Bring whisky."

After drinking whisky when his eyes burnt and shouted on his terrace, "O Guru Ji, today I would't live, I have drunk today, look; today alcohol did not do any harm to me, your words prove wrong." At that time True Guru Angad Dev Ji's Diwan was organised at Gurdwara Mal Akhaada Sahib.

By hearing this True Guru told Sikhs, "Epilepsy also been bound to Guru's orders. He broke his promise. Now the Guru's order bounded epilepsy will perform his assigned task." After saying this he was recaught in the grip of epilepsy. He fell down from terrace and died.

Moral: Drinking alcohol invites diseases.

Guru Ji's word has a power if someone agrees gets pleasure, if not faces miseries.

Following are the 10 question-answers.

- Q.1. What skills had been learnt by Sri Guru Gobind Singh Ji in his childhood?
- Ans. 68 types of skills and 84 types of weapons training had been learnt by Sri Guru Gobind Singh Ji in his childhood.
- Q.2. In what way did Sain Mian Meer contradict when Sri Guru Arjan Dev Ji was compelled to sit on hot plate and how did Guru Ji explain it?
- Ans. When Sain Mian Meer Ji learnt about the cruelity on Guru Arjan Dev Ji then he arrived to Guru Ji and said, "Give me order to teach a lesson to Chandu." Guru Ji adviced to Sain Ji, "Sain Ji this is the time of patience. And as you have kept the foundation stone of Sri Harimandir Sahib, today we will keep the foundation of sacrifice ourselves on whom the palace of Sikhism will be built.
- Q.3. When in happiness sixth Guru asked Bidhi Chand to wish something then what did Bidhi Chand wish and with what boons were given by the True Guru?
- Ans. Bhai Bidhi Chand Ji wished and said, "If you are so grateful bless me with:-

Naam ke rang rehau.

Guru ke sang rehau.

Saadh ke sang rehau.

Nischai abhang rehau.

Guru Ji said in happiness, "Bidhi Chand! Not only your wish will be fulfilled rather we will bless you with another also:

Bidhi Chand chheena Guru ka seena. Prem bagat deena kade kamee naah.

Q.4. When Guru Tegh Bahadur Ji was developing Anandpur Sahib what words were used by poet Bulle Shah to praise?

Ans. Bulle Shah wrote:

Itt kharka dupar vaje naale bale chullah. Ihni galeen rubb razee rehnda, naale rehnda Bullah.

'Itt kharka' means the bricks Guru Tegh Bahadur Ji is affixing, was for the purpose of development of the city. Also Guru Tegh Bahadur Ji is constructing inns for the welfare. We hear the sound of 'Dupar' in the morning as well as in the evening which means the beat of 'Tabla' (a musical instrument) gives happiness with the hymns. After words 'Chullah' which means the food is served from community get and we get a diet for stomach.

- Q.5. Who was Baba Attal Rai Ji and why did he leave the body? Ans. Baba Attal Rai Ji was the son of Sri Guru Hargobind Sahib Ji. One day while playing it became too dark. It was Mohan's turn in the game who was his friend. That night Mohan, passed away due to snake-bite. Next day when Baba Attal Rai ji got this news. He went to his home and by touching his stick he said, "Wake up Mohan, give my turn." He was the son of Guru, power was in his voice, Mohan woke up, means he became alive. Sri Guru Hargobind Sahib Ji called Baba Attal Rai and said, "You has disobeyed the rules defined by the Almighty. Now people will bring dead persons here and will request make them alive." Maharaj (king) said, "Either you depart from this world in place of Mohan or I will do so. In the age of 9 years Baba Attal Rai Ji left his body after bathing and reciting hymns of Japji Sahib. They strongly obeyed the order of Pitta Guru (who is father and also the teacher. Now the nine storey building Baba Attal Rai Ji is located near Sri Harmandir Sahib where several wishes of people are fulfilled.
 - Q.6. A city of Anandpur Sahib is called "Guru Ka Lahore".
 Why?
 - Ans. Guru Gobind Singh Ji was engaged to Mata Jito Ji who was

a resident of Lahore. The date of marriage was fixed and come to Lahore with marriage procession. Then Guru Ji said, "Where the fifth Guru got martyrdom, I can't go with marriage party there. So the new city named "Guru Ka Lahore" was developed from 7-8 miles away from Anandpur Sahib, and said to the Mata Jito Ji's family, "Come here for marriage." This city is famous with the name "Guru Ka Lahore".

- Q.7. Why Diwali is celebrated in Sikh religion?
- Ans. On the day of Diwali Sixth Guru Sri Hargobind Sahib Ji relieved 52 kings from the fort of Gawalior and when they reached Amritsar Sahib, Sikh community lit the earthern lamps with ghee (oil) to celebrate the happiness for reaching Guru Ji. From that day the Sikh community celebrate Diwali as the day of 'Bandi Chodd Diwas' as a day of Independence of relieved rulers.
- Q.8. What did Maharani Jinda, wife of Maharaja Ranjit Singh said when she met her son Kanwar Dalip Singh after 14 years?
- Ans. The British government took Kanwar Dalip Singh to England, where the Britishers pressurised him under Christianity and took him away from Sikhism. On the other side, due to separation of her husband and son, Maharani Jinda became blind. When after 14 years Maharani Jinda met with his son Kanwar Dalip Singh at Kolkatta then she embraced him. She hugged him and kept her hand on his head but shocked to see because his son was not having (long) hair. Rani Jinda said, "Son, your father Maharaja Ranjit Singh has left this world, I was in deep sorrow but could resist, we lost the kingdom still we could tolerate, the elder son Naunihal Singh expired even then I could bear the pain but this pain is really unbearable that you have cut down (slaughtered) your long hair. You are staying away from Sikhism defined by 'Kalgidhar' (Sri Guru Gobind

140

^{(64) 300} Saal Sikh Itihaas De Naal

- Singh Ji). After listening this Dalip Singh returned to his discipleship.
- Q.9. How did sixth Guru Sri Guru Hargobind Sahib Ji guided Shah Daula fakir from Gujarat?
- Ans. Guru Ji guided by saying, "Respecting woman, keeping posterity, earning money, neither Fakir nor Hindu nor Musalman." Which means it is not a sin to live in a family way. Wife is needed for respect. Son is needed for posterity, money is needed for living but anybody can be mendicant.
- Q.10. How much is the contribution of Sikhs in history of Indian freedom as compared to other communities?
- Ans. At the time of independence as compared to other communities Sikh population was only two percent but there sacrifices were 87 percent. The detail is mentioned below:-
 - Total 121 were hanged, out of these 93 were Sikhs and 28 others.
 - Total 2646 got life imprisonment, out of which 2147 were Sikhs and 499 others.
 - Total 1326 were martyrs in the incident of Jallianwala Bagh, out of which 793 were Sikhs and 533 others.
 - Total 113 were martyrs at Bajbaj Ghat, out of which 67 were Sikhs and 46 others.
 - Total 91 were martyrs in Kuka movement and all 91 were the Sikhs.
 - Total 500 were martyrs in Akali movement and all 500 were the Sikhs.



Your syllabus finishes here. Next to this there are 15 stories. Try to learn after completion of the syllabus. If you are able to recall as many as you can after learning, a White Coupon will be issued and the prizes will be distributed separately.

15 STORIES

First Story—Bhai Bachittar Singh

The time when Sri Guru Gobind Singh Ji had a big war with Turkish, then Kesari Chand intoxicated the elephant, by seeving him alcohol, by tying hot plates on his forehead, by keeping a two yards sword in his trunk so that he could break the door of Lohgarh. In this way after breaking the door then Mughal's army planned to capture the fort. When this news reached Guru Ji then the Sikhs worried too much. By chance, a Sikh whose name was Duni Chand, was coming swinging like an elephant, who was tall in height, looking at whom Guru Ji said, "Bhai here is the elephant of Guru's home, now an elephant will compete with an elephant. He was the leader of five hundred middle aged soldiers. It became popular in Khalsa group (regiment) that Duni Chand will compete the intoxicated elephant. Duni Chand fainted and he was about to run away. He went to Bhai Daya Singh and told him to make Guru Ji understand, "Men cannot compete with elephants, how much it is fair to make a man combat an intoxicated elephant. It is neither heard anywhere nor seen. I don't know which Sikh has put such an idea in Guru Ji's mind to make me fight with an elephant. It's not only about me." Bhai Daya Singh, "Further it could be you too." Bhai Daya Singh tried to convince not to fear at all, "If Guru Ji is making you fight with an elephant, then definately he will send you with lion's strength." He replied, "Give this lion's strength to somebody else, I don't want to die in this manner." And at last ran away with Sikhs of Majha. In the mid-night companions came down by tieing a rope to the wall of the fort, but when Duni Chand was coming down, the rope broke up and he fell down and his leg was broken. Companions took him to the Majitha village. That place is now has his grave there, in a folding bed he stood there. When Guru

300 Saal Sikh Itihans De Naal (67)

Ji got this news he quoted that (rat ran away from the fear of death and death waits) Bhai Sikhs, because of which fear death Duni Chand ran away, that death will reach there also. Atlast Duni Chand was bitten by a snake and he died. Going beyond Guru Ji's kind sightedness no one can be respected ever, the respect that Duni Chand was to assemble, that was not given to him because of not obeying Guru's order.

The True Guru pointed Bhai Bachittar Singh Ji, "Bhai, will you go to compete with the elephant. Bhai Ji greatly accepted it. Almighty has blessed you with long 'Nagni' javlin, like snake from his side. With his long javlin Bhai Bachittar Singh attacked on enemies. His short was so powerful that the hot plate which had been tied on the forehead of that elephant fell down. That elephant turned back with this target and moved towards the Mughal army and crushed them. After that the elephant also died.

When Bhai Bachittar Singh returned back, went to Satguru Ji's royal court and took Satguru Ji's blessings and Satguru Ji felt delighted him and blessed by keeping his hand on his head. Few Sikhs asked Guru Ji, "Satguru Ji Duni Chand was too old and even heavy built but still he ran away. And Bachittar Singh being short in height, younger and just few time before when he was converted into Sikh, didn't feel scared and fought. He even won the battle, what is such a thing in him that he was not frightened?" Sri Guru Gobind Singh Ji said, "Bachittar Singh use to get up early in the morning, after bathing till the time he is not completed with reciting the 21 Paaths of Japji Sahib in one sitting only, he did not eat or take anything. He has become stable due to love and his routine, he is never frightened from anywork what-so-ever is given to him, he never become shacky, he remain unshaken due to blessings of Bani."

Bani Prabh kee sabh ko bolai. Aap adol na kabhoo dolai.

(Page 294)

Moral: The recitation of Bani provides with an unshaken situation (condition). Even the fear of death ends up lying with in the person.

^{(68) 300} Saal Sikh Itihaas De Naal

Second Story-Bhai Palla Ji

Bibi Santi who was deeply attached to sixth Guru Sri Guru Hargobind Sahib Ji got married in village Butala near Baba Bakala. By luck, the whole in-law family was the follower of Sakhi Sarwar. In Mughal regime everybody worshipped Sakhi Sarwar. Village Butala was the main hub of Sakhi Sarweryas so due to reason they had full hold on that area. Due to the hold of Sakhi Sarwariyas in the village where Mughals they had no control on the situation. Bibi Santi who was married in the house of Sakhi Sarwariya but she did not leave her routine of Gurbani. She did not worship Sakhi Sarwar and also did not do anything against Gurmat. Her in laws threw her out of the house because she was not worshipping of Sakhi Sarwar. She started living in the small cottage outside the house but did not leave the routine of Gurbani. After some time Santi gave birth to a baby boy who's name was "Palla", on the other hand her husband died. Villagers criticised her but Santi was deeply attached to Guru's feet. After the death of her husband she gave lesson to her son by saying, "Palla to love Guru'Sahib and Gurbani and not to anyone else."

When Palla heard the history of Guru House from her mother then he used to ask questions about that. Her mother made him understand by saying, "Palliya He is Almighty God. He is sixth successor of "Guru Nanak Dev Ji" at Sri "Amritsar" Sahib. He loves those who love him very much. Those who remember Him from the depth of heart, he surely meets them. Always remember Him, He will definitely give us glimpse. You just think of His glimpse and tie a piece of jaggery in a small piece of cloth and when Guru Ji will be in front of you offer Him this piece."

From that day "Bhai Palla" Ji wrapped a small piece of jaggery (in a small piece of cloth) with him and prayed to Guru Sahib, "Sache Patshah, bless me with your glimpse". In the same way he remained busy in Guru's feet.

300 Saal Sikh Itihaas De Naal (69)

One day while praying he was connected and attached to faded God, on the other hand it was too hot, so he fell down unconscious. The True Guru knew everything and he proceeded towards Baba Bakala. Due to the love and relationship with innocent Palla, Satguru reached Butala. Villagers did not respect the Satguru. Satguru rushed his horse towards Palla's fields and then saw Palla lying unconscious kept on reciting 'Waheguru-Waheguru'. Satguru went close to him and said, "Palliya, wake up, due to your love I have come here." When Palla saw Him, he bent down his head on their feet. Tears rolled down out of his love for his Guru in dejection (freedom from worldly desires). The True Guru said, "Pallia, when we heard that you are offering jaggery to us then more love arose." He felt delighted and thought, "Whatever mother said is proved true." Satguru Ji said, "Come here Pallia, I will open all the knots." Now Satguru Ji opening each and every knot with his hands, as if he was removing Palla's miseries due to poverty. After eating Jaggery he said, "I and my Sikhs are hungry, let's go home and offer food for us." What else Palla want, knew everything. "It is my pleasure, Sache Patshah welcome." Palla ran with the horse. He said to her mother loudly, "Mother, whom you remembered everyday that Satguru has come here. Our all miseries have gone." Palla felt like he got an empire. He was very happy. When mother saw Satguru she could not believe that owner of the world has come to her home. She quickly fell on their feet. By that time Sikhs also reached there.

Palla and his mother had a little flour and pulses. The villagers thought of making fun at their unability serve food to so many Sikhs. But today God Himself sat here as Sache Patshah. Mother kneaded the flour and started making pulse. Guru Sahib gave one handkerchief to Bhai Palla and said, "Cover the community meals and do not uncover to check how much is left." Ask the whole village to have food from the community kitchen. Then Sikhs will have feed afterwards. With an intention to make fun they started having food from community kitchen after sitting in a queue. They thought and said, "This family can not have this much of ration, if

^{(70) 300} Saal Sikh Itihaas De Naal

they will not be able to serve, we will insult them." The whole village had the food from the community kitchen. With the grace of God all the Sikhs and Guru Ji also had the food. They organised Diwan afterwards. Guru Ji prayed himself. Santi and Bhai Palla got blessed.

Bhai Palla took the responsibility of preaching 'Gurmat'. He converted his home into an inn and started a routine of worship. Due to this the popularity of Sakhi Sarwar came to an end. Morning and evening routine of meditation and recitation of hymns began. Satguru blessed Santi and Palla a lot. With the efforts of mother and son people of that area got attached with Gurbani. After his name a Gurdwara came into existence and is called 'Gurdwara of Palla Ji' in village Butala.

Moral: Mother of Bhai Palla didn't leave the door of Guru even after facing a lot of criticism.

Third Story—Bhai Soma Ji

Bhai Soma Ji was just 14 when his father died. Due to poverty, her mother could not sent him to school. To earn the bread and butter she asked Soma to work, "I will prepare 'Whole-gram in jaggery', you go and sell them." First day she prepared, put them in basket. Some asked mother, "Where I should go to sell?" Mother replied, "Guru Ramdas is digging a Holy Pond at Amritsar, many people visit that place, it is a place of big gathering, your whole basket will sell very quickly." He started selling the things in that basket everyday at that place. One day was the day of his good luck. First good luck that Guru Ramdass Ji crossed that place where Soma used to place his basket of whole-wheat. Second good-luck, Guru Ji looked towards that side where he was selling and his third good luck, the scene of basket reminded Guru Ji of his old days when He used to sell the whole-wheat in the same manner. His fourth good luck, Guru Ji went near his basket. Fifth good luck he enquired by saying, "What do you do? Sixth good luck, he demanded by saying,

300 Saal Sikh Itihaas De Naal (71)

"Whatever you have earned, please give me that all." It was very difficult for the child to give all the whole money but he kept all the paisa on Guru Ji's palm. When he went back home, the mother said, "Where is the money?" They were very poor. Some said, "Today, Guru Ramdass Ji was passing by, while crossing Guru Ji demanded from me the whole money so I gave him." The mother said, "Thank God, we also contributed. If he crosses tomorrow even, give him again. If he doesn't come then go and give him." Next day again Guru Ji crossed and Soma gave him the money earned. Third day Guru Ji didn't come. Soma went to give the money earned. Guru Ji asked Soma by saying, "O Somia, give me the money but why this money is decreasing? On the first day it was a rupee and a quarter, second day it was 70 paisa, third day it is 40 paisa." Soma replied, "I am a poor person." Guru Sahib became curious and said, "You are not poor but a king." Soma said, "I am not a king but a poor person." Satguru again said, "You are not poor but a king." He stopped saying these words when he realised that his poverty even of his earlier births has come to an end. Now the True God thought of hearing these words from his mouth only that 'I am a king!' Guru Ji said, "Tell me, the one who gives money is a king or the one who takes it is a king?" The Bhai Soma replied, "Maharaj, the one who gives." Guru Ramdass Ji said, "You have given me the money or I have given you the money? Innocently he replied, "I have given it you." Guru Ji said, "Then you are a king or me?" He replied innocently, "Yes, I am the king." Guru Ji embraced him and blessed him by saying, Bhai Soma Shah, Shahan Da Shah, Beparvaah "King Soma, you are the king of the kings." He said out of love, "This blessing will continue to your next generations."

Note: He attached himself with Guru. Soma Ji became capable of Guru's blessings. The noticiable fact is that his generation is still going on and on. Also His blessings are continuous till today. From the generation of Bhai Soma Ji, successors Bhai Avtar Singh Ji's family is providing his humble service in Delhi now a days.

Moral: God willing, we can receive all the luxuries and boons and it can continue till next generation.

Fourth Story-Bhai Kirtiya Ji

It was the Sri Guru Gobind Ji's court when a man with a bear came, greeted him and said, "My Lord, if permitted, may I get my bear's presence marked? My bear will dance." The True Guru permitted. The Guru was sitting on Royal chair. When the man with bear indicated with his stick, the bear greeted. When the owner said, "You are at the great door, greet, you will get big gifts." Every one present there laughed as how the man has trained this bear. When Bhai Kirtiya flywhisker, also laughed. Guru Ji said, "All others may laugh but you should not." "Why?" he said. The True Guru said, "You should not laugh because the dancing bear is your father Shoba Ram." He said, "My father present to the court of Sri Guru Teg Bahadur Sahib, he always served there. He was also deputed to distribute the sweet pudding (Karaah Parshad). While accompanying and serving Guru if my father got this from Guru-house, that he got the birth of a bear in his next, what's the benefit to me to serve here?" He kept aside the flywhisk and said, "I won't serve." Then the Guru said, "Don't be angry and listen calmly. Your father accompanied and served but did not got praise from the congregation. Only the relatives were talked in a sweet manner, while others were treated roughly. One day a poor Sikh was passing by loading cane sugar on his cart. He visited the Guru on his way while his oxen moved his cart. That Sikh who was in hurry asked for Parshaad but your father refused." The Sikh again requested. Your father angrily said, "Why are you behaving like a bear?" Meanwhile some quantity of parshaad fell down on the floor. The Sikh lifted it, ate and quoted, "There is no room for anger but for love only in Guru's presence. Those angry servants who call the visitors a bear, should not be present there in Guruhouse. May God turn you bear (in the next birth). This way he got a curse instead of a blessing from the visitors of the lord, therefore he is now suffering in the birth of a bear. Somehow, today he has approached the Lord's court, now he will get assention." Bhai

Kirtiya apologised after Guru's description and started fly whisking again and became the recipient of Lord's blessings.

Note: Some sit in the company of Guru, serve also but don't leave their anger, remain furious. They are not humble. We may witness a number of old stories, those who-so-ever accompanied Guru, served him, also gained the praise from gathering, became successful worshipper.

Moral: We should not serve the Guru's place with anger in mind. Guru is happy only with humble service.

Fifth Story— The Mirror of Sri Guru Gobind Singh Ji

Satguru Sri Guru Gobind Singh Ji was present at Sabo Ki Talwandi which is known as 'The fifth Takhat Damdama Sahib'. Congregations which came from far away places were delighted by the glimpse of Guru Ji. One day a group of people (congregation) came from Kabul (a city of Afganistan) for glimpse of Guru Ji at Sabo Ki Talwandi. Thinking deeply in their mind they brought a mirror for Guru Ji as a gift with a mind set that by this present the congregation presence will be marked daily in Guru's feet. The reason behind the felling was that the time Guru Ji will get ready by tying Dastaar (the turban), he will remember our Sangat by looking at that mirror and presence will be marked in the Guru's feet. After a glimpse when the congregation gifted the mirror, Satguru Ji opened the gift pack with his hands, felt delighted and blessed them with bundles of happiness after getting impressed from their feelings. Also he promised by saying, "I'll tie his turban here at this place only in front of this mirror during the time I stay here, but you have brought this mirror so it is wished and expected that this mirror's presence should remain permanent, we bless this mirror with the boon that who so ever may be a paralysis's patient means whose half part of the body is dead, must visit here with true feelings and faith, If recites 'Waheguru-

^{(74) 300} Saal Sikh Itihaas De Naal

Waheguru' in front of this mirror shall definitely get recovered.

Note: This mirror has been kept gracefully in Sabo ki Talwandi, at Takhat Sri Damdama Sahib which is just a few miles away from Bhatinda city. Those who stayed for three days with true feelings and faith, sit in front of the mirror and do according to the instructions of Granthi Singh their diseases are cured.

Moral: The power is not in the mirror but it is in the Words of Guru. This is just because of these words that people get boons even today.

Sixth Story—Bhai Dayala Ji

Bhai Dayala is one out of those three faithful Sikhs who were martyred with Sri Guru Tegh Bahadur Ji.

You were born in village Manipur, district Mujafargarh in Bhai Mayi Das Ji's house. Your mother's name was Madhur Bai Ji. You had 11 brothers, out of those all sacrificed their lives for the sake of Sikhism except Amar Chand.

When Guru Tegh Bahadur Ji after succeeding the 'Guru-Gaddi' went for preaching to the east-side then Bhai Dayala accompanied him. Reaching Paonta Sahib, Sri Guru Tegh Bahadur Ji ordered his family to stay there only and proceeded towards Assam. At Paonta Sahib you were handed over the responsibility to take care of Guru's family. You were reciter of Bani and true lover of Guru and determined Sikh, honest and great man. Sri Guru Tegh Bahadur Ji used to care for him a lot. Its proof is available even in the writings of Sri Guru Tegh Bahadur Ji.

Aurangzeb did became very strict in Northern India and compelled people to accept Islam religion. At such a time, somebody was needed who could compete with cruel oppressors and make people relax and could hold the arm of poor people. So Sri Guru Tegh Bahadur Ji finished his journey to Assam quickly and reached back to Punjab. He send an order to Bhai Dayala Ji to

300 Saal Sikh Itihaas De Naal (75)

bring child Gobind Rai (Sri Guru Gobind Singh Ji) and whole Guru's family should reach Anandpur Sahib. It was Sri Guru Teg Bahadur Ji's teaching, "Bhai kaahoo kau det nah, nah bhai maanat aan." Which means that we should never threat anybody neither we are ready to be threatened by anybody.

After reaching Punjab Sri Guru Teg Bahadur Ji encouraged people by roaming from village to village and inspired to remain static against crime. When Kashmiri Pandits reached at your court even you said them, "Do not become coward rather become brave and leave the fear of death and protect your rights." Aurangzeb got scared from you and sent you to Delhi because Sri Guru Teg Bahadur Ji preachings horrified him. Bhai Dyala Ji was with you at that time. Mughal King wanted to convince Guru Ji to accept Islam either by fear threat or by greed. But when all efforts failed, he started giving tortures and want to killing Sri Guru Teg Bahadur Ji and other Sikhs. Afterwards Bhai Mati Das was martyred by cutting him open with saw and then Bhai Sati Das was burnt alive by fully wrapping him in cotton. Orders were given to kill Bhai Dayala and he was compelled to sit in boiler. Bhai Dayala Ji recited Gurbani till his last breath. He died with a smile on his face, but did not let down the Sikhism.

Moral: How deep was the love of these greatmen for Sikhism! May God give us the strength by reading that we also start loving (Sikhism).

Seventh Story-Bhai Mati Das Ji

Bhai Mati Das was son of Bhai Paraga. Bhai Paraga was resident of village Kariala, distt. Jehlum which is now a days in Pakistan. Bhai Paraga had four sons— Bhai Mati Das, Sati Das, Jati Das, Sakhi Das. Bhai Mati Das Ji was appointed as minister by Satguru Guru Teg Bahadur Sahib Ji. Bhai Matidas and Satidas sacrificed themselves with Guru Sahib Ji at Delhi. When Guru Ji was prisoner in an iron cage then Qazi told Bhai Mati Das Ji to

leave Sikhism and join Islam, you will be provided with many joys, but Bhai Ji refused entire worldly happiness, joys and comforts and said, "I would rather death than leaving Sikhism." Qazi again warned to leave the company of Guru Sahib. Bhai Sahib said, "After leaving Guru Sahib Ji I will myself be no more." Death is certain one day, why not to die following Sikhism only. Government got ordain issued from Qazi with saw that Bhai Sahib accepted happily. When the executioner was sharpening the saw then Bhai Sahib said, "You sharpen (edge) your saw, I will sharpen my heart." Executioner said, "We will sharpen the saw with rasp, what source do you have to sharpen your heart? Then Bhai Sahib replied, "I have Guru Nanak Dev Ji's blessed hymns of Japji Sahib. That Japji Sahib has dyed me in his colour that is my Guru Teg Bahadur Sahib." Executioners asked Mati Das Ji, "You will be wredged with saw today, are you not frightened? Is your heart not shaking? Are you not frightened?" Mati Das Ji said, "Who so ever is a Sikh, Guru's Bani in his heart, he neither gets scared, nor his heart shakes, Infact I am very happy today that I am getting martyrdom for the sake of panth in front of Guru Sahib Ji. There might not be anything in the life what I have relished in my life. Just this saw was left with which I will be sawn and to become a martyr." Bhai Sahib told executioner asked for last wish from Mati Dass Ji. He said, "My face should be pointed towards Guru Teg Bahadur Sahib Ji's cage during my last time, so that I go to royal court (shrine) after my Guru's glimpse." Bhai Sahib started reciting Japji Sahib, at the same time when executioners started moving the saw and blood showers were seen flowing and drain of blood started flowing. The spectatore, the executioner who was using saw, the Qazi who issued order all were shaked, they were shocked to watch this but Bhai Sahib Ji was not even little shaky. His face was glowing by the time saw was moving. The audience was surprised. They had never seen such a martyr ever before. He had just the line in brief of 'Jap-Pauri' that executioners cut the body and divided it into two halves. Bhai Sahib issued instructions to the executioners "Keep to make the sawn straight, so that you can cut me exactly into two equal halves. If by your mistake the split donot come straight congrigations may say, "Bhai Sahib has a fear for saw, where as I am standing still (stable)." After this one more amazing incident happened; that even after tearing the body in two parts the recitation of Japji Sahib did not stop, there was only one sound coming from two halves. For instance if one half says that "Ant na siftee kahan na ant" the second half says 'Ant na karnai den na ant". In this way, when the complete paath of Japji Sahib was recited Bhai Sahib became martyr in the history of the world. Bhai Sahib's sacrifice is commendable and unparallel.

Arodh ardh chiraae su dhaara. Paryo Prithavi par hvai do phaara. Donho tan te Jap ji padhe. Herat sabh ke achraj badhai.46. (Gur Pratap Sooraj, Ras 12, Ansu 54)

Bhai Mati Das Ji's heart was fully attached with God's name. Like the deep blood red colour never fades out even after the cloth may get torn. Similarly, the colour of Guru's name never gets faded even though the body shrines.

Satsangt preeti saadh at gooree jio rang majeeth bahu laaga. (Page 995)

Moral: Great are the beloved of Guru, may God give us the knowledge after reading such biographies and may our love develop for Guru.

Eighth Story— Salardin's, Shelter under Guru Ji

In Sri Anandpur Sahib a Qazi named Salardin came for Sri Guru Gobind Singh Ji's glimpse. He saw all congregations coming from different states and country offer beautiful gifts at the feet of True Guru and bow their heads to greet him and Satguru Ji bless them and fulfills all their desires. Salardin Qazi had a doubt and said, "A big congregation comes to you, to pray and to request. What do you do them in your blessings that they become

delighted? I have not understood all this because what-so-ever God has written in destiny, that has been written already." To clear his doubts Satguru Ji demanded one blank paper, stamp and ink for Qazi's satisfaction from the store-room and said to Qazi, "Read out the alphabets on this stamp." Then Qazi said, "Sir I can't read these because they are revert." Guru Ji stamped with ink on the paper and Qazi spelled them instantly:

"We do not against the wish of God, it is Guru Nanak's house. He has come to earth in the image of a human-being to save this world. When some one comes to Guru Ji's shelter while carrying his bad deeds then automatically his bad deeds gets converted to the good ones. Who-so-ever bows his heads in a humble manner, their deeds get reverted to the right side just as the stamp."

Moral: Guru Nanak house is a place of fulfilling the desires. Here if a person with bad deeds comes and bows whole heartedly, his bad deeds changes to the good ones.

Nineth Story—Bhai Saloh Ji

Bhai Saloh Ji came to this world in the house of Bhai Dyal Ji and Mata Sukhdei Ji in village Dhaula Kangar at Malwa. The time Bhai Sahib Ji came to this world, Emperor Himanyun (a Mughal) and Sher Shah Suri were fighting with each other and as a result many villages faced destruction. Out of these villages Dhaula Kangar was the one. Therefore, your (Bhai ji's) parents shifted with family to Majitha which is 9 km. away from Amritsar.

Babaji's parents were the followers of Sakhi Sarvar. Once when they went for worshipping at Sakhi Sarvar. An idea struck to his mind. Guru Ramdas Ji was constructing a pond at Guru ka Chak. Congregations used to visit for sewa as well as for glimpse. He also thought of the same. When he approached Guru Ram Das Ji, the omnipresent Satguru just gazed at him and said, "Instead of Peer Ziarat (praying at graves) serve the Guru who converts your

300 Saal Sikh Itihaas De Naal (79)

(human) life into a successful effort. Just by saying this the parents of Baba Ji and Bhai Saloh Ji fell on the feet of Guru Ji. Satguru Ji after patting his back kept the little chap Bhai Saloh Ji with him. His parents took permission from Guru Ji, came back to Majitha after leaving Bhai Saloh Ji there with Guru Ji.

Guru Ram Das Ji blessed you after observing your deep love and service.

Ramdas Gur Mukh-ho uchaara. Anin Bhagat Saloh mam piaara. Ih Gursikhi ke kotwaal. Khare khote ki kareh sambhaal.

Guru Ramdas Ji uttered, "My devotee named Saloh has no comparison and is so close to my heart. He is a watchman of Gursikhi. He is caretaker of all rights and all wrongs.

Bhai Sahib Ji kept on serving Guru Arjan Dev Ji after Guru Ram Das Ji like he used to do earlier. After the service of holy Pond, he used to spend his free time at his residence (Toba Bhai Saloh Ji). There was a well outside his residence where he used to serve water to the travellers and passer-by. One day you were not well and Guru Arjan Dev Ji came to enquire about your health. The Kirtan Diwan was organised and the Kirtan (assembly to sing religious hymns) continued for the whole night. Bhai Ji kept on doing Chaur Sahib (fanning with processed yawk fur nicely wrapped on a wodden stick) the whole night. When Guru Ji woke up from Samadhi, he saw Bhai Saloh Ji is still in his same service. Guru Ji felt happy and said merrily "ask for anything." Then Bhai Ji replied, "It is your grace." Then Sri Guru Arjan Dev Ji said, "No, ask for something, tell me your desire. Bhai Saloh Ji said, "If you are so kind, eradicate this part of heart where these desires arise." Guru Ji said happily, "If you don't wish, we will create a Holy Pond here." Then Bhai Sahib Ji said, "Holy Ponds look graceful only at Guru Ghar (the temple of Guru). The respected Guru Ji felt happy and said, "His small Toba (Pond) will not be a small pond from now onwards, infact, the guardians who will bring their

^{(80) 300} Saal Sikh Itihaas De Naal

emaciated (anhydrous) children to bathe here in this pond, they will become verdant (healthy).

Once the bricks finished for the construction of pond due to limited earnings of Bhai Sahib Ji. And above this, it downpoured heavily, all places became wet and dried fuel for the brickklin was needed for the bricks. Babaji capped the basket on his head and said to congregation, "Pick up the baskets, place them on your heads, to collect fuel from city. Listening to Babaji's order sangat got ready and Babaji took them along with him to nearby villages. He gave a call, "Who-so-ever will give even one cow-dung cake for the Pond fuel he will be blessed with a son." Many villagers those who were deprived of son, instead of giving one-one cow-dung cake gave several cakes and filled up the baskets. Taking cowdung cakes Babaji approached Guru Maharaj's court with his sangats. All mighty Satguru Ji told Babaji, "What a fair deal have you done, one son for one cowdung cake."

Following, Babaji answered, "No Maharaja its your wish and willingness many empty handed will be filled, it is your kindness only. Your servant has committed a mistake." Then Satguru Ji happily blessed and wished, who-so-ever male or female whole heartedly will memorise you and will serve Lord's House, their demands will be granted, they will be blessed with son at your place. When sixth Guru reached Amritsar from Gawalior, Bhai Sahib expired after a meanwhile.

Bhai Saloh Ji's cremation was done by sixth Sri Guru Har Gobind Sahib Ji with his own hands.

Moral: Any Sikh who serves Guru Ghar selflessly,
Satguru Ji loves him so much and blesses him as
a person who further becomes capable of
fulfilling wishes of others at his own (like Bhai
Saloh got the blessings from Almighty and words
uttered from him proved correct to make people's
dream come true.)

300 Saal Sikh Itihaas De Naal (81)

Tenth Story-Bhai Lalo Ji

Sri Guru Nanak Dev Ji with Bhai Mardana and Bala Ji stayed at Saidpur, Eminabad. After completing their first stage of journey they moved from Sultanpur Lodhi to Saidpur (Eminabad). Guru Ji saw one black smith named Bhai Laalo Ji. He was deeply involved in his work with full enthusiasm. Guru Ji looked upon him (gazed at) for sometime and told Bhai Mardana Ji that today we have got our first Sikh. When Bhai Laalo Ji while working realised that one saint has entered his home, then a wave of happiness delighted him.

He got up, greeted Guruji and welcomed him. He arranged food for Guruji and started serving Guru Ji. When Guru Ji was about to take food at Bhai Laalo's house then he asked Bhai Laalo to sit beside him. After watching this scene, everybody sitting near by felt astonished and said, "Who this devine person (men) is that has no limitations of rich or poor.

On the opposite side, Malik Bhago was a big land lord of that area. He was big wellwisher of Zalim Khan, an owner of Saidpur. He used to collect money by sucking blood of poor and weak people. Malik Bhago made arrangements for a big meal, and in this meal he invited many pandits, spectators and his caste people. Sri Sri Guru Nanak Ji was also invited there. Satguru Ji first said no to his proposal, then after many requests and considering to avail a better opportunity for expressing views, He went to Malik Bhago's house.

Malik respected them a lot and served plate for eating food. Guru Ji refused to eat food. The gathering astonished. Malik asked for the reason of his refusal very angrily. Guru Ji said, "Your earning is not fair. You have collected money by sucking the blood of poor people and by exploiting them, we found blood of poor people dripping out of your food. That's why we will not be able to eat this food."

Then Guru Ji picked out Bhai Laalo's course-bread from his bag and hold (put) it in his right hand, on the other hand he placed

Malik Bhago's chapati from the served food, took both in his hand and squeezed. There was milk in the chapati of Lallo as money was earned from honest labour, while in Malik's food the blood drops were observed dripping out. Malik ego got hurt after watching this and he fell on Guruji's feet. Guruji preached that God has increased a blessed the hard earned money only. We should not exploit the poor and should not earn by decieving others.

Moral: We should always earn money with honest labour. We collect sins only by exploiting poor and by hoarding money from unfair means.

Eleventh Story—Bhagat Sain Ji

Bhagat Sain Ji was a barber by caste. Two dates have been described by different writers regarding your birth event. One in year 1390 and according to second opinion 1343 has been believed to be the year of your (Bhai Ji's) birth. You (Bhai Ji) took birth from the womb of mother Jiwani and Mukand Rai was your father. Sain Ji was the main barber in the court of king Areeva, Bandhavgarh, Rajashthan (a state in India). He used to do massage theropy (with folded hands like wrestlessrs do) to the king Areeva. According to Bhai Gurdas Ji, where you (Bhai Sain Ji) used to do this jobwork, Bhagat Kabir Ji spent time with in his bhagti (Devotion). After observing his bhagti and preachings a desire arose in your (Bhai Ji's) heart for bhakti. According to one saying, Sain Ji took Guru Diksha (education) from Swami Ramanand. After taking updeshas (lessons) from Swami Ramanand, Bhai Sain was always found deeply lost in God's Bhakti. According to the rules, during the day time you (Bhai Ji) were found present in the service of king Areeva. Early in the morning and at night he used to meet the lovers of God, saints and sages and prayed God in the company of those saints.

King Areeva had some kind of disease on his body which he felt that it gets a little recovered by massage, that's why he used to

300 Saal Sikh Itihaas De Naal (83)

get his body massaged from Sain Ji. Bhai Sain Ji spent a lots of time in the service of king Areeva for massaging and remained curious in the Bhagti (devotion) out of love for God. But everyday desire and love for God enhanced in Sain Ji's heart. One day some saints approached Bhagat Ji at night. Sain Ji served them water and started doing kirtan of God in their company. On that day all saints and sages got so lost in Prem Bhagti (deep moments of love-devotion) of God that Bhagat Ji forgot about the chords of clock that how much time has passed. He couldn't go for massage therapy to king Areeva. But on the other side, God thyself took the image of Sain Ji and kept on doing massage for the sake of his devotee who lost his senses (a stage of abnormalicy) in devotion.

When he went to see off the saints, bhagats, he thought, "What the king will say to me?" Sain Ji rushed towards the king's court and saw the king in a too happy mood because not only his body got massaged but his disease got cured by the touch of God in the image of Sain Ji. That's why the king had a feeling that after completing his massage. Sain Ji had left the place just now and due to today's massage his disease got cured. When king saw Sain Ji coming back very soon he called him from a distance and gave him his Shahi Poshak (royal garments of his own) to wear and said, "You left this place just now and have came back again, what for?" Sain Ji said, "King, I haven't come today, about whom are you talking?" King described, "Definitely you came and did my massage, rather your today's massage has cured me permanently." After listening to all this Bhai Sain Ji understood, "That God has taken my image today and has massaged the king acting in my place."

Bhai Sain Ji got dipped in love and decided in his heart, "O my soul, How grateful is the God who did duty in place of me."

Sun partaap Kabir da dooja Sikh hoa Sain naaee.

Prem bhagati raatee karai bhalkai raaj duaarai jaaee.

Aaye sant paraahune keertan hoa rain sbhaaee.

Chhad na sakai sant jan raaj duaare na sev kamaaee.

^{(84) 300} Saal Sikh Itihaas De Naal

Sain roop Hari jaai kai aaiaa raanai no reejhaaee.
Saadh janaan no vida kar raaj duaare gaiaa sarmaaee.
Raanai doorhon sad kai galohn kawaai khol pehnaaee.
Vas keeta haun tudh aj bolai raja sunai lukaaee.
Pargat karai bhagat vadiaaee. 16. (Var 10, Pauri 16)

Moral: This is the power of God's Name. While doing naam bandgi (repeated meditation) a creature gets connected with God. When his heart and mind concentrate then God takes his image and performs all the duties on his behalf.

Twelfth Story-Martyr Bhai Mani Singh Ji

Bhai Mani Singh Ji took birth in the home of chaudhary Kale, a resident of village kathowal. The name gifted by the parents was Mania to Bhai Sahib Ji. His father chaudhary Kale surrendered him to Sri Guru Teg Bahadur Ji when he was not even just five. He was in the service of Sri Dashmesh Ji (Sri Guru Gobind Ji) from his childhood. He was baptized from Sri Kalgidhar (who keeps a feather in his crown) and was named as Mani Singh. When Sri Guru Gobind Singh Ji left Sri Anandpur Sahib in the year 1704 and ordered, Bhai Ji reached Delhi and stayed with Mata Sundri and Mata Sahib Kaur Ji to obey his orders. And in the year 1705 he marked his presence at Damdama Sahib in front of Sri Dashmesh. While proceeding towards the southern land-piece, Nanded Sahib Bhai Mani Singh Ji accompanied Guru Ji. On his journey towards Sachkhand (Abode of heaven) Guru Ji asked Bhai Mani Singh Ji to remain with Mata Sundri Ji in Delhi and asked Mata Sahib Kaur Ji to accompany him on the way.

In the year 1721, from this place Mata Sunder Kaur Ji appointed Bhai Mani Singh Ji Granthi (who reads/recites Sri Guru Granth Sahib) to administer the organisational task of Sri Darbar Sahib nicely. With the advice of main residents of the city, Bhai Sahib improved the administration of Sri Darbar Sahib.

300 Saal Sikh Itihaas De Naal (85)

In Amritsar the carnival of Diwali festival was banned by Mughal Government since ages. From the year 1716 to 1766 it was the testing time for Khalsa. The heads of Khalsa were priced up. In order to curb the power and ill-will of enemy and to have further good days in future, Khalsa did preparation by remaining scattered. The Khalsa took shelter in jungles, climbers and in deserts. In order to combine the power of Khalsa, Bhai Sahib had a strategy for it. In year 1795, Bhai Sahib requested ruler of Lahore to grant permission in order to the carnival of Diwali Festival. Permission for the carnival was given on the basis of a condition that Bhai Sahib would give 5000 rupees to government. The carnival was supposed to continue for 10 days. Bhai Mani Singh sent messages but on the other side the ruler sent a big regiment to assist the minister Lakhpat Rai. He based his camp at Ram Tirath. They had a strategy that when Khalsa would get together in carnival then they should be attacked & destroyed. About the planning of Mughal's army, this news reached Bhai Sahib. Bhai Sahib again sent the order that Khalsa should not assemble again. According to Bhai Sahib's orders Khalsa did not assemble. After Diwali when Lahore Court demanded money then Bhai Sahib clearly said, "Khalsa will not come in your clutches. On one side your army is killing us and on another side we are paying money. It was your promise that you will not say anything to Khalsa. So why should we deposit any money with you?" They by making it as an excuse he arrested Bhai Mani Singh Ji and other Sikhs and send them to Lahore. There they were told, "Become a Muslim or else you will be cut into small pieces." But Bhai Mani Singh Ji clearly refused to become a Muslim. Now the time reached and the executioner said to Bhai Ji, "Should you be blind folded?" Bhai Mani Singh said, "No need, you just do your own work." When executioner was about to cut his hand while holding him from wrist, Bhai Sahib stopped him and said, "Executioner either you have not understand or you have forgotten your work, you are ordered to cut me in small pieces and a piece does not start from wrist rather it starts from the edge of nails."

^{(86) 300} Saal Sikh Itihaas De Naal

Which stage is this, 'Pehla maran kabool jeevan. kee chhadass.' (-'Agree to die first and leave the desire of remaining alive'). Bhai Mani Singh Ji is a martyr who was cut from nails of fingertips and in small pieces. But he remained still and stable by God's grace and by following his daily routine of reciting Bani. This Bani was his only (Divine) drink.

It was a miraculous task that not only Bhai Mani Ji became a martyr to keep the words said by Guru Sahib, but also his whole family did the same. Read the history and come to know, how much affection he had for Guru's Home!

All the 12 out of 12 brothers became martyrs, all his 9 out of 9 sons also became martyrs. Bhai Bachitar Singh was one out of these sons who had a combat with an elephant by using his Javelin (A weapon with uneven edges on a long stick). Another son was Udai Singh who cut and brought the head of Kesri Chand. 14 grandsons also became martyrs. His 13 nephews and 9 uncles also got martyrdom. It was the grand father of Bhai Mani Singh Ji who fought with the Royal Qazi at the 'Lohgarh Gate' when the forces attacked. This incident took place at the time of marriage ceremony of Bibi Veero Ji who was daughter of the sixth Guru. Bhai Mani Singh Ji's father had 5 brothers also. Even they became martyrs. His father in law Lakhi Shah, a merchant did an extra ordinary job by performing the funeral rites of Sri Guru Tegh Bahadur Ji's body. This task of burning his body was done by setting his own house on fire, he also became a martyr. We should take lesson from such beloved of Guru who sacrifice their families and their own lives for the sake of Guru. We should also surrender ourselves in front of our Guru.

Moral: We are nothing as compared to those beloved.

May God bless us with such a love for Guru.

Thirteenth Story—Bibi Bhani Ji

Bibi Bhani Ji is such a lady in Sikh religion who has no comparison in the world. There are Ten "Guru Sahibans" in the Sikh religion. Eight Guru Sahibans had family relationships with Bibi Bhani Ji leaving first two Guru Sahibans' Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji respectively.

- 1. Third Guru Amardass Ji is her father.
- Fourth Guru Ram Dass Ji (Jetha Ji) is the husband of Bibi Bhani Ji.
- 3. Fifth Guru Arjan Dev Ji is the son of Bibi Bhani Ji.
- 4. Sixth Guru Hargobind Ji is the grandson.
- Seventh Guru Har Rai Ji was the grand-grandson of Bibi Bhani Ji.
- Eighth Guru Har Krishan Ji was the son of the grandgrandson.
- Nineth Guru Tegh Bahadur Ji was the son of the grandson of the Bibi Bhani Ji.
- Tenth Guru Gobind Singh Ji was the grandson of the grandson Hargobind of Bibi Bhani Ji.

On 26th Asuj year 1534, thursday, Mata Daya Kaur Ji gave birth to a boy in the house of Thakur Hari Das Mal Sodhi at Chuna Mandi, Lahore who was named Ram Das. But because of being elder everyone called them 'Jetha Ji.' When Jetha Ji grew up, their father Haridas expired. They left Chuna Mandi Lahore to live with her maternal grandmother alongwith mother at 'Basarke'. Grandmother and mother prepared him to sell a sweet-dish of whole-gram of pulses so that some money could be earned and should remain busy. After some time Jetha Ji's mother expired and he became an orphan.

^{(88) 300} Saal Sikh Itihaas De Naal

Also third Guru Amardas's village was also 'Basarke'. He also knew his maternals and his mother-father. When Sri Guru Amardass got the *Gurgaddi* then Sri Guru Angad Dev Ji said, "You go to the Goindwal and leaving Khadoor Sahib, which is situated on the bank of river Beas." So Guru Amardass Ji came to Goindwal and after some time Guru Ji also called their family at Goindwal.

Sri Guru Amardas Ji had two daughters. Elder daughter Bibi Dani Ji was married to Bhai Rama Ji and younger Bibi Bhani was eligible for marriage.

One day Basarke's congregation went to Guru Ji's glimpse together to Goindwal then Jetha Ji also came to Goindwal along with them. At that time 'Baoli Sahib's' work was on progress in Goindwal. Jetha Ji lovingly used to serve day and night. Mata Mansa Devi Ji one day said to Guru Ji, "Bhani should be married now, so you should call upon the priest for some good eligibles." After 3 days when Mata Ji was sitting besides Guru Ji, Sri Guru Amardas Ji asked, "What kind of boy would you like?" Instantly, Jetha Ji came to that side, then Mata Ji looked at him, and by pointing said, "The boy must be charming, innocent just like him. Who should also be handsome in looks. Then Guru Ji called Jetha Ji and asked him about his parents name and his maternal side.

After it Guru Ji said to Mata Ji, "He is the only one of his kind. He has been sent here because of his deeds only." So Guru Ji engaged his younger daughter Bhani to Jetha Ji and you hurriedly called upon Jetha Ji's uncles from Lahore and maternals to Goindwal on 22 Phagan Samvat 1553, Bibi Bhani married to him. Sri Guru Amardas Ji said, "Jetha Ji what-so-ever you want just ask for that." But Jetha Ji asked for Guru Ji's name and place in his feet. After marriage Bhai Jetha Ji's relatives went back but Jetha Ji concentrated in serving at Goindwal.

On the otherside Bibi Bhani Ji was serving his father considering him like God mentally and physically. Waking up very early in the morning and arranging hot water, was her responsibility for his Guru. One day while bathing one leg of stool immediately broke. Then Bibi Bhani Ji placed her foot under the stool immediately.

The corner of the stool hurt her and it started bleeding from the foot. But Bibi Bhani Ji didn't care for it. When Guru Ji saw from where red water was coming he noticed that Bhani had placed her foot under the stool rather that leg of stool and it was bleeding. Guru Ji became corteous on her and asked her to demand anything. He said, "What do you want?" Bhani Ji said, "Father! If you are really happy then further Guru Gaddi should remain here only in this home." Then Guru Ji thought about her sufferings in future. When Guru Ji told about sufferings then Bibi Bhani Ji said, "You named me Bhani, get it done what you think fit."

Bibi Bhani Ji was a chaste woman. She always prayed for her husband named Sri Guru Ramdas Ji's health and for his spiritual guidance.

When the time came for Gurgaddi Bibi Bhani Ji's chaste woman strength and love for Guru Ji worked. Sri Guru Amardass also made platforms to check, where Jetha Ji passed. Atlast Sri Guru Amardass Ji gave Guru Gaddi to Jetha Ji and blessed him with his own age (6 years 11 months and 7 days) because Jetha Ji's age was at an end.

After that from fourth to tenth Guru, all were 'Sodhi'. It was demanded by Bibi Bhani Ji which Sri Guru Amardass Ji fulfilled.

Moral: The service done for the sake of Guru bless the generations even with heaps of gifts.

Fourteenth Story—Painde Khan

You would have heard the name, 'Painde Khan'. He was an orphan. Sixth Guru Sahib Ji has taken care of him and grown up. His mind was on the wrong track and he joined Mughal enemies. With the Mughal force he came to fight with Guru Ji. It is called

(90) 300 Saal Sikh Itihaas De Naal

ungratefulness because where he had grown up, got food at that place he came for war with them. He stood in front of Guru Ji and said, "You have taught me all tactics/strategy. I know all your strategies which will you use on me. He received some shots from this side, some from other side. In one of the shots Painde Khan fell down on the earth and smeared in blood. It was half in the noon. Sun's rays were scorching. When Painde Khan broke down, Sri Guru Hargobind Sahib seated near him. He placed one knee under and one above. He took Painde Khan in his lap and gave him shade with his body because it was too hot. When he came near him, Guru Sahib read his forehead. Guru Sahib said, "You are so ungrateful. Grown up at Guru's home, taken care and came to fight with Guru Ji." Guru Ji said, "Painde Khan, I have read your forehead, you've little time, there are some breaths left. Read the Kalma go to Dargaah." Painde Khan felt that he is guilty. He became curteous because when he saw that Guru Sahib has taken him in his lap and asked to read 'Kalma'. He said, "Satguru! For whom I should read Kalma, your Darshan is my Kalma. He realised that he is the one for whom I read Kalma? You yourself came on earth as God," Sri Gura Hargobind Singh Ji forgave him at his last breaths. Satguru said, "In the last breaths he realised, and went to heaven.

Moral: Even those who are ungrateful if fall on Guru's feet, they get blessed. Such is the same and reputation of God's Home.

Fifteenth Story-Four Sahibzadas

Sri Guru Gobind Singh Ji had four sons—Baba Ajit Singh, Baba Jujhar Singh, Baba Joravar Singh and Baba Fateh Singh Ji. Mountaineer rulers and Muslim kings wanted to make all Sikhs their slaves like others. But Sikhs didn't accept this. So they attacked on Sikhs with their forces. Once kings and Mughal encircled Sri Anandpur Sahib.

They encircled for seven months, but Guru Ji's Singhs fought like lions even after facing many problems. Atlast because of less food they felt weak and became patients. Also they were afraid, 40 sikhs wrote Bedava (Resignation) "You are not our Guru. We are not Your Sikhs." They showed their back at the time of problem and went back to their homes. On the other side kings by making a cow with flour and Mughals after taking oath of Quran said, "You leave the fort we will not harm you." Guru Ji considered a lie and didn't accept, but left the fort because of their Singhs. On 19-20 December, 1704 (6-7 Poh) at night they left the fort of Anandpur. When this group reached near Sarsa river after passing Kiratpur a big war with enemies started. Guru Ji crossed the Sarsa river. Guru Ji's elder sons and some Singhs went towards the Chamkaur. Younger sons of Guru Ji Baba Zorawar Singh Ji, Baba Fateh Singh Ji and Guru Ji's mother Gujri Ji were with Gangu Brahmin, an informer of Wazeer Khan who took them to his village Kheri. They were seperated from their family, many Sikhs became martyr, many costly things were drowned in the Sarsa river because of heavy rain. But Satguru Ji placed 250 Singhs under the duty of Daya Singh Ji to face the enemies. With 250 Singhs after bath in the morning He prayed with 'Aasa Di Waar'. Those 250 Singhs became martyrs while facing the enemy force. After completion of Diwan Bhai Daya Singh Ji said to Guru Ji, "If you wouldn't have prayed with 'Aasa Di Var' then what would have happened?" 250 Singhs were on duty. All were martyr. Kalgidhar Patshah said, "Although remaining 250 Singhs may die, you also may become a martyr and even I might be finished but praying with this. This hearing of Aasa Di Var hasn't cost us." So for coming time Guru Ji taught Sikhs not to leave daily routine at any cost. On the other side Sarhind's Subedar Mughal Hakim had announced prizes to bring Guru Ji and their family in front of him. In greed of gifts Gangu Brahmin sent message to Wajir Khan and helped in arresting younger sons of Guru Ji & Mata Gujari Ji. Mata Gujri Ji & younger sons of Guru Ji were arrested. It was winter of

^{(92) 300} Saal Sikh Itihaas De Naal

December month, but sons of Guru Ji didn't worry. Mata Gujari Ji was teaching them to face enemies hardly.

Second day Sahibzadas were presented in the court. Sahibzadas (Baba Zoravar Singh & Fateh Singh Ji) were neither scared nor sad. Wazeer Khan told them that your father, your brothers and other Singhs all had got martyrdom. Now you are alone and convert yourselves to Islam, you will get happiness by this. You will be taken care of like Nawab's children. Sahibzadas neither became greedy for the happiness nor felt scared. Although there age was only eight (8) and six (6) years. But with the effect of Bani and with the blessings of their father they were not scared of anything. They said in hard voice, "We can't leave our religion." All men were shocked that in this age they are strong in their religion. They are not scared. Darbari's said, "If we leave you what will you do"? Sahibzadas said, "We will go and collect Sikhs and will fight with you to kill you.

Courtiers again questioned, "If you'll defeat what will you do"?

They answered, "Defeat is not written in our lives we will get the army ready and will fight with you till we vanish your cruel regime or till we get martyrdom." Third day again court proceedings began on and Sahibzadas were called again. Today Mughal army did not open the main door. Only the small door was opened to exit, so that when they bend, we will say that they have bowed their head infront of Mughal Regime." But Sahibzadas did not do that. While entering they kept their footwear first inside the door, everyone got stunned by watching this.

Wazeer Khan was in rage of anger. He asked Qazi to issue fatwa and captured Sahibzadas alive with the four walls of a bonded region or area. The Nawab of Malerkotla complained about the act by saying, "Children are not meant for revenge. They are the juniors, we have our rivalry with his father only." But one of the Diwans (a minister) Sucha Nand argued, "These kids (juniors) should be killed because totler of snake are totlers." Too

much of undue pressure resulted in capturing of the Sahibzadas alive in the four wall boundry and they became martyrs. Sahibzadas happily sacrificed their lives but didn't felt impatient at all. They kept their mind and concentration in Waheguru only.

When Banda Bahadur attacked Punjab he took revenges one by one from Wazeer Khan and punished him for his bad deeds.

Moral: Once you abide by the order of Waheguru all your fears run away. By Baptism even the children get so prepared that they can tolerate all the big forces and powers. They (the Sahibzadas) never had a greediness, never accepted comforts & luxuries. How strong and rigid Sahibzadas were in their religion.



REQUEST

With the blessings of Sri Guru Gobind Singh Ji the service of the three movements have been done by Guru Himself & the fourth movement is going to begin.

First Movement: 300 Years Gurbani Kanth De Naal

Second Movement: 300 Years Likhan Bhakti De Naal

Third Movement: 300 Years Sikhi Swaroop De Naal

Fourth Movement: 300 Years Sikh Itihaas De Naal.

With these movements a new revolution, consciousness, love and craze among kids and elders has began.

There is an unlimited expenditure on these movements, out there lies a happiness also. In 300 Saal Gurbani Kanth De Naal movement 11 lakh 32 thousand kids learned orally Japji Sahib and Choupai Sahib. This is all due to the blessings of Satguru Ji.

Everytime there is a requirement of your support in the matter related of *Daswandh*. This book which is in your hand, costs about Rs. 1.75 crores for printing and counting of this book and is being distributed free within the communities.

Almost every Sikh gives the Daswandh. Your daswandh should be spend at right place & every kid is attached with the history with the Gurbani and with Sikhi, for this your support &

300 Saal Sikh Itihaas De Naal (95)

blessing is required.

For these four movements if your want to send any cheque or draft, you can send at the following name and address:

Name: Mata Kaulan Ji Bhalai Kendar (Trust)

Address: Mata Kaulan Ji Bhalai Kendar (Trust)

Tarn Taran Road, Sri Amritsar

Please clearly write down your full name and address so that receipt & regards can be posted to your written address. Tax deduction under Section 80-G of Income-Tax is there.

If you want to send the service of *Dasvandh* directly to our bank, for that our (Online Account Number) is given below:

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Tarn Taran Road, Amritsar.

Urgent request: After using online service of the bank, kindly call at this mobile number 98765-25820 so that your reciept & regards can be posted.

With Thanks

Daas: Bhai Guriqbal Singh and Associates

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(96) 300 Saal Sikh Itihaas De Naal

Services provided by Mata Kaulan Ji Bhalai Kendar Trust Bhalai Kendars and Inspiring Units

Hospitals

- Mata Kaulan Ji Bandi Chhod Charitable Hospital, Tam Taran Road, Sri Amritsar.
- Baba Deep Singh Ji Baba Kundan Singh Ji Charitable Hospital inside Chaatiwind Gate, Sri Amritsar.
- Baba Deep Singh Ji Charitable Hospital, Harnaam Nagar, Model Town, Ludhiana.
- 4 Bhai Ghanyia Ji Charitable Hospital, Dehradun.

Schools

- Mata Kaulan Ji Public School, Tarn Taran Road, Sri Amritsar. (Branch-I)
- Mata Kaulan Ji Public School, Near Gurudwara Tahla Sahib, Tarn Taran Road, Sri Amritsar. (Branch-II)

Bangat Niwas (Sarai)

- Mata Kaulan Ji Sangat Niwas, Opposite Gurudwara Baba Atal Rai Sahib Ji, Sri Amritsar.
- 2. Baba Kundan Singh Ji Sangat Niwas, inside Mahna Singh Gate, Sri Amritsar.
- 3 Baba Ajit Singh Ji Sangat Niwas, Sri Amritsar. (Under construction)

Welfare Centres (Bhalai Kendars) and Inspirational Units

- Mata Kaulan Ji Bhalai Kendar, Tarn Taran Road, Sri Amritsar.
- Bibi Bhani Ji Bhalai Kendar (Widow Women) Ludhiana.
- Mata Kaulan Ji Bhalai Kendar (Widow Women) Ahmedabad.
- Mata Kaulan Ji Bhalai Kendar (Widow Women) Meerut (U.P.)
- Mata Kaulan Ji Bhalai Kendar (Widow Women) Nasik (Maharashtra)
- Mata Kaulan Ji Bhalai Kendar (Widow Women) Faridabad (Haryana)
- 7 Mata Kaulan Ji Vidhwa Behan Bhalai Kendar (Widow Women) Surat (Gujrat)
- Mata Sahib Kaur Ji Bhalai Kendar (Widow Women) Chandigarh.
- 9. Mata Nanaki Ji Bhalai Kendar (Widow Wornen) Saidan Gate, Jalandhar.
- Maai Bhago Ji Vidhva Behan Bhalai Kendar (Widow Women) Tilak Nagar, Delhi.
- 11. Baba Deep Singh Ji Bhalai Kendar (Widow Women) Gawalior (M.P.)
- 12. Baba Jawahar Singh Ji Bhalai Kendar (Widow Women) Hoshiarpur.
- 13. Baba Deep Singh Ji Bhalai Kendar (Widow Women) Natanwan.
- Guru Nanak Bhalai Kendar (Widow Women) Gurudwara Imli Sahib, Indore (M.P.)
- 15. Mata Kaulan Ji Bhalai Kendar (Widow Women) Kanpur (U.P.)
- 16. Mata Manmohan Kaur Ji Bhalai Kendar (Widow Women) Tugikabad, Delhi.
- 17. Maai Bhago Ji Vidhva Behan Bhalai Kendar, Rajinder Nagar, Delhi.

Kar Sewa

- Gurudwara Birth-place Baba Deep Singh Ji Martyr, Pahuwind Sahib, Bhikhiwind.
- Gurdwara Sri Guru Nanak Dev Ji, Chowk Jai Singh, Gilwali Gate, Sri Amritsar.

Sadh Sangat is requested that all the institutes and institutions are running with your help. We seek your co-operation every second, every time and from all sides.