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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



Ik-Oankaar Satgur Prasaad.



300 Saal

Sikh Itihaas De Naal

(300 Years With Sikh History)

(Selected Religious Stories)

Translated by-

Monika 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

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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)

MESSAGE

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 shaken 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 continuously 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

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

The fourth movement with the blessings of Guru Sahib Ji

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 separately 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
Sarv Loh Granth
Vaaran Bhai Gurdas Ji

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 bhee 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 ingravded 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 Fatch Singh Ji.

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.

Ans. 1430 pages.

Ans. Rehraas Sahib.

300 Saal Sikh Itihaas De Naal (13)

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.

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.
3. Do not condemn any Sadhu, Sant-Mahatma.

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



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:-

1. 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

[illegible]

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

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.

2. Save the poor people.

3. If the Panth is in trouble then inspire by organising gatherings always.

4. 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?

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.

2. Sri Santokhsar Sahib.

3. Sri Ramsar Sahib.

4. Sri Bibeksar Sahib.

5. 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 forehead 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).

3. Takhat Sri Patna Sahib (Bihar).

4. Takhat Sri Hazur Sahib (Nanded).

5. Takhat Sri Damdama Sahib (Sabo Ki Talwandi, Bathinda).

[illegible]

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 Gura 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

*Sri Guru Arjan hue avtaar. Teerath bidtaaveh subh baar.
Jab khan hain is thal ko aae. Tohe nikaaseh nij darsaae. 56.
Apno prashan thaana tin paahee. Sun ho baak gyaan jin maahee.
Tab tero hoe hai kalyaan. Im bhaakhyo gur karuna thaana.*

300 Saal Sikh Itihaas De Naal (31)

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 come? 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

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 occurred 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 worshipping 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

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 Sarwaris 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.

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:-

1. The whole nature of the universe got combined at one place and Sri Guru Gobind Singh Ji came into existence.
2. The whole fragrances of the world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
3. All the goodness of world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
4. All the attributes of the world got combined at one place and Sri Guru Gobind Singh Ji came into existence.
5. 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 jaaonga,
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:-

"Lardna naheen aata toh mujhe marna to hai aata, gala tegh pe rakh ke kataana 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.

2. 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 brave man 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.

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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 leprosy 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

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after greeting and started narrating his story of sorrows. After listening to the whole tragedy Guru Ji said, "Show me the leprosy 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 leprosy 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)

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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.

1. Don’t weigh less.
2. One tenth of earnings is must to distribute.

3. Early morning recite Japji Sahib first and then eat something.
4. While working do recite repeatedly the word 'Waheguru'.
5. 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.

Jee a 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

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

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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 peevah 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

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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 miṭ jaahee.23.

The True Guru replied, "If you stop taking alcohol, 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 wouldn'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 Akhanda 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.

Ans. Bulle Shah wrote:

Iti kharka dupar vaje naale bale chullah.

Ihni galeen rubb razee rehnda, naale rehnda Bullah.

'Itt kharḱa' 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 'Dupaṛ' 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

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:-

1. Total 121 were hanged, out of these 93 were Sikhs and 28 others.
2. Total 2646 got life imprisonment, out of which 2147 were Sikhs and 499 others.
3. Total 1326 were martyrs in the incident of Jallianwala Bagh, out of which 793 were Sikhs and 533 others.
4. Total 113 were martyrs at Bajbaj Ghat, out of which 67 were Sikhs and 46 others.
5. Total 91 were martyrs in Kuka movement and all 91 were the Sikhs.
6. 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 seeing 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

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 Sarwaryas 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.

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 get 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 Guru-house. 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

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 spectators, the executioner who was using saw, the Qazi who issued order all were shaken, 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

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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

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

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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."

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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.
2. 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.
5. Seventh Guru Har Rai Ji was the grand-grandson of Bibi Bhani Ji.
6. Eighth Guru Har Krishan Ji was the son of the grand-grandson.
7. Nineth Guru Tegh Bahadur Ji was the son of the grandson of the Bibi Bhani Ji.
8. 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.

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 than leg of stool and it was bleeding. Guru Ji became courteous 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

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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.

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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 &

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blessing is required.

For these four movements if you 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:

Name: Mata Kaulan Ji Bhalai Kendar (Trust)

Number: 3398000100114013

Bank: Punjab National Bank, Kot Mit Singh,
Tarn Taran Road, Amritsar.

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

With Thanks

Daas : Bhai Guriqbal Singh and Associates

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Services provided by Mata Kaulan Ji Bhalai Kendar Trust

Bhalai Kendars and Inspiring Units

Hospitals

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

Schools

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

Sangat Niwas (Sarai)

1. 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

1. Mata Kaulan Ji Bhalai Kendar, Tarn Taran Road, Sri Amritsar.
2. Bibi Bhani Ji Bhalai Kendar (Widow Women) Ludhiana.
3. Mata Kaulan Ji Bhalai Kendar (Widow Women) Ahmedabad.
4. Mata Kaulan Ji Bhalai Kendar (Widow Women) Meerut (U.P.)
5. Mata Kaulan Ji Bhalai Kendar (Widow Women) Nasik (Maharashtra)
6. Mata Kaulan Ji Bhalai Kendar (Widow Women) Faridabad (Haryana)
7. Mata Kaulan Ji Vidhwa Behan Bhalai Kendar (Widow Women) Surat (Gujrat)
8. Mata Sahib Kaur Ji Bhalai Kendar (Widow Women) Chandigarh.
9. Mata Nanaki Ji Bhalai Kendar (Widow Women) Saidan Gate, Jalandhar.
10. 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.
14. 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) Tuglkabad, Delhi.
17. Maai Bhago Ji Vidhva Behan Bhalai Kendar, Rajinder Nagar, Delhi.

Kar Sewa

1. Gurudwara Birth-place Baba Deep Singh Ji Martyr, Pahuwind Sahib, Bhikhiwind.
2. 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.

Daas Bhai Guriqbal Singh and Associates