

INTRODUCTION & PAPER OUTLINE

It has been my pleasure to be part of this wonderful project, in which all religions have gathered together to do research on the topic “**Religions and Disabilities**”, which endeavors to contribute and give back to our society, in being able to provide valid information, learning and hands on methods about how we all can help the disabled in our society, and empower them in any way. In **Chapter 1**, I have summarized the objectives of the overall project. I will be representing “**Sikhism and Disabilities**” in this project.

I am no authority on Sikhism, but my love, passion and faith in the Sikh Holy Scriptures – The *Siri Guru Granth Sahib* (SGGS), as the guiding light to my life, has somehow I believe, led me to undertake this project. I am a home maker, while also being a qualified teacher with a Masters’ degree in Education, from Australia. However, I have not been teaching English or any other academic subjects for the past few years, as I have laid focus on understanding our Holy Scriptures, which is also our “Living Guru or Master”. In my joyful pursuit of this understanding and learning, I have realized with solemn gratitude that I have been blessed with a wonderful life, family and amazing friends, young and old, who have enriched my life and insight in so many ways. And together we endeavor to share our blessings and passion for Guru’s message with all, in English and Punjabi, while hoping to continue growing positively as a human being and in spirit.

It has also been a privilege to be able to serve my community, by being a Committee Member of the *Siri Guru Singh Sabha, Bangkok*, the only public Sikh place of worship and community center in Bangkok. It is my constant on going enterprise to understand our scriptures and live accordingly, while at the same time serving our community and sharing those precious words of truth with friends and the youth in our community, and also the bigger community if required. It has been my greatest pleasure to have been involved in helping organize Inter-Religious Youth Camps and also our own Religious Camps for the past three years. It gives me extreme satisfaction working with the children and youth, as they energize me, and I often feel while interacting with them, that our interaction is as much my learning as theirs. I endeavor to utilize my time, not in teaching English or academics, but in understanding and creating an understanding of the very foundation of our lives, spirituality, or Guru’s way of life, through the comprehension and love of the SGGS, hopefully in the true Sikh spirit of constant learning. The word Sikh means “to learn”. Every man no matter what religious background he is from is constantly learning and growing. In fact, all religions are based on the same foundations, they all encourage unity, equality, humanity and humility. All religions teach us to be good human beings, to help and to serve our fellow beings. This is the beauty of the universality of humanity, for we are all one. And that is the foundation of Sikhism. We are all one. God is one. *Ek Ong kar* - ੴ.

In the understanding of Sikhism and its principles of Universal Oneness, *Ek Ong kar*, one recognizes the Universality of Humanity and endeavors to treat all human beings equally. The conception of “You” and “I” then dissolves, and only Oneness remains. And it is in this spirit of true love and caring, that one can serve humanity from the heart, in purity and egolessness.

Sikhism and Disabilities: Setting and Background:

There is a lack of first hand information in Thailand, for the general public about Sikhism, and also its views on Disabilities, especially as the Sikh community in Thailand is a very minor group. Yet it is with great pride that I can say that Sikhism has been recognized as one of the five official religions in Thailand since last year, 2005. The other four religions are Buddhism, Christianity, Islam and Hinduism. Thailand is however basically a Buddhist nation. Therefore, most places that cater to the disabled in any way either do not have any Sikh inmates, or have very few. But nevertheless Sikhs have always undertaken ventures to help those in need irrespective of religion, cast or creed.

The purpose of this research paper is to provide an understanding of “**Sikhism and Disabilities**” in accordance with the project proposal and objectives as follows:

1. To provide a better understanding of **Sikhism and its concepts** so as create a deeper understanding about “Sikhism and Disabilities”, by providing quotations from the Holy Scriptures – SGGS and also narrating stories from **Sikh History** relating to the selflessness and sacrifices of the Sikh Gurus or Masters.
2. To further clarify how this knowledge can benefit
 - 2.1 all humanity: in terms of oneness: Universality of Humanity
 - 2.2 the disabled: in terms of shedding light on equality, and giving hope to those considered disabled in society, that they have nothing to fear. Disability of the spirit or an impure state of mind is what we need to worry about and cure.
 - 2.3 the society as a community with diverse cultures: to realize that we are one at the super conscious level and need to remain united.
 - 2.4 the religious learning institutions in both theoretical and applied studies: by providing valid and in-depth information about Sikhism and Disabilities.
3. To provide information about Sikhism and some major **Service Measures** taken by various Sikhs:
 - 3.1. To identify some of the historically dominant, exemplary and founding institutions in India that provide selfless service to the disabled.(**Pingalwara & Bhagat Puran Singh**)
 - 3.2. To identify the various measures taken by different groups of Sikhs in Thailand in order to help disabled people. A **questionnaire** was conducted to interview male and female Sikhs, young and old, so as to cover the mentality and way of thinking of different Sikhs and their individual and/or joint efforts to assist the disabled.
 - the physically and mentally disabled
 - the spiritually disabled
4. To provide an insight into the meaning of “**Selfless Service**” or *Seva* in accordance with the Holy scriptures. This will also be covered along with objectives 1, 2 & 3.

In **Chapter 2**, I have attached the proposal for this project, in order to provide further clarity and reference if so required.

In accordance with objectives 1, 2, and 4, in **Chapter 3**, I have begun the report of this paper by addressing the **basic philosophy of Sikhism** with quotes from the **SGGS**, and also explaining some of its key terminology and issues.

DISABLED: A disabled person can be divided into three major categories:

Body: physically disabled in some way or the other

Mind: mentally disabled in some way or the other

Spirit: spiritually disabled or an impure mind that has not overcome its vices.

The Sikh Scriptures only talk about ‘disability’ in terms of ‘disability of the spirit’, and the impure mind. A disabled body and mind can live a life of peace and contentment if the spirit isn’t disabled. But, a spiritually disabled person can never achieve peace and contentment despite having an abled body and mind.

According to the SGGS, the word “*disabilities*” *refers to the disability of the soul, i.e., the impure mind, overshadowed by the vices that have taken control of our lives and actions, thereby ‘disabling’ us from our purpose of life, from seeking the truth, purity within.* Here, I have touched upon the topic of **Maya**, illusion, and its effect on the mind, and how we need to understand and overcome this in order to be able to conquer the mind. Only with a pure and egoless mind, in humility, can one be of true service to humanity. The **Mool Mantar**, the very basic Sikh daily prayer and the verse at the very start of the SGGS, explains the ‘Godly / Pure’ traits that we are capable of and should become. Many quotes from the verses of the SGGS throw light on questions such as: Who is blind, deaf, dumb, dead and alive? The disabled mind is what we need to understand and cure, in order to connect with our true inner selves and feel the “universality of humanity”, to demolish ego and be of truly selfless service to others.

In accordance with the “**Chardi Kala**” (positivity) spirit of Sikhism, upholding the principles of the SGGS, a disabled person can learn to live peacefully, by empowering his “mind, and spirit” with a positive approach to life.

In **Chapter 4**, I have outlined about **Sikhism and its strong History** of selfless service and sacrifice for humanity, which led to the birth of the *Khalsa*, and the innumerable efforts of Sikhs all over the world to serve all those less fortunate than oneself. Here, I have brought in **stories of the Ten Gurus / Masters** of the Sikh Religion, relating to “Sikhism and Disabilities”, to show how their lives inspired others to look upon all as one and help those in need, in accordance with the teachings of the Siri Guru Granth Sahib ji (SGGS)

In **Chapter 5**, meeting with Objective 3.1, this paper has identified as an exemplary major Sikh Historical Charitable Institute offering services for the disabled, **Pingalwara**, Amritsar, India, and **Bhagat Puran Singh**, as an exemplary Sikh persona, the founder of this institute, which are an absolute inspiration to all to be of service to mankind, and to assist the disabled.

Chapter 6 pertains to Objective 3.2. A survey was conducted using a **Questionnaire** to collect data so as to enable an understanding of the perceptions and way of thinking of the Sikh Community in Thailand, all age groups, about “Sikhism and Disabilities”, and to identify the various measures taken and to be taken to assist the disabled in our society; and to ascertain the understanding of the SGGS by the Sikh Community. An

understanding of the SGGS is necessary to bring about positive changes. Such an awareness and obedience of the words of the SGGS, would foster the experience of ‘true and pure’ nature within self, and the God within all, and instigate pure selfless service to humanity.

In summing up the replies to this survey, it is noted that there is a difference in the understanding of the SGGS, service-mindedness, time available and method of service, as well as priority towards commitment to serve others, between the different age groups of participants. However, in every age group the will and desire to serve was definitely prevalent, with almost all of the participants responding positively to helping any Community group to assist in any endeavor to be of service to the disabled. Here, the response to working in groups with friends received the most positive response. Again, almost all respondents had assisted the disabled in some way or the other in the past and were willing to increase the service in terms of quality and quantity in anyway they could. And almost all respondents felt that the sharing or imparting of the understanding of the SGGS would definitely assist anyone, especially the disabled, in living life with a more positive attitude, and loving acceptance of situations, especially the disabled.

The **Sikhs in Thailand** are definitely service-oriented and have taken many **measures to provide service and assistance to the disabled** in the country, which I have addressed in **Chapter 7**. There are also a number of on-going ventures taken to educate the young and old, to make the learning of Sikhism more interesting and innovative, so as to provide a better understanding of the SGGS among the masses. This in turn would promote true service-mindedness for humanity.

It is to be concluded that religion and the understanding of its philosophies and principles bring spiritual empowerment, love and the humble selfless ability to truly serve others. (See **Chapter 8 - conclusion**).

I have made “**Attachments**” at the end of this paper, so as to give some examples of Social Services provided by Sikhs in Thailand and abroad for those in need. Furthermore, I have made “**Attachment Topics**” for further clarifications of some of the highlighted and relevant topics and issues, to provide further detailed information about Sikhism views, with quotations from the Scriptures, so as to clarify and shed light on areas that might be of deeper interest to any one or any institute pertaining to Sikhism.

Lastly, I would like to thank all my invaluable friends, spiritual guides, seniors, juniors and my family, for their continuous support in all my endeavors that have helped me in so many ways, physically, mentally and spiritually, to have been able to accomplish much more than I ever thought of. I am eternally grateful to all of you and to especially to Guru for bringing you all into my life and filling it with so much love and joy.

With gratitude and love,
Ms. Amarjit Kaur Doowa, M.Ed.
Project Director

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CHAPTER 1

THE OVERALL PROJECT : “RELIGIONS AND DISABILITIES IN THAILAND”

The Health Promotion Program for People with Disabilities in Thai Society, in unision with the Research faculty of Ratchasuda, Mahidol University, in Thailand, which will be referred to as the “Initiators”, have undertaken the project of “Religion and Disabilities in Thailand”. Individuals and groups of individuals, from the major religions, such as Budhism, Christianity, Islam, and Sikhism, have been invited to contribute to this project.

SETTING AND BACKGROUND

The purpose and importance of the project as stated by the Initiators are as follows:

In Thailand, there is a need for the public to understand the plight of the disabled people, such as, those born disabled and have been abandoned by their families and society because they are felt to be a burden; those that are disabled and abandoned at individual’s homes, and kept hidden from society as they bring embarrassment to the families; those that are disabled later in life and cannot accept this fact and cannot cope with life anymore, and have lost their self confidence and the very urge to live and survive, and as a result have become a burden to their families and loved ones. The society as a whole needs to understand and realize that such people and their families need help and support from the community, so as to assist them and reduce their burdens and make life easier and better for all concerned.

Our society has progressed a great deal both within the country and abroad. The advance in technology has ensured that facilites and way of living has greatly improved all over the world for the general public. However, we need to bear in mind that people with disabilities are part of the society and as such we need to ensure improvement in facilities for them too, so as to make certain that they can live their life as “normally” and comfortably as possible. This research project endeavours to bring about a vision and consistency among all to help the disabled gain recognition as equal human beings and help them carry on a normal life like anyone else.

The fact that many people in the Thai Society still believe strongly that disabled people are disabled because of their bad “karmas”/deeds, sins they have committed, has made it really difficult to accept the disabled as equal human beings. This way of thinking is thought to be partly because of misconceptions about religious beliefs, and this in turn causes unfair treatment from family members and society towards the disabled.

The importance of understanding the true concepts of Religion and what it says about “disabilities” is thus required to provide spiritual support and uplift all in a positive manner. We need to use the true principles of religion to solve inner self issues, and free all from inferiority complex issues, by strengthening their beliefs in the right manner and assisting all in overcoming their negative mental state of being.

Also, in the past there hasn’t been any research work conducted in the field of religion and disabilities, whether religion has played any significant role in assisting the disabled, and how successfully. The Initiators would like to promote this project so as to assist in the improvement of the disabled, by aiding in the progress of their state of mind, the mentality of those taking care of them, and the provision of facilities by the community to help them, so as to strengthen them in their daily lives.

The **objectives of this project** as outlined by the “Initiators” are to find out:

1. What each religion says about disabilities. The knowledge of religious principles.
2. How such principles can be acted upon, followed, to benefit the disabled, from all perspectives: the disabled’s, those preaching and the general community at large.
3. To reconsider and understand the true meaning of “disabled people” in respect to human rights in society.
4. To see problems and obstacles in reaching out to any particular group of disabled people and to find the solution.
5. To help in the study of the principles and preachings and its application, activities to help the disabled.

In this Research Project, I will be representing “Sikhism and Disabilities”.

CHAPTER 2

PROPOSAL FOR THE RESEARCH PAPER ON “SIKHISM AND DISABILITIES”

Research Title: Sikhism and Disabilities

1. Setting/Background:

Besides the view given by the “Initiators” as to the problem and the importance of this research project, there is also a lack of first hand information in Thailand, for the general public about Sikhism in general, and its views on disabilities.

2. Research Type:

As part of an inter-religious research on the topic: Religions and Disabilities, this paper endeavors to fulfill its role in identifying and clarifying Sikhism and its views in relation to Disabilities.

3. Research Field:

Research area studied and focused upon include:

- a. Sikh Religious Texts and Sikh History relating to Disabilities.(Objectives 1, 2 and 4)
This includes the Definition and Explanation of
 - “Disabilities”: In search for a Spiritual Meaning as a human, and
 - The Empowerment for the Disabled.
- b. Pingalwara, Amritsar, India: An exemplary major Sikh Historical Charitable Institute offering services for the disabled, and **Bhagat Puran Singh**, an exemplary Sikh persona, the founder of this institute. (Objective 3.1)
- c. A Survey conducted using a Questionnaire so as to comprehend the mentality and way of thinking, and understanding about “disabilities”, and assistance given to the disabled, of different groups of Sikhs in Thailand. (Objective 3.2)
A brief outline of the various measures taken by Sikhs in Thailand to provide service and assistance to the disabled has also been included at the end of this paper.
(Objective 3.2)

4. Project Significance:

The significance of this project is to provide information as requested by Ratchasuda College, Mahidol University, about Sikhism and disabilities, in order to assist in the research work – “Religions and Disabilities”. This will further endeavor to create an awareness among the masses of how every religion stresses on ‘humanity’ and the need to be of service to the disabled.

5. Project Objectives

The key objectives are:

1. to provide a better understanding of Sikhism and its concepts in relation to disabilities.
2. To further clarify how this knowledge can benefit
 - 2.1 all humanity
 - 2.2 the disabled
 - 2.3 the society as a community with diverse cultures
 - 2.4 the religious learning institutions in both theoretical and applied studies
3. To provide information about Sikhism and some major Service Measures taken by various Sikhs:
 - 3.1. To identify some of the historically dominant and founding institutions in India that provide selfless service to the disabled.

- 3.2. To identify the various measures taken by different groups of Sikhs in Thailand in order to help disabled people. I will endeavor to interview male and female Sikhs, young and old, so as to cover the mentality and way of thinking of different Sikhs and their individual and/or joint efforts to assist the disabled.
 - the physically and mentally disabled
 - the spiritually disabled
4. To provide an insight into the meaning of “Selfless Service” in accordance with the Holy scriptures.

6. Theory or concept work related to research:

In accordance with the objectives, this paper draws from the explanations of the Holy Scriptures and Sikh History:

1. Here a clear definition of “a disabled person” according to the scriptures is outlined and explained, with quotes from the “Sri Guru Granth Sahib” (SGGS) – the Sikh Holy Scriptures. (Objectives 1 and 4)
2. The chronology of memorable events and achievements of Sikh Masters and Great Personalities in the past and present in connection with serving disabled people that has formed the foundation for “Sikhs and Serving the Disabled”.(Objectives 1, 2, 3& 4)

7. Research Methodology:

This paper is a “qualitative research” done by gathering and collecting information available from various sources such as text books, the internet and also by the interpretations of renowned expertise of the Sikh holy scriptures - the “Sri Guru Granth Sahib ji”, as well as by consulting with local and foreign authorities, who have expertise in the field of Sikh History and Sikh Scriptures.

A Survey has been conducted using a Questionnaire, and summarized, so as to comprehend the mentality and way of thinking, and understanding about “disabilities”, and assistance given to the disabled, of different groups of Sikhs in Thailand.

Visits to various Sikh Institutions of Service for the disabled has also been undertaken, in order to interview and meet with the facilitators, so as to provide a first hand detailed and insightful report on their activities, personnel, management, size, etc., as well as to get an insight into their spiritual gain from such commitment.

8. Acknowledgments as to the limitations of the research:

- Not much help available from the local Sikh Community, due to time restrictions and lack of qualified personnel interested in hands on research work in the field of religious studies.
- Lack of resources available in English on this topic, in the local Sikh library located at the “Siri Guru Singh Sabha” (SGSS), the local Sikh organization and also the Sikh public place of worship and community work.

9. Research Benefit:

In meeting with the objectives, this research paper hopes to provide valid and relevant information and data base about Sikhism and its concepts about disabilities and how one should be of service to humanity and the disabled. It further hopes to combine efforts with other religions in showing unity towards humanity.

CHAPTER 3

Objectives 1, 2 & 4

A). SIKHISM & THE SIKH RELIGIOUS TEXT – SIRI GURU GRANTH SAHIB (SGGS)

It is essential to provide in-depth information about the basic principles of Sikhism and its core values, so as to identify with the mindset of how Sikhism relates to Disabilities. In the very understanding of the Holy Scriptures – Siri Guru Granth Sahib ji (SGGS), the definition of “disabilities” will be clarified beyond doubt, and the attitude and frame of mind one who comprehends and follows will definitely benefit the Sikhs, the Disabled and the Society as a community at large.

The translations and understanding of such Texts will greatly benefit religious learning institutes in both theoretical and applied studies. The Authenticity and Pricelessness of this *Granth* (holy text) – which is beyond a Masterpiece, more precious than anything ever known will be felt upon comprehending its verses and message for all humanity. It is also, the only book that has been given the status of “Living Guru/Master”. In this research paper, various parts and verses of the SGGS have been quoted in English, translated, and referenced, to provide support for issues discussed.

THE UNIVERSALITY OF HUMANITY:

The Universality of Humanity is the basic principle of all religions. Only in the basic understanding of the truth about humanity and oneness can we begin to first understand ourselves, before endeavoring to achieve any substantial service to mankind.

*“Manas Kee Jaat, Sabhai Ekai Pehchaanbo.
In the caste of human beings, everyone is equal.”*

-- Sri Guru Gobind Singh Sahib Ji, the 10th Sikh Guru

In truth there is only one religion: the religion of **Humanity**. Everything else is the illusion of the mind that preaches individuality. The quest of religion, the idea of religion, and the truth of religion, is that we are all ONE.

Sikhism draws on this universality. The very foundation of Sikhism is *Ek Ongkar* - “ੴ”. God is One. God is everywhere and in everyone. Therefore, we all are one. Ek – “ੴ” is the number “one”, and begins the writings of our holy scriptures the Siri Guru Granth Sahib ji, our current Master. It’s meaning is clear and unquestionable.

When we start to separate people by their outer classifications such as color, race, height, weight, appearance, and religion, we are no longer looking at the truth. To dissolve this sense of separation is what every religion preaches. In other words, to look beyond this body.

In Buddhism, this teaching is known as Anatta or the teaching of “no self”.

In Hinduism, this is known as Advaita or non-duality.

In Christianity this is seen in the phrase, “when thine eye is single, thy whole body will be full of light.”

The word Islam itself means “to surrender”. Surrender to what? To surrender your own individual selfish notions to the greater will of God. It means to surrender the separate sense of self (EGO) and all that accompanies it so that the Lord can work through you. Surrender

means to transform your body into a vehicle for God. The concept of surrender plays a great role in every religion because it is evident that whenever we get stuck in our own external trappings or identify ourselves with something that is not us, we always tend to make decisions which will result in more suffering for ourselves and others.

All religions promote the truth and especially this truth that we are all one. We all have a body, a mind and a soul. In life we can connect to each other by realizing how we all go through the same positive and negative feelings and emotions of happiness, sadness, pain, hurt, bliss, cold, heat, etc. This shows that there is no difference in any of us. When we see this similarity and live from that sense of being connected with everyone, we are living the true religion.

Sikhs believe that all humans are equal. "We are sons and daughters of **Waheguru, the Almighty, God**." Sikhs treat all peoples of the world on an equal footing. No gender, racial, social, etc. discrimination is allowed. This is the message of Guru Nanak as taught by the 10 Sikh Masters during the period 1469 to 1708 and carried on in the SGGS till now.

The following lines from SGGS explain about the importance of treating every person as an equal:

➤ ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੇ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨ ਜੀਉ ॥

sabh ayk darisat samat kar daykhai sabh aatam raam pachhaan jee-o.

They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all.

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਊਤਮ ਜਨ ਪਰਧਾਨ ਜੀਉ ॥੨॥

har har jas gaa-i-aa param pad paa-i-aa tay ootam jan parDhaan jee-o. ||2||

Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. ||2|| (SGGS p.446)

➤ ਜੇ ਅੰਤਰਿ ਸੇ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ਜੀਉ ॥

jo antar so baahar daykhu avar na doojaa ko-ee jee-o.

He is within - see Him outside as well; there is no one, other than Him.

ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਈ ਜੀਉ ॥੨॥

gurmukh ayk darisat kar daykhu ghat ghat jot samo-ee jee-o. ||2||

As Gurmukh (one who understands and faces God), look upon all with the single eye of equality; in each and every heart, the Divine Light is contained. ||2|| (SGGS p.599)

➤ ਏਕੇ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥

ayko pavan maatee sabh aykaa sabh aykaa jot sabaa-ee-aa.

There is only one breath; all are made of the same clay; the light within all is the same.

ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ ॥

sabh ikaa jot vartai bhin bhin na ral-ee kisai dee rala-ee-aa.

The One Light pervades all the many and various beings. This Light intermingles with them, but it is not diluted or obscured.

ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ ॥੩॥

gur parsadee ik nadree aa-i-aa ha-o satgur vitahu vataa-i-aa jee-o. ||3||

By Guru's Grace, I have come to see the One. I am a sacrifice to the True Guru. ||3|| (SGGS p.96)

In light with the above concept “disabled” or not, all humans are equal, are one.

MAYA / ILLUSION

We see separation, as we look “externally”, and that is an illusion: *Maya*.

Maya is defined in SGGS as anything that separates you from God or your inner true self.

➤ ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਤਾਉ ਦੂਜਾ ਲਾਇਆ ॥

ayh maa-i-aa jit har visrai moh upjai bhaa-o doojaa laa-i-aa.

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.

Maya creates the sense of self, the illusion. If there is no sense of self, then there cannot be *the other*. To view each other from the context that we are one, is the first step of humanity and the first way of expressing the universality of everyone. (More on the topic of Maya is discussed separately in this paper)

It is only from this point of understanding of “true self”, that all effective action can be initiated in order to help alleviate the level of mental and physical suffering in this world. Then our service to the world would not be a service, but a self help, an inner growth, an extension of self. This in Gurbaani is called *Seva* or true service.

SEVA/TRUE SERVICE

RIGHTEOUS DEEDS IN EGOLESSNESS:

What is Seva?

“*Aagia sam nahin thakur seva.*”

This verse from SGGS very clearly states that without obeying the Guru’s wishes, words, there is no true service. True service can be accomplished only if the mind is pure. And this can be done by cleansing our minds and our bad “impure” thoughts, our vices.

➤ ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥੭॥ (੪੧੮-੧੩, ਆਸਾ ਕਾਫੀ, ਮ: ੧)

a-ugan chhodahu gun karahu aisay tat paraavahu. ||7||

Abandon your vices, and practice virtue, and you shall obtain the essence of reality.

||7|| (SGGS 418)

➤ ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥ (੫੯੮-੬, ਸੋਰਠਿ, ਮ: ੧)

avgun chhod gunaa ka-o Dhaavahu kar avgun pachhutaahē jee-o.

Renounce corruption, and seek virtue; committing sins, you shall only come to regret and repent. (SGGS 598)

The scriptures tell us the importance of overcoming our **five vices of Lust, anger, greed, attachment and ego** (Kaam Krodh Lobh Moh Ahangkar), in order to be connected with our inner true selves.

➤ ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ ॥ ਤਿਨ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਰੇ ॥੪॥੨॥੧੧॥ (੪੭੮-੧੩, ਆਸਾ, ਭਗਤ ਕਬੀਰ ਜੀ)

kahat kabeer panch jo chooray. tin tay naahi param pad dooray. ||4||2||11||

Says Kabeer, the state of supreme dignity is never far from those who conquer the five demons of the body passions. ||4||2||11|| (SGGS 478)

Service and charity that we see done in the world, are mostly done as external deeds to gain name and fame and in fact strengthen our ego taking us further away from our true selves. We get more stuck in our illusions. Charity denotes giving, but true service is sharing. “**Vand Key Chhakna**” - Sharing what we have been given. The scriptures say, “For who are we to give? For what is ours?”

“**Praanee Kya Tera Kya Mera.**”, or

➤ ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥

kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa.

ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥੨੦੩॥ (੧੩੭੫-੯, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. ||203|| (SGGS 1375)

All we have are His gifts to us, including this body. We have been given strong arms and legs and a healthy body, so we can use these gifts in serving others. As He is prevalent everywhere and there is no other.

“**Jat Daykhon Tat Tu**” Wherever I see is You.

“**Ek Noor Tey Sabh Jag Upjeya Kaun Bhaley Ko Mandey**”. You are the One in all, in everyone whether they are good or bad.

Guru tells us to ask ourselves,

“What good deeds have we done with this human body, since we have come into this world?”

➤ ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥

ay sareeraa mayri-aa is jag meh aa-ay kai ki-aa tuDh karam kamaa-i-aa.

O my body, why have you come into this world? What actions have you committed?

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੨-੨, ਰਾਮਕਲੀ, ਮ: ੩)

ke karam kamaa-i-aa tuDh sareeraa jaa too jag meh aa-i-aa.

And what actions have you committed, O my body, since you came into this world?(SGGS 922)

Seva is the state of mind that accompanies the deed. It is the intention, the love, the faith with Godliness in our minds, while doing the good deeds.

➤ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥ (੫੫੨-੬, ਬਿਹਾਗੜਾ, ਮ: ੩)

satgur kee sayvaa safal hai jay ko karay chit laa-ay.

Fruitful is service to the True Guru, if one does so with a sincere mind.(SGGS 552)

IT IS ONLY IN CONQUERING THE MIND, THAT WE CAN CONQUER THE WORLD...

i.e., to rise above worldliness and its enticing illusions

➤ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (੬-੧੭, ਜਪੁ, ਮ: ੧)

aa-ee panthee sagal jamaatee man jeetai jag jeet.

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind,
and conquer the world.

If we can win the mind, we can win the world. Whatever our habits or deeds are depend on our thoughts. In order to cultivate right thought, we need the right community (satsang) and listening to the right words of advice. A lot of stress is laid on ‘right input’. Guru says:

- **ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)**
 suni-ai anDhay paavahi raahu.
 Listening-even the blind find the Path.(SGGS 3)

By listening to the Gurus words even the blind-agyaan, find the true path. and

- **ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (੩-੩, ਜਪੁ, ਮਃ ੧)**
 suni-ai dookh paap kaa naas. ||10||
 Listening-pain and sin are erased. ||10|| (SGGS 10)

By listening to the Gurus words, Suffering (caused by thoughts) and Paap (bad deeds) vanish.

- **ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ (੩-੧, ਜਪੁ, ਮਃ ੧)**
 suni-ai sat santokh gi-aan.
 Listening-truth, contentment and spiritual wisdom.(SGGS 3)

By listening we will attain eternal truth, complete contentment, and Gyaan (awakening and true understanding).

It is therefore very important to continue to listen to Guru's pearls of wisdom, of pure love- till they get sowed deep inside our thoughts and then every deed we do becomes true service, and you attain a state of mind of true bliss –

- **ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥**
 suni-aa mani-aa man keetaa bhaa-o.
 Listening and believing with love and humility in your mind,

- ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ (੪-੧੫, ਜਪੁ, ਮਃ ੧)**
 antargat tirath mal naa-o.
 cleanse yourself with the Name, at the sacred shrine deep within.(SGGS 4)

The ultimate goal is to be so aware that we can meditate on the lord with our every breath -
“Saas Saas Simro Gobind”.

That is our only duty, which will lead us to do all other duties, egolessly, effortlessly.

- **ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੈਸਟ ਧਰਮੁ ॥ (੨੬੬-੧੩, ਗਉੜੀ ਸੁਖਮਨੀ, ਮਃ ੫)**
 sarab Dharam meh saraysat Dharam.
 Of all religions, the best religion

- ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ (੨੬੬-੧੩, ਗਉੜੀ ਸੁਖਮਨੀ, ਮਃ ੫)**
 har ko naam jap nirmal karam.
 is to chant the Name of the Lord and maintain pure conduct.(SGGS 266)

The purest, most important “dharam” (duty), is to remember God. In understanding and following Guru's teachings, humble deeds – true service will follow. Any other deed is useless

- **ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹੋਰਿ ॥ (੧੨੪੭-੯, ਸਾਰੰਗ, ਮਃ ੩)**
 jinee naam visaari-aa baho karam kamaaveh hor.
 Those who forget the Naam and do other things,

- ਨਾਨਕ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਜਿਉ ਸੰਨੀ ਉਪਰਿ ਚੋਰ ॥੧॥ (੧੨੪੭-੧੦, ਸਾਰੰਗ, ਮਃ ੩)**
 naanak jam pur baDhay maaree-ah ji-o san^hee upar chor. ||1||
 O Nanak, will be bound and gagged and beaten in the City of Death, like the thief caught red-handed.
 ||1|| (SGGS 1247)

➤ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥ (੯੫੪-੫, ਰਾਮਕਲੀ, ਮਃ ੧)

mannay naa-o so-ee jin jaa-ay.

He alone is victorious, who believes in the Lord's Name.

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੇ ਲਾਇ ॥੧॥ (੯੫੪-੬, ਰਾਮਕਲੀ, ਮਃ ੧)

a-uree karam na laykhai laa-ay. ||1||

No other action is of any account. ||1|| (SGGS954)

Only that service is true, if it pleases Him.

➤ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥ (੫੫੨-੬, ਬਿਹਾਗੜਾ, ਮਃ ੩)

satgur kee sayvaa safal hai jay ko karay chit laa-ay.

Fruitful is service to the True Guru, if one does so with a sincere mind.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥ (੫੫੨-੭, ਬਿਹਾਗੜਾ, ਮਃ ੩)

naam padaarath paa-ee-ai achint vasai man aa-ay.

The treasure of the Naam, is obtained, and the mind comes to be free of anxiety.

And only then do we please Guru, and all our sins are washed away.

➤ ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥ (੩੧੪-੮, ਗਉੜੀ, ਮਃ ੩)

saa sayvaa keetee safal hai jit satgur kaa man mannay.

Fruitful and rewarding is that service, which is pleasing to the Guru's Mind.

ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥ (੩੧੪-੮, ਗਉੜੀ, ਮਃ ੩)

jaa satgur kaa man mani-aa taa paap kasamal bhannay.

When the Mind of the True Guru is pleased, then sins and misdeeds run away. (SGGS 314)

WAHEGURU / GOD (Soul) :

Wa-He-Gu-Ru. Waheguru is the Sikh word for God, Lord, Allah, Khudah, Rab, etc. It is also our Gurmantar (word for recitation, meditation so as to remember). Sikhs meditate on Waheguru's Name as it is the source of life for him. He also keeps Waheguru's Name in his heart while engaged in the day-to-day worldly pursuits.

Throughout our daily lives, many of us continually chant Waheguru. Some of us do it when we're nervous, some of us do it when we're in fear, and many of us simply do so out of habit. But when we recite Waheguru, how many of us actually stop and think what it actually means? Where is Waheguru? What is Waheguru? And how is Waheguru attained?

Our scriptures the Sri Guru Granth Sahib ji, begins with the "**Mool Mantar**". And this is repeated in full or in short, many, many times through out the SGGS. The Mool Mantar answers our 3 main questions. In this sacred "mantar", Guru Nanak Devji has clearly told us where Waheguru is, what Waheguru is, and how to get Waheguru.

THE MOOL MANTAR:

QUALITIES OF GOD / SOUL (PARMATAMA / AATMA)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧-੧, ਮਃ ੧)

ik-oⁿkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace ~ (SGGS 1)

Where is Waheguru? EK ONGKAR. (Pause) Waheguru is the single life force that's running through me, you, him, and her. He is OUR SOUL. Waheguru is within all of us. We are all but tiny droplets of a large ocean, and that ocean, is Waheguru.

Someone or something that has a name does not exist forever. But Waheguru is there forever and ever, he is SATNAAM. He is the eternal truth. And we need to remind ourselves that we are too, as Waheguru is within us.

Waheguru is AKAAL MOORAT. He exists beyond time. Our souls do not die, they simply create and recreate. It is our bodies that die, and have limited time. The true qualities live on forever in every one.

AJOONI. (Pause) Waheguru is formless. Let's take the example of water. It doesn't have a shape of its own. It takes the shape of whichever container it is in yet it remains the same. All of us are the containers of different sizes and shapes. Yet we have the same Waheguru in us.

And this formless Waheguru is SAIBHANG. He is self-created. There is no one who created God. He created himself. He is just there.

Wah -Guru. God is Great. **What are the Waheguru's qualities? How great is He?**

He is the 'creator' of the universe. He is KARTA PURKH.

Waheguru makes everything happen. God does not only create the universe, he also keeps all the systems running. So, who are we to take credit? Yet He is in us, and we are creators too, with His blessings, in egolessness.

Waheguru is without fear. NIRBHAU. In life we are often scared to stand up for the truth, or to protect humanity. We watch people being bullied and stand back quietly. We fear. But if we connect to this trait of Waheguru which is in all of us, then we will be fearless, Nirbhau. The same life force is present in all of us so what is there to fear? For example, the Sahibzades (Guru Gobind Singh's two younger sons), who spoke up against the Emperor when they were being bullied and didn't even fear death.

Waheguru is NIRVAIR; without enemies. He is neutral. Since we are all one, where is the difference between you and me? Who then is the enemy? Bhai Khanaiya Jee, is the perfect example of one who is without enemies. During Guru Gobind Singh's time, when the Sikhs were at war, he would give water to the wounded soldiers on the battle field. He didn't check to see whether they were Sikh or Muslims. He simply saw God in all.

So, **how do we find that Waheguru in us?**

Well, we can only experience Waheguru through Guru ji's blessings. Guruji's blessings is drawing on true nature and giving credit to it, to Guru, not to this external self. WAHEGURU IS GUR PARSAAD. Our ten Gurus experienced the Waheguru within them and became one with God. And in the Sri Guru Granth Sahib, they have shown us the way to find the Waheguru within us.

Guru Nanak Dev Jee, asked the first question in the Japji Sahib, "***Kiv Sachiarā hoye, kiv koore tute pal?***" – How to understand and become true? How to break the illusions around us? This question is put by Guru Nanak Dev ji to trigger the same quest within us.

“*Kiv Sachara hoye?*” How do we become ‘pure and positive’ like the Waheguru? “Kiv koore tute pal?” How do we break free from the negativity and become Nirbhau and Nirvair? The answer to that question is “*Hukam Rajayee Chalna, Nanak likhiya Naal.*” – By following His Order.

Like every computer program has software specifically designed for it, God has a program or ‘hukam’ specific for everyone of us. A mango tree’s duty is to give mango, a bird’s duty is to build a nest and the sun’s duty is to give energy. So, what is the program for us humans?

Guruji says “*Agaye bhaye akal kee, tabhi chalayo panth, sabh sikhian ko hukam hai, guru manayo granth.*” In the Sri Guru Granth Sahib, page after page, our Gurus have advised us that the only program for all of us is to realize the Waheguru within us. In no other form can Waheguru be realized. It is only in this precious human form that we can do so. Through reading, understanding, reciting, and leading the life our Gurus did, will we become one with Waheguru. So we need to recite Waheguru, to remind us of His qualities in us. With each breath we take, let’s search for the Waheguru within us, and see those qualities in others too, as Waheguru is in all.

In Sikhism, God is metaphorically known as Truth. With this in mind, a human being who embraces God-centeredness is living a life devoted to the fulfillment of Truth. As explained above The Mool Mantar describes the true qualities of God, the godly qualities that we need to become. When we meditate like this on Waheguru daily.

THE SIKH & THE GURU:

The word SIKH means “to learn”. The core of Sikhism is the process of learning. One learns and never stops learning. Just like “change”, as we know every moment, every second the world is changing – it is a continuous process, “learning” too is an on-going continuous process.

The word GURU is derived from the root words "Gu", which means darkness or ignorance, and "Ru", which means light or knowledge. The Guru is one that brings light into darkness or ignorance. A Guru is a teacher or Master.

T. Singh (2006) says, In Sikhi the Sat Guru is not a physical form; for he is the omnipresent Spirit, Light, *Gian* (Self-knowledge), and so on. (We should rise above the physical form and connect to the divine within ourselves and the other.) Just as the butter exists in the milk and fire exists in the wood, similarly the *Gian* is present in the Divine *Shabad*, *Naam* or *Anahad Naad*. The Essence of this *Shabad* or *Naam* dwells deep Within the Home of our Inner Self, and it reflects only through our Truthful and Righteous living (*Dharma*).

- Sachee karnee Shabad hai saar: The practice of Truth is the Essence of the Shabad (sggs 114).
- Nayunidhi amrit prabh kaa Naam. Dehee mahi is kaa bisraam: The Name is the Amrit and real wealth, the nine treasures. It dwells Within the body (sggs 282).
- Antar sabad nidhaan hai mili aap gavaaeai: Deep within the Self is the treasure of the Shabad; it is obtained only by eradicating selfishness and conceit (sggs 228).
- Mann tann antari hari hari mant. Nanak bhagtan kai ghar sadaa anand: The Mantra of God's Name is deep Within my mind and body. O Nanak, eternal Bliss fills the inner Home of the devotees (sggs 802).

- Antari khoohataa amrit bhariaa sabade kaadhi peesai panihaaree: Deep within this body is the well verflowing with the Amrit; the water-carrier (Naam Japist or Spiritual Being) draws and drinks it in the Shabad (sggs 571).
- Baahari dhoondat bahut dukh paavahi ghari amrit ghat mahee jeeu: By searching around on the outside, you will only suffer great pain; Amrit (Nectar) is found within the Home of your own Being (sggs 598).
- Aap khoji khoji mile Kabeeraa: Searching, searching within the Self, Kabeer has met the Lord (sggs 1159).

The Guru and Sikh relationship is a combination of all relationships. It is beyond physical bonds. It is a unity of souls. It is an experience of "Oneness".

"*Aape Guru Chela*", which is a phrase used to describe the 10th Master, Guru Gobind Singh ji, means the Master himself is the Follower. This is the epitome of humility of a Guru. (This is further discussed in the Section of "**Sikh History (Gurus and a few Great Personalities) and Disabilities**") There is no one higher than the other. We are all one.

SIKH PHILOSOPHY:

Giving selflessly and True Loving nature:

Sikhism, one of the youngest of the world religions, is barely five hundred years old. Its founder, **Guru Nanak Dev ji**, was born in 1469. Guru Nanak spread a simple message of "*Ek Ong Kar*": we are all one, created by the One Creator of all Creation. This was at a time when India was being torn apart by castes, sectarianism, religious factions, and fanaticism. He aligned with no religion, and respected all religions. He expressed the reality that there is one God and many paths, and the Name of God is Truth, "*Sat Nam*".

Through words and example, the Guru demonstrates to followers how to experience God within themselves, bringing them from darkness into light. Guru Nanak was a humble bearer of this Light of Truth. He opposed superstition, injustice, and hypocrisy and inspired seekers by singing divine songs which touched the hearts of the most callous listeners. These songs were recorded, and formed the beginnings of the Sikhs' sacred writings, later to become the "*Siri Guru Granth Sahib ji*". An example of one of the shabads of Guru Nanak that tells one of the qualities of God, that of a great "**Giver**", as he is full of "**Love**".

➤ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa saahib saach naa-ay bhaakhi-aa bhaa-o apaar.

True is the Master, True is His Name-Speak it with infinite love, for His language is that of Love.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakhahi mangahi dayhi dayhi daat karay daataar.

People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fayr ke agai rakhee-ai jit disai darbaar.

So what offering can we place before Him, by which we might see the Darbaar of His Court?

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhou ke bolan bolee-ai jit sun Dharay pi-aar.

What words can we speak to evoke His Love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

amrit vaylaa sach naa-o vadi-aa-ee veechaar.

In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karmee aavai kaprhaa nadree mokh du-aar.

With His grace we will receive the blessings of love. By His Grace, the Gate of Liberation (freedom from false illusions) is found.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੩॥ (੨-੬, ਜਪੁ, ਮ: ੧)

naanak ayvai jaanee-ai sabh aapay sachiaar. ||4||

O Nanak, know this well: the True One Himself is All. ||4||

Explanation: In this 4th stanza of the Japji Sahib, very beautifully addresses Waheguru as the Greatest Giver because of his endless, stable **Love** for us. At the same time, Guruji questions our attitudes, while inducing the quest to bring that love, that “true giving nature” into our lives.

Guruji begins by saying, Saacha Sahib Sach Naaye, Waheguru, the Master, is true, is forever. And His “order” or *niyyam* is forever.

Phakhiya Pao Appar, His name is Love. His Language is Love, and only through love can we communicate with Him.

Akhey mangey deh deh, We all keep asking, “Give us this, give us that!” and we go on and on, never endingly, from childhood to adulthood to old-age.. always wanting this or that. Our *wants change* with age, from toys, to mobile phones, to cars, to houses, and so on. But the “WANTING” never seizes!

Daat kare dataar: And He, the Great Giver.. always gives. Everything we have is His gift to us. Our family, friends, loved ones, homes, knowledge, business, the world we live in, the beauty around us. In fact, our very LIFE, our EVERY BREATH is His gift. And He only gives, because he **loves**. For **Giving** is Love. **Only Giving**. In love there is no ‘asking’, he doesn’t ask anything of us, we have the FREE CHOICE/will to do whatever we want with this beautiful life. In true love there is no possessiveness, “this is mine” or “you are mine, only mine”. There is only the will to please. There is only admiration. Tremendous admiration. As Guruji says speechlessly, *Wah mere sahib wah! Wah-hey-guru! Tuhi – Tuhi...* You are great! You are All! You are beyond description! There is none other than you!

Pher Ki agay rakhiye jit dise darbar: Guruji evokes the quest in us by asking, since He gives us all that we have, then what can we try to give Him in order to please Him and get His ‘darshan’? What do we have to give him?

Muho ki bolan boliye jit sun dhare pyaar: What can we say, how should we speak, so that we can please Him in order to gain His love? Here the yearning to please Him is so strong that we want to say only that, which pleases the loved one, because we want to be with Him.

By doing only “daan”, charity, and thinking that we are giving, that this is “giving”, we are disillusioning ourselves. We can’t obtain His grace in this manner, as all that we have is His! Because what have we given, when all we have is His? All we can endeavour to do is communicate with Waheguru, with True Love. “*pakhiya pao apaar*”. In His language, for Love is His only Language. But how to learn this language of love to be able to communicate with Waheguru so as to attain His darshan? Be with Him?

Guruji answers this quest in the last three lines: *Amrit wela sach naw vadiyayi vichar*. At the ambrosial hour of dawn, when the whole world is still, no activities are going on, all minds are at rest, and the universe is full of positive energy, wake up and do *Naam Simran*, or contemplation. Think of Waheguru's greatness, His bounties, His numerous, uncountable gifts to us. We can reflect and realize we don't need to hunger any more, for we have so much and He is there to take care of us always.

➤ ਤੂੰ ਮੇਰੇ ਪਿਆਰੇ ਤਾ ਕੈਸੀ ਭੁਖਾ ॥ (੩੭੬-੨, ਆਸਾ, ਮ: ੫)
too^N mayro pi-aaro taa kaisee bhookhaa.

ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੁਖਾ ॥੧॥(੩੭੬-੨, ਆਸਾ, ਮ: ੫)
too^N man vasi-aa lagai na dookhaa. ||1|| rahaa-o.

When You dwell within my mind, pain does not touch me.

At this sacred hour-Amrit Wela, we can obtain the maximum benefit of Simran. It is the optimal time to reflect and go within ourselves to reach the beauty or Waheguru within us. We can ponder:

Eh mandir mein kawn vasiya.. Who is in me? In this body? Who is controlling this breath? Who controls the growth of every cell, the function of every organ, in this body? Who am I? Why am I here?

Dwelling in the remembrance of all His bounties, including our very selves... at this sacred hour... we will feel the overflow of true gratitude and love, and peace this evokes. For this is the perfect hour to sow the seeds of love in our minds and hearts, for enabling it to blossom to the maximum. *Karmi avey kapra, nadir mokh dwaar*: And in doing this daily, we will gain His Mehr, His blessings, His grace. Because only with His Kirpa, can we be free from the "Koor di Paal", the false illusions that surround us, and reach the "doorway to liberation"-mokh dwaar. If we can start everyday of our lives in this manner, with this feeling of extreme gratitude and overflowing love in us, we will feel contentment for everything that we have, and radiate with love for everyone.

➤ ਨਾਨਕ ਏਵੇ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak ayvai jaanee-ai sabh aapay sachiaar.

And then, we will truly be one with Him, and see Him everywhere, in everyone, and in everything. For **He is All**. The "drop" that we think we are, will merge with the "ocean" of Waheguru, and loose its boundaries.. to become boundariless.. to become one with all. Ek. As Kabeerji says, "By repeating, "You, You", I have become like You. Nothing of me remains in myself. And then, when the difference between myself and others is removed, then wherever I look, I see only You.

➤ ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

➤ kabeer too^N too^N kartaa too hoo-aa mujh meh rahaa na hoo^N.(sggs 1375)

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥ (੧੩੭੫-੧੦, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)
jab aapaa par kaa mit ga-i-aa jat daykh-a-u tat too. ||204||

Such reflections, naam simran, as a daily practice, every morning, will instigate us to give

of ourselves, to truly serve: **Man, Tan, Dahn Gur praan adhaari** --to serve with our Bodies-Tan-help in any way physically, with our Mind-Man, bring on the qualities of Waheguru in our thoughts and actions, and share this with the world: “**Aap naam japai, avra naam japaavai**”; and **Dhan**, share whatever wealth we have been blessed with. Here, Kabeerji exclaims, “For what is mine? I have nothing! Whatever I have is yours! What does it cost me if I give back to you what is yours? For “I” am Yours!”

➤ ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੇ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥ (੧੩੭੫-੯, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)
kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa.

ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥੨੦੩॥ (੧੩੭੫-੯, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)
tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. ||203||

BASICS OF SIKHISM:

The Sikh religion is strictly monotheistic, believing in One Supreme God (Waheguru), absolute yet all-pervading, the eternal, the creator, the cause of all causes, without enmity, without hate, both immanent in His creations and beyond it. It is no longer the God of one nation, but the GOD OF GRACE. That being so He creates man not to punish him for his sins, but for the realization of his true purpose in the cosmos and to merge in from where he issued forth.

In Sikhism, a human being, in order to attain God, must rise above **five basic vices**: lust, anger, greed, pride, and ego. Anyone who successfully avoids these five transgressions, and who lives a truthful living, by connecting with the Guru, is considered to be a God-conscious person and is truly blessed and blissful.

➤ ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥ (੩੬੬-੨, ਆਸਾ, ਮ: ੪)
kaljug meh Dharhay panch chor jhagrhaa-ay.

In this Dark Age of Kali Yuga, the five thieves instigate alliances and conflicts.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥ (੩੬੬-੮, ਆਸਾ, ਮ: ੪)
kaam kroDh lobh moh abhimaan vaDhaa-ay.

Sexual desire, anger, greed, emotional attachment and self-conceit have increased.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥ (੩੬੬-੮, ਆਸਾ, ਮ: ੪)
jis no kirpaa karay tis sat sang milaa-ay.

One who is blessed by the Lord's Grace, joins the Sat Sangat, the True Congregation.

ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ ਗਵਾਏ ॥੪॥ (੩੬੬-੯, ਆਸਾ, ਮ: ੪)
hamraa har Dharhaa jin ayh Dharhay sabh gavaa-ay. ||4||

My alliance is with the Lord, who has destroyed all these alliances. ||4||

Sikhism accepts the idea of reincarnation. Life as a human being is considered the last step before realizing God - “**Bhai prapat manukh dohariya, gobind milan ki eh teri bariya**”. Whether or not one attains union with God depends on that one person's actions in this life – “**Karmi aapo aapni, ke nerai ke door**”. Essentially, according to Sikh philosophy, human beings should free themselves from the cycle of births and deaths (while living) by abandoning self-centeredness and embracing God-centeredness.

Birth and Death cycle while Alive (in our daily lives): Gurbani talks about the death of the mind, for liberation to happen. It is the birth and death of our minds, the ego in us that keeps

us from uniting with Waheguru, from becoming one with all. Guruji says that death is inevitable, and that there is no point wasting time pondering on the unknown, it is how we utilize this life, this body, that is of prime importance. It is in overcoming our vices and drawing on the true qualities of God in us, that we will be liberated.

- ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ॥ ਤਿਨ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਰੇ ॥੪॥੨॥੧੧॥ (੪੭੮-੧੩, ਆਸਾ, ਭਗਤ ਕਬੀਰ ਜੀ)
kahaṭ kabeer panch jo chooray. tin tay naahi param padu dooray. ||4||2||11|| (SGGS p.478)
Says Kabeer, the state of supreme dignity is never far from those who conquer the five demons of the body passions. ||4||2||11|| (Kabirji)

- ਜੋ ਉਪਜਿਓ ਸੇ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੈ ਕਾਲਿ ॥ (੧੪੨੯-੪, ਸਲੋਕ, ਮ: ੯)
jo upji-o so binas hai paro aaj kai kaal.
Whatever has been created shall be destroyed; everyone shall perish, today or tomorrow.

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥ (੧੪੨੯-੫, ਸਲੋਕ, ਮ: ੯)
naanak har gun gaa-ay lay chhaad sagal janjaal. ||52|| (SGGS p.1429)
O Nanak, sing the Glorious Praises of the Lord, and give up all other entanglements. ||52|| (Guru Tegh Bahadur ji)

- ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ ॥੩॥ (੧੧੭-੧, ਮਾਝ, ਮ: ੩)
sabad marai man maarai apunaa muktee kaa dar paavni-aa. ||3||
Those who die in the Shabad and subdue their own minds, obtain the door of liberation. ||3||

ਕਿਲਵਿਖ ਕਾਟੇ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ॥ (੧੧੭-੧, ਮਾਝ, ਮ: ੩)
kilvikh kaatai kroDh nivaaray.
They erase their sins, and eliminate their anger;

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ ਊਰ ਧਾਰੇ ॥ (੧੧੭-੧, ਮਾਝ, ਮ: ੩)
gur kaa sabadu rakhai ur Dhaaray.
they keep the Guru's Shabad clasped tightly to their hearts.

ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੪॥
sach ratay sadaa bairagee ha-umai maar milaavani-aa. ||4|| (Guru Amardas ji)
Those who are attuned to Truth, remain balanced and detached forever. Subduing their egotism, they are united with the Lord. ||4|| (SGGS p.117)

- ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੇ ਉਬਰੇ ਭਾਈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਿ ॥ (੬੦੩-੮, ਸੋਰਠਿ, ਮ: ੩)
gurmukh jaagay say ubray bhaa-ee bhavjal paar utaar.
Those Gurmukhs who remain awake are saved, O Siblings of Destiny; they cross over the terrifying world-ocean.

ਜਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਹੈ ਭਾਈ ਹਿਰਦੈ ਰਖਿਆ ਊਰ ਧਾਰਿ ॥੩॥ (੬੦੩-੮, ਸੋਰਠਿ, ਮ: ੩)
jag meh laahaa har naam hai bhaa-ee hirdai rakhi-aa ur Dhaar. ||3||
In this world, the Name of the Lord is the true profit, O Siblings of Destiny; keep it enshrined within your heart. ||3|| (SGGS p.603) (Guru Amardas ji)

We die every moment we suffer or feel the suffering. We are born every moment we awaken and realize that happiness is within us, and accept all as His will. “*Jiske sir upar tu swami so dukh kesa pavai*”. Our vices make us suffer. For example when we are angry, or when we slander others, we are like possessed bodies. It is in overcoming our vices, such as anger, that we are reborn and free, liberated. And this can happen only through awakening in the moment, by understanding and experiencing the words of Gurbani and being connected to the Guru.

THE 3 GOLDEN RULES:

Guru Nanak Dev ji taught his way of life: the 3 Golden rules:

1. ***Nam Japna*** - To get up each day before sunrise, to clean the body, meditate on God's Name and recite the Guru's hymns to clean the mind. Throughout the day, continuously remember God's Name with every breath.
2. ***Dharam di Kirat Karni*** - To work and earn by the sweat of the brow, to live a family way of life, and practice truthfulness and honesty in all dealings.
3. ***Vand Ke Chakna*** - To share the fruits of one's labor with others before considering oneself. Thus, to live as an inspiration and a support to the entire community.

CHARDI KALA:

Chardi Kala is an important expression used in Sikhism for a mind frame that a Sikh has to accept and practise. It loosely means a "**positive, buoyant and optimistic**" attitude to life and the future. Always strive to be – in "high spirits", "ever progressive", "always cheerful", etc are some other terms used to describe this phrase.

Sikhism dictates that Sikhs believes in the Will of God and that God is without enemies and is always merciful. Hence **acceptance of his Will** is in the interest of and for the benefit of His Creation, even if at times one suffers severe hardship.

This attitude of "Chardi Kala" is to allow one to sail through the ups and downs of life with a minimum harmful impact to the individual.

To join and help others in their hour of need is part of this "Chardi Kala" spirit.

Sikhism underlying values

A Sikh defends, safeguards and fights for the rights of all creatures and in particular fellow beings.

The Sikhs believe in the following values:

1. **Equality:** All humans are equal before God – No discrimination is allowed on the basis of caste, race, sex, creed, origin, color, education, status, wealth, etc. The principles of universal equality and brotherhood are important pillars of Sikhism.
2. **God's spirit:** All creatures have God's spirits and must be properly respected. Show love for all living things. Mistreatment of any living creature is tabooed and forbidden. Remember, your next birth may be as a different animal or plant!
3. **Personal right:** Every person has a right to life but this right is restricted and has certain duties attached. Simple living is essential. A Sikh is expected to rise early, meditate and pray, consume simple food (vegetarian preferred), perform an honest day's work, carry out duties for your family, enjoy life and always be positive, be charitable and support the needy, etc.
4. **Actions count:** Salvation is obtained by one's actions – Good deeds, remembrance of God – Naam Simran, Kirtan, etc
5. **Living a family life:** Encouraged to live as a family unit to provide and nurture children. This too however needs to be done with God's name in the heart.

➤ ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਇਕਿ ਅਲਿਪਤੁ ਰਹੇ ਜੇ ਤੁਧੁ ਭਾਇਆ ॥

put kalat kutamb hai ik alipat rahay jo tuDh bhaa-i-aa.

In the midst of children, spouse and relations, some still remain detached; they are pleasing to Your Will.

ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਨਾਇ ਸਮਾਇਆ ॥੩॥

ohi andrahu baahrahu nirmalay sachai naa-ay samaa-i-aa. ||3||

Inwardly and outwardly, they are pure, and they are absorbed in the True Name. ||3|| (Guru Angad Devji)

(However, living in a family unit is not essential, as many highly respected Sikh Sants are not married and do not have children).

6. **Sharing / Vand chakna / Daswant:** It is encouraged to share and give to charity 10 percent of one's net earnings.
7. **Accept God's will:** Develop your personality so that you recognize happy event and miserable events as one – the will of God causes them.
8. **The four fruits of life:** Truth, contentment, contemplation and Naam, (in the name of God).

The Golden Chain: The 10 Gurus:

The foundation of Sikhism was laid down by Guru Nanak. Guru Nanak infused his own consciousness into a disciple, who then became Guru, subsequently passing the light on to the next, and so on.

Each one of the ten Gurus represents a divine attribute: and of course much more.

1. **Guru Nanak** - Humility
2. **Guru Angad** - Obedience
3. **Guru Amar Das** - Equality
4. **Guru Ram Das** - Service
5. **Guru Arjan** - Self-Sacrifice
6. **Guru Hargobind** - Justice
7. **Guru Har Rai** - Mercy
8. **Guru Harkrishan** - Purity
9. **Guru Tegh Bahadur** - Tranquility
10. **Guru Gobind Singh** - Royal Courage

Guru Gobind Singh, the Tenth Guru, exemplified the Sikh ideal of the Soldier-Saint. He was also an inspired and prolific writer, courageous warrior, and a source of Divine Wisdom to his Sikhs. "When all other means have failed," he said, "only then is it righteous to take up the sword." He was the defender of the poor, the meek, and the oppressed masses of India. He created the Khalsa, a spiritual brotherhood and sisterhood devoted to *purity of thought and action*.

(Stories and incidents about the Sikh Gurus and how they assisted the “disabled” are discussed in the second section of Part A - “Sikh History relating to Disabilities”.)

THE MAKING OF THE KHALSA:

Khalsa means “pure”.

The Gurujis took exactly 230 years from 1469 (Guru Nanak Dev ji) to 1699 (Guru Gobind

Singh ji – Birth of Khalsa) to complete the formation Khalsa which is the epitome of God's purified human creation.

The creation of the **Khalsa** was the culmination of a process of social and spiritual uplift which begun two centuries earlier by **Guru Nanak** - the founder of Sikhism born in 1469. Central to Guru Nanak's teaching was a belief in one God: the supreme creator who is beyond the limited human frame of birth, death, form or gender, and the oneness of mankind. Guru Nanak taught the equality of all human beings, regardless of gender, birth or creed. He laid particular stress on the need for social responsibility and an active concern for others, particularly the oppressed. In marked contrast to the bigotry of the times, Guru Nanak taught that no one religion has a monopoly of truth and, as different paths to the same one God, all should be respected. He taught about a higher view of tolerance involving the readiness to give one's life for another's beliefs.

The story of the Khalsa and the celebration of Vaisakhi, a famous sikh festival, begins with the martyrdom in Delhi of **Guru Teg Bahadur**, the 9th Guru of the Sikhs. The Guru, was publicly beheaded by the Mughal rulers for trying to protect the Hindu community's right to freedom of worship. The Mughal emperor then challenged the Sikhs, who at the time could not be distinguished from other Indians, to claim their master's body. But in the event, no one came forward.

The Guru's young son Gobind then became Guru, and, as he grew into manhood, he constantly stressed that Sikhs should always be ready to stand up for human rights and their beliefs, however difficult the circumstances. And so he created the Khalsa form, in an initiation ceremony on **Vaisakhi** in 1699, called "**Amrit Shakna**" (partaking of the sweet nectar), in which when asked by the Guru, five people stood up in an open gathering, willing to give up their lives for their faith. He called the five Sikhs the **Panj Piare** - the beloved five. Later, all Sikhs partook **Amrit** and joined the **Khalsa Panth**. These '**saint soldiers**' were to be dedicated to the service of others and the pursuit of justice for all people of all faiths. The Guru himself took initiation from these five beloved. This was the epitome of humility on the part of the Guru, and is an object lesson to all Sikhs. And till today, the initiation ceremony of a Sikh is done by the beloved five. To denote equality Khalsa Sikh men take the name "**Singh**", which means lion, while Khalsa Sikh women take the name "**Kaur**" which means princess. The **Khalsas** were asked by the Guru, to wear **five distinctive physical symbols (5 Ks)** for their distinctive external form to remind them of their commitment, and to help them maintain an elevated state of consciousness.

- **Kesh:** Uncut hair and beard, as given by God, to remain in the natural form, so as to sustain him or her in higher consciousness; and a turban, the crown of spirituality. It symbolizes adoption of a simple life, a symbol of one's wish to move beyond the concerns of the pride of *outer* appearances, so as to assist in the progress and attainment of *internal* spiritual maturity.
- **Kanga:** A small wooden comb to groom the hair - a reminder of the importance of cleanliness of the body and the mind (non egoistically)
- **Kara:** a steel circle, worn on the wrist, signifying bondage to Truth and freedom from every other entanglement. Steel, being one of the cheapest and most easily available metals, a reminder to be down to earth. The roundness also signifying eternity, that there is no beginning and no end.



- **Kirpaan:** the sword, with which the Khalsa is committed to righteously defend the fine line of Truth, in self-defence and the protection of the weak and oppressed
- **Khacha:** (shorts/ boxers) a more appropriate garment for a fit and active life. Also a symbol of chastity and purity.



Then Guru Gobind Singh infused his own being into the Khalsa, declaring that the Khalsa was now the Guru in all temporal matters. For spiritual matters, the Guruship was given to the "Siri Guru Granth Sahib", a compilation of sacred writings by those who have experienced Truth. For Sikhs, "Siri Guru Granth Sahib" is the living embodiment of the Guru, and is regarded with the utmost reverence and respect wherever it is found. Sikhs all over the world took to the "Siri Guru Granth Sahib" as their living Guru, as the source of spiritual instruction and guidance. (A more indepth discussion of this topic is discussed later under the literature and stories of the 10th Guru, Guru Gobind Singh ji)

SIRI GURU GRANTH SAHIB JI (SGGS) – SHABAD GURU:

Siri Guru Grant Sahib ji (SGGS) is the Sikh Holy Scriptures and is considered to be the current, living Guru/Master or the **Shabad Guru**. Verses in the scriptures are referred to as "**Gurbani**", "**Bani**" or "**Shabad**".

Guru Granth Sahib (Punjabi: ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) — *Granth* is Punjabi for book; *Sahib* is Hindi meaning master, from Arabic, meaning companion, friend, owner, or master — is more than a holy book of the Sikhs. The Sikhs treat this Granth (*holy book*) as a living Guru. The holy text spans 1430 pages and contains the actual words spoken by the founders of the Sikh religion and various other Saints from other religions including Hinduism and Islam.

The Adi Granth is often — incorrectly — used to refer to as the Guru Granth Sahib. The Adi Granth only forms the portion of the Guru Granth Sahib which Guru Arjan compiled in 1604.

The Granth was made a guru by the last of the living Sikh Masters, Guru Gobind Singh in 1708. Guru Gobind Singh said before his demise that the Sikhs were to treat the Granth as their next Guru:

Punjabi: ਸੱਬ ਸਿੱਖਣ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਯੋ ਗ੍ਰੰਥ

Transliteration: Sab sikhan kō hukam hai gurū mānyō granth

English: All Sikhs are commanded to take the Granth as Guru

When one visits a Sikh Temple or Gurdwara the Granth forms the main part of the Darbar Sahib or Main Hall. The Holy Book is placed on a raised platform and covered in finery. The platform is always covered by an ornate canopy. The original text of the Granth is written in the Gurmukhi script and contains many languages including Punjabi, Sanskrit and Persian.

The holy text comprises over 5000 Shabads or hymns which are poetically constructed; and set to classical form of music rendition *Ragas*; can be set to predetermined musical *Talas* (rhythmic beats) and have a definite message for the whole of humanity.

Below an extract from page 15 of Guru Granth Sahib:

➤ ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥

ਮਸੂ ਤੇਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥

nānak kāgad lakh manā pari pari kīcai bhā'u

masū tōti na āva'ī lēkhani pa'unu calā'u

bhī tērī kīmatī nā pavai ha'u kēvadu ākhā nā'u ||4||2||

O Nanak, if I had hundreds of thousands of stacks of paper, and if I were to read and recite and embrace love for the Lord,

and if ink were never to fail me, and if my pen were able to move like the wind

-even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||4||2||

The Nature of the “Shabad Guru”

"Shabad" means sound, "Guru" means teacher or knowledge that transforms you. The simplest meaning of Shabd Guru is a special sound that is a teacher. But what is it that we learn from the Shabd Guru and how does the use of sound act as a teacher?

To answer this question, a look at a deeper definition of Shabd Guru from its root structure.

"Shabd" comes from Sha- and -bd. "Sha" means the expression of the ego, the attachments we identify with. "Bd" means to cut out/off or to eradicate. The root meaning of Sha-bd is that which cuts the ego. It is not just any sound. It is not just a wise sound or a song of truth. It is a sound that cuts away the ego that occludes the truth from you.

Ego is formed by the mind's constant automatic processing that attaches us to and identifies us with objects, feelings and thoughts. The ego is not inherently bad. It is just limited.

Ego is a chronic malady and in itself lies the cure (Siri Guru Granth Sahib, page 466)

In itself it can be useful and even necessary to functioning. But when you act attached to the ego as if it is your real nature and as if it defines your reality and scope, then you create pain, unhappiness and problems. Your spiritual reality is that you are part of a vast creation. In experience, you are a creature that is not separate from the larger matrix of life and consciousness. When you act in your specific role toward a goal or project, you must focus and limit your attention and energies. You can do that and forget anything other than your current attachment. Or you can act with passion and commitment as you remember and intuitively connect to the larger Self that is you and to the larger world that you act within.” (Yogi Bajan)

AUTHENTICITY:

Guru Granth Sahib was not written by the devotees after the Gurus had gone, but it was dictated and compiled by the Gurus themselves. Thus it is the Authentic Divine Scripture. No body is allowed to change even a comma or a period out of 1430 pages. The seventh Guru's son, Ram Rai, changed the meaning of only one verse to please the Emperor, Aurangzeb, upon which he was excommunicated for ever by his father (the seventh Guru), thereby establishing the fact that no one could ever change the God's Word, the Gurbani.

This is what Max Arthur Macauliffe wrote about the authenticity of the Guru's teaching:

"The Sikh religion differs as regards the authenticity of its dogmas from most other theological systems. Many of the great teachers the world has known, have not left a line of their own composition and we only know what they taught through tradition or second-hand information. If Pythagoras wrote of his tenets, his writings have not descended to us. We know the teachings of Socrates only through the writings of Plato and Xenophanes. Buddha has left no written memorial of his teaching. Kungfu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social system. The founder of Christianity did not reduce his doctrines to writing and for them we are obliged to trust to the gospels according to Matthew, Mark, Luke, and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran; they were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are persevered and we know at first hand what they taught."

DIVINE WORD CAME DIRECT FROM GOD:

Guru Granth Sahib does not narrate the life story of Guru Nanak, but each and every word is dedicated to the Glory of the Almighty God only. It is not a reproduction of earlier religions, but the Divine Word (Gurbani) came to the Gurus direct from God. Guru Nanak stated that it was not his philosophy, it was not his understanding and it was not his thinking, but the Word was coming to him direct from God and he was simply delivering His message to the world. As he confirms:

'O Lalo, as comes the Divine Word from Lord to me, So do I narrate it.' (Tilang Mohalla 1, p-722) 'I have said what Thou commandeth me to say.' (Wadhans Mohalla 1,p-566)

This was repeatedly confirmed and emphasized by all the Gurus in their Bani such as:

'From God springs ambrosial Gurbani The exalted Guru narrates and preaches the same to world.' (Majh Mohalla 3, p-125)

'This Word comes from Him, Who hath created the World.' (Mohalla 4, p-306)

'This Word that hath come from God, It dispelleth all woes and worries.' (Sorath Mohalla 5, p-628)

'I speak but the Will of the Lord, For, the Lord's devotee narrateth the Word of the Lord.' (Sorath Mohalla 5, p-629)

'Whatever the Lord hath instructed me, Hear, O my brother.' (Tilang Mohalla 9, p-727)

Objective 2: “TRUTH WITHIN” FOR ALL HUMANITY

FOR THE PHYSICALLY DISABLED AND SPIRITUALLY DISABLED:

In accordance with the principles of Gurbani, there is no difference between the disabled and any ordinary person, in connecting with and becoming one with the “**Truth Within**” themselves, i.e., in attaining “**Self Knowledge**” – *aatam gyaan*, and thus attaining “**True Bliss**” or *Anand*. (SGGS explanations of these topics are attached at the end of this paper). However, due to the external limitations of a “physically disabled” body, those that have the grace of being healthy, strong and “abled”, need to “share”, “serve” (*vand chakna, seva*) their good abilities and fortune with those less abled. Then again, this serving needs to be done in complete humility and egolessness, otherwise it could backfire on a person’s spiritual growth, as the simple thought that “I” have been “great” and “I” have done this and that, can increase one’s ego in a negative manner, and be the cause of no progress, and possibly a downfall in one’s own spiritual growth inspite of having “physically and materialistically” shared with the “physically disabled”. And to bear in mind that the most important purpose of this life is to truly understand self and the progressing of soul, to overcome “**our vices**” (*kaam, krodh, lobh, moh, ahankar* – desire, anger, greed, attachment and ego), which are there because of the “**ego**” – *Hawmein*. We need to understand the Truth Within before we can truly serve anyone. Sikhs do believe in “creating a world of selfless service by dispelling darkness through the Gems of Gurbani” (further explained under the topic “**Viveka is the Guru**”). Only in connecting to the “*shabad*” jewels can we hope to be able to understand our true selves and serve others selflessly. This issue will be explained using quotes from the scriptures to clarify the concepts of “**Seva or selfless Service**”, the “**true giving in pure love**”, and how the “**Mind**” and “**the defects of the mind**” plays tricks on us and disillusions us in our daily lives.

The purpose of life (also explained under the heading “**Religions and paths and purpose**” of this paper), of this Human form according to the Gurbani, as Guru Arjan Devji, the 5th Guru, says, is that this Human body has been given to us, as the CHANCE, the OPPORTUNITY, to be one with God, our true inner selves, our souls. (All highlighted topics are explained in further details with quotes from the SGGS. Please refer to the Index for the page number).

ਆਸਾ ਮਹਲਾ ੫ ॥ (12-6)

aasaa mehlāa 5.(Darpan p. 115&116)
Aasaa, Fifth Mehla: (SGGS p.12)

➤ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ (12-6, ਆਸਾ, ਮ: 5)

bha-ee paraapat maanukh dayhuree-aa.
This human body has been given to you.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ (12-6, ਆਸਾ, ਮ: 5)

gobind milan kee ih tayree baree-aa.
This is your chance to meet the Lord of the Universe.

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ ॥ (12-6, ਆਸਾ, ਮ: 5)

avar kaaj tayrai kitai na kaam.
Nothing else will work.

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ (12-7, ਆਸਾ, ਮ: 5)

mil saaDhsangat bhaj kayval naam. ||1||
Join the holy Saadh Sanggat; vibrate and meditate on the Jewel of the Naam.

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ (12-7, ਆਸਾ, ਮ: 5)

sara^Njaam laag bhavjal taran kai.

Make every effort to cross over this terrifying world-ocean.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥ (12-8, ਆਸਾ, ਮ: 5)

janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

You are squandering this life uselessly in the love of Maya. ||1||Pause||

In the SGGS, Kabirji also talks of how valuable this human body is, and that even the Gods, Devs, Angels too yearn for it.

➤ ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ (੧੧੫੯-੭, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

gur sayvaa tay bhagat kamaa-ee.

Serving the Guru, devotional worship is practiced.

ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥ (੧੧੫੯-੭, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

tab ih maanas dayhee paa-ee.

Then, this human body is obtained.

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ (੧੧੫੯-੭, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

is dayhee ka-o simrahi dayv.

Even the gods/angels long for this human body.

ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥੧॥ (੧੧੫੯-੭, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

so dayhee bhaj har kee sayv. ||1||

So vibrate that human body, and think of serving the Lord. ||1|| (sggs 1159)

So Guruji tells us to use this body wisely, to vibrate by thinking of, and serving the Lord! He stresses the present moment – now as the time, our chance to look inside our own hearts and reflect. (See further discussion under the topic “It’s Here and Now”)

➤ ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥ (੧੧੫੯-੧੨, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

ihee tayraa a-osar ih tayree baar.

This is your chance, and this is your time.

ਘਟ ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ ॥ (੧੧੫੯-੧੩, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)

ghat bheetar too daykh bichaar.

Look deep into your own heart, and reflect on this (SGGS 1159)

In order to experience the ultimate union with Waheguru, the oneness, the EK.

➤ ਏਕੈ ਸੂਤਿ ਪਰੋਏ ਮਣੀਏ ॥ (੮੮੬-੭, ਰਾਮਕਲੀ, ਮ: ੫)

aykai soot paro-ay manee-ay.

The beads are strung upon the one thread. (SGGS 886)

Just like the beads in a maala, or flowers in a garland, are joined together by the ONE thread that goes through each flower, and yet makes it one garland..We are all joined and connected to each other by the “jyot” - light in us. The soul, aatma, parmatama or superconsciousness, which is residing in every one of us, thus making us one.

➤ ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ (੬੧੧-੧੯, ਸੋਰਠਿ, ਮ: ੫)

ayk pitaay kas kay ham baarik too mayraa gur haa-ee.

The One God is our father; we are the children of the One God. You are our Guru. (SGGS 611)

Guru Arjan devji further tells us,

- ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥ (੧੨-੬, ਆਸਾ, ਮ: ੫)
avar kaaj tayrai kitai na kaam.
Nothing else will work.

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ (੧੨-੭, ਆਸਾ, ਮ: ੫)
mil saaDhsangat bhaj kayval naam. ||1||
Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam.
||1|| (SGGS 12)

If we haven't made any efforts towards our purpose of life to re-unite with Waheguru, then, anything else we do, is of no use! He stresses that nothing else is of any permanent value to us, as he emphasizes that nothing else is going with us when we leave this world. And nothing else can give us as much peace while we're living.

Here, Bhagat Kabirji says:

- ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥੧॥ (੧੧੫੯-੧੫, ਭੈਰਉ, ਭਗਤ ਕਬੀਰ ਜੀ)
ka-un karam mayraa kar kar marai. ||1||
What is the use of claiming that you own everything, if you only die in the end? ||1||

What is the use of claiming that you own everything, when in the end nothing goes with you!? Everything is left behind: Your riches, your business, even your families and friends! These are natural parts of living a full life, but we must be realistic and be balanced in our attachments to them and with our expectations from them, for they all will pass. It is our very own expectations that cause us grief and unhappiness.

In Sukhmani Sahib Slok 14 Guruji says:

- ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥ (੨੮੧-੨, ਗਉੜੀ ਸੁਖਮਨੀ, ਮ: ੫)
tajahu si-aanap sur janhu simrahu har har raa-ay.
Give up your cleverness, good people - remember the Lord God, your King!

ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥੧॥ (੨੮੧-੨, ਗਉੜੀ ਸੁਖਮਨੀ, ਮ: ੫)
ayk aas har man rakhhahu naanak dookh bharam bha-o jaa-ay. ||1||
Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart.
||1|| (SGGS 281)

Our support needs to be in Guru only, *Dhawl dharam* and our relationship with Guru. And then all unhappiness and disappointments disappear. We need to “realize and remember always” – we need to realize that worldly materials can only bring us comfort, but a connection with God can give us “**True Love**” and “**True Joy / Bliss**” (see Index for page number of the elaboration on this topic). We need to remember this, as we often fall into the trap of unawareness and forgetting.

- ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (੧-੯, ਜਪੁ, ਮ: ੧)
hukmai andar sabh ko baahar hukam na ko-ay.
Everyone is subject to His Command that is within; no one is beyond His Command.

The question is: So, what should we do? Guruji answers:

mil saadhsangat paj keval naam...

Meet and join in the Saadh Sangat, and in full concentration and yearning, to sing his praises, and feel his presence in our lives.. and feel grateful for all we have.

Saranjaam laag bhavjal taran kai...

we need to make every effort to cross over this terrifying world-ocean.

Janam britha jaat rang maa-i-yaa kai..

Otherwise we are wasting this human birth, this valuable life, in the love of worldly things.

FROM THE PERSPECTIVE OF THE DISABLED (BODY AND MIND):

From the perspective of the disabled, the Gurbani gives hope in the very fact that all are equal and that the truth is within, not external, as discussed above. SGGS also provides a clear insight as to how “**mind causes sorrows**”, “**sadness**”, “**suffering**”, and takes us away from “**happiness**”, thus filling our lives with negativity. (These topics will be discussed in greater depth separately under separate headings later in this paper. See Index) For, haven’t we seen poor or disabled people that are living blissfully? And haven’t we seen the richest and strongest people unhappy and restless? *Therefore, the true happiness is internal, not external. And body limitations – disabilities; or material limitations have nothing to do with true joy, peace and contentment. The total “Acceptance” of what is, in complete “Gratitude” for all that we do have – such as this very life, this breath, this world. The Gurus explain that “Maaya” – as everything that takes us away from Waheguru, or from “our inner journey back home” - The liberation, in the realization and experience that we all are one.*

What’s happening is we expect too much from all around us and worldly things. We forget that worldly comforts are only external comforts and not long lasting, not forever – True Joy and Fulfillment in life come from connecting with God. We make the mistake of looking for this Joy within possessions and emotional attachments – which is what Maaya’s game is about – and which is why we live in a cycle of birth and rebirth, disappointment and unhappiness – GuruJi is saying that living this way is a waste of our life.

Ay maaya, jit har visrai, moh upjai, bhaa-o dooja laaya

Guruji also adds:

Jap, tap, sanjam, dharma, na kamaya, seva saadh na janiya har raiya

We haven’t practiced meditation, or self-discipline & self-restraint where our vices are concerned, or practiced righteous living. Nor have we practiced true selfless seva, or served the lord, our true King.

Kaho Nanak ham neech karamma, sharan paray kee raakho sarma

Here, Guruji says, our actions are so contemptible! So, let us throw ourselves at Guruji’s feet, and do “ardaas”, that Guruji takes care of us, guides us, and preserves our honor.

When we sing this Shabad/verse from our point of view, it’s a way of expressing to the Guru that we’ve been making a mistake, and we now we are ready to Submit to his Will, ask for his protection to help us always remember where true Joy and fulfillment really comes from.

ACCORDING TO SGGS, WHO IS BLIND, DEAF, DUMB, SICK, DEAD & ALIVE?

He is truly blind, who follows the way shown by the blind man. O Nanak why should the one who can see, get lost? Do not call them blind, who have no eyes in their face. They alone are blind, O Nanak, who wander away from their Pure Being (sggs 954).

Without the Shabad (or Divine Name), the world does not hear, and does not see; deaf and blind, it wanders around (sggs 429).

Those who do not serve the True Guru (the Self, God, etc.), and who do not contemplate the Word of the Shabad (or Divine Name) - Spiritual Wisdom does not enter into their Heart; they are like dead bodies in the world (sggs 88).

They do not serve the True Guru, and they do not embrace love for the Divine Name. Do not even think that they are alive - the Creator Himself has killed them (sggs 589).

The Manmukhs (material beings) are sick and diseased in the world (sggs 118). (T.Singh, 2006)

- ਅੰਨਾ ਬੋਲਾ ਕਿਛੁ ਨਦਰਿ ਨ ਆਵੈ ਮਨਮੁਖ ਪਾਪਿ ਪਚਾਵਣਿਆ ॥੪॥ (SGGS p.111)

annaa bolaa kichh nadar na aavai manmukh paap pachaavani-aa. ||4||

Blind and deaf, they see nothing at all; the self-willed manmukhs rot away in sin. ||4|| (Guru Amar Das)

- ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ (SGGS p.313)

maa-i-aaDhaaree at annaa bolaa.

One who is attached to Maya is totally blind and deaf. (Guru Amar Das)

- ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ ॥ (SGGS p.1415)

manmukh bolay anDhulay tis meh agnee kaa vaas.

The self-willed manmukhs are deaf and blind; they are filled with the fire of desire. (Guru Amar Das)

- ਦੂਜੀ ਦੁਰਮਤਿ ਅੰਨੀ ਬੋਲੀ ॥ (SGGS p.1022)

doojee durmat annee bolee.

In duality and evil-mindedness, the soul-bride is blind and deaf. (Guru Nanak Dev)

- ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ ॥ (SGGS p.601)

sabad na jaaneh say annay bolay say kit aa-ay sansaaraa.

Those who do not know the Shabad are blind and deaf; why did they even bother to come into the world?(Guru Amar Das)

- ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ ॥ (SGGS p.429)

bin sabdai sunee-ai na daykhee-ai jag bolaa anHaa bharmaa-ay.

Without the Shabad, the world does not hear, and does not see; deaf and blind, it wanders around. (Guru Amar Das)

- ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ ॥ (SGGS p. 364)

ih man anDhaa bolaa hai kis aakh sunaa-ay.

but this mind is blind and deaf, so for whose benefit is this speaking and preaching?(Guru Amar Das)

Overtaken by the false ego ("I-ness" and "my-ness"), we have forgotten our Eternal Religion — Intact Awareness, Unconditioned Consciousness or Soul Nature — which we all were born with! In this forgetfulness of our Essential Being, we have lost all Knowledge of our Origin and our Noble Inheritance. Consequently, we take ourselves to be limited and miserable. Our

minds have become deluded and perception dulled. As a result, we suffer. The world is thus full of self-inflicted pain, grief and Spiritual darkness. In theological terms, the great majority of mankind to some degree or other is blind, deaf, dumb, sick, dead, hopeless and weary; lost in the thick forest of Spiritual ignorance. This includes poor, rich, highly placed, educated or illiterate. Thus, the ego-mind — lust, anger, greed, emotional attachment, pride, envy and stubborn mindedness, with their numerous variations — have surrounded us on all sides and driven us to near madness. As the Gurbani says, only a rare one is truly Alive: Self-realized or Living Liberated! (T.Singh, 2006)

- ਅੰਧੇ ਬੋਲੇ ਮੁਗਧ ਗਵਾਰੁ: Andho bolo mugadh gavaar: I am blind, deaf, foolish and ignorant (sggs 1330).
- ਕਬੀਰ ਗੂੰਗਾ ਹੂਆ ਬਾਵਰਾ ਬਹਰਾ ਹੂਆ ਕਾਨ: Kabeer goongaa hooaa baavaraa baharaa hooaa kaan: Kabeer, I have become mute, insane and deaf (sggs 1374).
- ਪਾਖੰਡਿ ਰਤਾ ਸਭੁ ਲੋਕੁ ਵਣਾਹੰਬੈ: Paakhand rataa sabh lok vanaahanbai: The whole world is filled with hypocrisy (sggs 1104).
- ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਧੁ ਜੋ ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ: Kabeer aisaa ek aadh jo jeevat miratak hoe: Kabeer, rare is such a person, who remains dead while yet alive (sggs 1364).

Who Is Blind?:

In the worldly sense, a person who cannot see from his physical eyes is said to be blind. But he is not the Gurbani's blind! According to the Gurbani (SGGS), the real blind is that person who is blind in his mind — who is spiritually ignorant; who has forgotten or whose consciousness is blind to the Divine Name; who is intoxicated with false ego-sense; who is doubt-ridden; who is not Self-realized; who is attached to duality and evil-mindedness; who does not serve the Self, (God, True Guru, etc.); who does not know the One Creator; who does not understand the *Hukam* (Divine Law or Will); who acts in dark or spiritual blindness; who is attached to evil passions; who is engrossed in blind entanglements; who is unwise and without understanding; who is caught in the fear of death; whose intellect is filthy; who is engrossed in rituals; who does not understand the Essence of the Reality; who is arrogantly insane; who is a fool caught in conflict, bothered and bewildered; who is wicked and corrupt; who worships in the love of duality; who does not take in any Spiritual Teaching; who is filled with the fire of desire and fear; and so on. Such Spiritually "dead" people are called *Manmukh* (material beings) in the Gurbani. As the Gurbani says, if they do not mend their ways, they will never realize their Divine Self; for a blind cannot appraise a jewel! Consequently, they putrefy in hellish existence. But it's so intriguing that, in our Spiritual ignorance, we see such blind people as the real "seers"!(T.Singh, 2006)

➤ ਸਲੋਕ ਮ॥ ੨ ॥

salok mehlāa 2.
Shalok, Second Mehl:
ਸਲੋਕ ਦੂਜੀ ਪਾਤਸ਼ਾਹੀ।

ਅੰਧੇ ਕੇ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥

anDhay kai raahi dasi-ai anDhaa ho-ay so jaa-ay.
He is truly blind, who follows the way shown by the blind man.
ਕੇਵਲ ਉਹ ਹੀ ਜੋ ਅੰਨ੍ਹਾ ਹੈ, ਅੰਨ੍ਹੇ ਇਨਸਾਨ ਦੇ ਵਿਖਾਲੇ ਹੋਏ ਰਸਤੇ ਉੱਤੇ ਟੁਰਦਾ ਹੈ।

ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੇ ਕਿਉ ਉਝੜਿ ਪਾਇ ॥

ho-ay sujaakhaa naankaa so ki-o ujharh paa-ay.

O Nanak, why should the one who can see, get lost?
ਜੇ ਵੇਖ ਸਕਦਾ ਹੈ, ਹੇ ਨਾਨਕ! ਉਹ ਉਜਾੜ ਅੰਦਰ ਕਿਉਂ ਭੱਬਲਭੂਸੇ ਖਾਵੇ?

ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ ॥

anDhay ayhi na aakhee-an jin mukh lo-in naahi.
Do not call them blind, who have no eyes in their face.
ਜਿਨ੍ਹਾਂ ਦੇ ਚਿਹਰੇ ਅੰਦਰ (ਉਤੇ) ਨੇਤ੍ਰ ਨਹੀਂ, ਉਹ ਅੰਨ੍ਹੇ ਨਹੀਂ ਕਹੇ ਜਾਂਦੇ।

ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਬੇ ਜਾਹਿ ॥੧॥ (sggs P.954)

anDhay say-ee naankaa khashmahu ghuthay jaahi. ||1||
They alone are blind, O Nanak, who wander away from their Lord and Master. ||1||
ਕੇਵਲ ਉਹ ਹੀ ਮੁਨਾਖੇ ਹਨ, ਹੇ ਨਾਨਕ। ਜੇ ਆਪਣੇ ਸੁਆਮੀ ਤੋਂ ਘੁੱਸੇ ਫਿਰਦੇ ਹਨ। (Guru Angad dev ji)

➤ ਮ॥ ੨ ॥

mehlaa 2.
Second Mehl:
ਦੂਜੀ ਪਾਤਸ਼ਾਹੀ।

ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥

so ki-o anDhaa aakhee-ai je hukmahu anDhaa ho-ay.
How can someone be called blind, if he was made blind by the Lord's Command?
ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਅੰਨ੍ਹਾ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਜੇ ਸੁਆਮੀ ਦੀ ਰਜ਼ਾ ਰਾਹੀਂ ਅੰਨ੍ਹਾ (ਮਾਇਆ ਤੋਂ ਉਪਰ) ਹੋਇਆ ਹੈ?

ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੇਇ ॥੩॥

naanak hukam na bujh-ee anDhaa kahee-ai so-ay. ||3||
O Nanak, one who does not understand the Hukam of the Lord's Command should be called blind. ||3||

- ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ: Andhe kaa naao paarakhoo evai karae guaa: The spiritually blind man is known as a seer; this is how people talk (sggs 1288).
- ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ: Gunahee bhariaa mai firaa lok kahai daraves: I wander around full of sins, and yet people call me a Dervish - a holy man! (sggs 1381).
- ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ॥ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਝੜਿ ਪਾਇ॥ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ॥ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਬੇ ਜਾਹਿ: Andhe kai raahi dasiai andhaa hoe s jaae...: He is truly blind, who follows the way shown by the blind man. O Nanak, why should the one who can see, get lost? Do not call them blind, who have no eyes in their face. They alone are blind, O Nanak, who wander away from their Pure Being (sggs 954).
- ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ: So kio andhaa aakheeai ji hukmahu andhaa hoe: How can someone be called blind, if he was made blind by the Hukam or Divine Law? (sggs 954).
- ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ॥ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ: Sabh kish hukame aavadaa sabh kish hukame jaae...: Everything comes and goes in Hukam. If some fool believes that he is the doer, he is blind, and acts in blindness (sggs 556).
- ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੁਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ ਭਾਈ: Mann ke andhe aap na boojhahu kaahi bujhaavahu bhaaee: You are blind in your mind, and do not understand your own Self; how can you make others understand, O brother? (sggs 1103).
- ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਅੰਧੈ ਤਨੁ ਅੰਧੁ: Andhee kammee andh mann mani andhai tann andh: Acting blindly, the mind becomes blind. The blind mind makes the body blind (sggs 1287).
- ਅਗਿਆਨੀ ਅੰਧਾ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ: Agiaanee andhaa bahu karam drirraae: The spiritually ignorant person is blind, he clings to all sorts of rituals (sggs 1055).
- ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ: Andhai naam visaariaa naa tis eh na ouhu: The spiritually blind man has forgotten the Divine Name; he is in limbo, neither here nor there (sggs 15).

- ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ: Andhulai naam visaariaa manmukh andh gabaar: The spiritually blind have forgotten the Divine Naam. The Manmukhs are in utter darkness (sggs 19).
- ਦ੍ਰਿਸਟਿ ਨ ਆਵਹਿ ਅੰਧ ਅਗਿਆਨੀ ਸੋਇ ਰਹਿਓ ਮਦ ਮਾਵਤ ਹੇ: Drisatti na aavahi andh agiaanee soe rehiou madd maavat he: You do not see them, you blind and ignorant fool; intoxicated with ego, you just keep sleeping (sggs 822).
- ਅੰਧੁਲੇ ਸੋਝੀ ਬੁਝ ਨ ਕਾਈ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰਾ ਹੇ: Andhulae sojhee boojh na kaaee lobh buraa ahankaaraa he: The spiritually blind ones have no understanding, no wisdom; they are trapped and ruined by greed and egotism (sggs 1029).
- ਸੈਸਾਰ ਗਾਰ ਬਿਕਾਰ ਸਾਗਰ ਪਤਿਤ ਮੋਹ ਮਾਨ ਅੰਧ: Saisaar gaar bikaar saagar patit moh maan andh: The world is a swamp of wickedness and corruption. The spiritually blind sinner has fallen into the ocean of attachment and pride (sggs 1306).
- ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ: Andhaa kachaa kach nikach: The spiritually blind are unripe, imperfect inferior and worthless (sggs 25).
- ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ: Bharami bhulaanaa andhulaa fir fir aavai jaae: Wandering in doubt, the spiritually blind come and go in reincarnation, over and over again (sggs 35).
- ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ: Sah dekhe bin preet na oopajai andhaa kiaa karaee: Without seeing the Beloved Being (Self-realization), love does not well up; what can the spiritually blind person do? (sggs 83).
- ਦੂਜੈ ਲਗੇ ਪਚਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ: Doojai lagge pachi mueae moorakh andh gavaar: Attached to duality, the foolish, spiritually blind and stupid people waste away and die (sggs 85).
- ਦੂਜੀ ਦੁਰਮਤਿ ਅੰਨੀ ਬੋਲੀ: Doojee duramati annee bolee: In duality and evil-mindedness, the soul-bride is spiritually blind and deaf (sggs 1022).
- ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ: Andhe aap na pashaanee doojai pach jaavahi: The spiritually blind ones do not realize his the Self; in the love of duality, they rot (sggs 1089).
- ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ: Satigur na sevahi moorakh andh gavaaraa: The spiritually blind and ignorant fools do not serve the True Guru--the Self, God, etc. (sggs 115).
- ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅੰਧੇ ਕਰਮ ਕਮਾਇ: Nanak bin satigur bhette jagg andh hai andhe karam kamaae: O Nanak, without realizing the True Guru, the world is blind, and it does blind deeds (sggs 554).
- ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ: Jin rach rachiaa tisahi na jaanai andhaa andhu kamaae: They do not know the One who created the Creation. The spiritually blind fools do their dark deeds (sggs 138).
- ਮੋਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ: Mohi puche pach andhaa mooaa: But, engrossed in attachment, the spiritually blind fool wastes away to death (sggs 392).
- ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਵਰਤਣਿ ਵਰਤੈ ਅੰਧੁ: Nanak sache naam bin varatan varatai andh: O Nanak, without the True Name, the world is engrossed in blind entanglements (sggs 551).
- ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਮੂਰਖ ਅੰਧ ਗਿਆਨੁ: Andhe akalee baahare moorakh andh giaan: The spiritually blind fools have no wisdom at all; their understanding is blind (sggs 789).
- ਅੰਧੇ ਆਪੁ ਨ ਜਾਣਨੀ ਫਕਤੁ ਪਿਟਨਿ ਧੰਧੁ: Andhe aap na jaanane fakarr pittani dhandh: The spiritually blind do not understand themselves; they are engrossed in false worldly entanglements (sggs 959).
- ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ ਦੁਹੇਲਾ: Jamm vas keeaa andh duhelaa: The miserable spiritually blind person is caught in the power of Death (sggs 1031).
- ਅੰਤਰਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰੀਜੈ ਹੇ: Antari mailu agiaanee andhaa kiu kar dutar tareejai he: The ignorant blind person is filled with filth within. How can he cross over the impassable world-ocean? (sggs 1050).
- ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ: Andhaa bhariaa bhar bhar dhovai antar kee mallu kade na lahai: The spiritually blind are filled with filth and pollution; they may wash, but the filth within will never depart (sggs 1343).
- ਮੂਰਖੁ ਅੰਧਾ ਤਤੁ ਨ ਪਛਾਣੈ: Moorakh andhaa tatt na pashhaanai: The spiritually blind fool does not recognize the essence of Reality (sggs 1061).
- ਅੰਧੀ ਫੂਕਿ ਮੁਈ ਦੇਵਾਨੀ: Andhee fooki muee devaane: The spiritually blind and arrogant die insane (sggs 1286).
- ਅੰਧਾ ਝਖਿ ਝਖਿ ਪਇਆ ਝੇਰਿ: Andhaa jhakhi jhakhi paiaa jheri: The spiritually blind fool is caught in conflict, bothered and bewildered (sggs 1287).

- ਕਹਿਓ ਨ ਬੂਝੈ ਅੰਧੁ ਨ ਸੂਝੈ ਭੋਂਡੀ ਕਾਰ ਕਮਾਈ: Kahio na boojhai andh na soojhai bhonddee kaar kamaaee: He does not understand what he is told; he is spiritually blind - he does not see, and so he does his evil deeds (sggs 1330).
- ਦੂਜਾ ਭਾਉ ਕਰਿ ਪੂਜਦੇ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ: Doojaa bhaao kar poojade manmukh andh gavaar: The spiritually blind and foolish self-willed Manmukhs worship in the love of duality (sggs 1346).
- ਕਬੀਰ ਜਗੁ ਕਾਜਲ ਕੀ ਕੋਠਰੀ ਅੰਧ ਪਰੇ ਤਿਸ ਮਾਹਿ: Kabeer jagg kaajal kee kotharee andh pare tis maahi: Kabeer, the world is a room filled with black soot; the spiritually blind fall into its trap (sggs 1365).
- ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ: Andhe ek na laagee jio baans bajaabeeai fook: The spiritually blind do not take in any of Divine Teachings; it is as useless as blowing into bamboo (sggs 1372).
- ਮਨਿ ਅੰਧੈ ਊਧੈ ਕਵਲ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪ: Mani andhai oondhai kaval disani khare karoop: With their blind minds, and their upside-down heart-lotus, they look totally ugly (sggs 1411).
- ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ਲਾਗੈ: Manmukh andhaa doojai bhaae laagai: The blind Manmukh are attached to the love of duality (sggs 113).
- ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ ਬੇਤਾਲੇ: Manmukh andhe firahi betaalae: The blind Manmukh wander around like demons (sggs 117).
- ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਧਿ ਨ ਕਾਈ: Manmukh andhe sudh na kaaee: The blind Manmukh have no understanding at all (sggs 118).
- ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨੁ ਪਾਏ: Manmukh andh na chetaee kio darsan paaee: The blind Manmukh do not remember God; how can they obtain the Blessed Vision of His Darshan? (sggs 421).
- ਕਾਮ ਕਰੋਧਿ ਮਨੁ ਹਿਰਿ ਲਇਆ ਮਨਮੁਖ ਅੰਧਾ ਲੋਇ: Kaam krodh mann hir laiaa manmukh andhaa loe: The Manmukh is blind in the world; his mind is lured away by lust and anger (sggs 1414).
- ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ: Ruhala ttunddaa andhulaa kio gali lagai dhaae: How can the lame, armless and blind person run to embrace the Lord? (sggs 139).
- ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ: Nanak andhaa hoe kai ratanaa parakhan jaae: O Nanak, the spiritually blind man goes to appraise the jewels--Divine Name (sggs 954).
- ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ: Narak pachahi agiaan andhere: Those who are blind to spiritual wisdom, putrefy in hellish existence (sggs 1029).
- ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ: Nanak andhe sio kiaa kaheeai kahai na kahiaa boojhai: O Nanak, what can be said to the spiritually blind people? They cannot answer, or even understand what is said (sggs 1289).
- ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ: Nanak samiou rami gaeiou ab kio rovat andh: Nanak, your time is past and gone; why are you crying now, you spiritually blind fool? (sggs 1428).

Who is Deaf?:

In the same way, we call a person deaf if he has lost his physical hearing. However, a person lacking in the sense of hearing is not Gurbani's deaf. On the contrary, the Gurbani's real deaf is the person who has deaf intellect and, thereby, does not understand Spiritual Speaking and Teaching. In other words, filled with the fire of desire and fear, he does not hear the Divine Name. Because his ears and intellect are switched off from the Self-knowledge (*Aatma-Gian*).

- ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ: Ihu mann andhaa bolaa hai kis aakh sunaaee: But this mind is blind and deaf, so for whose benefit is this speaking and preaching? (sggs 364).
- ਅੰਧੁਲੇ ਕੀ ਮਤਿ ਅੰਧਲੀ ਬੋਲੀ ਆਇ ਗਇਆ ਦੁਖੁ ਤਾਰਾ ਹੇ: Andhule kee mati andhalee bolee aae gaeiaa dukh taahaa he: The spiritually blind person has a blind and deaf intellect; coming and going in reincarnation, he suffers in pain (sggs 1033).
- ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੋਰਾ: Vamee maaree saap na maree naam na sunaee dora: Destroying the snake-hole, the snake is not killed; the spiritually deaf person does not hear the Divine Name (sggs 381).
- ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਪੁਕਾਰਹਿ ਸੁਨੈ ਨਾਹੀ ਡੋਰਾ: Beda saasatra jan pukaarahi sunai naahee dora: The Vedas, the Shaastras and the holy men proclaim it, but the spiritually deaf do not hear it (sggs 408).

- ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨਾ ਭਰਮਾਇ: Bin sabadai suneeai na dekheeai jagg bolaa annaa bharamaae: Without the Shabad, the world does not hear, and does not see; spiritually deaf and blind, it wanders around (sggs 429).
- ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸ: Manmukh bole andhule tis mahi aganee kaa vaas: The Manmukh are spiritually deaf and blind; they are filled with the fire of desire (sggs 1415).

Who Is Dumb?:

Generally, a person lacking the power of speech from birth is called dumb. But, in the Gurbani, those who do not use their tongue for chanting the Divine Name are called real dumb.

The term dumb is also metaphor for muteness or silence. As a religious ritual, many chose to remain silence (*Chupp* or *Maun*). As indicated in the Gurbani, a person is said to be a truly silent sage if he has silenced his false ego. Also, a God-realized person is called mute or dumb, because, if asked, he is unable to describe his Spiritual Experience to others.

- ਬੋਲਿ ਸੁਧਰਮੀਝਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ: Bol sudharamerriiaa moni katt dhaaree raam: O you of sublime faith, chant the Divine Name; why do you remain silent? (sggs 547).
- ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ॥ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰਾ॥ਓਹਿ ਜਾ ਆਪਿ ਭੁਭੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ: Andhe gunge andh andhaar...: They are blind and dumb, the blindest of the blind. The ignorant fools pick up stones and worship them. But when those stones themselves sink, who will carry you across? (sggs 556).
- ਹਉਮੈ ਜਾਇ ਤ ਏਕੋ ਬੂਝੈ ਸੋ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਇਦਾ: Hayumai jaayi taa eko boojhai so Gurmukh sahaj samaayidaa: When egotism is silenced, then one comes to know the One God. Such a Gurmukh (Spiritual Being) intuitively merges in Him (sggs1076).
- ਸਹਜੇ ਚੂਪ ਸਹਜੇ ਹੀ ਜਪਨਾ: Sahaje choop sahaje hee japanaa: In peace and poise, they remain silent; in peace and poise, they chant (sggs 236).
- ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲਿ ਨ ਜਾਣੀ: Ras prem bharee kashu bol na jaanee: I am filled with the Sublime Essence of Divine Love, and I do not know how to say anything now (sggs 459).
- ਜਿਨਿ ਚਾਖਿਆ ਤਿਸੁ ਆਇਆ ਸਾਦੁ॥ਜਿਉ ਗੁੰਗਾ ਮਨ ਮਹਿ ਬਿਸਮਾਦੁ॥ਆਨਦ ਰੂਪੁ ਸਭੁ ਨਦਰੀ ਆਇਆ: Jin chaakhiaa tis aaeiaa saad. Jio goongaa mann mahi bisamaad. Anad roop sabh nadaree aaeiaa: One who has tasted it (Spiritual Experience), comes to know its flavor; he is like the mute, whose mind is filled with wonder. I see God, the source of Bliss, everywhere (sggs 801).
- ਇਹੁ ਹਰਿ ਰਸੁ ਸੋਈ ਜਾਣਦੇ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ ਖਾਈ: Ihu har ras saeee jaanadae jiu goongai mithiaaee khaaee: They know the Divine Essence, but they say nothing, like the mute who tastes the sweet candy, and says nothing (sggs 311).
- ਜਿਉ ਗੁੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ: Jiu goonge saakar mann maaniaa: The mind is satisfied and satiated, like the mute who eats the sugar candy and just smiles, without speaking (sggs 327).
- ਕਹੁ ਕਬੀਰ ਗੁੰਗੇ ਗੁੜੁ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ: Kahu Kabeer goongai gurr khaaiaa pooshe te kiaa kaheeai: Says Kabeer, the mute has tasted the molasses, but what can he say about it if he is asked? (sggs 334).
- ਜਿਨਿ ਇਹ ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ: Jin ih chaakhee soee jaanai goonge kee mithiaaee: Only one who tastes it knows it, like the mute, who tastes the sweet candy, but cannot speak of it (sggs 607).
- ਜਿਨ ਚਾਖਿਆ ਸੋਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ: Jin chaakhiaa saeee saad jaanan jio gunge mithiaaee: Only those who taste it know its sweet taste, like the mute, who eats the candy, and only smiles (sggs 635).
- ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ॥ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ: Har gun kahte kahan na jaaee. Jaise goonge kee mithiaaee. Divine Glories cannot be spoken by speaking. They are like the sweet candies given to a mute (sggs 659).
- ਹਰਿ ਹਰਿ ਕਥਾ ਬਨੀ ਅਤਿ ਮੀਠੀ ਜਿਉ ਗੁੰਗਾ ਗਟਕ ਸਮਾਰੇ: Har har katha banee att meethee jiu goongaa gattak samaaare: The Divine sermon (Name) is so very sweet; like the mute, I taste its sweetness, but I cannot describe it at all (sggs 980).
- ਪੀਓ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਮੋਲਕ ਜਿਉ ਚਾਖੀ ਗੁੰਗਾ ਮੁਸਕਾਵਤ: Peeo anmrit naam amolak jio chaakh goongaa musakaavat: I drink in the Invaluable Amrit-Naam. Like the mute, I can only smile - I cannot speak of its flavor (sggs 1205).

- ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ: Kahu Nanak santan ras aaee hai jiu chaakh goongaa musakaarai: Says Nanak, the Spiritual Beings savor the sublime essence, like the mute, who tastes the sweet candy, but only smiles (sggs 1302).

Who is Sick?:

Physical diseases end with the body. However, the mental or psychological diseases stay with the Soul. Since the mind is nothing but psychological ego, the disease of egoism (I-ness or my-ness) is said to be the greatest and deadliest sickness the man is afflicted with. The error is the man overtaken by false ego identifies with his gross body (or selfishness), instead of his Divine Self ("*Joti Svaroop*"). A person who thus does not remember himself as "*Joti Svaroop*" or Unconditioned Consciousness is judged by the Gurbani to be a very sick person, regardless whether he is physically healthy or otherwise.

- ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ: Manmukh rogee hai sansaaraa: The Manmukhs (material or ego beings) are sick and diseased in the world (sggs 118).
- ਨਾਨਕ ਹਉਮੈ ਰੋਗ ਬੁਰੇ: Nanak houmai rog bure: O Nanak, the disease of egotism is so very deadly (sggs 1153).
- ਹਉਮੈ ਰੋਗੁ ਵਡਾ ਸੰਸਾਰਿ: Houmai rog vaddaa sansaar: The world is suffering from the greatest disease of egotism (sggs 1278).
- ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ ਤਨਿ ਪੀਚਾ: Houmai rog kathin tani peeraa: The body is afflicted with the terribly painful illness of egotism (sggs 1172).
- ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ: Houmai rog maanukh ko deenaa: Mankind is afflicted with the disease of egotism (sggs 1140).
- ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੀ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ: Jis khasam na aavee chit rogee se gane: One who does not remember his God, is judged to be a sick person (sggs 964).
- ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ: Ik til piaaraa veesarai rog vaddaa mann maahi: Forgetting the Beloved, even for a moment, the mind is afflicted with terrible diseases (sggs 21).
- ਜਗੁ ਰੋਗੀ ਕਹ ਦੇਖਿ ਦਿਖਾਉ: Jagg rogee kah dekh dikhaau: The world is sick; where should I look? (sggs 1189).
- ਆਰੋਗਾ ਮਹਾ ਰੋਗਾ ਬਿਸਿਮ੍ਰਿਤੇ ਕਰੁਣਾ ਮਯਹ: Aarogam mahaa rogam bisimrite karunaa mayah: The healthy person is very sick, if he does not remember the Lord, the Embodiment of Mercy (sggs 1356).
- ਹਉਮੈ ਰੋਗੁ ਕਮਾਵਣਾ ਅਤਿ ਦੀਰਘੁ ਬਹੁ ਸੁਆਉ: Houmai rog kamaavanaa ati deeragh bahu suaau: He earns the very painful disease of egotism; he is so very selfish (sggs 850).
- ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਅਭਿਮਾਨਾ ਦੂਜੈ ਭਾਇ ਖੁਆਈ: Antar rog mahaa abhimaanaa doojai bhaae khuaaee: Deep within him is the sickness of excessive egotism; in the love of duality he is ruined (sggs 732).
- ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ: Rog biaape karade paap: Sickness afflicts those who commit sins (sggs 199).
- ਜਪੁ ਤਪ ਸੰਜਮ ਵਰਤ ਕਰੇ ਪੂਜਾ ਮਨਮੁਖ ਰੋਗੁ ਨ ਜਾਈ: Jap tap sanjam varat kare poojaa manmukh rog na jaaee: The Manmukh may perform chants, meditations, austere self-discipline, fasts and devotional worship, but his sickness does not go away (sggs 732).
- ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ: Mann antar houmai rog hai bhram bhoole manmukh durajanaa: The disease of egotism is deep within the mind; the Manmukhs, the evil beings, are deluded by doubt (sggs 1317).
- ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਅਭਿਮਾਨਾ ਦੂਜੈ ਭਾਇ ਖੁਆਈ: Antar rog mahaa abhimaanaa doojai bhaae khuaaee: Deep within him is the sickness of excessive egotism; in the love of duality he is ruined (sggs 732). (T.Singh, 2006)

The SGGS says...Our body is like a chronic patient... diseased and sick...

➤ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanaasree mehlā 1.
Dhanaasaree, First Mehl:

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥

jee-o tapat hai baaro baar.
My soul burns, over and over again.

ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥

tap tap khapai bahut baykaar.
Burning and burning, it is ruined, and it falls into evil.

ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥

jai tan banee visar jaa-ay.
That body, which forgets the Word of the Guru's Bani,

ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥

ji-o pakaa rogee villā-ay. ||1||
cries out in pain, like a chronic patient. ||1|| (SGGS p.661)

➤ ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

salok mehlā 2.
Shalok, Second Mehl:

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥

akhee baajhahu vaykh-naa vin kanna sunnaa.
To see without eyes; to hear without ears;

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥

pairaa baajhahu chalnaa vin hathaa karnaa.
to walk without feet; to work without hands;

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥

jeebhai baajhahu bolnaa i-o jeevat marnaa.
to speak without a tongue-like this, one remains dead while yet alive.

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥

naanak hukam pachhaan kai ta-o khasmai milnaa. ||1||
O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. ||1||

➤ ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥

disai sunee-ai jaanee-ai saa-o na paa-i-aa jaa-ay.
He is seen, heard and known, but His subtle essence is not obtained.

ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥

ruhlaa tundaa anDhulaa ki-o gal lagai Dhaa-ay.

How can the lame, armless and blind person run to embrace the Lord?

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੇਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥

bhai kay charan kar bhaav kay lo-in surat karay-i.

Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes.

ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

naanak kahai si-aanee-ay iv kant milaavaa ho-ay. ||2||

Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord. ||2|| (SGGS p.139 Guru Angad Devji)

Who is deformed?

Those who forget the lord and who slander others and do wrong deeds are considered deformed, because they have forgotten their true “form” or the purity within them. Some Gurbani quotes about who is deformed:

- ਜਿਨ ਕੈ ਹਿਰਦੈ ਨਾਹਿ ਹਰਿ ਸੁਆਮੀ ਤੇ ਬਿਗੜ ਰੂਪ ਬੋਰਕਟੀ ॥ (SGGS p.528)

jin kai hirdai naahi har su-aamee tay bigarh roop bayrkatee.

Those who do not have the Name of their Lord and Master within their hearts, are the most wretched, deformed lepers. (Guru Ramdas)

- ਹੋਵਹਿ ਲਿੰਡ ਝਿੰਡ ਨਹ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ ॥ (SGGS p.1245)

hoveh liny jhiny nah hoveh aisee kahee-ai soorat.

They should show goodness, and not be deformed by their actions; this is how they are called beautiful. (Guru Angad Devji)

- ਸੰਤ ਕਾ ਦੇਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ ॥ (SGGS p. 280)

sant kaa dokhee bigarh roop ho-ay jaa-ay.

The slanderer of the Saint becomes deformed. (Guru Arjan Devji)

- ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥

mai pat kee pand na karnee kee kaar.

I have not followed good advice, nor have I done good deeds.

ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥

ha-o bigrhay roop rahaa bikraal.

I am deformed and horribly disfigured.

ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥

tayraa ayk naam taaray sansaar.

Your Name alone, Lord, saves the world.

ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥ (SGGS p. 24)

mai ayhaa aas ayho aaDhaar. ||1|| rahaa-o.

This is my hope; this is my support. ||1||Pause|| (Guru Nanak Devji)

- ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

jih kul poot na gi-aan beechaaree.

That family, whose son has no spiritual wisdom or contemplation -

ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥੧॥
biDhvaa kas na bha-ee mehtaaree. ||1||
 why didn't his mother just become a widow? ||1||

ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ ॥
jih nar raam bhagat neh saaDhee.
 That man who has not practiced devotional worship of the Lord -

ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ ॥੧॥ ਰਹਾਉ ॥
janmat kas na mu-o apraaDhee. ||1|| rahaa-o.
 why didn't such a sinful man die at birth? ||1||Pause||

ਮੁਚੁ ਮੁਚੁ ਗਰਭ ਗਏ ਕੀਨ ਬਚਿਆ ॥
much much garabh ga-ay keen bachi-aa.
 So many pregnancies end in miscarriage - why was this one spared?

ਬੁਡਭੁਜ ਰੂਪ ਜੀਵੇ ਜਗ ਮਝਿਆ ॥੨॥
budbhuj roop jeevay jag majhi-aa. ||2||
 He lives his life in this world like a deformed amputee. ||2||

ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ ॥
kaho kabeer jaisay sundar saroop.
 Says Kabeer, beautiful and handsome people,

ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ ॥੩॥੨੫॥ (SGGS p.328)
naam binaa jaisay kubaj kuroop. ||3||25||
 are just ugly hunch-backs without the Naam, the Name of the Lord. ||3||25|| (Kabirji)

Who is diseased?

According to the Gurbani all the *Manmukhs* (those who follow their own mind, not the higher being within and think not of the lord), are self-willed and sick and diseased.

ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ ॥ (SGGS p. 118)
manmukh rogee hai sansaaraa.
 The self-willed manmukhs are sick and diseased in the world. (Guru Amardasji)

➤ ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥
mil mayray gobind apnaa naam dayh.
 Meet me, O my Lord of the Universe. Please bless me with Your Name.

ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਸਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥
naam binaa Dharig Dharig asnayhu. ||1|| rahaa-o.
 Without the Naam, the Name of the Lord, cursed, cursed is love and intimacy. ||1||Pause||

ਨਾਮ ਬਿਨਾ ਜੇ ਪਹਿਰੈ ਖਾਇ ॥
naam binaa jo pahirai khaa-ay.
 Without the Naam, one who dresses and eats well

ਜਿਉ ਕੂਕਰੁ ਜੂਠਨ ਮਹਿ ਪਾਇ ॥੧॥
ji-o kookar joothan meh paa-ay. ||1||
 is like a dog, who falls in and eats impure foods. ||1||

ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥
naam binaa jaytaa bi-uhaar.
 Without the Naam, all occupations are useless,

ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ ॥੨॥
ji-o mirtak mithi-aa seegaar. ||2||
 like the decorations on a dead body. ||2||

ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ ॥
naam bisaar karay ras bhog.
One who forgets the Naam and indulges in pleasures.

ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ ॥੩॥
sukh supnai nahee tan meh rog. ||3|| (SGGS p.240)
shall find no peace, even in dreams; his body shall become diseased. ||3|| (Guru Arjan Devji)

➤ ਜਗੁ ਰੋਗੀ ਭੋਗੀ ਗੁਣ ਰੋਇ ॥ (SGGS p. 413)
jag rogee bhogee gun ro-ay.
 The world is diseased, from its indulgences; it weeps over its lost virtue. (Guru Nanak Devji)

➤ ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ ॥ (SGGS p. 416)
rog bharam bhayd man doojaa.
 The mind is diseased with doubt, superstition and duality. (Guru Nanak Devji)

➤ ਮਨਮੁਖਿ ਦੁਬਿਧਾ ਸਦਾ ਹੈ ਰੋਗੀ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ ॥ (SGGS p.1130)
manmukh dubiDhaa sadaa hai rogee rogee sagal sansaaraa.
 The self-willed manmukh is afflicted with the disease of duality forever; the entire universe is diseased. (Guru Amardasji)

➤ ਜੇ ਜੇ ਦੀਸੈ ਸੇ ਸੇ ਰੋਗੀ ॥ (SGGS p.1140)
jo jo deesai so so rogee.
 Whoever I see is diseased. (Guru Arjan Devji)

➤ ਸੰਤ ਕੀ ਨਿੰਦਾ ਰੋਗੀ ਕਰਨਾ ॥ (SGGS p.1145)
sant kee nindaa rogee karnaa.
 Slandering the Saints, he is diseased. (Guru Arjandevji)

➤ ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ ਪਾਇਆ ॥੨॥ (SGGS p.1225)
aDhik su-aad rog aDhikaa-ee bin gur sahj na paa-i-aa. ||2||
 The more he tastes, the more he is diseased; without the Guru, there is no peace and poise. ||2|| (Guru Nanakdevji)

Who is crippled?

➤ ਸ੍ਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ ਰਟਤ ਪਿੰਗੁਰੀਆ ॥੧॥ (SGGS p.203)
sarvan na surat nain sundar nahee aarat du-aar ratat pinguree-aa. ||1||
 My ears do not hear, and my eyes are not beautiful. I am in such pain; I am a poor cripple,
 crying at Your Door. ||1|| (Guru Arjandevji)

➤ ਅੰਧ ਗੁੰਗ ਪਿੰਗੁਲ ਮਤਿ ਹੀਨਾ ਪ੍ਰਭ ਰਾਖਹੁ ਰਾਖਨਹਾਰਾ ॥ (SGGS p.530)
anDh gung pingul mat heenaa parabh raakho raakhanhaaraa.
 I am blind, mute, crippled and totally lacking in understanding; O God, Preserver of all, please
 preserve me! (Guru Arjandevji)

➤ ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ ਰਹਾਉ ॥ (SGGS p.1195)
mayraa chit na chalai man bha-i-o pang. ||1|| rahaa-o.
 My consciousness does not go out wandering. My mind has become crippled. ||1||Pause||
 (Parmanand)

➤ ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ ॥
pingul parbat paar paray khal chatur bakeetaa.
 The cripple crosses over the mountain, the fool becomes a wise man,

ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੂਝਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ ॥੧॥ (SGGS p.809)
anDhulay taribhavan soojhi-aa gur bhayt puneetaa. ||1||
 and the blind man sees the three worlds, by meeting with the True Guru and being purified. ||1|| (Guru
 Arjandev ji)

Who is Dead?:

A body without the breath of life (*Praana*) is called a corpse or dead man. However, according to the Gurbani, a dead person is he who is overtaken by the false ego; who is devoid of the Love of the real Self (God, True Guru, Divine Love, Unconditioned Being, etc.); who does not meditate on the Divine Name; who is devoid of Spiritual Wisdom; who is devoid of Understanding; who is engrossed in evil passions; who is tied up in worldly entanglements; and so on.

- ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ॥ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ...: Satigur jinee na sevio sabad na keeto veechaar. Antar giaan na aaeiou miratak hai sansaar...: Those who do not serve the True Guru (Self, God, etc.), and who do not contemplate the Word of the Shabad (or Divine Name) - Spiritual Wisdom does not enter into their Heart; they are like dead bodies in the world. They go through the cycle of 8.4 million reincarnations, and they are ruined through death and rebirth (sggs 88).
- ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੇ ਮਰਦਾ ਜਾਇ: Houmai vich jagat muua marado maradaa jaa: In egotism, the world is dead; it dies and dies, again and again (sggs 555).
- ਸੋ ਮੁਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ: So mooaa jis manahu bisaarai: One who is forgotten by God, is already dead (sggs 292).
- ਹਰਿ ਬਿਸਰਤ ਸੋ ਮੁਆ: Har bisarat so mooaa: One who forgets the Divine is dead (sggs 407).
- ਬਿਨੁ ਸਬਦੈ ਮੁਆ ਹੈ ਸਭੁ ਕੋਇ: Bin sabadai muua hai sabh koe: Without the Shabad, everyone is dead (sggs 1418).
- ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ ਖਪਿ ਮੁਆ: Doojai laag jagg khap khap mooaa: Attached to duality, the world is distracted and distressed to death (sggs 113).
- ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ: Nindak muua upaji vadd taap: The slanderer died after contracting the deadly fever (of slandering) (sggs 199).

- ਪੜਹਿ ਗੁਣਹਿ ਤੂੰ ਬਹੁਤੁ ਪੁਕਾਰਹਿ ਵਿਣੁ ਬੂਝੇ ਤੂੰ ਭੂਝਿ ਮੁਆ: Parhahi gunahi toon bahut pukaarahi vin boojhe toon doob muua: You read, and reflect, and proclaim out loud, but without understanding, you are drowned to death (sggs 435).
- ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ: Ihu jagat mamataa muua jeevan kee bidh naahi: This world is dead in attachment and possessiveness; no one knows the way of life (sggs 508).
- ਮਨਮੁਖੁ ਮੁਆ ਅਪੁਨਾ ਜਨਮੁ ਖੋਇ: Manmukh muua apunaa janam khoe: The Manmukh dies; his life is wasted (sggs 1418). (T.Singh, 2006)

➤ ਸਲੋਕੁ ਮਹੀ ੨ ॥

salok mehlā 2.
Shalok, Second Mehl:

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
akhee baajhahu vaykh-naa vin kannā sunnā.
To see without eyes; to hear without ears;

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
pairā baajhahu chalnaa vin hathā karnā.
to walk without feet; to work without hands;

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
jeebhai baajhahu bolnā i-o jeevat marnā.
to speak without a tongue-like this, one remains dead while yet alive.

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ (SGGS p.139)
naanak hukam pachhaan kai ta-o khasmai milnā. ||1||
O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. ||1||
(Guru Angad devji)

➤ ਸਲੋਕੁ ਮਹੀ ੩ ॥

salok mehlā 3.
Shalok, Third Mehl:

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥
satgur jinee na sayvi-o sabad na keeto veechaar.
Those who do not serve the True Guru, and who do not contemplate the Word of the Shabad -

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥ (sggs P.589)
antar gi-aan na aa-i-o mirtak hai sansaar.
spiritual wisdom does not enter into their hearts; they are like dead bodies in the world. (Guru Amardas)

Who is Alive?:

As indicated in the Gurbani, in the ignorance of the death, what is already dead seems alive to us, and what is alive seems dead! Therefore, even though we may be alive, but, in reality, we may be dead because of our separation from our Essential Being: the Unconditioned Consciousness! According to the Gurbani, the truly alive are those who have become "Jeevanmukta" or who remain dead while yet alive — who have eradicated egoism, selfishness or duality from within; who are attuned to the Divine Name (or *Shabad*); who have

their consciousness focused within; who are Enlightened, Awakened or Self-realized within; who have become selfless; who reflect on the *Gur-Shabad*; who are free of Maya (the limiting factor, illusion or ignorance); who live truthfully; who are full of Divine qualities such as love, compassion, contentment, Self-knowledge, etc.; who are free from passion and desires; and so on.

- ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ: Jeevat ko mooaa kahai mooeae nahee rotaa: The living are said to be dead, and no one mourns for those who are dead (sggs 229).
- ਮੂਆ ਜੀਵੰਦਾ ਪੇਖੁ ਜੀਵੰਦੇ ਮਰਿ ਜਾਨਿ: Muua jeevandaa pekh jeevandae mari jaan: See, that only one who has died, truly lives; one who is alive, consider him dead (sggs 1102).
- ਮਤੁ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸੁ: Matt jaanahu jagg jeevadaa doojai bhaae muiaas: Don't think that he is alive in the world - he is spiritually dead, through the love of duality (sggs 643).
- ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ: Jeevan tayu ganeeai har paykhaa: A person is judged to be alive, only if he sees the Divine (sggs 1221).
- ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ॥ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ: Satigur jinee na sevio sabad na keeto veechaar. Antar giaan na aaeio miratak hai sansaar: Those who do not serve the True Guru (Self, God, etc.), and who do not contemplate the Shabad - Spiritual Wisdom does not enter into their Heart; they are like dead bodies in the world (88).
- ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੇ ਪਿਆਰੁ॥ਮਤ ਤੁਮ ਜਾਣਹੁ ਓਇ ਜੀਵਦੇ ਓਇ ਆਪਿ ਮਾਰੇ ਕਰਤਾਰਿ: Satigur kee sev na keeneeaa har naam na lago piaar. Matt tum jaanahu oi jeevade oi aap maarae karataar: They do not serve the True Guru, and they do not embrace love for the Divine Name. Do not even think that they are alive - the Creator Himself has killed them (sggs 589).
- ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ: Jeevan mukat so aakheeai mar jeevai mareeaa: Those who die, and remain dead while yet alive, are said to be Jivan Mukta, liberated while yet alive (sggs 449).
- ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ: Jeevat murai taa sabh kish soojhai antari jaanai sarab daiaa: If one remains dead while yet alive, then he understands everything; he knows the Divine deep Within himself, who is kind and compassionate to all (sggs 940).
- ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ: Jeevat marai marai fun jeevai taan mokhantar paaee: But if you remain dead while yet alive, then by so dying, you truly live; thus, you attain liberation (sggs 550).
- ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੂਆ: Tabb jaaniaa jabb jeevat mooaa: When I became dead while yet alive, only then did I come to know the Divine (sggs 327).
- ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ: Manee mittaaee jeevat marai gur poore upades: One who eradicates his ego, remains dead while yet alive, through the perfect Divine Teachings (sggs 256).
- ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ: Gur kai sabad jeevat marai gurmukh bhvajal taranaa: Through the Word of the Guru-Shabad, the Gurmukh remains dead while yet alive, and swims across the terrifying world-ocean (sggs 69).
- ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ: Jeevat marai har sio chit laae: Those who focus their consciousness on God remain dead while yet alive (sggs 116).
- ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ: Ulatt bhaee jeevat mar jaagiaa: When I turned away (from world), and became dead while yet alive, I was awakened (sggs 221).
- ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੂਏ ਰਹੰਨਿ: Aap shod sevaa karan jeevat mueae rahann: Subduing their selfishness and conceit, and performing selfless service, they remain dead while yet alive (sggs 233).
- ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ: Jeevt marai marai funi jeevai aisae sunn samaaeiaa: One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute being (sggs 332).
- ਏਹਾ ਭਗਤਿ ਜਨੁ ਜੀਵਤ ਮਰੈ: Ehaa bhagati jan jeevat marai: True Devotion is to remain dead while yet alive (sggs 365).
- ਸਤਿਗੁਰ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ ਸਮੀਤਾ: Satigur miliai jeevat marai bujhi sach sameetaa: Meeting the True Guru (Self, God, etc.), one remains dead while yet alive; understanding Him, he is absorbed in the Truth (sggs 510).
- ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ: Nanak jeevatiaa mar raheeai aisaa jog kamaaeai: O Nanak, remain dead while yet alive - practice such a Yoga (sggs 730).

- ਜੀਵਤ ਮਰੈ ਬੁਝੈ ਪ੍ਰਭੁ ਸੋਇ: Jeevat marai bujhai prabh soe: One who remains dead while yet alive understands God (sggs 741).
- ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਪੁ ਜੋ ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ: Kabeer aisaa ek aadh jo jeevat miratak hoe: Kabeer, rare is such a person, who remains dead while yet alive (sggs 1364).
- ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ ਮੂਏ ਕਉ ਮੂਆ: Jeevnante ko jeevataa milai mooeae ko mooaa: The living mingle with the living, and the dead mingle with the dead (sggs 788).
- ਸਹਜਿ ਮਰਉ ਜੀਵਤ ਹੀ ਜੀਵਉ: Sahaj maro jeevat hee jeevo: I have died in Sahaj, and now I am alive to live (sggs 1189).
- ਜੀਵਤ ਮੁਕਤ ਸਦਾ ਨਿਰਬਾਨ: Jeevat mukat sadaa nirabaan: Those who are Jeevan-mukta, liberated while yet alive - are forever in the state of Nirvaanaa (sggs 1167).

What is the Cure?:

In essence, it is a selfish (or ego-being) person who is truly a blind, deaf, dumb, sick and dead. According to the Gurbani, the cure for such deadly disease is the meditation (*Japa* or *Naam-Simran*). If applied with faith, sincerity, longing, love, selflessness and concentration, it brings the seeker face-to-face with his Original Nature ("*Joti Svaroop*"), which is ever afresh and disease free! But, as Kabeer says, such an "Alive" person is very rare indeed!

- ਬਹਲੇ ਭੇਖ ਭਵਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਰੋਗੁ ਨ ਜਾਈ: Bahale bhekh bhavahi din raatee houmai rog na jaaee: Trying on all sorts of religious robes, people wander around day and night, but the disease of their egotism is not cured (sggs 1131).
- ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ: Jinee naam dhiaaiaa gae masakat ghaal: Those who meditated on the Divine Name, have departed having toiled truthfully (sggs 8).
- ਅੰਧੇ ਚਾਨਣੁ ਤਾ ਬੀਐ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਰਜਾਇ: Andhe chaanan taa theei jaa satigur milai rajaae: The spiritually blind receive the Divine Light, when they merge with the Will of the True Guru—the Self, God, etc. (sggs 551).
- ਆਪੁ ਛੋਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ: Aap shod jeevat marai gur kai sabad veechaar: So abandon your selfishness, and remain dead while yet alive. Contemplate the Word of the Gur-Shabad or Divine Name (sggs 34).
- ਧਿਆਇ ਹਰਿ ਜੀਉ ਹੋਇ ਮਿਰਤਕੁ ਤਿਆਗਿ ਦੂਜਾ ਭਾਉ: Dhiaae har jeeo hoe miratak tiaag doojaa bhaao: Meditate on the Divine, and be dead to the world; renounce your love of duality (sggs 1002).
- ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਬਦੁ ਬੀਚਾਰੈ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਈ: Jeevat marai taa sabad beecharai taa sach paavai koei: If one remains dead while yet alive, he reflects upon the Shabad, and then, he obtains the True God (sggs 506).
- ਬੋਲਿ ਸੁਧਰਮੀਤਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ: Bol sudhrameerriiaa moni katt dhaaree raam: O you of sublime faith, chant the Divine Name; why do you remain silent? (sggs 547).
- ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ: Houmai rog gaiaa dukh laathaa aap aapai gurmat khaadhaa: The sickness of my ego has been dispelled, and my pain is over and done. Through the Divine Teachings, my identity has consumed my identical identity (sggs 78).
- ਕਹੁ ਨਾਨਕ ਦਿਨੁ ਰੈਨਿ ਧਿਆਵਉ ਮਾਰਿ ਕਾਢੀ ਸਗਲ ਉਪਾਧੇ: Kahu Nanak din rain dhiaavo maar kaadhee sagal upaadhe: Says Nanak, meditate on God, the Divine Name, day and night, and all your sickness shall be banished (sggs 403).
- ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ: Sansaar rogee naam daaroo mail laagai sach binaa: The world is sick, and the Naam is the medicine to cure it; without the Truth, filth sticks to it (sggs 687).
- ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ ਰੋਗੁ ਨਿਵਾਰੇ: Nanak anad kare har jap jap sagale rog nivaare: Nanak celebrates in bliss; chanting and meditating on God, all sickness has been cured (sggs 715).
- ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਭੇਟੇ ਸੁਆਮੀ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇਓ: Jan Nanak ko har bhetee suaamee dukh houmai rog gavaaeio: The Divine has met servant Nanak, and the pain of the sickness of egotism has been eliminated (sggs 719).
- ਨਾਉ ਮੰਨਿਐ ਹਉਮੈ ਗਈ ਸਭਿ ਰੋਗੁ ਗਵਾਇਆ: Naao manniyai houmai gae sabh rog gvaaiiaa: With faith in the Name, egotism is eradicated, and all sickness is cured (sggs 1242). (T.Singh, 2006)

It is only by the grace of the Guru can we be cured. And the grace of the Guru is obtained by remembering Him always, and instilling His qualities in our being and recognizing Him in all. In this way we will shed our egos and overcome our vices, and be one with our pure inner self, our true nature within.

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥

sun anDhaa kaisay maarag paavai.
By listening, how can the blind find the path?

ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥

kar geh layho orh nibhaavai.
Take hold of his hand, and then he can reach his destination.

ਕਹਾ ਬੁਝਾਰਤਿ ਬੂਝੈ ਡੇਰਾ ॥

kahaa bujhaarat boojhai dora.
How can a riddle be understood by the deaf?

ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੇਰਾ ॥

nis kahee-ai ta-o samjhai bhoraa.
Say 'night', and he thinks you said 'day'.

ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥

kahaa bisanpad gaavai gung.
How can the mute sing the Songs of the Lord?

ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥

jatan karai ta-o bhee sur bhang.
He may try, but his voice will fail him.

ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥

kah pingul parbat par bhavan.
How can the cripple climb up the mountain?

ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥

nahee hot oohaa us gavan.
He simply cannot go there.

ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥

kartaar karunaa mai deen bayntee karai.
O Creator, Lord of Mercy - Your humble servant prays;

ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥ (SGGS p.267)

naanak tumree kirpaa tarai. ||6||
Nanak: by Your Grace, please save me. ||6|| (Guru Arjan Devji)

CHAPTER 4

Objectives 1, 2 & 4

B). HISTORY: SIKH GURUS AND THEIR GRACE UPON THE DISABLED:

GENERAL OUTLINE: THE SIKH GURUS

A few details regarding the Sikh Gurus are given below:

Name	Age	Age at Guruship	No. of Children	Name of town founded	Contribution to Sikh religion
Guru Nanak	70	38	2	Kartarpur	The founder
Guru Angad	48	35	3	Khadur	Panjabi Grammar, health
Guru Amardas	95	73	4	Goindwal	Seva
Guru Ramdas	47	40	3	Amritsar	Kirtan & katha
Guru Arjan	43	18	1	Taran Taran	Adi Granth, Harimandir Sahib
Guru Hargobind	49	11	6	Kiratpur	Miri & Piri
Guru Harrai	31	14	2	xxxxx	Zoos & Hospitals
Guru Harkrishen	8	5	x	xxxxx	Schools, education
Guru Tegh Bahadur	54	43	1	Anandpur	Jiwanmukt, living for others
Guru Gobind Singh	42	9	4	Paonta Sahib	Amrit, Sacrifice

1. GURU NANAK DEV JI



(1469 - 1539 A.D.)

TRUE BARGAIN:

In spite of the accumulating evidence about the spiritual greatness of the Guru, Mehta Kalu, Guruji's father, was not convinced and thought that his son was wasting time in profitless contemplation. So he wanted to put him to trade. He gave the Guru twenty rupees (Indian currency) and sent him to the nearest town- Chuharkana, to buy goods of common use and then sell them at a profit. The family servant Bala was also sent with him.

On his way the Guru met a group of faqirs (ascetics) who were hungry for several days. *The Guru spent all the money in feeding the faqirs and called it a true bargain.* He realized the nature of his act and did not go home but sat under a tree outside his village. Bala went home and he narrated the whole story to his father. The father became very angry but the Guru explained to him that he could not think of a more profitable bargain. The aged tree under which he sat is still preserved. It is called Thumb Sahib or the holy tree in memory of the Guru.

All this failed to have any effect on Guru's disinclination towards ordinary world affairs and he remained deeply immersed in meditation.

SUJJAN THUG

According to Puratan Janamsakhi, before Guru Nanak turned towards east, he went to Tolumba (now known as Makadampur in west Pakistan) and met Sajjan Thug. Sajjan always wore a white dress, displayed his rosary and thus posed to be a holyman. He had built a Hindu temple and a Muslim mosque at the courtyard of his residence. He would invite wayfarers to his residence to rest for the night. But at night, he would take away their goods and money and sometimes kill them. The Guru went and stayed with him for

the night. At night the Guru did not go to bed early which made Sajjan a bit too nervous to perform his nefarious act of robbing. Sajjan asked the Guru to take rest and sleep but the Guru replied, "God's minstrel does not go to sleep, till God sends word that he should retire." The Guru then asked Mardana to play the rebec and he sang the following Sabad:

"Bronze is bright and shining, but, by rubbing, its sable blackness appeareth,

Which cannot be removed even by washing a hundred times.

They are friends who travel with me as I go along,

And who are found standing ready whenever their accounts are called for.

Houses, mansions, palaces painted on all sides,

When hollow within, are as it were crumbled and useless.

Hérons arrayed in white dwell at places of pilgrimage;

Yet they rend and devour living things, and therefore should not be called white.

My body is like the simmal tree; men beholding me mistake me.

Its fruit is useless: such qualities my body possesseth.

I am a blind man carrying a burden while the mountainous way is long.

I want eyes which I cannot get; how can I ascend and traverse the journey?

Of what avail are services, virtues, and cleverness?

Nanak, remember the Name, so mayest thou be released from thy shackles." (Suhi Mehla 1, p-729)

When Sajjan listened to the Divine melody, he realized that the Guru's words were actually addressed to him. Upon this he made his obeisance and fell at the Guru's feet, and prayed to him to pardon his sins. The Guru said, "Sajjan, in the Sovereignty of God, grace is obtained by two things, open confession and reparation for wrong." Sajjan stood in submission. The Guru asked him to give all his ill-gotten wealth to the poor. He obeyed the mandate and became a follower of the Guru after receiving Charanpauhal. It is said that the first historical Sikh temple was constructed on the spot where this conversation was held.

GURU AT MEDINA HEALING THE LEPERS:

Once when the Guru proceeded to Medina, another holy city of the Muslims where their Prophet Mohammad lived for many years and breathed his last. He reached at nightfall and stopped outside the town. It happened to be a place where lepers were segregated and no provision was made for their comfort or treatment. History states that the Guru healed them all and as a result, the people came in crowds to have holy glimpse of the Guru.

Many others souls like Bhooma the Robber, Lepers and sick persons, cannibals and murderers instantly transformed into divinities as a result of His Grace.

Grace of Sri Guru Nanak Sahib still continues to flow eternally from the Holy Body of Sri Guru Granth Sahib in which He eternally dwells and resides.

2. GURU ANGAD DEV JI



(1504-1552, Guruship- 1539-1552)

GURU ANGAD AND TAPA

The first duty Guru Angad performed after his morning devotions and kirtan was to tend the sick and succour the needy. His healing touch and loving compassion relieved many of their pains and distresses.



3. GURU AMARDAS JI



(1479-1574, Guruship, 1552-1574)

HEALING: Guru Amardas ji during his time healed a leper named Prema that came to him out of true yearning, and got him married as well.

DATU'S ANIMOSITY

Guru Angad's sons were upset because they claimed that after their father, they were the legitimate heirs to Guruship. Guru Angad's son Datu, therefore, proclaimed himself as Guru in Khadur; but the Sikhs did not accept him as such. Secondly under Guru *Amar Das's strict dictum, it was mandatory that all persons, high or low, rich or poor, king or the commoner, Brahmans or Sudras, and Hindus or Muslims, must sit in the same row as equals to dine in the Guru's langar (kitchen)*. This had upset

the Brahmans very much and they were on the search of an opportunity to rectify this situation. These Brahmans and other higher caste leaders saw some chance in Datu's revolt to capture the Guruship. Upon their support, Datu proceeded to Goindwal where the Guru was stationing.



*The Epitome of Seva (service)
Guru Amardas served his master Guru Angad
for 12 years, wading through rain and storm.*

Guru Amar Das was sitting on his religious throne and was delivering instructions to the congregation. Datu came along with a large number of his companions and kicked the Guru, who fell down the platform. Datu took possession of the platform and proclaimed himself as the Guru. Guru Amar Das got up and said in extreme humility, " Sir, pardon me, my hard bones might have hurt your tender feet." After this the Guru left Goindwal and went to his village Basarka. He confined himself in a house outside the town without letting anybody know about his whereabouts.

Datu sat on Guru's throne in Goindwal and was very proud of his position. The Sikhs, however, did not accept him as Guru, and all the pilgrims to Goindwal went away on hearing of the insult to their Guru. On seeing the Sikhs' contempt towards him, one day Datu loaded his newly acquired wealth on a camel and returned to Khadur. On his way he was encountered with some robbers who seized the camel with the load, and one of the robbers struck Datu on the same foot with which he had kicked the Guru. Datu's foot swelled up and caused him great pain.

The Sikhs were very much distressed at losing their Guru. They searched all over but could not find him anywhere. Under the leadership of Bhai Buddha, they prayed and then let Guru's mare loose and anxiously followed it for a short distance. The mare made her way to the Guru's house in Basarka, and stood before his door. It was written on the door, "Whoever openeth this door is no Sikh of mine, nor I am his Guru." They did not open the door, but made an opening in the wall and made supplication before the Guru. The Guru could not disregard the love and devotion of his Sikhs and returned to Goindwal. The Guru's return was celebrated with illuminations, rejoicing and feasting

DEDICATED SEVA/TRUE SERVICE:

One night in March 1552, it rained all night, cold winds blew and lightning flashed. Baba Amar Das brought a pitcher of water from river Beas for his Master. While he was coming to the Guru's house, he struck against a wooden peg which a weaver had driven into the ground, and he fell into the loompit. It was a weavers' colony and when they heard the thud of his fall, one of the weavers' wife said, "Who could it be at this early hour? It must be that homeless Amru who sleeps not, who knows no rest and who tires not. He is ever bringing water from the river and firewood from the forest; and what a Guru to serve!" The Master felt the twitch and was deeply moved. He embraced Baba Amar Das who was seventy-three years old then and said, "***My Amar Das, he will be the home of the homeless, the honor of the unhonored, the strength of the strengthless, the support of the supportless, the emancipator of the captive.***" After that Guru Angad installed Baba Amar Das in his seat, put five paise and a coco-nut before him, and asked Bhai Buddha to put saffron tilak of Guruship on his forehead. He was then declared as Guru Amar Das:

"Jot uha jugat sai seh kaya pher paltiai." (Ramkali ki Var- Rai Balwand, p-966)
 'Divine Light is the same. Way and Mode are the same. The Master has only changed the body.'

Guru Angad directed him to live in Goindwal and left for his heavenly abode on March 29, 1552.

Submission to Guru's order and worship of God, was the guiding principle in selection of the Guruship. In spite of the opposition of his sons and relations, Guru Angad conferred the Guruship on Baba Amar Das who was proved to be the fittest and the most worthy for the Divine throne of Guru Nanak.

GURU KA LANGAR (FREE KITCHEN)

Guru's free kitchen (Guru ka Langar) which was started by Guru Nanak and developed by Guru Angad, was further strengthened by Guru Amar Das. It was the injunction of Guru Amar Das that none would have his audience unless he had first eaten from the Langar. The Guru intended to remove the caste restrictions and prejudices of untouchability. It was, therefore, declared unequivocally that all persons of all castes, high or low, rich or poor, Brahmans or Sudras, Hindus or Muslims, must sit in the same line and eat the same food from Guru's kitchen. When Raja of Haripur or even Akbar, the Mughal Emperor of India, came to see the Guru, they had to sit with common people and dine with them before they could have audience with the Guru. In this way people were lifted above the hypocrisy of caste system and were able to look at one another as brothers and equals.

ABOLITION OF SATI

The status of women in Hindu society at that time was very low. When the husband died, the wife either voluntarily burnt herself on the pyre of her husband or was thrown into the fire without her consent. In popular term the woman who did perform this act was called Sati (truthful). Guru Amar Das carried out a vigorous campaign against the practice of Sati. He gave special attention to the improvement of the status of women and thus prohibited this practice. G.B. Scott acclaims the Guru as the first reformer who condemned the prevailing Hindu practice of Sati. The Guru advocated the following:

"Satis are not those who are burnt with husbands, O Nanak, true Satis are whom pangs of separation can finish. Those are considered Satis who live contented, embellish themselves with good conduct; And cherish the Lord ever and call on Him." (Var Suhi ki- Slok Mehla 3, p-787)



Guru Amardas conferred equal status on men and women and disapproved of gender discrimination. He forbade the practice of Sati - burning of wife at the pyre of husband - as it was considered an insult to human dignity

The Guru lifted the status of women as equal to men. He prohibited the practice of Sati and preached in favor of widow marriage.

Guru Amar Das established another organization called Piri system. The incharges of the Piris were ladies whose objective was to lit the flame of Guru's word and spread the fragrance of Nam among women. Bibi Bhani, Bibi Dani and Bibi Pal were some of the most revered incharges of the different Piris. Guru Amar Das gave authority and power to 146 of his apostles to go to various parts of the country and unfold the glory of Nam. Out

of these 146 persons, 94 were men and 52 were women. They were all glowing with Nam and filled with Divine Spirit.

4. GURU RAM DAS JI



(1534-1581, Guruship, 1574-1581)

During Guru Ram Das' time, a lady named Rajni who was married to a leper, who was healed by the holy waters. The tree under the shade of which she left her husband, is still standing there and is called 'Dukhbhanjni Beri'. The pool was known as Amritsar- tank of nectar, the place itself came to be known as the city of Amritsar.

Guru Ram Das left Goindwal for his new colony. Many Sikhs followed the Guru and settled there. At first this city was called Ramdaspur, which is now called Amritsar. A revenue collector of Patti in district of Lahore had five daughters, the fifth daughter was very religious. One day the father asked who gave them to eat and drink. The first four daughters said that it were their parents who had provided them with food and other necessities of life, but the fifth daughter told her parents that God was the only Cherisher of His creation. On hearing this reply her father got very angry and remarked, "I shall see if God will protect you."

One day a crippled leper came to the town and the father married his fifth daughter to him to teach her a lesson. She willfully accepted him as her true husband. She put him in a basket and carried him on her head, and begged from door to door to maintain their livelihood. One day she left him under a tree near a pool of water and went to the nearby colony to beg for food. The leper saw some crows (black in color) dipping in the water and they turned white when came out of the water. The leper thought that the water had some miraculous healing property. So he left his basket and crawled into the water, and lo, the leprosy at once disappeared from the body except one finger which was left out of water. When the lady came back, she did not believe the story of the healed leper. Ultimately they went to Guru Ram Das, who confirmed saying that the pool possesseth

such extraordinary efficacy which the man alleged. Upon this the couple became Guru's followers and they worked in the excavation of the tank later on.

The tree under the shade of which she left her husband, is still standing there and is called 'Dukhbhanjni Beri'. The pool was known as Amritsar- tank of nectar, the place itself came to be known as the city of Amritsar. The work was not finished by Guru Ram Das but it was completed by his successor, Guru Arjan Dev.

5.SIRI GURU ARJAN DEV JI



(1563-1606, Guruship 1581-1606)

MASAND SYSTEM:

Guru Nanak during his missionary tours had established Sangats at the various places throughout the country. The connection with the center was kept up by the constant visits of the Sikhs to the Guru. During Guru Amar Das's time the missionary work became more regular and methodical. He divided the Sikh spiritual kingdom into twenty-two Manjis. Guru Ram Das established the nucleus of a new order of missionaries called Masands. The word Masand seems to have come from 'Mas Nad' which is shorter form of 'Masnedi-Ali' or His Excellency, the title which the Mughal Governors often held. The purpose of this organization was to spread the Sikh faith at a rapid pace and also to collect money for the construction of tanks and the city of Ramdasapur. Guru Arjan organized Masand system afresh. He appointed new Masands of integrity and sincerity to look after the secular as well as spiritual affairs of the Sikhs. Masands were required to collect Daswandh (one-tenth of income) from the Sikhs which was then contributed towards the Guru's treasury (Golak) for the maintenance of the Sikh temples. Some writers are of the opinion that Daswandh was raised under compulsion. Daswandh was never raised under any pressure nor it was considered 'a tax'. Whatever the Sikhs contributed or are contributing even today, is totally out of free will, love and devotion.

Masands were required to pay annual visits to Amritsar at the Baisakhi fair to receive instructions from the Guru and to hand over the amount of Daswandh collected. Regular accounts of these offerings were kept and receipts were issued. Apart from financial duties, Masands were vigorous preachers. For the ceremony of initiation the ideal Charanamrit was the one administered by the Guru himself. Since it was not possible for the Guru to be present physically everywhere, the authority was delegated to the local missionaries to enrol new members of the Sikh Sangat by administering Charanamrit prepared by themselves in the prescribed manner. It attracted a large number of converts. During the time of Guru Arjan, there was hardly any place in India where the Sikhs were not found. Masands worked very hard to propagate Sikhism in every corner of the country.

COMPLETION OF CONSTRUCTION WORK:



During the construction of the Harimander, Guru arjan spotted bright red bricks and enquired that how these bricks had been produced. He was told that Bhai Bahilo had carried all the rubbish of the town on his head to the kiln to prepare the bricks in such a perfect manner. Guru Arjan sent for Bhai Bahilo and uttered, "Bhai Bahilo, the first and the foremost."

Mian Mir laid the brick in January, 1589. The head mason moved the brick to place it in order. Whereupon the Guru prophesied that since the brick was moved by the mason, the foundation of the temple would be laid again in the coming times. His words were subsequently fulfilled as Ahmad Shah Abdali destroyed the temple and desecrated the tank in 1763. However two years later, the great army of the Khalsa recovered possession of the temple, relaid its foundation and reconstructed it.

Guru Arjan completed the unfinished work of excavation of tanks- Santokhsar and Amritsar. Bhai Buddha being the most trustworthy disciple, was appointed to supervise the work of construction. Santokhsar was completed in 1587-89. Having completed the tank of nectar, the Guru laid down the foundation of Hari Mandar which is now called Golden Temple, in the center of the tank. It is said that the Sikhs represented to the Guru that Hari Mandar should be the tallest building in the neighborhood. The Guru explained, "Hari Mandar should be the lowest because what is humble, shall be exalted. The more a tree is covered with fruit, the more its branches descend to the earth."

Mian Mir, a famous Muslim saint, was a friend and a devotee of the Guru. The Guru asked Mian Mir to lay the foundation stone of Hari Mandar. Thus,

Hindu temples were closed on three sides and their entrances were generally

towards the east while Muslim mosques had entrances towards the west. Hari Mandar, the holy Sikh temple had entrance on all four sides. This denotes that God was in all the directions; and secondly four doors in the four directions (east, west, north and south) meant that all the four castes would have equal access to the temple. Whereas the Hindu temples were only open to the chosen classes, the Golden temple was open to all who would seek God. Muslim mosques were open only to Muslim men, the Golden temple was open equally to all men, women and children, irrespective of caste, creed, race, color, sex, religion or nationality. The Adi Granth, Sikh holy Scripture, was placed in the center of the temple.

When the construction of the tank and the temple was completed, Guru Arjan uttered the following Sabad in joy and gratitude:

*"The Creator stood in the midst of the work,
And not a hair of any man's head was touched.
The Guru maketh my ablution successful.
And by repeating God's Name, sins shall depart.
saints, Ramdas tank is beautiful,
He who batheth in it shall save himself and the souls of his family.
The whole world shall congratulate him,
And he shall obtain the reward his heart desireth.
He who while meditating on his God
Cometh to bathe here shall be made safe and whole.
He who batheth in the saints' tank
Shall obtain final salvation. Meditating on God's Name,
He shall not suffer transmigration.
He to whom God is merciful Knoweth divine knowledge.
His cares and anxieties shall depart
Who seeketh the protection of Baba Nanak and God."*

(Sorath Mohalla 5, p-623)

Golden Temple, Amritsar

NOTE: It should be pointed out here that bathing alone in the tank of Golden Temple cannot give the desired salvation. The above Sabad should not be taken for any pilgrimage of rituals. It does not mean a mere journey to a holy place. Sikh faith rejects all ceremonial acts. In fact there are two tanks in Amritsar- outer tank and inner tank. First one is the outer tank full of water. It is customary for a Sikh to take bath every morning- to clean and purify his body before going in the 'presence of God', that is meditation. Thus outer tank in Amritsar serves that purpose. A Sikh's mission does not complete here. Guru Amar Das confirms this:

'If mind is sinful, everything is sinful,

By washing the body, mind will not become pure.'

(Wadhans Mohalla 3, p-558)

Then there is the inner tank called Hari Mandar. That tank is 'Gurbani'- Guru Granth Sahib which is full of 'Praise and Prayer'- NAM. After washing outerself in the outer tank, a Sikh goes to the inner tank to cleanse his sinful mind in the tank of Nam. That is what Guru Nanak calls pilgrimage:

"Pilgrimage is Nam.."

(Dhanasri Mohalla 1 Chhant, p-687)

Without Nam immersing in water countless times, will not deliver salvation. This process of cleansing sinful mind in the inner tank of Nam is the pre-requisite for spiritual growth. It leads to graduation to spiritual consciousness- a breakthrough to Eternal illumination. After cleaning his inner and outer-self, a Sikh realizes the glory of Nam and enters a stage of eternal bliss, and thereby merges with the Eternal Being. A body is dead without life, and life itself is dead without Nam.

What is then Amritsar?

Then there was no sign of the city of Amritsar, Guru Nanak asked his disciples to bathe in 'Amritsar':

"Bikhia mal jai amritsar navo Gur santokh paya."

(Maru Mohalla 1, p-1043)

'All sins are washed away by bathing in Amritsar And by Guru's grace, contentment is obtained.'

(Translation of the above)

"Gur sagar amritsar, jo echhai so phal pai."

(Maru Mohalla 1, p-1011-12) 'Divine Word (Gurbani) is Amritsar Whosoever batheth in it, will get his

desire fulfilled.'

(Translation of the above)

"Untar nirmal amritsar nai." (Asa Mohalla 3, p-363)

'Impurities of mind are washed away by bathing in Amritsar.'

(Translation of the above)

"Undro trisna agan bujhi Har amritsar nata."

(Mohalla 3-pauri, p-510)

'The inner fire of desires gone When bathed in Amritsar.'

(Translation of the above)

"Meil gae man nirmal hoa Amritsar tirath nai."

(Mohalla 3, p-587)

'Impurities gone and mind becometh pure When batheth in the pilgrimage of Amritsar.'

(Translation of the above)

All the above verses of Guru Nanak and Guru Amar Das give reference of 'Amritsar' when there was no trace of the city or the tank of Amritsar. That means that Amritsar actually and literally means Tank of Nectar which is Gurbani, the Divine Word. Thus pilgrimage of Amritsar means the pilgrimage of one's mind in the Divine Word, the NAM. Without Nam, bathing hundreds of times cannot purge mind of its impurities and therefore salvation cannot be achieved:

"Mal haumai dhoti kiva na uterai je sau tirath nai."

(Sri Rag Mohalla 3, p-39)

The Guru says that without Nam, all other acts to attain salvation, are futile:

"Nam bina phokat sabh karma jiun bajigar bharm bhulai."

(*Parbhati Mohalla 1, p-1343*)

'Without Nam, all acts are futile As an actor's role in drama, maketh him not real.'

(*Translation of the above*)

When the tank and the temple were completed, there were great rejoicing. The enormous exertions and sacrifices were made by the Sikhs. The Guru honored all those Sikhs who had put in dedicated service to ensure the completion of the projects. Eminent among those people were: Bhai Buddha, Bhai Bhagtu, Bhai Bahla, Bhai Kalyana, Bhai Ajab, Bhai Ajaib, Bhai Umar Shah, Bhai Sangho, Bhai Salho and Bhai Jetha. Bhai Buddha was made incharge of the Hari Mandar. Bhai Bhagtu was instructed to preach Sikh doctrine in the Malwa region and Bhai Salho was made the superintendent of the city to look after its development. City of Ramdasapur was, in the course of time, called Amritsar. Because of Guru's residence and the central place of worship, Amritsar became the center of the Sikh activities.



Bhai Banno's services in the construction of the Harimandir are significant. On its completion, someone asked Guru Ji as to who should be served the platter first according to the established practices. Guru Ji said, "Whoever has done service everyday by remaining modest and keeping his low profile." Guru Arjan honoured Bhai Banno by placing the first platter of the feast before him.

In the house of the Guru, protection is given to the sick, poor, needy and helpless. Guru Arjan Dev knew the plight of the lepers. Even their close relatives would not touch them. Guru Arjan Dev took special care of the leper Home near the sacred Sarovar of Taran Taran Sahib. Guru Sahib personally looked after the lepers by providing them with medicines, dresses and even showering his blessings on them. All the Sikhs followed the example of the Guru.

Guru Arjan Serving the Lepers at Tarn Taran



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Protection to the poor, needy, helpless and the sick is readily available in the house of the Guru. Guru Arjan knew the plight of the lepers. Even their close relatives would not touch them. Guru Arjan took special care of the lepers and got constructed a Leper Home near the sacred Sarovar of Taran Taaran Sahib. Guru Sahib personally looked after the lepers by providing them medicines, dresses and even showering his blessings on them. All the Sikhs followed the example of the Guru - Bhagat Puran Singh was a living example of that.

COMPILATION OF ADI GRANTH:

Prithia was composing his own religious hymns which he described as compositions of Guru Nanak and his successors. The ignorant people did not have sufficient intelligence to discriminate. Guru Arjan, therefore, felt the need to lay down rules to guide his followers in their daily religious duties. He made plans for the compilation of Adi Granth. For that purpose he chose a secluded spot outside the city which is now called Ramsar. He got a tank excavated there. Tents were erected for the



Guru Arjan dictating to Bhai Gurdas - the "Immortal Gurbani" compiled in the "Guru Granth Sahib .

accommodation. Guru Arjan took abode near the tank and dictated hymns to Bhai Gurdas who wrote them down. The verses were arranged according to Rags or musical measures. The hymns of the first Guru came first as Mohalla 1 (read as Mohalla pehla), then those of the second Guru- Mohalla II (read as Mohalla Duja) and so on. After the Bani of the Gurus, came the verses of the Bhagats or the Indian saints. The hymns of the Adi Granth were thus set according to thirty-one Indian Classical Ragas.

When the composition was completed, the Guru then wrote Mandawani as a conclusion and affixed his seal thereto:

"Three things have been put into the vessel- truth, patience, and meditation.

The ambrosial Name of God, the support of all, hath also been put therein.

He who eateth and digesteth it, shall be saved.

This provision should never be abandoned; ever clasp it to your hearts.

By remembering God's feet, we cross the world of Maya; Nanak, everything is extension of God."

(Mundawani Mohalla 5, p-1429)

After this the Guru uttered the following Slok:

"I can't appreciate what Thou didst for me, and yet Thou madest me worthy. I am virtueless;

I possess no merit, and yet Thou Thyself hast compassion on me.

Thou showest compassion and kindness unto me; I have found true Guru, the friend.

Nanak, If I obtain the Name, I shall live, and my body and soul shall be refreshed."

(Slok Mohalla 5, p-1429)

A Muslim might never like to read a hymn of a Hindu saint, and by the same token a Hindu might not like to hear the religious verse of a Muslim saint. The Hindus did not allow a saint, born in low caste family, to enter the Hindu temple. This was the religious fanaticism prevailing at that time. Guru Arjan, therefore, created an ocean in which all rivers and rivulets could fall and assume the appearance of the ocean itself. The composition of such an ocean was completed on Bhadon Vadi 1, Sambat 1661 (1604 A.D.) and was called Adi Granth. It was by no means a bible for the Sikhs alone, but it is universal in character. It contained no life story of the Gurus but only the Universal Truth, each and every word of which was dedicated to the Glory of the Almighty God only.

The composition of Adi Granth consisted of the hymns of the first five Gurus, Hindu saints (Brahmans as well as Sudras) and Muslim Sufis. These saints were: Beni, Bhikhan, Dhanna, Farid, Jai Dev, Kabir, Nam Dev, Parmanand, Pipa, Ramanand, Ravidas, Sain, Sadhna, Sur Das and Trilochan. It also contained the hymns of Minstrels (Bhats and Bards). These minstrels were all Brahmans and then became Sikhs of the Guru, they were- Kal, Jalap, Bhika, Sal, Bhal, Nal, Bal, Gyand, Mathura, Kirat and Harbans. It also consisted of Var of Satta and Balwand, Ramkali Sad by Sundar and five Sabads of Mardana, the minstrel of Guru Nanak.

On Bhadon Sudi first, Sambat 1661 (1604 A.D.), Adi Granth was installed in the Hari Mandar and Bhai Buddha was appointed as the first Granthi (priest).

The following events led to the Guru's summons by the Emperor resulting in martyrdom:

To begin with, it was his elder brother, Prithi Chand who devoted his whole life to harm the Guru in every possible way. Secondly Chandu's animosity over his daughter's non-alliance with the Guru's son, is considered the main fuel. These men with jealousies in their hearts, concocted the real story of Khusro to rouse the ire of Emperor Jahangir which added fuel to the blazing fire. Along with these circumstances Guru's increasing influence to convert crowds of Hindus and Muslims, created a stir in the minds of the Pundits (Brahmans) and the Qazis (Muslim priests). The compilation of Adi Granth was considered a serious blow to other religions. Through all these circumstances Guru Arjan fell a victim to the bigotry and inhumanity of the Mohammadan Emperor.

Before his departure to Lahore, the Guru appointed his son, Har Gobind as his successor and gave suitable instructions. He took five Sikhs, Bhai Bidhi Chand, Bhai Langaha, Bhai Piara, Bhai Jetha, and Bhai Pirana, with him. Some writers say that Emperor Jahangir had gone to Kashmir before the arrival of the Guru in Lahore. The Emperor

Jahangir addressed the Guru, "Thou art a saint, a great teacher, and a holy man; You look on all, rich and poor, alike. It was therefore, not proper for you to give money to my enemy Khusro." The Guru replied, "I regard all people, whether Hindu or Musalman, rich or poor, friend or foe, as equals; and it is on this account that I gave your son some money for his journey, and not because he was in opposition to you. If I had not assisted him in his forlorn condition, and so shown some regard for the kindness of thy father, Emperor Akbar to myself, all men would have despised me for my heartlessness and ingratitude, or they would have said that I was afraid of you. This would have been unworthy of a follower of Guru Nanak."

The Guru's reply did not sooth Jahangir's feelings and he ordered him to pay two lakhs of rupees (two hundred thousand rupees), and also to erase the hymns in his Granth which were opposed to the Hindu and Muslim religions. The Guru replied, "Whatever money I have is for the poor, the friendless and the stranger. If you ask for money, you may take whatever I have; but if you ask for it by way of fine I shall not give you even a penny, because a fine is imposed on the wicked worldly persons and not on priests and saints. As regarding the erasure of hymns in the Adi Granth, I cannot erase or alter an iota. I am a worshipper of the Immortal God. There is no monarch save Him; and what He revealed to the Gurus, from Guru Nanak to Guru Ram Das, and afterwards to myself, is written in the holy Granth. The hymns contained in the Adi Granth are not disrespectful to any Hindu incarnation or any Mohammadan prophet. It is certainly stated that prophets, priests, and incarnations are the handiwork of the Immortal God, Whose limit none can find. My main object is to spread the truth and the destruction of falsehood; and if, in pursuance to this objective, this perishable body is to depart, I shall account it great good fortune."

The Emperor left and the Guru was placed under the surveillance of Chandu. Some writers say that Guru Arjan's execution was nothing except usual punishment of revenue defaulter. It seems that these writers are totally ignorant of Sikh tradition. When the Sikhs of Lahore came to know about the fine of two lakhs of rupees, they decided to raise the money to discharge the Guru's obligation of fine. The Guru issued a stern warning to his Sikhs that whosoever contributed to pay the fine imposed on him, would not be his Sikh. It was a matter of principle as mentioned in the Guru's reply above, and not a matter of two lakhs of rupees which could have been collected in twinkling of an eye. Fines are for thieves, robbers, slanderers and the wicked. Men devoted to religion did not belong to that category. It is, therefore, baseless to say that Guru's execution was usual punishment of revenue defaulter. The Qazis and Brahmans offered alternatives to the Guru to exchange death for expunging the alleged objectionable passages in Adi Granth and inserting the praises of Mohammad and of the Hindu deities. The Guru did not budge from his position.

Guru Arjan was made to sit on the red hot iron pan and burning sand was poured over his bare body. He was seated in red-hot caldron, and was bathed in boiling water. Guru's body was burning and was full of blisters.

His friend and devotee, Mian Mir, a Muslim saint, rushed to see him. When Mian Mir saw the ghastly scene, he cried out and said, "O Master! I cannot bear to see these horrors inflicted on thee. If you permit me, I would demolish this tyrant rule (Mian Mir is said to have possessed supernatural powers at that time)." The Guru smiled and asked Mian Mir to look towards the skies. It is said that Mian Mir saw Angels begging the Guru's permission to destroy the wicked and the proud.

The Guru addressed Mian Mir, "Mian Mir, you are perturbed too soon. This is the Will of my Master (God), and I cheerfully submit and surrender to His Sweet Will." The Guru repeated and exemplified in action the meaning of this verse:

"Tera kia meetha lagei

Har Nam padarath Nanak mangei."

(Asa Mohalla 5, p-394)

'Sweet be Thy Will, my Lord

Nanak beseecheth the gift of Nam.'

(Translation of the above)

The Guru bore all this torture with equanimity and never uttered a sigh or a groan.

The Guru was unruffled!

The Guru remained calm and unperturbed like a sea!

The Guru was in Absolute Bliss!

This was the wonder of the Lord- an unparallel example

in the history of mankind.

Mian Mir asked, why was he enduring the suffering at the hands of his vile sinners when he possesses superpowers? The Guru replied, "I bear all this torture to set an example to the Teachers of True Name, that they may not lose patience or rail at God in affliction. The true test of faith is the hour of misery. Without examples to guide them, ordinary persons' minds quail in the midst of suffering." Upon this Mian Mir departed commending the Guru's fortitude and singing his praises.

The Guru was again addressed to comply with the demands of his enemies. When he was threatened with further torture, he replied, "O fools! I shall never fear any torture. This is all according to God's Will, any torture wherefore affordeth my pleasure." He is said to have uttered this Sabad:

*"The egg of superstition hath burst; the mind is illumined;
The Guru hath cut the fetters off the feet and freed the captive.
My transmigration is at an end.
The heated caldron hath become cold; the Guru hath given the cooling Name.
Since the holy man hath been with me, Death's myrmidons,
who lay in wait for me, have left me.
I have been released from him who restrained me; what shall the judge do to me now?
The load of karma is removed; I am freed therefrom.
From the sea I have reached the shore; the Guru hath done me this favor.
True is my place, true my seat, and truth I have made my special object.
Truth is the capital; truth the stock-in-trade which Nanak hath put into his house."
(Maru Mohalla 5, p-1002)*

Chandu thought to suffocate him in a fresh cowhide, in which he was to be sewn up. Instead the Guru asked for a bath in Ravi river which flowed embracing the walls of Lahore city. Chandu revelled at the thought that the Guru's body full of blisters, would undergo greater pain when dipped in cold water and he permitted him to bathe in the river. The soldiers were sent to escort the Guru. The Master's disciples saw him leaving. He looked at them still forbidding any action. He said, "Such is the Will of my God, submit to the Divine Will, move not, stand calm against all woes."

Crowds watched the Master standing in water and having a dip. Lo! The light blended with Light and the body was found nowhere. Hail to the Master! Thou art Wonderful-Martyr, the greatest. Thou art the Greatest!

6. SIRI GURU HARGOBIND SAHIB JI



(1595-1644, Guruship 1606-1644)

AKAL TAKHAT

The Guru issued an order to the Masands that he would be pleased with those who brought offerings of arms and horses instead of money. He laid down the foundation of Akal Takhat (Timeless Throne) in 1606 (the fifth day of light half of month of Har, Sambat 1663) just in front of Hari Mandar, and it was completed in 1609. Akal Takhat was built of solid bricks on a raised platform of about ten feet in height and looked like a throne. The Guru took his seat on it. He built Akal Takhat a few yards in front of Hari Mandar with a view that a Sikh at Akal Takhat should not forget that spiritual elevation was as essential as his social obligations. As a matter of fact, the Guru wanted his followers to be 'saint-soldiers', extremely cultured, highly moral with spiritual height and be ever-ready to measure swords with demonic forces. Bhai Buddha on seeing the Guru in military harness, mildly remonstrated with him. Instead the Guru replied, "In the Guru's house religion and worldly enjoyment shall be combined- the caldron to supply the poor and the needy, and the scimitar to smite the oppressors." (This should be noted by those Sikhs who say that worldly and practical affairs should be kept separate from religion in our Gurdwaras).

Several warriors and wrestlers came to the Guru for service. He enrolled fifty-two heroes as his body-guard and this formed the nucleus of his future army. About five hundred young persons came from all over the Punjab to enlist in his service. He made Bhai Bidhi Chand, Bhai Jetha, Bhai Piara, Bhai Langaha, and Bhai Pirana, each captain of a troop of one hundred horse. People began to wonder how the Guru could continue to maintain such an army. The Guru quoted:

"God provideth every one with his daily food; why, O man, art thou immersed planning;

He putteth their food even before the insects which He created in rocks and stones."

(Gujri Mohalla 5, p-495)

Akal Takhat grew into an institution which symbolized in itself the idea that the use of sword for the protection of righteousness and for self-defence was called for. Here the Guru sitting on his throne, would watch wrestling bouts and military feats of his disciples performed in the open arena opposite to the Akal Takhat. As all intricate cases and disputes were finally decided here by the Guru, the Akal Takhat served the purpose of a Supreme Court for the Sikhs. Besides throne, the Guru adopted all other emblems of royalty- the umbrella, the swords, the crest and the hawk, and thus the Sikhs called him a true king or 'Sacha Padshah'- a king in all appearance but in deeds and in purity as holy and great as previous Gurus. People looked towards Akal Takhat for guidance in their secular affairs. This custom became so significant that the decision once taken at Akal Takhat was followed by the Sikhs enthusiastically and this was the reason that they were always able to overcome every peril. The development of this custom contributed a lot towards the consolidation of the Sikh Movement.

Under the favoring glance of the Guru, the Sikhs who had formerly been weak as hares now became strong as lions. No matter what their birth or previous calling, they all proved themselves as gallant heroes in the field.

Guru Har Gobind fought and won four battles. Since his purpose had always been defensive, he did not acquire even an inch of territory as a result of these victories. However this effected a great change in the character of the Sikhs who, side by side of their rosaries, girded up their loins and buckled on their swords in defence of their faith. A new spirit of heroism was risen in the land to resist the mighty and unjust power of the Mughal government who had embarked upon the policy of religious discrimination against non-Muslim subject. The Master was looked upon by the Sikhs not only a divine messenger but as an accomplished swordsman, a hero and thorough master of the war.



An orphan Pathan lad Paindey Khan (d.1634 AD) was brought up and trained in the art of warfare by Guru Hargobind Sahib. Paindey Khan led Mughal forces against Guru Ji and died at the hands of the Guru at the battle of Kartarpur. Before the Pathan breathed his last, Guru Ji asked him his last wish. He begged to be pardoned. The Guru on seeing him dying was filled with pity, and by putting his shield over his face so as to shade it from the burning sun, he said, "Painde Khan, I

cherished you, I reared you, and I made you a hero. Though men spoke ill of you, I forgot all your failings, and evil never entered my mind against you; but the evil destiny misled you so much that you brought an army against me. It is your own acts of ingratitude and insolence that have led to your death at my hands. Though you have been ungrateful and untrue to your salt, I pray the Almighty to grant you a dwelling in heaven.



At Sri Nagar (Garhwal) Sant Ramdas Samrath, the spiritual guide to Shivaji Marhatta met Guru Hargobind. The Sant seeing the Guru's regal splendour and ornaments, expressed doubts that 'an heir to the throne of Guru Nanak, the ascetic - and in this attire?'. The Guru convinced him by saying that words do not make an ascetic or disguise can make one rich. Weapons are for the protection of the poor and a mark of the valiant.

"Whom do you call a holy ascetic? I apply this name only to him who has renounced pride and who as the love of God in his heart. It is he, and not a man who wears an ascetic's garb, who will obtain salvation."

Then he proceeded to Gujrat in the Punjab where he met Shah Daula, a saint of that city. Shah Daula was astonished to see the Guru with swords hanging on his both sides, aigrette attached to his turban and a hawk perched on his wrist. Shah Daula asked him, "How can you be a religious man when you have wife and children and possess worldly wealth and have arms?" The Guru retorted, "A wife is man's conscience, his children perpetuate his memory, wealth enables him to live, arms are needed to extirpate the tyrants."



During on on his travels Guru Hargobind once was in a village Addi in the Ludhiana district, when the people begged Guru Ji to provide water for them as there was no water in their area. Guru Ji obliged the people and his horse dug in the earth and water gushed out of it.

SACRED HEALING:

Wazir Khan was the viceroy of Punjab at the time of Guru Arjan. He was suffering from dropsy and was completely restored to health by hearing the recitation of Sukhmani, upon which he became Guru's follower.

7. GURU HAR RAI JI



(1630-1661, Guruship 1644-1661)

Guru Har Gobind had five sons and one daughter. The eldest son was Baba Gurditta who had two sons, Dhir Mal and Har Rai. Dhir Mal turned out disloyal and disobedient. Guru Har Gobind nominated Har Rai, younger brother of Dhir Mal, as his successor before he departed for the heavenly abode on March 3, 1644.

One day as a child, while passing through a garden, his loose flowing robes damaged some flowers and scattered their petals on the ground. This sight effected his tender heart and brought tears in his eyes. After that he always walked with his skirts tucked up, and resolved never to harm anything in the world. When he grew up, he carried the same spirit with him. He used Baba Farid's quotation frequently:

"All men's hearts are jewels; to distress them is not at all good;

If thou desire the Beloved, distress no one's heart."

Guru Har Rai was most magnanimous. His food was very simple, he did not desire dainty dishes. Whatever valuable offerings were made to him, he used to spend on his guests. On the advice of his grandfather, Guru Har Gobind, he kept twenty-two hundred mounted soldiers. In the afternoon he used to go to chase. The Guru took some of the animals he had obtained from the chase, freed them and protected them in a zoological garden, which he had made for the recreation of his followers. In the evening the Guru used to hold his court, listen to hymns.



"Dara Shikoh Cured"

Dara, the elder son of Emperor Shah Jehan (r. 1627-1658 AD) fell ill. In spite of the best efforts of Hakims, he could not be cured. The rare medicine needed for his ailment was nowhere available. Information reached the Royal Hakim that required medicine was available with Guru Har Rai. He came personally to the Guru Sahib and requested for the medicine. Guru Ji gave him the rare medicine required for the treatment and also sent a pearl, which was to be ground into fine powder and taken with the medicine.

Famous Muslim saint Mian Mir was Dara's priest from whom he had heard Guru's praises. Dara's life was saved with the medicine from the Guru. In view of these circumstances Dara had great regard for him. Since Dara became governor of Punjab, there were healthy relations between the Emperor and the Guru.

He seated his younger son, Guru Har Kishen who was only five years old, on Guru Nanak's throne.

8. GURU HAR KRISHAN JI



(1661 - 1664)

Many writers have shown their disbelief over the fact that Guru Har Krishan (161-1664) being a child, possessed high attainments and he taught with all the confidence to those who asked him about truth. Intelligentsia cannot understand the sanctity of Guruship as they attribute every happening to age, intelligence and experience of a person. It should be noted here that Guru Har Krishan because of his divine prerogatives, had the spiritual powers at the age of five. His spiritual attainments came with his status of Guruship at that young age.

When Guru Harkrishan Sahib came to Delhi, the city was then in the grip of an epidemic. Guru Ji went all over the city even in narrow lanes and bylanes. He gave succour to all in anguish without any discrimination whatsoever. His very presence and the Divine Look would rid the patients of their sufferings.

The child Guru was very calm and composed and led the Sikh masses for about 3 years.

Perhaps it is out of the preview of the human mind to under stand, how the capability was judged and responsibility was given to him. At the request of the Sikh Sangat, Guru Hari Krishan ji went to Delhi and stayed at the residence (Bangla) of Rajput Mirza Raja Jai Singh, now a famous Gurdwara called Bangla Sahib. On the way while going to Delhi, an egoistic Brahmin in Haryana questioned the greatness and authenticity of the guru and asked him for translating some teachings of the holy Gita said to be taught by Lord Krishna long time back. The Guru having a small stick in his hand in his usual attire, kept the stick on the head of a poor, illiterate man told the man to translate Gita and satisfy the pandit (brahmin).



Guru Harkrishan ascended the ecclesiastical throne at the age of 5 years and 8 months. He was blessed with the divine spirit. When Guru Ji came to Delhi, the city was suffering of an epidemic. Guru Ji went all over the city and He gave solace to those in anguish. His Divine presence and Divine Look would rid the patients of their maladies.



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Many writers have shown their disbelief over the fact that Guru Har Kishen being a child, possessed high attainments and he taught with all the confidence to those who asked him about truth. Intelligentsia cannot understand the sanctity of Guruship as they attribute every happening to age, intelligence and experience of a person. It should be noted here that Guru Har Kishen because of his divine prerogatives, had the spiritual powers at the age of five. His spiritual attainments came with his status of Guruship. As has been explained before, in Sikh Holy Scripture Guru means Jot or Divine Light, once the Guruship is installed, then a person's age, intelligence or experience has no value. It is then the Divine Light that works in that person. The power of **Divine Light** is beyond the reach of human intelligence. The intelligentsia cannot perceive or apprehend the power of Divine Light through the media of their technical knowledge. Our so called technical knowledge or the intelligence, in reality is 'I-am-ness' or the veil of ego. God is everywhere and within us too, but this veil of ego separates us from Him and it hides the truth from us. According to Gurmat, human being as bride and God as bridegroom, live

together but the veil of ego separates them. When by the grace of the perfect Guru, this veil of ego is broken, the bride meets the Beloved, God:

"Bride and the Bridegroom live together, but the screen of ego hangs in between;

When the perfect Guru breaks the veil of ego, O Nanak, we meet our Beloved, God."
(Malar Mohalla 4, p-1263)

It is only the Guru's grace that opens up our inner eyes with which we can perceive the Incomprehensible and enter the stage of Eternal Bliss.

"Bisman bism bhaey bismad, Jin bujhaya tis aya swad."(Gauri Sukhmani Mohalla 5, 16-8, p-285)

'Man wondereth at the wonders upon wonders of Creation But it is only he who knoweth God, who obtaineth bliss.'

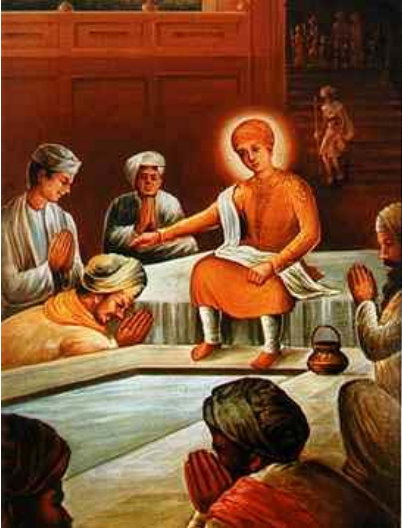
To reach that stage, a person first must seek Guru's grace. In order to do that, one must abandon the sense of egoism and the pride of technical knowledge; and then submit and surrender unconditionally before the Guru and beg for his grace. The answer to the question as to how the Guru at the age of five could possess attainments of such a high magnitude lies not in the reasoning of egoistic mind but in the spiritual vision. The answer to the spiritual power of the young Guru lies in the understanding that the Guru though human in body, is Divine in Spirit. Egoistic minds of the so called scholars prohibit them from understanding the Divinity of the Guru. As long as human mind remains under the intoxication of egoism, the cycle of arguments of intelligence will continue and a person can never perceive the power of Divine Light, cannot comprehend God and can have no knowledge of Him. The egoistic mind will then continue to wonder how a five years old Guru could perform those supernatural acts.



MUTE RECITES SALOKAS

Sri Guru Harkrishan Ji was the epitome of sensibility, generosity and courage. There is a famous incident from his early age. Once on the way to Delhi from Punjab he met an arrogant Brahmin Pundit called Lal Chand in Panjokhara town. The Pundit asked him to recite Salokas from the Geeta since his name was similar to that of Lord Krishna. Guru Ji invited a mute person called Chhajju Mehra and placed his stick on his head. He immediately started interpreting salokas from the Geeta. Everybody around was

dumbstruck. Lal Chand's arrogance too was shattered and he asked for Guru Ji's forgiveness.



On the invitation of Delhi's Sikh Community, Guru Harkrishan Ji went there and stayed with Raja Jai Singh. Now Gurdwara Bangla Sahib stands there. At that time cholera was raging in the area. Guru Ji went through the city, healing the sick. The afflicted were very happy to receive holy water from him.(This water has divine qualities and even now people utilise this water for their uncureable illnesses) During his stay he propagated Sikhism. This was the time of Mughal Emperor Aurangzeb. Once he went to meet Guru Ji at Jai Singh's bungalow but Guru Ji refused to see him.

Guru Har Krishan was taken ill with a fever. The fever turned out to be the beginning of an attack of smallpox.

The Guru's tender body was ravaged by the disease. The Guru's mother, Mata Sulakkhani, became very sad. she said, "Son, you occupy the gaddi of Guru Nanak. You are the dispeller of the world's sorrows and sufferings. Your very sight removes the ailments of others. Why do you lie sick now?" Guru Har Krishan replied, "He who has taken this mortal frame must go through sickness and disease. Both happiness and suffering are part of life. What is ordained must happen. This is what Guru Nanak taught. Whatever He does is His order. One must walk in the light of His command." (<http://www.sikh-history.com/sikhhist/gurus/nanak9.html>)

It is said that small-pox was so rampant in Delhi that the Guru out of human compassion took the small-pox to himself and absolved the inhabitants of Delhi of it. Raja Jai Singh got a tank excavated. The Guru dipped his feet in the water of the tank and after that whosoever took bath with that water, was cured from small-pox.

9. GURU TEGH BAHADUR JI



(1621-1675, Guruship 1664-1675)



Guru Tegh Bahadur was the fifth and the youngest son of Guru Har Gobind and was born on first of April, 1621 to Mata Nanaki at Amritsar, Guru ke Mahal. He was married to Mata Gujri, daughter of Lal Chand of Kartarpur in Jullundhur district. After Guru Har Gobind, he with his mother, Mata Nanaki and his wife went to live in Bakala.

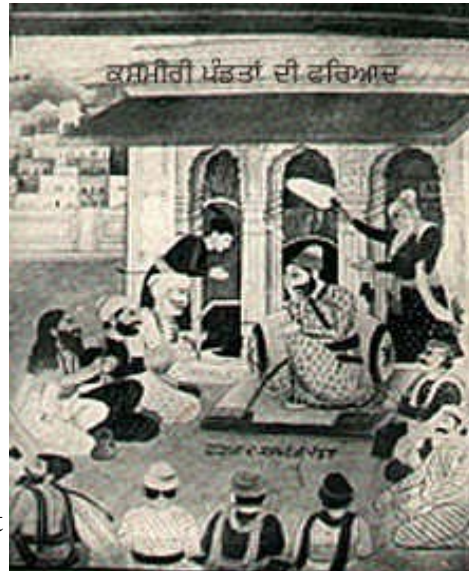
Guru Teg Bahadur brought about peace between Raja Shankar Dhvaj of Assam and Raja Ram Singh. As a result the fighting forces of both Rajas erected a monument of peace with their weapons lying down thereby vindicating the Guru's exhortation that hatred divides and love unites; and all disputes can be settled through mutual discussions and peaceful negotiations.

I HAVE FOUND THE GURU



On finding his ship, full of rich merchandise, sinking, Bhai Makhan Shah Lubana prayed that if his ship survived he would offer a certain amount to the Guru. But when he came to Baba Bakala to make the offering, he found that there were too many claimants to guruship. Presuming that the Real Guru would himself know and question him to make the promised offering, he went around placing two coins before each one of them. When the ninth Guru asked for the promised offer, Bhai Makhan Shah went to the top of the roof and declared, "Come all ye followers of the Guru, I have found Him! "

KASHMIRI BRAHMANS COME TO GURU:



A delegate of 500 Kashmiri Brahmins led by Pandit Kirpa Ram met Guru Teg Bahadur Ji at Anandpur Sahib. Pandit Kirpa Ram told the harrowing tales of torture initiated by the orders of Aurangzeb (r. 1658-1707 AD) for converting them to Islam. Guru Ji was mentally occupied with the issue when the child Gobind Rai happened to be there and asked as to what was the matter. Guru Ji told him that the sacrifice of a Great Soul is called for. "Who else than You can serve this cause?" - was the child Gobind Rai's spontaneous reaction. On hearing this the Guru asked the Kashmiri Brahmins to go to the Emperor and make the following representation to him, "Guru Tegh Bahadur, the ninth Sikh Guru is now seated on the throne of the great Guru Nanak, who is the protector of faith and religion. First make him a Musalman and then all the people, including ourselves, will of our own accord adopt the faith of Islam."

And so the Guru went to sacrifice himself for another religion- Hinduism, to protect humanity. When he reached it was ordered that the Guru be imprisoned with sufficient guards around him. Again he was sent or and was told that if he embraced Islam, every service would be performed for him otherwise he would be severely tortured. He replied that he would never embrace Islam and thus, remained in Delhi jail for eight days. He was given three choices: firstly to embrace Islam; secondly to perform a miracle; and thirdly to prepare himself to court death. The Guru responded that to show a miracle was against the Will of God and thus he would not consent to the Emperor's proposals and the Emperor might act as he pleased. He was then put to extreme tortures.

It is said that there was conversation between the Guru and his disciple **Bhai Mati Das**. He told Mati Das that Guru Nanak had blessed Emperor Babar with the continuation of his empire for a long time. Since the Mughal Emperors started committing great enormities, their line would be exterminated if he (Guru) laid down his life. In consequence of this conversation which was overheard by a priest, Bhai Mati Das was bound between two pillars and his body was sawn asunder. When the executioners put saw on his head, he began to recite Japji (the first Bani in Guru Granth Sahib). It is said

that when his body was cut into two, he continued reciting Japji and he was silent only when the recitation of Japji was complete. This was a wonder of Guru's Grace. **Bhai Dayala** was boiled to death in a cauldron of hot water. It is said that the third companion **Bhai Sati Das** was roasted alive with cotton wrapped round his body. The authorities thought that these tortures of his Sikhs might shake the Guru. Nothing could and nothing can shake the Divine Light (the Guru).

The final message was given to the Guru, " You are to accept the religion of Islam or show a miracle. If you work a miracle, you may remain a Guru. If you accept Islam, then you will be advanced to an exalted position. If you fail to accept these offers, you shall be put to death. This is the final decision."

The Guru emphasized, " I will never abandon my faith. I want no honor in this life; I want honor hereafter. The threat of death possesses no terrors for me. For death I am prepared and I cheerfully accept it." Hearing this reply it was ordered that the Guru should be executed.

This happened on the afternoon of Thursday, the fifth day of the light half of the month of Maghar in Sambat 1732 (November 11, 1675) at Chandni Chowk, Delhi where now stands Gurdwara Sis Ganj in his memory. This Gurdwara was constructed by Sardar Baghel Singh Karor-Singheiyee in 1790.



Guru Teg Bahadur Ji reached Delhi for a trial between his serenity and Aurangzeb's tyranny. Aurangzeb sent a message that he will pardon him if Guru Ji would convert to Islam. Guru Ji's reply was that his religion was to defend mankind and that cannot be changed. Many a threat was conveyed to him through the Mullahs but he remained resolute. Guru Ji, who was confined in a cage, was brought in front of milling crowds, released and beheaded by an executioner called Sayyid Jalal Din of Samana village, with a sword. This happened on the 11th of November 1675. Now Gurdwara Sis Ganj is located at the spot. Bhai Jaita brought the Guru's head to Anandpur Sahib to Guru Gobind Rai and lakhi Shah cremated the body by setting fire to his house. Gurdwara Rakab Ganj stands at the cremation spot.

10. SIRI GURU GOBIND SINGH JI



1666-1708



The time needed the greatest sacrifices of all times and the holy mission of Sri Guru Gobind Singh Sahib was to raise, mould and fashion the holy inputs for such a unique cosmic sacrifice.



The mission of Sri Guru Gobind Singh Sahib was abundantly clear at that very minor and tender age. **He was born with a holy mission of total sacrifice.** It was clear that He would sacrifice everything for the sake of Truth and for the sake of oppressed ones. That Holy Spirit of total sacrifice blazed like a powerful and mighty magnet throughout His short span of life, attracting martyrs in unlimited human waves. With one powerful divine call on the auspicious day of Baisakhi. He attracted thousands of selfless, patriotic, totally devoted and dedicated divine lovers ready to sacrifice every thing for the sake of their beloved Satguru

. Sri Guru Gobind Singh Sahib is the only Prophet who has written His own Autobiography in fascinating poetry entitled 'Bachitar Natak'.

➤ *Ab mai apni kathaa bakhaano
Tap saadhat jih bidh muh aano ...
Ih bidh karat tapasiya bhayo
Duvai tay ek roop huvai gayo ...
Tin Prabh jab aaais muh deeyaa
Tab hum janam, kaloo mai leeyaa.
Chit na bhayo hamro aavan kah,
Chubhi rahee surt Prabh charnan mah.
Jiu tiu Prabh ham ko samjhaaio
Im Kahkay ih lok pathaaio ..*



*Sri Guru Gobind Singh Sahib
was the Apostle of Divine
Love and this was His
thundering proclamation and
message of Love :*

**“Saach Kahou Sun Laih
Sabhai
Jin Prem Kio Tin Hi Prabh
Paio”**

Tav Prasad Savaiye

*‘Let the Eternal Truth be
known by all, Only those who
thirst with true love for the
Divine, attain Him’.*



the same Divine Love percolates as a Divine Play of transcendent Love between the great Guru and His beloved Sikhs.

He binds the whole mankind into one global community and says :

“Maanas Ki Jaat Sabhai Ekai Pahchaanbo” *Akaal Ustat*
‘Recognise the whole mankind as one race’

With regard to the Unity of God, places of worship and modes of prayer, this Great Prophet of Harmony proclaims :

➤ **Dehuraa masit soee pooja oh nivaj oee
maanas sabhai ek pai anek ko bhramaau hai**

...

**Alah Abhekh soi, Puraan au Quran oee,
ek hi saroop sabhai ek hi banaau hai.**

*“The same Lord dwells in the temple and mosque.
The same Lord is worshipped by Hindus and to the same Lord Muslims offer
their prayer.
All men are basically the same, though they appear different through our
mistake.*

*“When Lord ordained me to be born in this world, I
was born in this Darkage of Kaliyuga. I was not
interested in coming to the world being firmly
established in the holy feet of the Lord. God explained
to me the purpose and then sent me to this world with
a directive.”*

Prema unites the Divine Lover with the Divine Lord. Sri Guru Gobind Singh Sahib narrates His own Love Experience. Having totally merged with the Beloved Lord He discloses the most intimate and direct talk between Him and the Lord. The Lord desires to send Guru Gobind Singh as His Saviour Son to the world. But Guru Gobind Singh totally immersed in Divine Love (Prema) is reluctant to part with the Lotus Feet. How wonderful and miraculous this absorption and immersion must be.

This is Worship of God as Love.

It was a Divine Sport of Transcendent Love between God and His Beloved Son Guru Gobind Singh. Again

*The Abhekh (of the Hindus) and the Allah (of the Muslims) is the same Lord,
the Quran and the Puranas sing the same Lord's Glory.
The Lord has created and moulded them in the same form and appearance."*



*From His divine and radiant
personality and face flowed
like rain, this Nectar of
Prema and sacrifice and
drenched and soaked
everyone in this Nectar. That
is the simple reason we find
His true devotees, admirers,
sikhs imbued and deeply
drunk with this life-giving
wine of Prema, high spirit of
sacrifice and self surrender.*



Having merged in God, and having become One with the Unmanifest and the Infinite, there was nothing left He had to attain. He had incarnated to accomplish an ordained, clear-cut, spiritual mission. Therefore, there was no personal interest except universal interest and well being of the whole mankind, His aim, in the accomplishment of His Godly Mission.

His many-sided personality manifests supremacy and perfection of Divinity in human form. His busiest life of a very short span of 42 years on earth reveals highest spiritual and divine excellences and perfection in every activity. As a man He was the super, towering Cosmic Man, as a Prophet He poured forth a vast treasure of divinity in most wonderful and melodious Gurbani even in the thick of battle-field.

Sri Guru Gobind Singh Sahib had sacrificed everything dearest and nearest in this sacred fire of burning Prema. He was a Prophet of Love-Divine, its complete Embodiment and its perfect and excellent Manifestation. He set out a blazing path of total love and sacrifice.

Magnetised by this supreme instinct of Love, great sikhs set unprecedented and epochal examples of supreme love. **Bhai Mati Das, Bhai Sati Das, and Bhai Dyala** had proved that they lived and breathed in this great religion of Love founded by Sri Guru Nanak Sahib. Five beloved ones offered their heads at the altar of this love supreme. They owned nothing but the most precious love of their beloved Satguru.

In the corridors of spiritual history, it is on the rock-bed of this supreme cosmic sacrifice, that this great Religion of Love of Sri Guru Gobind Singh Sahib stands founded.

After He had totally merged and had become one with the Lord Almighty, He again emerged from that Supreme Reality in a human form called



*Burning with the fire of that
Love, five beloved ones
offered their heads to the
beloved Satguru and
thereafter, thousands
irrespective of caste, colour
and creed rolled at His sacred
feet as Martyrs. And that true
Love of His will continue
attracting martyrs in millions
in times to come.*



Guru Gobind Singh. He had, thus, emerged from the very source, the ocean of divinity and Divine-Love. No wonder He himself became the focus, the centre of all Divine-Love for everyone. That is the most wonderful characteristic and unique peculiarity of His great spiritual and magical personality.

Martyrdom for his followers was the outpouring of the fullness of their true and pure love for their supreme object of love, the most lovable, the most adorable, the most worshipable Guru Gobind Singh.

Sri Guru Gobind Singh Sahib, offered His all at the altar of the Divine and every devotee of His, irrespective of colour, caste and creed, yearned to offer his all at the altar of the Divine Satguru. This was the marvel the great Guru had infused in the heart and spirit of every sikh. He had filled and stirred every heart with a perpetual divine thirst and hunger of martyrdom.



*For a true lover of Sri Guru
Gobind Singh Sahib, the
whole universe looks Divine.
He envisions Guru Gobind
Singh immanent in all and the
source of all Harmony.*

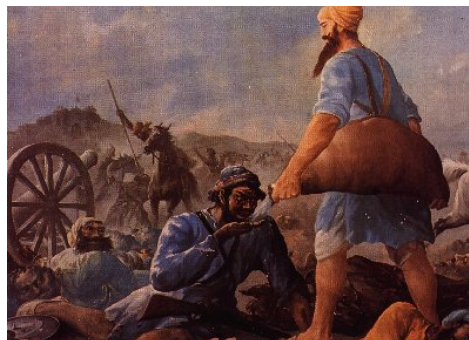


Bhai Kanhayia Ji, the Great Divine Lover of Sri Guru Gobind Singh Sahib, showers the Nectar of Love on all friends and foes alike because in his Divine Sight the whole world radiates out the Prema of Guru Gobind Singh.

As he sees his beloved Lord, Guru Gobind Singh in every one and everywhere his love envelops and embraces the whole humanity, the whole universe. It is universal in its folds and expression. For a true lover of Sri Guru Gobind Singh Sahib, the whole universe looks Divine. He envisions Guru Gobind Singh immanent in

all and the source of all Harmony.

BHAI KANHAIYA JI (1648 - 1718) : AN EXAMPLE OF GURU'S DISCIPLES WHO SERVED HUMANITY



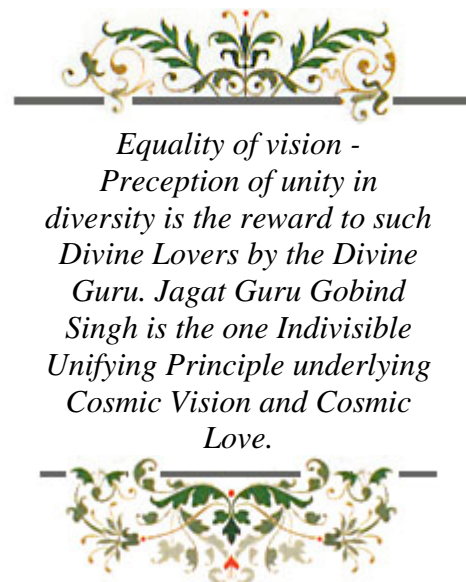
Bhai Kanhaiya ji was founder of Sevapanthi or Addanshahi sect of the Sikhs. He was born in a Dhamman Khatri family of Sodhara near Wazirabad in Sialkot District (Now in Pakistan). His father was a wealthy trader, but he himself being of a

religious bent of mind left home when still very young and roamed about With sadhus and ascetics in search of spiritual peace. His quest ended as he met Guru Tegh Bahadur 1621-75) and accepted initiation at his hands. Kanhaiya established a dharamsal at Kavha village in the present Attock district of Pakistan. Which he turned into a preaching centre. His special mission was selfless service of humanity with no distinction of nationality, caste or creed. In 1705, he was on a visit to Anandpur when Anandpur was invested by a combination of hill troops and the Mughal imperial army. During the frequent sallies and skirmishes, Bhai Kanhaiya used to roam around serving water to the wounded and the dying without distinction of friend and foe. Some Sikhs complained to Guru Gobind Singh that Kanhaiya had been resuscitating the fallen enemy soldiers. As Guru Gobind Singh summoned Bhat Kanhaiya and told him What the Sikhs had said, he spoke, "Yes, my Lord, what they said is true in a sense, but I saw no Mughals or Sikhs in the battlefield. I only saw the Guru's face in everyone." The Guru, pleased with the reply, blessed him and told his Sikhs that Kanhaiya had understood his teaching correctly. Guru also gave him medicine to be put on the wounds of fallen soldiers (Sikhs and Enemies).

After evacuation of Anandpur, Bhai Kanhaiya retired to Sodhara where he died in 1718.

Bhai Nand Lal and Bhai Kanhayia woke up in this Cosmic and Divine Consciousness. They were deeply devoted to their Ideal Sri Guru Gobind Singh Sahib. Total and True Love of Their Beloved Guru Gobind Singh elevated them into this Cosmic and Divine Consciousness.

Charged and filled with Gobind Prema, with this Gobind Love, Bhai Kanhayia and Bhai Nand Lal behold and see only Guru Gobind Singh in every one everywhere. They see Guru Gobind Singh in enemy as well as in friend. Guru Gobind Singh is the indwelling Divine Essence in everyone. He pervades the whole Universe. This Love-Force of the Lovers of Guru Gobind Singh overflows spontaneously to the whole human race.



Rooh Dar Har Jism Guru Gobind Singh
Noor Dar Har Chashm Guru Gobind Singh

Bhai Nand Lal

"Guru Gobind Singh is Soul of all Souls in every Body.

Guru Gobind Singh is the light of all lights in every eye.”

This Religion of Love beholds everyone embodying the same divine essence. It beholds God in everyone and everywhere.

Sab Main Jot Jot Hai Soi

Sri Guru Granth Sahib page 663

God is Love and Love is God. When the Lord incarnates, He incarnates as Love. His personality is nothing but a Mass of Love. From Sri Guru Nanak Sahib this Love - Force overflows to cannibals, murderers, robbers, criminals, lepers and converts them into divinities.

Brahm Giani Ki Sab Ooper Maiya

Brahm Giani Te Kuchh Bura Na Bhaiya

Sri Guru Granth Sahib, page 272

“From a true Brahm Giani, Mercy (compassion) flows to all alike. No harm whatsoever can come from a Brahm Giani.”

GURU’S CHILDHOOD:



The moment child Gobind Rai was born in Patna, Pir Bhikan Shah of Thaska offered his prayers facing East instead of towards West, contrary to his daily practice. He left for Patna immediately. On arrival at the Guru residence, Pir placed two bowl of milk and water before the divine child. The child Guru Gobind put his hands on both the bowls, thus signifying: "The entire humanity is from the same divine fountain: How can some be good and others evil?"

It may not be out of the way to say here that throughout the annals of human history, there was no other individual who could be of more inspiring personality than Guru Gobind Singh. At its climax the tenth Nanak infused the spirit of both the saintlihood and the undauntedness in the minds and hearts of his followers to fight oppression in order to restore justice, righteousness (Dharma) and to uplift the down-trodden people in this world. It is said that after the martyrdom of Guru Tegh Bahadur, the tenth Master declared that he would create such a Panth (nation) which would not be cowed down by tyrant rulers but it would rather challenge the oppressor in every walk of life to restore justice, equality and peace for mankind. And thus the Khalsa was born on Baisakhi, 1699.

THE MASTER BECOMES THE DISCIPLE: Inspiration for the future

After the Guru had administered Amrit to his Five Beloved Ones, he stood up in supplication and withfolded hands, begged them to baptize him in the same way as he had baptized them. This was the height of this remarkable episode setting up unparalleled example in the world that first as Guru, he created the Khalsa blessing them with power, supremacy and glory, and then he himself became their disciple- Wonderful is Guru Gobind Singh, himself the Master and himself the disciple. In the annals of human history a



Guru Gobind Singh with the Panj Pyaras

disciple could become a Guru but never a Guru became a disciple. The Five Beloved Ones were astonished at such a proposal, and represented their own unworthiness, and the greatness of the Guru, whom they deemed God's Vicar upon earth. They asked him why he made such a request and why he stood in a supplicant posture before them. He replied, "I am the son of the Immortal God. It is by His order I have been born and have established this form of baptism. They who accept it shall henceforth be known as the KHALSA. The Khalsa is the Guru and the Guru is the Khalsa. There is no difference between you and me. As Guru Nanak seated Guru Angad on the throne, so have I made you also a Guru. Wherefore administer the baptismal nectar to me without any hesitation." Accordingly the Five Beloved Ones baptized the Guru with the same ceremonies and injunctions he himself had employed. The Guru was then named Gobind Singh instead of Gobind Rai.

Guru Gobind Singh was the first one to take Amrit from the Khalsa, the Five Beloved Ones. About 80,000 men and women were baptized within a few days at Anandpur. By creating the Khalsa, the Guru embedded two qualities in one person. **A Khalsa is a Saint-Soldier.** A Sikh is a saint because he worships the All-Pervading Divine Spirit and in whom that Spirit shines day and night like a full moon. A Sikh is a soldier because he is ever ready to take up the arms to uphold righteousness.

The Guru promised the Five Beloved Ones (The Khalsa) that whenever they called upon him, he would agree to their proposal. The Guru would be the disciple and follow. This was the establishment of democratic Khalsa. The Guru fulfilled this promise by submitting to the demand of the Five Beloved Ones at the battle of Chamkaur and left the Garhi.



Guru Gobind Singh Ji shooting his deadly arrows at the battle of Chamkaur - where 40 Sikhs faced the mighty army of 100,000 Mughal warriors. At the insistence of the Sikhs, Guru Ji escaped from this impossible fortification - which in history is compared to a miracle.

The Guru himself gives the definition of his beloved Khalsa:

"He who constantly keeps in mind Intent upon Ever Awake Living Light of Consciousness And never swerves from the thought of One God; And he who is adorned with full faith in Him And is wholly steeped in the Love of the Lord, And even by mistake never puts his faith in fasting Or in worship of tombs, sepulchre or crematoriums, Caring not for pilgrimages, alms, charities, Penances or austerities; Or anything else but devotion to One God; And in whose heart and soul the Divine Light Shines forth as the full moon He is known as Khalsa, the purest of the pure."

(Guru Gobind Singh- Swayas)

When the Guru addressed the gathering, several Brahmans and Khatriis stood up and accepted the religion of Guru Nanak while others insisted that they would never accept any religion which was opposed to the teachings of the Vedas and Shastras.

So far the leadership had remained in the hands of non- militant urban Khatriis from whom the majority of the masands were drawn, but now the situation had completely changed. Peasantry and other classes of rural areas formed the bulk of the converts. Even those people who had been considered the dregs of humanity were changed like a magic into something rich and super. The sweepers, the barbers and confectioners who had never touched a sword and whose whole generations had lived as slaves of the higher castes, became doughty warriors under the stimulating leadership of the Guru.

Ideologically, the Khalsa was created to be aimed at a balanced combination of the ideals of Bhakti and Shakti, of moral and spiritual excellence and militant valor or heroism of the highest order; or in other words the Khalsa was to be a brotherhood in faith and brotherhood in arms at one and the same time. The Khalsa symbolized in itself the determination to complete the social and religious revolution inaugurated by Guru Nanak. The code of conduct prescribed for the newly created Khalsa was so devised as to impose a strict discipline on the Sikhs to ensure firm coherence and commitment on their part to the holy and lofty ideals of Sikhism.

With the creation of the Khalsa, some new doctrines were also established. The first doctrine of the Khalsa was the doctrine of the theocratic democracy by his selected, not elected, five representatives of the people from amongst the thousands of the devotees from all over the country while second was the doctrine of collective responsibility by

authorizing the Five Beloved Ones only, in the presence of the holy Guru Granth Sahib to assume authority implicitly to be obeyed by the whole nation.

The Guru set the souls of the Khalsa free and filled their hearts with a lofty longing for religious and social freedom and national ascendancy. The Khalsa, therefore, accepted the challenge to combat terror inspired by tyranny of the powerful Mughal empire and embarked upon a national struggle of liberation.

One writer writes that the formation of Khalsa by Guruji was a Beautiful Godlike Miracle. Gokal Chand Narang says that by removing all discrimination of caste and creed giving all equal rights, giving them the same destination, giving them a life devoid of any caste or creed, Guruji broke all unjust norms of the past. This happened in India for the first time, whence all people from different parts of the country came together under one flag and one leadership.

THE CREATION OF THE KHALSA PANTH IS IN ACCORDANCE WITH SGGS:



*Entrance to the holy mansion
of the beloved Lord Guru
Nanak is only open to those
who love death and who pride
in turning as the dust of
everybody's feet.*



The devout had most enthusiastically responded, gathered and flocked to the Satguru in thousands from all over. They were anxiously waiting for the divine message and the divine call of their Great and young Satguru. It was a holy setting and there were holy expectations. The Guru unfolded his divine plan in a unique manner the like of which had never occurred earlier in human and spiritual history. He wanted a practical translation and demonstration of the holy utterance of Sri Guru Nanak Sahib.

**Jo To Prem Khelan Ka Chaao
Sir Dhar Tali Gali Meri Aao
It Maarag Pair Dharrejay
Sir Deejay Kaan Na Keejay**

Sri Guru Granth Sahib, Page 1412

Sri Guru Nanak Sahib Says:

“If you yearn to sport love-divine, you can gain entrance to the arena of love with your head on your palm. And once you have set out on this path of love, offer and laydown your head with least concern for anything else.”

If you yearn and thirst for the divine, then seek death and not life. Love of sacrifice and intoxication of sufferings is a pre-condition for Bliss and Vision Eternal.

Unique and distinct was the way and the revelation of Eternal Truths by Sri Guru Nanak Sahib. Our glorious heritage Sri Guru Granth Sahib is an ocean of the revealed Truths.

On this auspicious day the Great Prophet set out to fill and infuse the devout with unlimited spiritual power and spiritual vitality.

**Pehlan Maran Kabul Jivan Ki Chhad Aas
Hohu Sabhna Ki Reinka To Aao Hamaare Paas**

Sri Guru Granth Sahib, Page 1102

“First accept death and discard the hope of life. And become the dust of the feet of all, then only you come to me,” says Nanak the Fifth.

Entrance to the holy mansion of the beloved Lord Guru Nanak is only open to those who love death and who pride in turning as the dust of everybody's feet. In such a wonderful state of sacrifice and surrender and in such a true spirit of utter humility, a true sikh steps out towards the most beloved Guru and is accepted in the holy folds of Guru Nanak. Such is the wonderful 'Call Divine' of our beloved Lord. It is an invitation Divine to His Abode Divine. This is the practical Sikhway of life.



*Guru Gobind Singh, a
spiritual regenerator,
generated a spiritual
upheaval and a spiritual
renaissance on this unique
day of Vasakhi. He was a
great nation builder and
epoch maker, and carved a
new Glorious Order of the
Khalsa.*



Sri Guru Arjan Sahib says:

“Satguru is an Ocean of Mercy, Daya, Compassion. It means Daya on all alike. This covers the whole humanity.”

For its very survival the nation very much needed the infusion of practical spirituality and the Lord of Love, Guru Gobind Singh Ji, blessed them all with this boon on this auspicious day of Vasakhi.



Guru Gobind Singh ji, a connoisseur of music and a prolific singer, bestowed his ***blessings on the handicapped*** without discrimination and encouraged them to overcome their disabilities. He taught several of his blind disciples the art of music and made them expert at instruments, such as, Tabla, Taus, Sarand and Rabab.

GURU AT DAMDAMA SAHIB:

SGGS: THE FORMATION OF THE CURRENT VERSION OF THE GURU GRANTH SAHIB



Guru Ji with his followers- Gilded panels at the Darbar Sahib

The peaceful period at Damdama Sahib was put to best possible use by the Guru. He laid abiding foundations of Sikhism in the Malwa tract. Large crowds came from far and near and presented a spectacle of New Anandpur. The Guru extensively visited the neighboring areas. Many old and hereditary Sikhs were baptized and brought more thoroughly into the Khalsa. Dalla, the chief of Talwandi; Tiloka, the ancestor of Nabha State; and Rama, the ancestor of Patiala State, are outstanding examples.

Besides new converts were also made in large numbers.

The Master sent for the Adi Granth from Kartarpur, near Beas, in order to incorporate Guru Tegh Bahadur's hymns in it. The original copy was with the Dhirmalias and they

refused to part with it and rather remarked that if Guru Gobind Singh was the Guru, he should make one himself. It was, therefore, here that **Guru Gobind Singh dictated the whole of Granth Sahib as it stands today, to Bhai Mani Singh.** The sacred volume concludes with 'Rag Mala' (1430 pages).



Guru Gobind Singh Ji in the Durbar of Emperor Bahadur Shah-who cordially received the Guru.



MARTYRDOM OF MATA GUJARI JI (Guru's mother) AND THE TWO SAHIBZADAS ZORAWAR SINGH AND FATEH SINGH (Guru's 2 younger sons)

Sahibzada Zorawar Singh was born on 17 November 1696 and Sahibzada Fateh Singh on 25 February 1699. After the tragic death of their mother Mata Jito-ji (5 Dec 1700) they were brought up under the care of their grandmother Mata Gujri Ji. Both the princes were closely attached to their grandmother. Mata Gujari took charge of both the princes as the column moved out of Anadpur.

As Guru Gobind Singh evacuated Anandpur on the night of 5 December 1705, he was pursued by the host. In front ran the river Sarsa, swollen with rain water. Under cover of a quick rearguard action fought on the river bank, the Guru, his brave Sikhs and his family succeeded in crossing the Sarsa. Unfortunately, in the commotion of confused cries in the dark, Mata Gujri and the two younger Sahibzade, along with their cook, Gangu, were separated from the Guru and his band. Not knowing where to go Gangu offered to shelter them at his house in village Kheri, now known as Saheri, near Morinda. The journey being hazardous and dark they reached Kheri the following night. Tired and hungry they were asked to rest in the attic. But Gangu proved deceitful. During the night Gangu stole Mata Gujri's saddlebag containing cash and valuables. In the hope of a reward from the government he spied on them. With the help of the village headman he betrayed them to Jani Khan and Mani Khan, the Ranghar officials of Morinda. The latter

took Mata Gujri and the two Sahibzade into custody and in the morning despatched them to Sirhind where they were confined in the Cold Tower - Thanda Burj - of the Fort.

On the morning of 9 December 1705 Zorawar Singh and Fateh Singh, aged 9 and 7 respectively, were summoned before the faujdar, Nawab Wazir Khan. Wazir Khan tried to lure the Sahibzade to embrace Islam with promises of riches and honours. But the brave and fearless sons of Guru Gobind Singh spurned the suggestion. He then threatened them with death but they remained undaunted. Nawab Sher Muhammad Khan, a high ranking officer and chief of Malerkotla, who was also present in the court, intervened for the innocent children to be spared their lives; to be given some more time to ponder over the suggestion to convert. As a result the two Sahibzade spent another two days of severe winter in their grandmother's lap in the Cold Tower. Still adamant as ever, on 11 December 1705

Nawab Wazir Khan ordered their death by bricking them alive. Nawab Sher Muhammad Khan pleaded against the death sentence on the grounds that the boys were too young to be given such a harsh penalty. They could not, in any case, be held responsible for the actions of their father. As Wazir Khan began to waver at the just reproof of his peer, Suchchanand put in a remark "The progeny of a serpent shall grow up as serpents, and should therefore be shown no mercy." Wazir Khan was encouraged by these words and thereupon reiterated his order for the children to be bricked alive in a wall. By Divine Will, as the masonry around their tender bodies reached chest high, it crumbled. Wazir Khan's anger at this failure ordered the princes back to the Cold Tower for another night. The next day, 12 December 1705, the Sahibzade were once again offered the choice to convert to Islam or face death by execution. The brave Sahibzade chose the latter and were executed. The aged Mata Gujri, who had all along been kept in the Cold Tower, only a short distance away, breathed her last as the news of the execution reached her ears.

After the death of Mata Gujri and the two Sahibzade, Seth Todar Mall, a wealthy merchant and an influential citizen of Sirhind, made arrangements to perform the last rites. But no one would give him a patch of land in the locality to be used as cremation ground. Then one Chandhari Atta, a local resident, agreed to sell him a small plot. He stipulated that Todar Mall could take only as much land as he could cover with gold nuggets, mohran. The Seth produced the mohran and bought the piece of land he needed. After the cremation a Sikh, Jodh Singh, of village Attevali buried the ashes.

Sirhind suffered a full fury of Sikh ire when Banda Singh Bahadur marched upon it with his daring host. Wazir Khan was killed. Diwan Suchchanand, who explicitly championed the penalty laid upon the young Sahibzade, was captured and killed. Sirhind and the Fort were razed to the ground. A memorial was erected marking the spot where the two princes were executed. In 1764 Maharaja Karam Singh of Patiala built the Gurdwara Fatehgarh on the site and ordered to search for and determine the exact spot where the three were cremated. At the spot, in 1843, the Gurdwara Joti Sarup was built. In 1888 Giani Thakar Singh started the annual Jor-Mela (fair) held during the last week in December to commemorate the martyrdom of Guru Gobind Singh's mother, Mata Gujri

Ji, and his two sons Sahibzadas Zorawar Singh and Fateh Singh. A century later, in 1944, Maharaja Yadavinder Singh set up a committee for the improvement of Gurdwara Fatehgarh Sahib and Gurdwara Joti Sarup Sahib. Today Gurdwara Fatehgarh, with all the affiliated shrines, is administered directly by Shiromany Gurdwara Parbandhak Committee.

MARTYRDOM OF THE TWO ELDER SAHIBZADAS (Guru's 2 elder sons)

AJIT SINGH AND JUJHAR SINGH

Sahibzada Ajit Singh, the eldest son of Guru Gobind Singh, was born to Mata Sundri at Paonta on 26 January 1687. The following year the Guru and his family returned to Anandpur. Sahibzada Jujhar Singh, the second son of Guru Gobind Singh, was born to Mata Jito-ji at Anandpur on 14 March 1691. From a very young age both brothers were taught the religious texts, philosophy and history alongside their training in swordsmanship, archery and horse riding. Soon they grew up into handsome young men, strong, intelligent and natural leaders of men. In 1699 both Sahibzades Ajit Singh and Jujhar Singh, 12 years and 8 years of age respectively, received the rites of Khalsa initiation.

Soon after the creation of Khalsa on 30 March 1699, Ajit Singh had his first test of skill. A Sikh Sangat coming from Pothohar was attacked and looted by Ranghars on the way, a short distance from Anandpur across the River Sutlej. Guru Gobind Singh sent Sahibzada Ajit Singh, then barely 12 years of age, at the head of about 100 Sikhs to punish the Ranghars and to recover the loot. The following year, 29 August 1700, when the hill Rajas, backed by Imperial troops, attacked Anandpur: Ajit Singh was made responsible for the defence of Taragarh Fort which became the first target of attack. Ajit Singh, assisted by Bhai Ude Singh, a seasoned soldier, repulsed the attack. On 15 March 1701 a column of Sikh devotees coming from Darap area (present Sialkot district) was waylaid by Gujjars and Ranghars. Sahibzada Ajit Singh led a successful expedition against them. Instructed by his father, on 7 March 1703, he took out 100 horsemen to Bassi, near Hoshiarpur and rescued a young Brahman bride forcibly taken away by the local Pathans.

During the prolonged siege of Anandpur, it became necessary to leave the city under the pressure of pursuing enemy. Both the Sahibzade were experienced warriors, strong and fearless, displaying qualities of courage and steadfastness. On the night of 5 December 1705 Guru Gobind Singh gave each of his sons the command of a band of brave Sikhs to wade through the flooded Sarsa river on horseback and head towards the Fort of Chamkaur. Amidst the fierce fighting in the darkness of night and the hazardous long journey the Guru and the Sikhs, together with his family and both the elder Sahibzades in command of their bands, made their way to Chamkaur. Further reduced in numbers by casualties at the hands of the enemy they reached Chamkaur by nightfall on 6 December 1705 and took up position in the Garhi - high walled fortified house. The enemy, with extra reinforcements from Malerkotla and Sirhind and from among local Ranghars and Gujjars, threw a tight ring around the fort of Chamkaur.

An unequal but grim battle commenced with the dawn of 7 December 1705 - in the words of Guru Gobind Singh's Zafarnama --- 'a mere forty defying a million'. The Sikhs, after they had exhausted the meagre stock of ammunition and arrows, made sallies in batches of five to engage the encircling enemy with sword and spear. Sahibzada Ajit Singh led one of the sallies and laid down his life fighting in the bloody battle, followed by his younger brother Sahibzada Jujhar Singh who led the next sally. Sahibzada Ajit Singh and Sahibzada Jujhar Singh, 18 and 14 years old respectively, who like the other brave Sikhs, fell fighting heroically. The valour displayed by the young sons of Guru Gobind Singh has been sympathetically and vividly narrated in the poems of a devout Muslim, Allahyar Khan Jogi.

Today Gurdwara Qatalgarh Sahib (Shahid Ganj) is the main shrine at Chamkaur. This marks the site where the most fierce hand-to-hand combat took place on 7 December 1705 between the Mughal army and a handful of brave Sikhs, including Sahibzade Ajit Singh and Jujhar Singh, and three of the original Panj Piare (Guru's Five Beloved ones).

Unfortunately, during the crossing of the flooded river Sarsa, Mata Gujri and the two younger Sahibzade Zorawar Singh and Fateh Singh, aged 9 and 7 years respectively, together with their cook, Gangu, were separated from the Guru and the Sikhs. Seizing the opportunity of a reward Gangu spied on them and handed them over to the enemy. Both the young Sahibzade were executed on 12 December 1705 in Sirhind.

The four young princes of genteel birth - The Char Sahibzade - is the term endearingly used for the four sons of Guru Gobind Singh, all of whom died as martyrs while still in their tender age. Their names are reverently preserved in Sikh memory and are recalled every time the Sikh Ardas or prayer of supplication is recited at every religious ceremony in a congregation and privately twice a day (after the morning and evening prayer) by an individual.

GURU GOBIND SINGH: CONCLUSION:

TRUE ACCEPTANCE OF GURU'S WAY – DESPITE THE SACRIFICES

- *"Tera kia meetha lagai, Har Nam padarath Nanak Mangai." (Asa Mohalla 5, p-394)*

'Sweet be by Thy Will, my Lord Nanak beseecheth the gift of Nam.'

At the age of nine, Guru Gobind Singh sacrificed his father to save Hinduism and stood face to face with formidable Mughal Empire at its zenith. When his wife asked him where her four sons had gone, he replied,

"What then if thy four are gone?"

They yet live, and shall ever live- the Khalsa,

Millions of our brave sons."

In Zafarnama he openly threatened the Emperor when he wrote,

"What though my four sons have been killed, when lives the Khalsa, all my sons! What bravery is it to quench a few sparks of life? Thou art merely exciting a raging fire the more..."

There is no trace of grief or despair in these lines.

Guru Gobind Singh was sitting on the divine throne of Guru Nanak, therefore, he was the embodiment of Divine Light; the Divine never feels disgusted or dejected. The Guru never uttered any word of grief nor did he show any sign of despair during the unparalleled sufferings he went through. It is not recorded any place in his sermons or writings that he had ever expressed a sigh of grief. When Nura Mahi brought the news of the brutal massacre of his younger children, the Guru thanked God, "Father, mother and four sons, all were Thy trust to me. Today I have been successful and happy in restoring that entire trust back to Thee." One can hardly find such an example in the annals of human history.

LAST INSTRUCTIONS: Guru Granth Sahib as the Living Guru.

It was now clear to him that the call of the Father from Heaven had come and he, therefore, gave his last and enduring message of his mission to the assembly of the Khalsa. He then opened the Granth Sahib, placed five paise and a coco-nut before it and solemnly bowed to it as his SUCCESSOR, GURU GRANTH SAHIB. Saying 'Waheguru ji ka Khalsa, Waheguru ji ki Fateh', he circumambulated the sacred volume and proclaimed, "O beloved Khalsa, let him who desireth to behold me, behold the Guru Granth. Obey the Granth Sahib. It is the visible body of the Gurus. And let him who desireth to meet me, diligently search its hymns." He then sang his self-composed hymn:

"Agya bhai Akal ki tabhi chalayo Panth

Sabh Sikhan ko hukam hai Guru manyo Granth

Guru Granth Ji manyo pargat Guran ki deh

Jo Prabhu ko milbo chahe khoj shabad mein le

Raj karega Khalsa aqi rahei na koe

Khwar hoe sabh milange bache sharan jo hoe."

Translation of the above:

"Under orders of the Immortal Being, the Panth was created. All the Sikhs are enjoined to accept the

Granth as their Guru.

Consider the Guru Granth as embodiment of the Gurus. Those who want to meet God, can find Him in its hymns. The Khalsa (pure ones) shall rule, and its opponents will be no more, Those separated will unite and all the devotees shall be saved."

He, in grateful acknowledgement of the spiritual benefactions of the founder of his religion, uttered a Persian distich, the translation of which is:

"Gobind Singh obtained from Guru Nanak

Hospitality, the sword, victory, and prompt assistance."

(These lines were impressed on a seal made by the Sikhs after the Guru left for his heavenly abode, and were adopted by Ranjit Singh for his coinage after he had assumed the title of Maharaja in the Punjab)

He then left for his heavenly abode. The Sikhs made preparations for his final rites as he had instructed them, the Sohila was chanted and Parsahd (sacred food) was distributed.

While all were mourning the loss, a Sikh arrived and said," You suppose that the Guru is dead. I met him this very morning riding his bay horse. After bowing to him when I asked whither he was going, he smiled and replied that he was going to the forest on a hunting excursion."

The Sikhs who heard this statement arrived at the conclusion that it was all the Guru's play, that he dwelt in uninterrupted bliss, that he showed himself wherever he was remembered. He who treasures even a grain of the Lord's love in his heart, is the blessed one and the Guru reveals himself to such a devotee in mysterious ways. Wherefore for such a Guru who had departed bodily to Heaven, there ought to be no mourning.

The Master returned to his Eternal Home on the 5th of the bright half of Katik, Sambat 1765 (7th October, 1708 A.D.). He was 42 years of age.

SIRI GURU GRANTH SAHIB:

Creating a world of selfless service

by dispelling darkness through

Gems of Gurbani

Nature and its creation has been a mystery since time immemorial. The exploration of this amazingly wonderful nature resulted in the spontaneous upsurge and expansion of human horizon. But, somehow something lacked. The world's arena exhibited objective growth of the eternal factors while the inner growth got curbed into vacuum. The luxuries became a Portal to the Cocoon where man got entrapped and crippled his inner being. The prevalence of the intellectual snobbery led to segregations in the social structures. The innocent people were fooled into blind faiths and rituals. But then, few did rise out of the Intellegentia to blow the cobwebs away. They lent a helping hand to this sinking world and painstakingly propagated love, unity, compassion, brotherhood and all if, empathy among mankind. Their messages have been collectivized in Sri Guru Granth Sahib Ji with the philosophy of Eternal Unity and Omnipresence of Almighty. Guru Granth Sahib Ji is our treasure- a gift from our Gurus. A gift that is to be studied and practiced. Guru Granth Sahib Ji provides us with all the solutions to our problems. There are numerous holy scriptures in this world; many holy scriptures talk ABOUT God, but Guru Granth Sahib Ji teaches us to talk WITH God, and LIVE a godly and pure life. In order to do that, basic comprehension and application of the teachings of our Gurus is required. The Shabads endeavour us to make the doctrine of our Gurus, the most treasured possession by its understanding and implementation in our day to day life.

(1708-For Ever) CONCEPT OF GURU IN SIKHISM:

In Sikh religion the word 'Guru' is not denoted to its usual meaning such as a teacher or an expert or a guide or a human body, but this is composed of two words- GU and RU. GU means darkness and RU means Light i.e. Light that dispels all darkness is called JOT OR DIVINE LIGHT. When Impersonal God manifested His attributes in person, that person was called Guru Nanak:

'Jot rup har aap gur nanak kahayo.' (Swayas Bhattan- p.1408)

Guru Nanak was thus the embodiment of Divine Light.

'In the true Guru (Nanak), He installed His Own Spirit, Through him, God revealed Himself.' (Asa di Var, pauri 6, page 466)

Guru Nanak seated Bhai Lehna (later called Guru Angad) on his throne, placed five paise and a coco-nut before him, and then bowed to him declaring him as GURU ANGAD. When Guruship was conferred on Guru Angad, he too became the embodiment of Divine Light.

'Jot uha jugat sai, seh kaya pher paltiae.' (Sata Balwand, p-966) 'The Divine Light was the same, The Way and Mode were the same, The Master had merely changed the body.' (Translation of the above)

The most important point to remember here is that the people bowed to Guru Angad ONLY when JOT was installed in him. No body bowed to him before the Guruship, which means the Sikhs did not bow to the human body (of Guru Angad) because human

body was not Guru, but to the Divine Light which was passed on to that body by Guru Nanak.

The same process of conferring the Guruship continued till the tenth Guru. Then the tenth Master, Guru Gobind Singh seated the Adi Granth (the Holy Scripture- the Divine Word) on the throne of Guru Nanak, placed five paise and a coco- nut before it and then bowed declaring it as the Last Guru for ever. When the Guruship was passed on, Guru Granth Sahib too became the embodiment of Divine Light. It should, therefore, be remembered very clearly that bowing before Guru Granth Sahib as Sikhs do, is not a bowing before a book, but it is a bowing before the Divine Light or JOT (Guru) which was passed on when the Guruship was conferred upon it.

In Sikh religion the word 'Guru' has been used in three inter-related aspects:

Firstly it is used for God, the All-Pervading Divine Spirit, the Divine Light:

'The Guru is Beneficent, the Sanctuary of peace, The Guru is the Light of three worlds, He is the Eternal Being, O Nanak, he who believeth in Him, attaineth peace.' (Slok Mohalla 1, p-137) 'The Guru is All-Powerful, The Guru is the Formless Lord, The Guru is the Highest, Fathomless and Limitless, Ineffable is His praise; what can a sayer say?' (Sri Rag Mohalla 5, p-52) 'The Guru is Infinite God Himself Nanak, meditate upon such a Guru day and night.' (Asa Mohalla 5, p-387)

Secondly the word 'Guru' is also used for Guru Nanak as he was the Embodiment of God's Light:

'Guru Nanak is the perfect Guru, With the true Guru I meditateth upon God.' (Ramkali Mohalla 4, p-882) 'Guru Nanak is the true Guru, The true Guru taketh me to God.' (Kanra Mohalla 4, p-1310) 'The Guru and God are one , Divine Master pervadeth everywhere.' (Sri Rag Mohalla 5, p-53)

Thirdly the word 'Guru' is used for Gurbani, the Divine Word. Since Gurbani came direct from God, and as there is no difference between God and His order (Divine Word), Gurbani is Guru too:

'The Word is the Guru, And the Guru is the Word, The Guru's Word is full of life-giving Elixir, Whosoever shall obey, what the Word commandeth, Verily he shall get salvation.' (Nat Mohalla 4, p-982) 'The Word is the True Guru and True Guru is the Word, And the Word revealeth the path of salvation.' (Kanra Mohalla 4, p-1310)

DIVINE WORD CAME DIRECT FROM GOD:

Guru Granth Sahib does not narrate the life story of Guru Nanak, but each and every word is dedicated to the Glory of the Almighty God only. It is not a reproduction of earlier religions, but the Divine Word (Gurbani) came to the Gurus direct from God. Guru Nanak stated that it was not his philosophy, it was not his understanding and it was

not his thinking, but the Word was coming to him direct from God and he was simply delivering His message to the world. As he confirms:

'O Lalo, as comes the Divine Word from Lord to me, So do I narrate it.' (Tilang Mohalla 1, p-722) 'I have said what Thou commandeth me to say.' (Wadhans Mohalla 1, p-566)

This was repeatedly confirmed and emphasized by all the Gurus in their Bani such as:

'From God springs ambrosial Gurbani The exalted Guru narrates and preaches the same to world.' (Majh Mohalla 3, p-125) 'This Word comes from Him, Who hath created the World.' (Mohalla 4, p-306) 'This Word that hath come from God, It dispelleth all woes and worries.' (Sorath Mohalla 5, p-628) 'I speak but the Will of the Lord, For, the Lord's devotee narrateth the Word of the Lord.' (Sorath Mohalla 5, p-629) 'Whatever the Lord hath instructed me, Hear, O my brother.' (Tilang Mohalla 9, p-727)

The tenth Master, Guru Gobind Singh established the same truth that it was God's Word that was being revealed through the Gurus:

'Whatever the Lord sayeth to me I say the same to the world.' (Guru Gobind Singh)

The Janamsakhi (biography) reveals that Guru Nanak many times said to his minstrel Mardana, "Mardana, start playing the rebec, Gurbani (Divine Word) is coming." And the Divine Word was then recorded. That Divine Word is GURBANI- Guru Granth Sahib.

AUTHENTICITY:

Guru Granth Sahib was not written by the devotees after the Gurus had gone, but it was dictated and compiled by the Gurus themselves. Thus it is the Authentic Divine Scripture. No body is allowed to change even a comma or a period out of 1430 pages. The seventh Guru's son, Ram Rai, changed the meaning of only one verse to please the Emperor, Aurangzeb, upon which he was excommunicated for ever by his father (the seventh Guru), thereby establishing the fact that no one could ever change the God's Word, the Gurbani.

Max Arthur Macauliffe, an English writer, delivered a speech in Punjabi language at Akal Bunga, Amritsar in 1899, the translation of which is:

"There is another point to the merit of the Sikh religion that the founders of other religions in this world never wrote even one line with their own hands. You might have heard that there was a very famous Greek philosopher called Pythagoras who had many followers, but he never left behind anything written by him from which we could have known about the principles of his sect. After him came the second Greek philosopher named Socrates who was born in 500 B.C. He became a very famous religious leader who claimed that he was receiving Divine instructions from God within himself, which persuaded him to do good and prohibited from doing any evil deeds. But he too never left anything behind written by him which could have shed light on his philosophy and its

principles. Whatever we know about him, has only come through the writings of his follower, Plato. Besides there came Mahatma Buddha in India and he never wrote anything with his hands. After that came Christ who did not write anything himself. His teachings are only known through Bible. However the Sikh Gurus acted quite opposite to all these religious leaders that they themselves dictated their message of Truth and compiled Guru Granth Sahib. In that respect the Sikh religion is far ahead than others." (Translation Sri Guru Granth Sahib- pothi 1,p-gaga, by Bhai Vir Singh)

GURU GRANTH SAHIB BEGINS UNIQUELY:

In Hindu mythology the word 'OM' always meant for God as monotheistic. Then they started interpreting it as more than one God. Guru Nanak put an integer '1' before it and a kar (a semi- circle) after it. Thus it becomes 'EK-OM-KAR' and by doing so, he sealed the position for ever meaning 'There is One and only One God'. Therefore Guru Granth Sahib uniquely begins with integer One ('1'). The One Absolute is the monotheistic conception of God and is represented by numerical symbol here. One God does not only mean numerically one but Unique without a second like Him.

Guru Granth Sahib begins with Mool-Mantar or the Preamble of Japji which is the Essence of the whole Guru Granth Sahib:

➤ ***Ek-Onm-Kar Sat-Nam Karta-Purkh Nirbhao-Nirvair Akal-Murat Ajuni, Saibhang Gurparsad***

There is But One God He is the Eternal Truth The Creator, All-Pervading Divine Spirit Unfearful, Without hate and enmity Immortal Entity Unborn, Self-Existent Realized by His Own Grace (the Guru)

The next verse is generally called Sach (True) Mantar:

➤ ***Jap Aad Sach Jugad Sach Haibhi Sach Nanak Hosibhi Sach***

Meditate upon Who was True before the Creation Who was True in the beginning of Creation Who is True now, and O Nanak, Who shall be True for ever.

Guru Arjan Dev had accomplished a task by authenticating the diverse compositions and prepared the Adi Granth for the benefit of his followers. Since the work had remained where it was left, Guru Gobind Singh included in it the Bani of Guru Tegh Bahadur and put the seal of Finality on it. Subsequently this finalized version of the Adi Granth was invested with the Guruship by Guru Gobind Singh.

Guru Granth Sahib is the only refuge for a man tossed about in the furious ocean of worldly existence. It helps a person to live by certain directives or moral codes which are necessary for the achievement of salvation.

Man is the epitome of God's creation. This human body is attained after transmigrating through various lower species. Guru Granth Sahib advocates the excellence and utility of human life because it is through human form that a person can attain final emancipation.

Man has great capacity for conscious awareness which helps him reach the desired spiritual goal. Therefore, all teachings and exhortations for spiritual enhancement are addressed to man in Guru Granth Sahib. Man's material values are listed as false, 'koor':

"False are kings, false their subjects, false the whole world; False are mansions, false palaces, false those who dwell therein; False is gold, false sliver, false he who weareth them; False husbands, false wives, they pine away and become dust. Man who is false, loveth what is false, and forgetteth the Creator. With whom contact friendship? The whole world passeth away. False is sweetness, false honey, in falsehood shiploads are drowned- Nanak humbly asserteth- Except Thee, O God, everything is thoroughly false." (Asa di Var- Slok Mohalla 1, p-468)

Guru Granth Sahib signifies the importance of Nam by identifying it with the Guru. Nam releases man from all his previous sins, sorrows, sufferings and cycle of birth and death. No rituals, no alms, no sacrifices, no fasts and no penances equal Nam.

Guru Granth Sahib initiates a disciple on the path of spiritual progress and guides him at the various stages of his journey to God. It is a ship that steers clear a devotee through the ocean of Maya (Materialism), thus, leading the human soul to its ultimate destination which is the Absolute Bliss.

"The fearful ocean of the world is dangerous and formidable; it hath no shore or limit, No boat, no raft, no pole, and no boatman; But the true Guru hath a vessel for the terrible ocean, and ferrieth over him on whom he looketh with favor." (Sri Rag Mohalla 1, p-59)

Guru Granth Sahib is completely authentic and is preserved in its original form. It is a highly valuable possession which Sikhs have received from God through Guru Nanak and is held in supreme reverence by them.

“Dhur ki Bani Aayee, Tin Sagli Chint Mitayee. ”

The Divine Word has come directly from the Lord and has taken away all my worries.

Some Famous Sikhs

ੴ Baldev Singh	ੴ Sirdar Kapur Singh
ੴ Bhai Bala Ji	ੴ Sardar Kartar Singh ji Jhabbar
ੴ Bhai Bhagatu Brar	ੴ Sardar Kharak Singh
ੴ Bhai Kahn Singh	ੴ Baba Khem Singh Bedi
ੴ Bhai Puran Singh	ੴ Sardar Khushwant Singh
ੴ Bhai Santokh Singh	ੴ Kikkar Singh Sandhu
ੴ Bhai Vir Singh	ੴ Sardar Kishen Singh
ੴ Sant Jarnail Singh Bhindrenwale	ੴ Kaur Singh Chakkar
ੴ Dr. Dalip Kaur Tiwana	ੴ Sant Lakhbir Singh
ੴ Darshan Singh Pheruman	ੴ The Flying Sikh - Milkha Singh
ੴ Professor Ganda Singh	ੴ Dr. Parkash Kaur
ੴ Giani Ditt Singh	ੴ Professor Puran Singh
ੴ Giani Gian Singh	ੴ Partap Singh Kairon
ੴ Giani Zail Singh	ੴ Bhai Randheer Singh
ੴ Giani Gurmukh Singh Musafir	ੴ General Shabeg Singh
ੴ Dr. Gurdev Singh Khush	ੴ Sir Sobha Singh
ੴ Gurbachan Singh Talib	ੴ Sobha Singh
ੴ Baba Gurdit Singh	ੴ Sardul Singh Caveeshar
ੴ Harchand Singh Laungowal	ੴ Master Tara Singh
ੴ Harnam Singh Tundilat	ੴ Maharaja Yadavinder Singh



Some of these are modern Sikh personalities. Sikhs who have protected the Khalsa from the onslaught of other beliefs. Philosophers Sikhs who translate books, publish articles, articulate the meanings of Gurbani and explain Sikhism to others were and are essential to the existence of Khalsa. Starting from the Guru Nanak dev ji itself, Philosopher Gur Sikhs like Bhai Bala Sandhu, Bhai Gurdas, Baba Buddha ji, Bhai Mani Singh, and in modern context Bhagat Puran Singh ji (Pingalwara), Bhai Vir Singh ji, Dr. Ganda Singh, and other hundreds of thousands of Philosopher Sikhs have kept the Khalsa up in high spirits. They are the true Khalsa who have excelled in their work and have brought laurels to Sikhism and Khalsa itself.

CHAPTER 5**Objective 3.1****PINGALWARA & BHAGAT PURAN SINGH (1904-1992)**

Pingalwara: The historically dominant, exemplary and founding institution in India that provides selfless service to the disabled.

Bhagat Puran Singh: The founder of Pingalwara, and an exemplary Sikh persona that provided selfless service to the disabled.

My visit to Pingalwara, Amritsar, India, in July, 2005:

It is impossible to visit “Pingalwara” in Amritsar, find out about the life stories of Bhagat Puran Singh and Bibi Inderji Kaur, and not be inspired to contribute towards their mission in some manner, however modest, and to ensure that the legacy of Bhagatji’s dedicated service to the suffering humanity be kept alive for generations to come. My visit to Pingalwara and my interview with Bibi Inderjit Kaur (which will be outlined later in this section) in July 2005, made me feel something deep and inspiring, which greatly moved me, and till today greatly overwhelms me. Moving around the institute, visiting all the facilities, interacting with some of the inmates, reading the many inspiring quotations from the SGGS posted on the walls of the institution, along with other popular inspiring English quotes, leafing through the great piles of literature available there – many written by Bhagat Puran Singh himself, I was left bewildered at the existence of such a place. The dedicated commitment required by all who work there, the tolerance and patience required every moment to deal with such children and under such conditions, the magnitude of the workload undertaken by the management and staff left me bemused. Besides the enormity of all that, personally, it was impossible not to notice that the place had such a strong stench (perhaps of phenyl), that I wondered how anyone could even stay there for a few hours, let alone work there or dedicate their lives to be of service there. It left me mystified and intensely in awe of such remarkable souls. It definitely made me feel very blessed for the life I have. However, at the same time, I did also feel ashamed and inconspicuous, that perhaps I needed to make better use of my life in being of service to others less fortunate, and in spreading the word about such good and noble establishments, and motivating others to help in such causes too.

If one visits Amritsar, one is bound to notice small, black tin boxes, with the word “Pingalwara” written in white on them, in different parts of the city, and also in every Gurudwara. These have a slit on top, through which people could put in money for donations. I have put money in such boxes before, but I never actually realized what it was all about. The significance of it strikes me now. In this paper, I will endeavor to share as much information as I can about Pingalwara and its services, Bhagat Puran Singh, and the greatness of his soul, and Bibi Inderjit Kaur who currently runs the place, and sincerely hope that it will inspire those who read it to reconsider their purpose of life in relation to being of true selfless service to humanity.

Bhagat ji’s story is “the legacy of secular Punjab, a one-time phenomenon in any nation’s life. He embodied a culture in himself. He infused life into the roots of a State which has always suffered from a self-inflicted identity crisis. He gifted Punjab a tiny self-sufficient niche in the form of Pingalwara, where socially, emotionally, and physically ostracized humans are taken care of, irrespective of their religion, caste,

class or gender". And as Reema Anand (2004) points out, "suffering knows no caste", and Pingalwara's inmates included Hindus, Sikhs, and Muslims; there were Brahmins, Kashatriyas, Vaish, Shudras and Harijans (all the different castes of India). Bhagat Puran Singh appeared on the scene in 1947, long before Mother Theresa and her Missionaries of Charity. He took to begging on the streets of Punjab and outside places of worship, asking people to help the needy. He had no grants, no aids, no institutions to back him. His faith in God, as well as in his fellow beings, was unshakeable. On the basis of this faith, he went ahead with his mission of building the Pingalwara, a home for the destitute and the handicapped, in Amritsar. It remains a living memorial of his life's work. Today there are several Pingalwaras in other cities of Punjab, and outside India as well. Further details of which will be provided later in this paper. (Anand, R. 2004). He is infact "known by many as the "Father Theresa of Punjab", and was the epitome of love and compassion, whose contribution to society is indeed comparable to that of Mother Theresa's".

People renounce the world when they reach the mental and emotional stage of world-weariness. There are very few people who grow up with a total renunciation of the world and all its material trappings from their childhood and dedicate their lives to the service of the weak and the helpless. Ramji Das, later known as Bhagat Puran Singh, was one such highly evolved soul. He spent his entire life working for all whom society had shunned and brought the warmth of his love and his compassion to their cold and bleak lives.

He grew up against a humble background, denied everything except the most humble wants and yet he never had any craving or desire for anything more. Born of his *Khatiri* father's liaison with a *Jat* (a clan of Sikh) woman, Ramji Das, Bhagatji, had a lonely and difficult childhood, but instead of leaving him embittered, it made him extraordinarily sensitive to the pain of others. Through his own example he inspired others to rise above selfish considerations and work for the welfare of others. This is why he was successful in setting up a permanent home for his "family" and in establishing an institution, which grows from strength to strength even after his death. (Dhillon, H. 2005)



Bhagat Puran Singh's 1st patient was a 4 years old child, who couldn't eat and whose arms and legs were completely disabled. Bhagat ji found him stranded at the gate of the Gurudwara gate and approached the Granthi (lead priest) of the Gurudwara, who asked him to personally take care of the child as there were no orphanages for the disabled then. Bhagat ji took care of him for 14 years, carrying him on his back when he had to take him anywhere. The child "Piara" was his family.

Hospitals in India in those days took in only patients that had some family member to register them in and take on their guarantee. This made Bhagat ji feel that there was a need for such a place where anyone could be admitted for cure and care, whether they had a family or not. This thought process is similar to the modern day "Red Cross". Bhagat ji personally set out to create such a place. He had to beg for money and food daily in order to do this. And many people till today remember the rugged old man, with a scraggy long beard, an untidy turban wrapped around his head, dressed shabbily, that dragged a cart, on which a disabled boy sat, who visited door to door

asking for food daily for his patients. He would also clear the streets of Lahore and cremate the unclaimed dead. He took care of the destitute and took the sick to the hospital for treatment. The number of sick, and helpless people that he took care of increased. In about the year 1940 when he walked barefooted and half naked on the roads of Lahore, usually with a cripple boy as his sacred load on his back, calling him “the garland around my neck”, and picking up all things like the stone, metal pieces, banana peels, nails, horse-shoes and brick bats that might interfere with the convenience and safety of vehicles and public.



Rendered homeless and penniless after the partition in 1947, and with no help forthcoming from any quarter, he would sit begging outside the entrance of the Golden Temple, and use the money he collected to buy food and medicines for his patients. Some called him “the educated beggar”. By 1948, he had set up the first Pingalwara. He needed funds too, to be able to buy the medications for such an enterprise to work. He even took people to see the sick and helpless that had gathered around him, who needed help, to make them realize and convince them of the seriousness of the plight of these people. Bhagat Ji approached any and everyone without fear, if he even slightly sensed that the person could assist him in furtherance of his noble cause, even to a small extent. He would urge them to help and contribute to his cause. It was several years before the Punjab government became aware of Bhagat Puran Singh’s selfless enterprise and the Pingalwara was sanctioned an annual grant from the Shiromani Gurdwara Parbandhak Committee (SGPC- head of the Sikh community, in Amritsar), enabling him to expand the institution.

In 1924 when Puran Singh was hardly a youth of 19, he would be found indefatigably carrying on his altruistic activities, day and night in scorching heat and biting cold, in rains and under dust storms, undeterred by adversities, undaunted by criticism, and unruffled by the obstacles that crop up on the path of social service. His enthusiasm knew no bounds and his determination remained unshaken. Friend of the forlorn, helper of the helpless, a ready nurse for a patient of any disease however loathsome, infectious, unmindful of his personal health; safety or convenience, making not the slightest distinction on the basis of caste, creed or community regarding the person in need of his service; this single man had, by his example and precept, inspired many and with their co-operation, in a short space of nine years, built from a scratch what may justly claim to be an institution.

Because the first child was a “disabled” boy, in Punjabi we call a disabled person, “*Pingla*”, which means one who is disabled and cannot take care of himself, he created the institute to help anyone who needed help in any way called “*Pingalwara*”. After the partition of India in 1947, he set up a centre at Amritsar. First, he had a few tents to accommodate the poor and the sick. Soon he got a plot of land and constructed a three story building to house 250 patients. The unclaimed bodies of those who die in Pingalwara are taken to the local medical college for teaching anatomy.

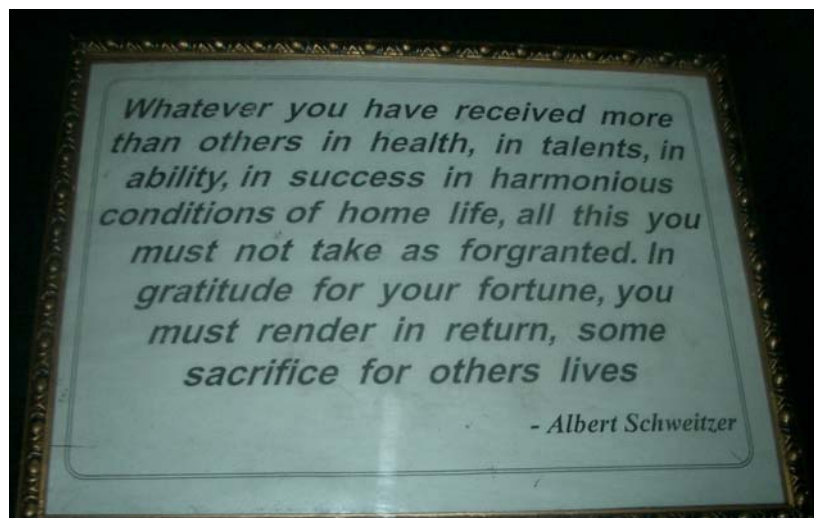
Currently, there is a board of committees running Pingalwara, with 7 active members. Dr. Inderjit Kaur is the president. This position is a life presidency one, given by appointment. Bhagat Puran Singh appointed her to lead the institution after him. There are about 500 hired staff and about 250 medical relative sevadars - those offering their services for free. In fact 25 top administrative positions are taken by such sevadars. The institute is also supported free by a government hospital, by Dr. Vidhaya Sagar Institute of Helath, in the treatments of mental consultations. It has an Artificial limb center in Manawara, Amritsar (near Pingalwara), which was opened by two of the children who graduated and took training from Jaipur – Raja Maan Singh 1st Hospital. Further details about its several services and activities, inmates, etc. will be provided later in this research paper.

I was informed by the staff there that Pingalwara receives 60% of its donations from India and 40% from foreign countries such as England, America, Europe, Saudi Arabia, Australia, Thailand, Singapore, Hong Kong, Kuwait, Dubai, and many others.

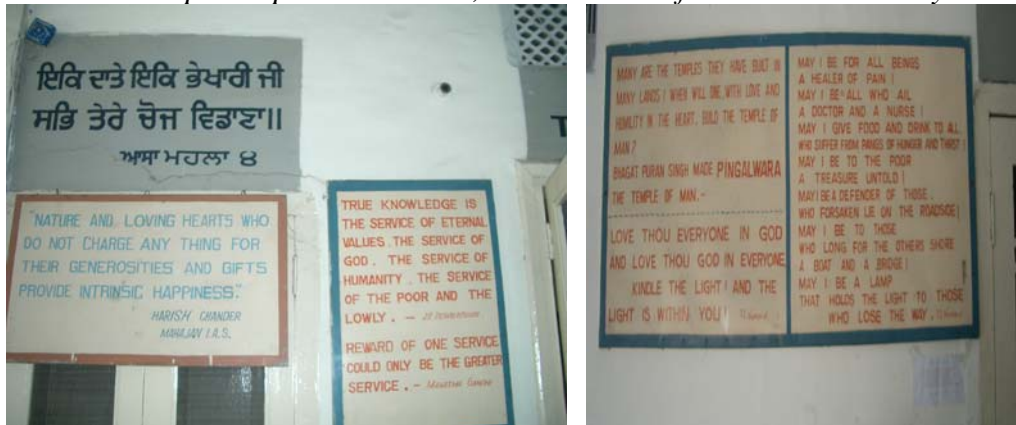
We have much to learn from the life of Bhagat Puran Singh. If he could single-handedly build a community which today looks after hundreds of physically and mentally handicapped people, we should be inspired to emulate his example on a national scale. There are other facets of his character that was also shed light on his great and caring personality. He was deeply concerned about the preservation of the environment even at a time when the air was not as fouled by gaseous emissions of motorized vehicles as today, potable water was free of effluents and human waste, and continuous deforestation and degradation hadn't begun. He is definitely a source of inspiration to many, who felt that if he could spend his life fulfilling his ideals, in the terrible conditions he faced, then the rest of us could definitely do something as well. The main objective of this section, besides providing information for academic purposes, is to keep alive the spirit and legacy of Bhagat Puran Singh for future generations.

Some pictures taken at Pingalwara, Amritsar, India:

The signs and verses posted all around Pingalwara.



Sikh scriptures posted on walls, to remind all of service to humanity:



Below: Pictures of some inmates at Pingalwara:



The Printing Press at Pingalwara:



BRIEF PERSONAL INTERVIEW WITH BIBI INDERJIT KAUR:



Left picture: Bibi Inderjit & I



Some of my companions with Bibiji

BIBI INDERJIT KAUR:

Father's Name : Dr. Harbans Singh

Date of birth : 25th January 1942

Marital Status : Unmarried

Qualifications

1. Academic F.Sc. (Medical), 1959.
2. Professional M.B.B.S. from Govt. Medical College Patiala, Punjab, 1967.

Experience

1. Worked as P.C.M.S. Doctor under the control of Directorate, Health Services, Punjab from 1967 to 1973.



2. Running own private nursing /maternity home from 1973 till date.

Membership of Various Organisations/ Institutions

Professional: Member, Indian Medical Association.

Others :



- Member/Trustee. Improvement Trust Sangrur from 1976-81
- Vice President, Indo-Soviet Cultural Society from 1977-81
- Member, Child Welfare Society, Punjab from 1987-88.
- Member, Sant Harchand Singh Longowal Memorial Committee since 1945 till date.
- Member, All India Pingalwara Society Reg.

Amritsar 1987-88.

- Vice President, All India Pingalwara Society Reg. Amritsar, from 1988-1992.
- Patron President, All India Pingalwara Society, Reg. since August 15,1992 till date.

In addition to running the private nursing home and looking after the overall functioning of the All India Pingalwara Society, (Reg.) Amritsar, as its Patron President, she takes keen interest in the general welfare of people in distress i.e..

1. During the devastating floods of Punjab in 1988 collected money for the specific purpose and distributed relief among the needy and the affected people, also motivated the people in general and the youth in particular to come forward to give relief and solace to the people in distress.
2. During the disastrous earthquake in Lattir (Maharashtra) in 1993, took truck load of food stuff, clothes, blankets, and medicines and distributed it among the aggrieved and needy.
3. As Patron President, All India Pingalwara Society, carried out the printing and free distribution of literature, including articles of eminent writers, to spread awareness among the masses regarding environmental degradation, drug, population explosion, deforestation, ruthless depletion of precious natural resources, like coal, iron ore, and other minerals, excessive use of petroleum products procured through investment of valuable foreign exchange.
4. Committed to the upliftment of the downtrodden, the slum dwellers and homeless.

Organising school facility for elementary education in slum area in Amritsar District.

INTERVIEW:

Q. How did you come into this Seva?

She was medically qualified and her father inspired her with talks about Bhagat Puran Singh. Her father used to help the refugees, during the partition, through the Gurudwara and from home. He often took care of them personally and accommodated

them at home, practicing his doctor's skills. He never charged the patients, till they were settled and were able to fend for themselves. In 1975, her father expired. She had met Bhagat ji during a visit to Amritsar to the Golden Temple. Her father never met with Bhagat ji as he was a heart patient and didn't travel. She had also met with Bhagat ji earlier when she while doing some government job. However, she was inspired by her father's talks, as well as by reading literature about Bhagat ji, and also always reminded by seeing the black donation boxes everywhere even in her father's clinic. These words of Bhagat ji's greatly inspired her: "It is not the profession which makes the dignity of a man; it is the man that makes the dignity of the profession". And this was true even of Guru Nank Devji who made farming a dignified profession at the age of 70 years.

Her father had given her a lot of books to read, about the environment (she remembers "Small is beautiful"), and other literature about population, poverty, economics, ignorance, environmental pollution, dowry, different political, social, economical, environmental aspects, etc., that Bhagat ji had written. She reflects in awe that Bhagat ji was aware of these problems and help raise people's awareness as well.

"I was just an admirer of Bhagat Puran Singh ji. I deeply wanted some pious soul to come and bless my brothers, sisters, and our family, so as to replace my father, in morally and spiritually uplifting our lives. I had a true desire that Bhagat ji should come and bless us. Luckily he came and blessed us and later wrote a beautiful and touching letter to us. In the letter he talked about not having any family and said that "you people appear to me as my sons and daughters. Now I consider myself the head of your family". My desire was fulfilled. I was too attached to my father, the gap his absence brought made me search and seek Bhagat ji, and I felt that the gap was fulfilled by his presence. He gave me so much love and affection, for which I am here today, to try to repay that in some way.

In 1980, he was operated for prostate enlargement, retention of urine. There were some complications, so I stayed in the hospital taking care of him for about a month. Bhagat ji never expected that anyone could serve him like that, like a true family member, and he was grateful to God for the service I did. His faith in me deepened. He had a deep worry and concern for Pingalwara, and at the same time he was concerned for me as a father. He worried that if I were to take over the running of Pingalwara, I would have no family life of my own, as I would need to be completely dedicated. He worried that I would lose my charm with all the hard work this would require, and that I wouldn't be as happy as he felt I should be. He worried that I would change. But somehow, despite all these concerns, he made a will, naming me the President of Pingalwara after his death.

The society running the institution was already existing. I was already a member, attending meetings every three months, and taking the opportunity to visit him each time. During those visits, he would spend all the time I was there with me. If I was there for five hours, he would be with me full five hours. He would tell me all the stories of the dedicated people who had done good work for the institution and who he liked, and he would share with me many other stories about himself and his life and his work at Pingalwara. I loved listening to him. He was a philosopher and read many philosophical works. He was a Godly person, with Godly moral values.

When he went, the whole burden of the place came on me. All the information and knowledge I had were the stories he had narrated to me. He left me to find out for myself all the management work and to learn about the different personalities that

were involved in the management team. All he believed in was my dedication. I suppose my taking care of him every time he was sick.

Q. Did anyone object to your taking over of the place?

No one ever stepped in to say otherwise. I cannot run the place or carry on so many projects alone. I need many sincere and dedicated workers to help. I have lovely people here. Rajinderpal Singh (a pilot from Jalandar), an honorary sevadar (free worker), created our website, prepared brochures, etc., and dealt with the marketing side of the institution. Rajbir Singh Maan, is in charge of the plantation.

There were obstacles when I came into the presidency, as there were so many old sevadars, etc., who had been working with Bhagat ji for many years. But I don't want to talk about it, as it's overcome and all is okay now. Every place has honest and dishonest people. The dishonest will always go against the honest. My main role was management and administration, and I hardly had an experience in this area.

A brief account of the Meals and Sikh activities of the children as explained by Bibi Inderjit Kaur:

Meals: Porridge (Dhalia) is served at 6 am; at 8 am Tea and breakfast is served; 1 pm is lunch; 4pm Tea, Milk, Fruits are served and Dinner is at 6:30 pm. Part of the vegetables (seasonal) are grown in a 7 acres land, managed by Rabir Singh.

The children do the daily Nitnem (Recitation of the 5 prayers done by Sikhs daily), every morning, evening and night.

The children also go out to do Kirtan (singing of verses from the SGGS) at social functions.

They attend classes and activities as described in details in a detailed account of Pingalwara.

They also participate in the Disabled Olympic games in the country – such as Punjab Mentally retarded Olympics, and others.

PINGALWARA: FULL DETAILED INFORMATION

Pingalwara Society is the home of the underprivileged and mentally challenged. Pingalwara is not an institution, it is a dynamic movement.

Bhagat Ji was of the firm opinion that the combined efforts of the society were capable of achieving the impossible.

All India Pingalwara Charitable Society is registered under the Act 1960, Reg No130.

Dr Inderjit Kaur is the President of the society as per the will left behind by Bhagat ji.

The functioning of this Institution is governed by the Society comprising following members.



Dr. Inderjit Kaur (President)
M.B.B.S. Ex. P.C.M.S.

ORGANIZATION:

Pingalwara is organised under the three main heads as follows :-

1. Medical dept.
2. Accounts dept.
3. Admin dept.

1. Medical Department

Services of the following medical personnel is available :-

1. Dr Jasmin Nanda Dentist (jasmine.jpg)
2. Dr Jagdeepak Singh ENT Specialist (member1.jpg)
3. Miss Harkiran Kaur Physiotherapist
4. Ashwani kumar Prosthetic and Orthotic Engineer
5. Sh. Gulshan Rajan Medical Social Worker

Medical Lab

To diagnose the ailments and take preventive measures, Medical Lab has been equipped with all the necessary equipment.

Dispensary

Poor and the needy people are provided with free medicines. Monthly expenditure on medicines is Rs. 2,00,000 (\$4,000).

Trauma Van

Pingalwara provides free medical aid to the road accident victims with the help of a Trauma Van.

Dental Care Centre

A Dental Care Centre has been established at Chandigarh (Palsora) and provides free dental care services to the poor and needy.

Operation Theatre

Pingalwara has its own operation theatre where major and minor operations are carried out.

2. Accounts Branch

1. Accounts branch is headed by Chief Accountant and is helped by three assistants.
2. Donations and expenditure is accounted for daily and is perused by the President.
3. No donations(make donations a link to the donations page) are accepted without proper receipt.
4. Donation boxes are opened under strict supervision.
5. All the purchases are carried out through a Purchase Committee comprising a minimum of three members.
6. The accounts are audited annually.

3. Administrative Branch

The Administrative control is exercised through the Pingalwara Admisntrator Col (Retd) B.S. Mann, who takes all the decisions after prior approval of the President.

PHILOSOPHY



The task of Pingalwara has been clearly laid down by Bhagat Puran Singh Ji. He had studied the problems of the society at close hand and lived very close to them. This resulted in a dynamic movement in the form of Pingalwara.



Medico Social Problems

Moral Responsibility. Every sick person who is physically unfit to earn his livelihood has the divine right to be looked after through men and organisations working in the field of social service and charity.

Lack of Indoor facilities. In our society there are a large number of poor, helpless and sick people who cannot obtain admission into any of the hospitals. At best the hospitals can diagnose the disease and in a few cases provide medical treatment in their outdoor. Therefore, we need institutions where the patients can be looked after and for treatment can be taken to various hospitals in the city.

Non Availability of medicines. Most of the poor patients who can get their disease diagnosed from the hospitals are unable to purchase the required medicines.

Incurable Diseases. No hospital admits persons with incurable diseases. They are left on the road side to die a slow, painful and lingering death. In this state they are a big blotch on the face of our society.

Mental Patients. There is acute shortage of beds in Mental Hospitals. Against 50 lac mental patients, there are only 22,000 beds available in the whole country.

These patients have specific problems because of the nature of the disease and are given below

They need close attention, especially the violent patients.

They need escorts which some of the families cannot provide. This has resulted in many patients to be chained to a post for many years.

Their recovery time can be very long, many poor families can not afford it.

Women mental patients are specially vulnerable to venereal diseases if not looked after properly and thus one source alone can transmit the disease to hundreds of people. Already India is having the largest number of HIV cases in the world.

Mental patients and lunatics beside being an economic burden on the society can also endanger people's life and property.

Pingalwara aims at overcoming these shortcomings and help in the formation of a healthy and humane society.

BRANCHES OF PINGALWARA AND THE DIFFERENT SERVICES PROVIDED:

In India there are branches in Jalandhar; Sangrur; Chandigarh; Goindwal; and Manawala. Outside India, there are two branches in Canada and America.

Main services provided are:

Educating the Mentally challenged

A dedicated and qualified teacher is available to help the mentally challenged persons in making their lives meaningful.

Help to Childline

Since April 2002, Pingalwara has been providing temporary shelter, or permanent refuge to the Children referred by Chandigarh Childline. Till date 17 children have been admitted.

Services for Lifeline

With the help of social workers working with various medical establishments; (Govt Medical College and Hospital, PGI) post-operative care, help for recovery and recuperation, medicines and upkeep on as required basis is provided to destitute patients. Up to 15th April 2005, 33 patients have been provided with the requisite help.

Since its foundation, the institution 39 persons after complete recovery have been reunited with their families.

DOT centre for TB patients

Under Revised Nation TB Control Program(RNTCP) Pingalwara Palsora is the centre to regularly administer medicines to the TB patients, monitor their condition and keep up-to-date records.

Services to the Poor and Destitute Persons.

Accommodation



The institute must have comfortable refuge for all its inmates.

Medicines



It must have adequate stock of medicines.

Staff



There should be adequate and qualified staff to look after them around the clock.

Specialist Treatment



For specialist treatment facilities available at the Government hospitals are to be utilised.

Environment



All attempts must be made to give the inmates a congenial environment.

Financial Support



The institute must be run with help from the society and not from the Government.

Rehabilitation



All healthy persons must be rehabilitated.

Education



Poor and needy children must be provided free education.

Special Education



Mentally challenged persons must be provided special education.

Free Medicines

Free medicines are provided to the poor and needy persons and are issued on the prescription provided by Government Hospitals. Monthly expenditure on medicines is Rs 2,00,000 (Rupees two lacs).



Ambulance Service

Pingalwara has 7 ambulances/ trauma vans. These are used to take patients to the hospitals; collect destitute persons and help road accident victims.



Dental Care Centre

Dental clinic under the directions of Col. (Retd)V.S.Battu provides free services to the poor and the needy people of Palsora and the surrounding villages From 1-1-04 to 31-12-2004 following services were provided:

Patients attended	2906
Fillings	1009
Extractions	506
X-Rays	56
RCT	27
Sealings	191
Impactions	27
Alveo/plasties	40
Misc	1100



Rehabilitation Center

Rehabilitation caters to the needs of the Pingalwara children and adults. Some of the work areas are sewing, embroidery, stitching, candle making and basic machine jobs.

Prosthetics Centre

Bhagat Puran Singh Prosthetics Centre is providing artificial limbs to the poor and needy persons. In the last 18 months more than 250 people have been helped to start an independent and comfortable living.

Bhagat Puran Singh Artificial Limb Centre was inaugurated by His Excellency Hans Joachim Kinderlen, Minister, Embassy of Federal Republic of Germany on 23rd November 2003 (f2.jpg)



A view of the Prosthetic Centre



Some of the mechanical limbs prepared by this centre



A handicapped person being provided with an artificial leg

School for the Deaf and Dumb

This school has been established under the guidance of Dr Jagdeepak Singh, Assistant Professor of ENT in Government Medical College, Amritsar and was opened on 3rd May 2005.

Presently it has 14 students on its roll. In the first phase a total strength of 25 students has been planned. This would be increased in a phased manner. In addition to the deaf and dumb children of Pingalwara, handicapped children from outside are also being admitted.

Childline Chandigarh

Childline Chandigarh is a 24-hour free emergency phone service for children in need of protection and can be reached by dialing toll free number 1098. It is a collaborative effort of the Institute for Development and Communication (IDC) and the PGI. It is a project of The Ministry of Social Justice and Empowerment, Government of India and works in partnership with Unicef, the corporate sector and the Childline India Foundation (CIF) Mumbai.



Pingalwara Chandigarh works in tandem with the childline and offers shelter, care, medicines and rehabilitation to the destitute children. From April 2002 to April 2005, 17 children have been admitted.

Helpline Chandigarh

This is a facility organized by PGI, Chandigarh and functions with the help of social workers and volunteers. Destitute patients are received by Pingalwara Chandigarh

branch for post-operative care, help for recovery and recuperation, medicines and upkeep on as required basis. Up to 15th April 2005, 33 patients have been provided with the requisite help. Of these, 18 persons have been reunited with their families.

An **Old Age Home** has been set up at Sangrur. Old people without any support are given free accommodation, medical care, food, clothes etc. Presently there are 9 old persons staying in this hostel.



Rehabilitation



Paintings by the mentally challenged women



Coloured expressions



A young girl learning embroidery



A stitching class for the mentally challenged



A dupattaa painted by one of the inmates



Candles made by the mentally challenged children



Making them independent with artificial limbs



A class for the deaf and mute children

ABOUT THE INMATES

Strength of Pingalwara inmates as on 1 May 2005 is in excess of 1000. On an average 7-8 patients join the Pingalwara family every month. Any destitute persons found on the roadside are immediately picked up by the Pingalwara staff. Patients are also received from Sri Darbar Sahib where they are at times abandoned. School and college students , made aware of their social obligations by Pingalwara also pick up sick destitute persons and bring them to Pingalwara





Abandoned by everyone



Mentally challenged,
brought by
a college student



Mentally challenged brought by
the local people



Suffering from terminal
disease



An AIDS victim



Helpless in old age

Present strength of Inmates

as on 12 June 2005

S.No	CATEGORY	No of patients
1.	Mental Patients	350
2.	Paralysis, Polio	92
3.	Mentally Retarded	199
4.	Deaf And Dumb	66
5.	Old Aged	89
6.	Injured	29
7.	T.B. Patients	19
8.	Blind	17
9.	AIDS Patients	7
10.	Epilepsy Cases	87
11.	Cancer Patients	5
12.	Diabetics	09
13.	School going Children	68
14.	Abandoned Children	09
15.	Recovered	24
	Total Patients	1080

During the last one-year 294 patients were admitted. Out of these 111 were sent back to their homes after complete recovery.

Branch wise No of Patients

1.	Sangrur Branch	200
2.	Goindwal Branch	192
3.	Palsora Branch	77
4.	Jalandhar Branch	41
5.	Amritsar	582
6.	Manawala Complex	71
	Total	1080

FREE EDUCATION

Education standard of government run schools is very low and the poor people cannot afford to send their children to private schools. Bhagatji was of the view that state of poor and deprived sections of the society cannot be improved unless they are educated. With this in view, Pingalwara is running five schools where free education is provided.

Schools being run by Pingalwara



Bhagat Puran Singh Adarsh School,
Mannawala.



Bhagat Puran Singh Adarsh School,
Butter Kalan, Kadian



Bhagat Puran Singh School
of Special Education,
Amritsar



Bhagat Puran Singh School
of
Deaf and Dumb,
Mannawala



A class in progress.



Bhagat Puran Singh School
of
Special Education,
Palsora.



School Activities



School girls presenting a group dance during Special Olympics.



A class for the mentally challenged adults in progress.



Teachers from Shropshire County, England, visiting



Some of the parents visiting the school.



Regular games are a part of the school curriculum.



Principal of the school visiting the home of poor parents.



A fully equipped computer lab has been established with the help of 'Home of Hope' America.



Gardening is encouraged amongst the students.



Poor people are encouraged to send their children to school.

Environment

Bhagatji was extremely worried about the deteriorating environment. He had warned the nation almost 50 years back about the problems arising from deforestation, excessive use of petroleum products, exploding population and the need to conserve our water resources. Even today inadequate attention is being paid to these problem areas. There is an urgent need to plant more and more trees and make people aware about the worsening environment

Inmates Photographs



Pingalwara children with a visitor



Two young women



Children geared up in the winter dress



The conjoined twins

Case Studies

Each of Pingalwara inmates have their own tales to tell. Some of their photographs are given below and can be read on the Pingalwara website:



Anwar



Kusum



Kalu



Rano



Rekha



Pushpa



Jhuman Lal



Sarvan



Norga



Deep Chand



Kiran

CHAPTER 6

Objective 3.2: SURVEY CONDUCTED - Questionnaire

OBJECTIVE OF SURVEY:

The purpose of this questionnaire is to collect data so as to enable an understanding of the perceptions and way of thinking of the Sikh Community in Thailand, all age groups, about “Sikhism and Disabilities”, and to identify the various measures taken and to be taken to assist the disabled in our society.

This will assist for the purpose of evaluating and taking measures to assist with any issues that may arise about Sikhism and Disabilities.

It will also contribute in finding out the best ways to help the disabled, and in utilizing the resources readily available in terms of time, funds and interest, of the different age groups, to be of assistance to the disabled in the society in the best possible way. In addition it will aid in giving an idea as to the depth of understanding of the SGGS of the different age groups concerned. Furthermore it is hoped to assist in invoking the quest to understand SGGS better, so as to enable all to grow spiritually and be of better assistance to the society.

Therefore, this survey not only hopes to fulfill the objectives of the research paper in providing information about the Sikh Community, but hopes that it will also support for the purpose of continual growth within the Sikh Community itself.

METHODOLOGY:

A Questionnaire was created and used to analyze the way of thinking of the Sikh community, young and old, about “Sikhism and Disabilities”.

Multiple-choice was decided to be the best and easiest method to conduct this questionnaire, so that respondents could find it easier and quicker to reply and as such would not hesitate to participate in doing so.

DATA COLLECTION PROCEDURES: QUESTIONNAIRE:

The participants were approached randomly, in various parts of Bangkok and Pattaya, where most of the Sikhs in Thailand reside. A group of youngsters also assisted with getting Questionnaires filled out and returned.

The replies have been classified into “Age Groups”:

- Males and Females below 19 years of age
- Males and Females 20-25 years of age
- Males 26-60 years of age
- Females 26-60 years of age
- Males and Females above 60 years of age

The Research Questionnaire was divided into 3 sections. The first section was for the collection of personal details of the respondents so that they could be grouped by age, and also so that the participants could be contacted, if they so desired, when an endeavor is undertaken to assist the disabled in society.

The Questionnaire itself has 2 parts. “Part 1- Service to the Community” deals with the best ways possible to enable optimal service to the community, i.e., to help the

disabled. “Part 2 – Scriptures” deals with the understanding of the scriptures, and how this understanding, and the community’s understanding of the SGGS could assist the respondents, the disabled and the community at large, in being service-oriented, so as to be able to serve the disabled and everyone in the society better.

Details will be provided in the “Analysis of Data/Findings and Summary of Information”.

DATA ANALYSIS:

The data was analyzed both quantitatively and qualitatively as follows:

Quantitatively:

The number of responses for each multiple choice was calculated into percentage, to enable a clear vision of the minority and majority of the thought process of the different age groups, for each answer chosen. An Average, of the total respondents, all age groups combined, was also calculated in percentage to view the overall Sikh community’s response to each question.

This was further graphed to provide a clear visual.

Qualitatively:

The answers give an insight into the way of thinking of the different age groups of respondents. The responses were summarized and analyzed in detail for each question.

POPULATION SAMPLE:

The total number of respondents was 100, with the breakdown as follows:

- Males and Females below 19 years of age: 27 participants
- Males and Females 20-25 years of age: 11 participants
- Males 26-60 years of age: 16 participants
- Females 26-60 years of age: 36 participants
- Males and Females above 60 years of age: 10 participants

RESTRICTIONS FACED:

Gathering of data took a great deal of effort and time. Questionnaires were given out at various locations, and had to be collected back later. The response of participants via email wasn’t as good as anticipated with only 5 respondents replying via the email. The remaining had to be approached personally, reminded and later approached again to get the filled out questionnaires. This process took quite some time and required a lot of effort. A few youngsters very kindly took on the initiation to assist in getting replies, which greatly assisted in this process. The number of questionnaires distributed was definitely more than 100, but the number of replies received was 100.

The older generation above 60 years of age, were unable to respond to the Questionnaire by themselves and had to be interviewed individually, because of lack of knowledge and understanding of English, and some of them found it difficult to read. Thus, only 10 participants responded in this age group.

The initial minimal target set for the number of respondents was 100, which was met.

ETHICAL CONSIDERATION:

The ethical issues for a research project were carefully considered and special attention was given to these areas relating to this project:

- Careful planning to approach participants with courtesy and respect.

- Care was taken to ensure that questions were not leading and did not offend anyone.
- Care was taken to ensure that all respondents participated and completed the questionnaire voluntarily.
- The respondents were given a choice to answer the questionnaire anonymously, with only a compulsion in ticking the age group, so as to respect confidentiality.
- Investigation would center on the analysis of pooled responses.

RESEARCH PAPER : SIKHISM AND DISABILITIES

QUESTIONNAIRE SUMMARY

Quantitatively and Qualitatively

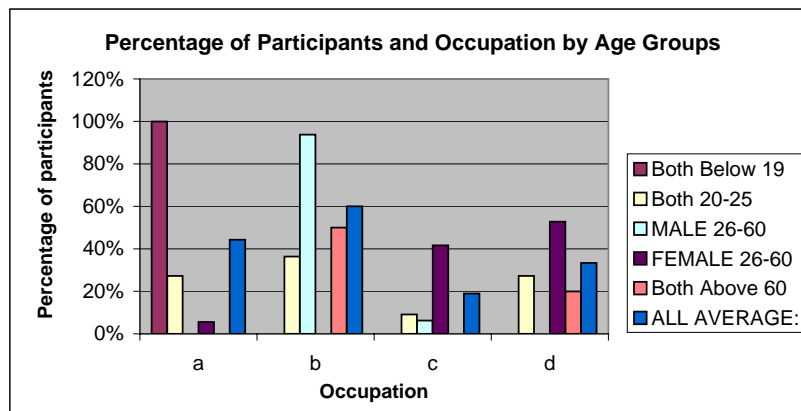
ANALYSIS OF DATA/FINDINGS: SUMMARY & CONCLUSIONS DRAWN OF INFORMATION

INFORMATION OF RESPONDENTS

OCCUPATION:

- a. Student
- b. Businessman
- c. Professional: teacher; accountant
- d. Other Housewife

						TOTAL
No. of participants: SEX: (Both=Male & Female) AGE:	27	11	16	36	10	100
	Both	Both	MALE	FEMALE	Both	ALL
	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	100%	27%		6%		44%
		36%	94%		50%	60%
		9%	6%	42%		19%
		27%		53%	20%	33%



SUMMARY:

Number of Participants and Classification by Age Groups:

The total number of people that participated in this survey was 100. They were 38 youngsters, which I felt the need to separate into two categories, below 19 years and 20-25 years. This is because the maturity level and way of thinking of teenagers and young adults is not the same. Also, the young adults, though few, I felt should also not be classified together with the average grown ups in the community in summing up the replies to this survey, as there is a difference in the understanding of the SGGs, service-mindedness, time available and method of service, priority towards serving others, etc., between both the age groups of participants. And this can be seen from their responses. The maximum number of respondents are in the age group of 26-60 years. It was difficult to find many above the age of 60 years to participate in this survey as their understanding of the English language wasn't enough to enable a good response.

Occupation:

The majority number of respondents were businessmen totalling 60, followed by Students, 44 and Housewives, 33.

They are very few professionals in the Sikh community as most Sikhs are business owners, small and large.

PART - 1: SERVICE TO THE COMMUNITY:***1. Have you taken any measures to help the disabled in any way in the past?***

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
YES:	74%	82%	88%	81%	100%	82%
NO:	26%	18%	13%	19%		20%

SUMMARY:

This question was asked to get a general overall view as to whether Sikhs are service oriented or not.

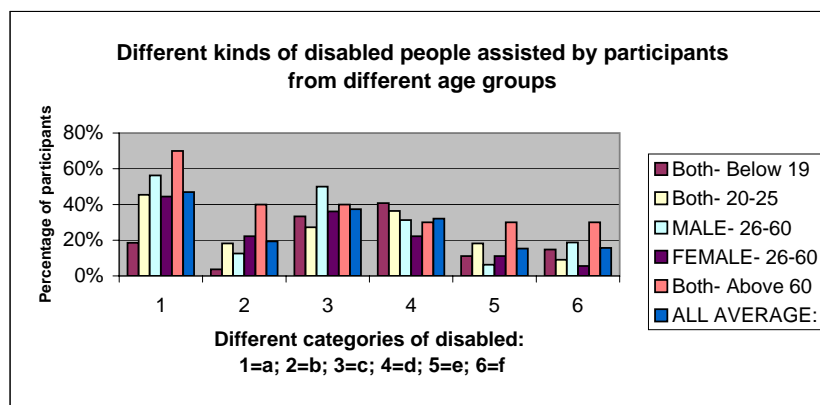
The average answer for "Yes" is very high showing that most people in all age groups have helped the disabled in the People above 60 yrs gave a 100% response to having helped the disabled. This is probably because as one ages past, one tends to do more social service as one is more aware of helping others. The maturity and realization that death is near, and life has passed by without having enough to help others, probably triggers this.

1.1 If "Yes" which group of disabled people have you helped?

- The Blind
- The Deaf and Dumb
- The Physically disabled – Arms / Legs
- The mentally disabled – retarded etc.
- Those disabled due to Stress and Trauma
- Any other:

old age; beggars; children; orphans; old people; Any

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	19%	45%	56%	44%	70%	47%
	4%	18%	13%	22%	40%	19%
	33%	27%	50%	36%	40%	37%
	41%	36%	31%	22%	30%	32%
	11%	18%	6%	11%	30%	15%
	15%	9%	19%	6%	30%	16%

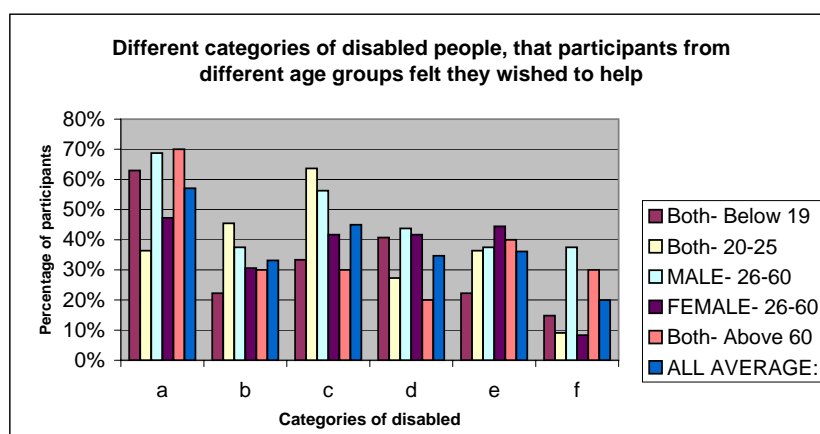
**SUMMARY:**

This question was posed to find out which areas of 'disabilities' received the maximum help from our community. It also hoped to trigger the realization of the respondents, that there are many other areas of disabilities that required help. Most people seem to have helped in some way or the other. The blind and physically disabled seems to have received the most attention among the group of disabled, with stress and trauma receiving the least assistance.

2. Which group of disabled people, do you feel you would like to help if given the opportunity?

- a. The Blind
- b. The Deaf and Dumb
- c. The Physically disabled – Arms / Legs
- d. The mentally disabled – retarded etc.
- e. Those disabled due to Stress and Trauma
- f. Any other: Any group, children, old people

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
a.	63%	36%	69%	47%	70%	57%
b.	22%	45%	38%	31%	30%	33%
c.	33%	64%	56%	42%	30%	45%
d.	41%	27%	44%	42%	20%	35%
e.	22%	36%	38%	44%	40%	36%
f.	15%	9%	38%	8%	30%	20%



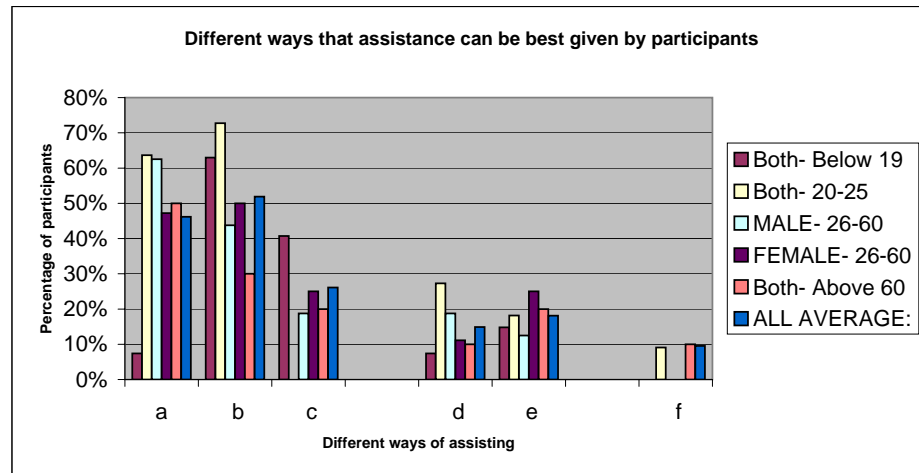
SUMMARY:

This question hoped to find out whether the participants were flexible with serving any group of disabled. They were. Here the response is very similar to the above question about service previously offered, with the Blind and Physically handicapped receiving the most attention. However, it is to be noted that in all age groups more people wanted to increase the help they were providing, and it can be seen that in every category the number of participants wishing to help increased. Respondents were quite ready to be of service to any area that required help.

3. How do you feel you can be of assistance to the disabled?

- a. Donate funds
- b. Occasionally go and serve them or be with them.
- c. Research their needs and meet it.
- d. Become involved in a long term project to be of assistance to them.
- e. Endeavour to create a means of allowing them to become independent and self sufficient.
- f. Any other: Time

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	7%	64%	63%	47%	50%	46%
	63%	73%	44%	50%	30%	52%
	41%		19%	25%	20%	26%
	7%	27%	19%	11%	10%	15%
	15%	18%	13%	25%	20%	18%
		9%			10%	10%



SUMMARY:

This question was posed to understand what people felt was the best way they could personally be of assistance.

This is important to know and understand, as when approached to serve, people would be more ready to help if they were approached to be involved in the area that they felt they could best assist.

The method that people preferred to give assistance varied a little. The very old and working age, preferred donating funds, with the very young preferring to "occasionally go and serve the disabled and be with them".

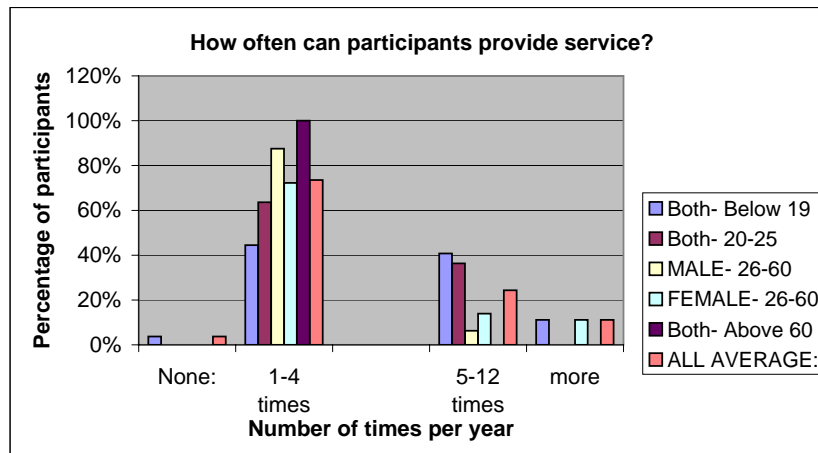
The average majority preferred to give time to go help the disabled and also donating funds. Getting involved in long term projects didn't seem to interest many, and the thought of creating a means of allowing them to become independent and self sufficient, was probably too time consuming and daunting a task for the average folks.

The very young seemed to feel the need to research the needs of the disabled so as to be of better assistance.

If we combine the interest and resources of all the age groups, we would definitely be able to serve more productively.

4. How many times a year, do you think you can commit to doing service?

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
None:	4%					4%
1-4 times	44%	64%	88%	72%	100%	74%
5-12 times	41%	36%	6%	14%		24%
more	11%			11%		11%



SUMMARY:

This question was posed so as to realise the number of times people in different age groups felt they were available to serve, so as to create projects and involve them accordingly..

There was a clear majority that felt that they could help the disabled on a long term basis, between 1 - 4 times per year. However younger ones seemed to be able to spare upto 5-12 times per year as well.

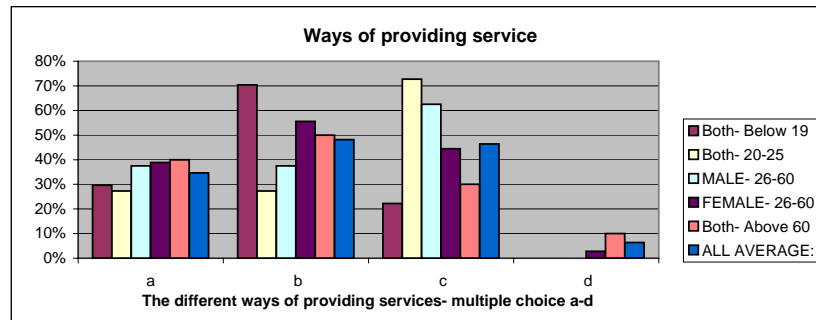
This shows the interest of students and young adults eager to be of service to the disabled, as giving up time is a very important factor in being able to be of service to others. As giving time, is giving of self, and giving love.

Also to be noted at this point, is the clear high majority of people in all age groups, replying positively to joining or endeavoring to assist a Service Group in any way (see response to Q.6.), that wished to help the disabled. This clearly shows the high percentage of Sikhs having a service-minded attitude, ready to contribute and assist in some way or the other, directly or indirectly through those taking the trouble to do so. This brings on the realization that if we channel and plan projects as a group to help the disabled, almost the entire community would be interested to assist!

5. How best do you think you can be of service to them?

- Individually or with your family.
- As a joint enterprise with a few friends.
- Through Social Service Groups of your Community.
- Any other:

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	30%	27%	38%	39%	40%	35%
	70%	27%	38%	56%	50%	48%
	22%	73%	63%	44%	30%	46%
				3%	10%	6%

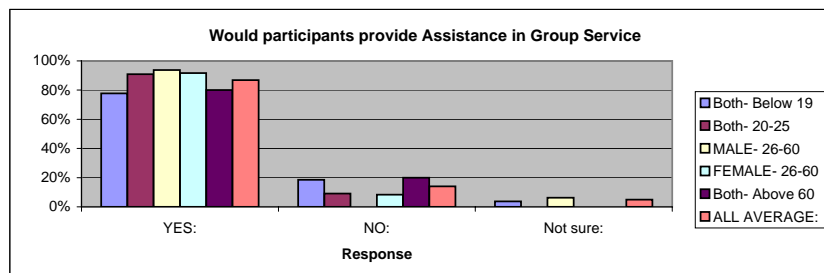


SUMMARY:

It is clear from the responses that most people preferred to help with their friends, whether it is a small group or a big group. And it is heartening to also note that people are interested enough to help the disabled individually as well. However, the youngsters preferring company. Doing service with friends is a great motivating factor. If we could combine the efforts of joint enterprises of friends, to form a bigger body, the entire community could be united, and together combine its resources, in terms of planning, resourcing, funds, time, management, etc. so as to be of better service to the community, and at the same time give recognition to the Sikh Community as well.

6. If there is a group of Sikhs doing service for the disabled, would you join this group, or endeavor to assist them in any way?

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
YES:	78%	91%	94%	92%	80%	87%
NO:	19%	9%		8%	20%	14%
Not sure:	4%		6%			5%



SUMMARY:

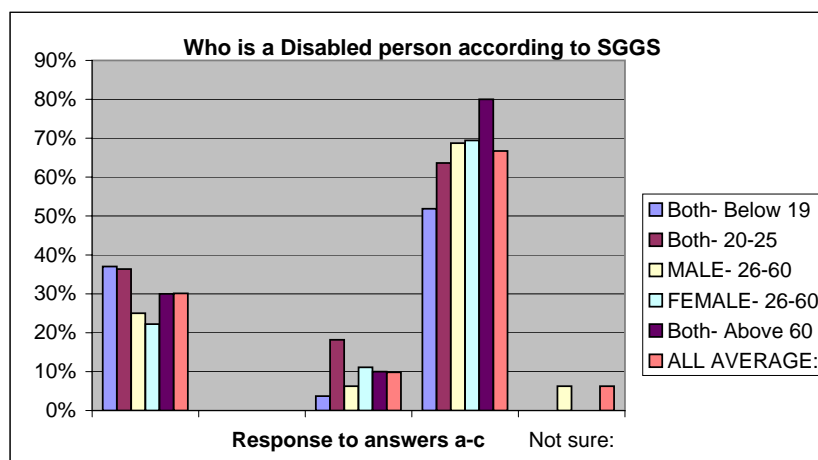
The overwhelmingly positive response to this section shows clearly the interest of people in the Society wishing to assist in some way or the other, and of the interest to join in group ventures to help the disabled. Also, see summary of Q4.

PART – 2: SCRIPTURES:**7. Who do you think, according to the Sri Guru Granth Sahib ji, is a disabled person?**

- a. A person who is incapable of taking care of himself physically
– physically handicapped, such as deaf, dumb, blind, etc.
- b. A person who is mentally incapable such as retarded, mad, etc.
- c. A person who is disconnected with Guru.

Not sure:

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	37%	36%	25%	22%	30%	30%
	4%	18%	6%	11%	10%	10%
	52%	64%	69%	69%	80%	67%
			6%			6%

**SUMMARY:**

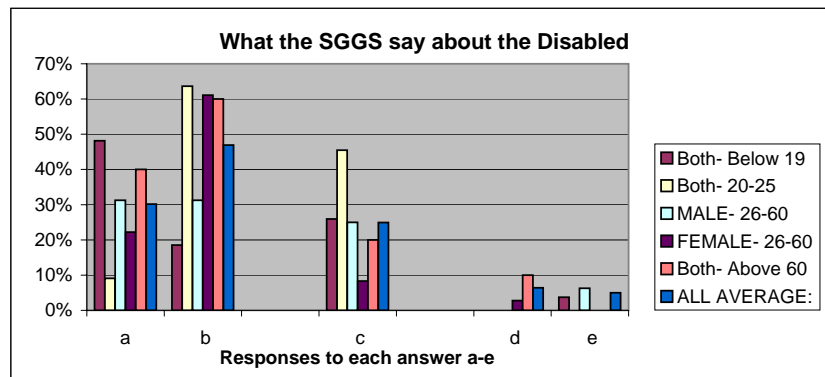
This section endeavours to test the knowledge of the participants as to what the SGGS says about "who is considered to be a disabled person". However, being a multiple choice questionnaire, it could lead participants to choose an answer they might not have thought of or realized. But this has the advantage in the fact that the question probably made participants think about this issue, which might not have crossed their minds before, and helped them tick the right answer despite not knowing much about the scriptures. However, to be able to tick the right answer, they do have an idea of the general philosophy of the SGGS, which is a good start anyway. Part of the purpose of this questionnaire is to help arouse the curiosity about the SGGS and what it says, so as to motivate participants to realize how well or how little they understand or care to understand about their holy scriptures, that which they worship daily, hoping that it would positively trigger their quest for understanding, thus motivating them in their search for spiritual growth. Surprisingly, despite the answer being given as a multiple choice, some participants still chose a). - the worldly, common meaning of the word - disability. These people definitely need to know more about the SGGS and understand its basic principles and philosophies. However, majority of the candidates did choose c), which is the correct answer and says that, according to the SGGS, one who is disconnected with the Guru is considered disabled.

8. What do you think the Sri Guru Granth Sahib ji says about the disabled?

- a. They deserve their plight because of their previous bad karams.
 b. Physical or mental disability is not considered a disability in spiritual growth.
 c. The disabled are there for us to be of service to them.
 d. The disabled are a hindrance to society.
 e. Any other: Don't know

What God wants

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	48%	9%	31%	22%	40%	30%
	19%	64%	31%	61%	60%	47%
	26%	45%	25%	8%	20%	25%
				3%	10%	6%
	4%		6%			5%



SUMMARY:

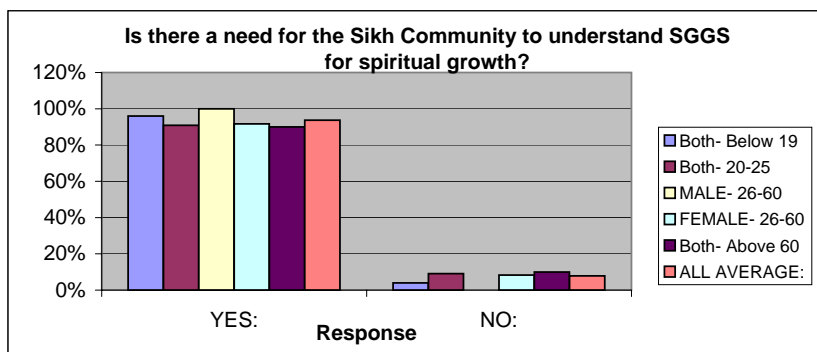
This question goes a little deeper into the understanding of the scriptures, and was posed to check a deeper understanding of the SGGS. And as predicted, the percentage of respondents who chose the correct answer b) dropped from 67% (in Q.7) to 47%. Here it seems the oldest generation, women, and older youngsters seem to realise that physical or mental disability is not considered a disability in spiritual growth. It is to be noted that these two age groups of participants have more time to devote to the studying of the SGGS as they both fall into the category of not having to handle the responsibility of making a living for the family. The older youngsters also have a better understanding of the scriptures because they have had the opportunity of studying about it in English since young, which the older males did not have, as when they were young information wasn't as easily available in English. The low % of correct Male response, is because they are the heads of the family, and the financial support for them as well, therefore allowing for less time in the pursuit of understanding the scriptures. We need to ensure that the men in our community find the time to pursue the understanding of the holy scriptures. This will greatly help in benefitting the mentality and way of thinking of the whole family, and also ensure a better way of life, with greater understanding and sharing within the family environment itself as well. It is to be noted that the students in our community need more understanding of the SGGS.

Another issue to be noted is that no one looked down upon the disabled, or thought that they were a hindrance to the society. This says a great deal about the general positive attitude and mentality of the Sikh community.

Some felt that the disabled are there to enable, or give others the opportunity to be of service to them. The attitude behind this however, needs to be one of egolessness. A deep gratitude in being blessed and 'abled' and in being given the chance to serve others and do good deeds, and ensuring that fame and power are not the motivating factors, as this could increase ego and have the reverse effect of being a real set back in spiritual growth.

**9. Do you think there is a need to help the community understand the message
in the Sri Guru Granth Sahib ji in order to grow spiritually?**

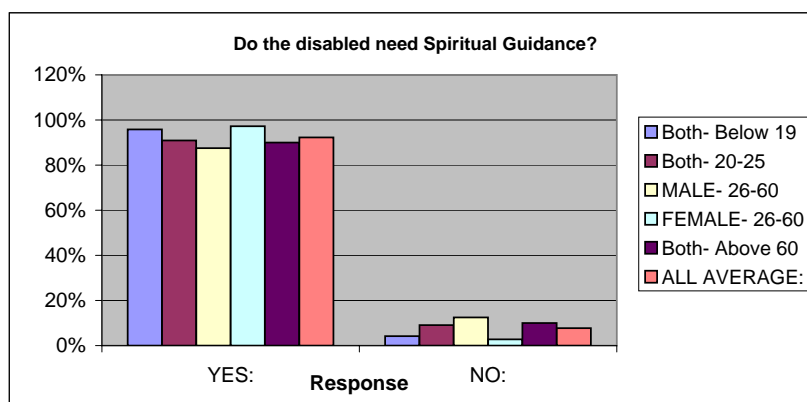
SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
YES:	96%	91%	100%	92%	90%	94%
NO:	4%	9%		8%	10%	8%



SUMMARY: The need for everyone in the community to understand the message in the SGGS in order to grow spiritually is acknowledged by all! We need to find ways of being able to assist our community in this need. It is only in the true understanding of the Guru's words, can we obey and live exemplary lives and be of selfless service to the community, as has been discussed in this research paper.

10. Do you think the disabled in society, need spiritual guidance to assist them in their daily lives?

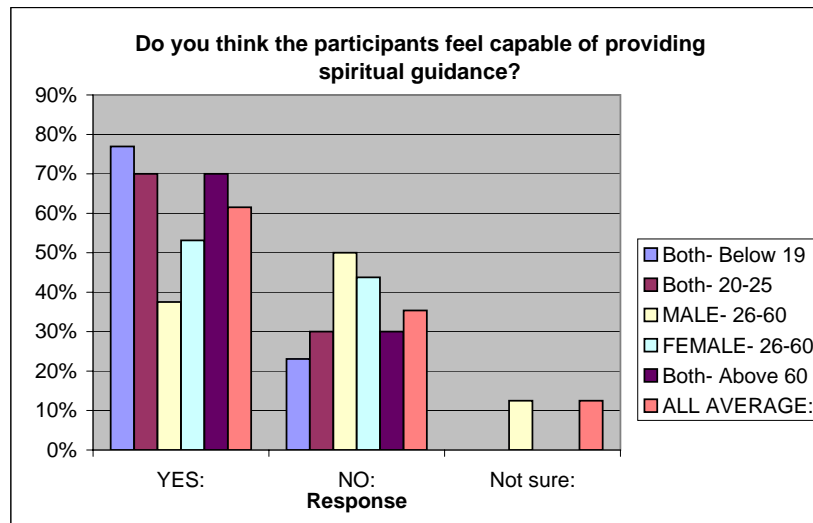
SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
YES:	96%	91%	88%	97%	90%	92%
NO:	4%	9%	13%	3%	10%	8%



SUMMARY: Here too there is an agreement among all age groups as to the necessity for spiritual guidance in order to assist the disabled in their daily lives. This would empower them to face the world in a positive manner and draw on the truth within, which would greatly improve their peace of mind and enrich their lives more.

11. Do you think you are capable of providing any sort of 'spiritual guidance', or 'encouragement', to the disabled?

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
YES:	77%	70%	38%	53%	70%	62%
NO:	23%	30%	50%	44%	30%	35%
Not sure:			13%			13%



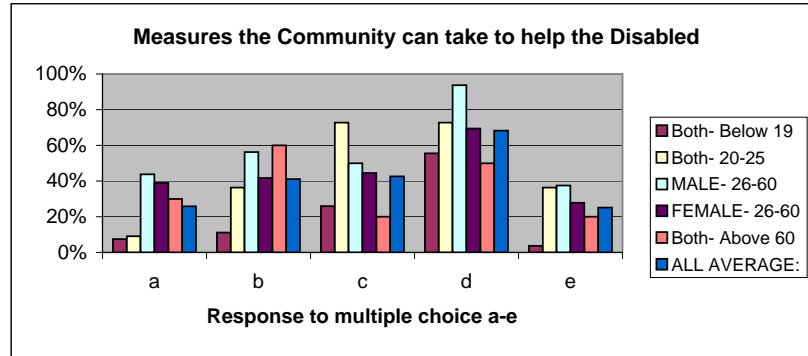
SUMMARY:

It is amazing and yet understandable to note that the youngsters feel capable of providing 'spiritual guidance' or 'encouragement' to the disabled, while the number of middle age participants are not as confident. The businessmen, who are busy at work, earning for the family have the least self confidence in the issue of understanding and sharing spirituality. Perhaps the mindset is that "we earn and the wives pray". However, here the women too don't seem to have as much confidence in their abilities to encourage or provide spiritual guidance to others. This also perhaps shows their humility in not feeling capable enough to be able to do so. The youngsters still carefree souls, have a more positive approach in life, perhaps due to lack of life experience and unfaced hardships. It is nice to note that they have the confidence to feel capable enough to encourage others. We need to assist in empowering all in the belief that each and everyone is capable to guide and encourage others. The elders above 60yrs too feel confident in being able to provide encouragement to the disabled. This is perhaps due to the years of experience and wisdom attained during their life. It is also good to know that our elders are keen on assisting and providing some sort of spiritual guidance and encouragement to the disabled. Overall majority of the participants feel capable of providing guidance or encouragement to the disabled, which is admirable.

12. Who do you think in your community are the ideal people to help the disabled spiritually?

- a. Preachers.
- b. Those with good knowledge of the scriptures.
- c. Those who have the time.
- d. Those who have a kind and good heart.
- e. Those who have abundance of income.

SEX:	Both-	Both-	MALE-	FEMALE-	Both-	ALL
AGE:	Below 19	20-25	26-60	26-60	Above 60	AVERAGE:
	7%	9%	44%	39%	30%	26%
	11%	36%	56%	42%	60%	41%
	26%	73%	50%	44%	20%	43%
	56%	73%	94%	69%	50%	68%
	4%	36%	38%	28%	20%	25%



SUMMARY:

Here, the majority feel that those that have a "kind and good heart" are the people best suited to help the disabled. This is so true, for what a person needs most in life is care and understanding. To empathise with them and be there for them. Many people simply serve by sending funds, which is good, but to serve with your body as well is what the SGGS tells us to do. "Tan, man, dhan arpo". Give of your body, mind and riches. A good knowledge of the scriptures seems to be another important factor, as without understanding the Guru's word, our actions to assist the disabled would be egoistic, and more for fame and power. Here the businessmen, working males, seem to feel that preachers would do a good job in helping the disabled. Being able to give time is another important factor, as has been appreciated by the participants as well. Without the ability to give some time to do service, we can only donate funds. It is very necessary to give up some of our precious time, and commit to helping others, and thus realizing the God in ourselves and others experientially. The real purpose of our birth is to connect within ourselves and realize the Universality of humanity.

13. Would you like to add anything or make any comment? Please feel free to do so below.

There were no comments added by anyone.

SUMMARY: OVERALL:

The group of participants seem to be a very good lot, and the conclusions drawn from the research gives an idea of the kind of people we have in our community. This gives a reassurance that Sikhi - the ways and teachings of the Guru and the will to serve is still prevalent and very much alive among the people in the Sikh community.

CHAPTER 7

EXAMPLES OF SERVICES PROVIDED BY SIKHS IN THAILAND

Summary:

- Donation of Kidney Dialysis machine to the Dialysis Foundation.
- Sponsoring of artificial limbs to those in need.
- Providing bone marrow stem cells transplants for children with cancer disorder.
- Sponsoring of cataract eye operations through Red Cross.
- Funding for Heart operations to those in need.
- Educational grants for those who cannot afford it.
- Release of Indian nationalities who have been detained for overstay for various reasons.
- Quick relief aid to world disasters, such as earthquakes, tsunami, floods, etc.
- Opening and supporting of Thai schools for orphans and the poor in far off places all over Thailand.
- Running a free Thai-Sikh school for the poor, in Bangkok.
- Hands-on service at the Red Cross and Orphanages in Bangkok and near by areas.
- Opening of an Old People's Home in Pattaya, to take care of the aged without any charges.
- Free medical clinic at the Gurudwara.
- Setting up of organizations to help Sikhs and the Society such as SHS.
- Ongoing free food donations to the poor.
- Supplies and food to poor schools that request help.
- Monetary aid to families that require help as well as educating their children.

ENDEAVORS TO PROMOTE “SERVICE-MINDEDNESS” & PROVIDE “SERVICES” to the Sikh Community in Thailand

Some endeavors that are being done to promote “Service-Mindedness” and provide “Services” in our community and in our country are listed below:

Inspirational Classes for the youth, every Sunday at the Gurudwara:

Here, the students are taught in an interactive, student-centered way, with emphasis on learning through fun activities and self empowerment. The medium of instruction is English, with injunctions of Punjabi in an interesting way, so as to foster easier understanding. We need to give our youth the message of the Guru in the language they understand (English) so that they are receptive to it and enjoy it. Once the seeds of passion for the Sikhism and Gurbani have been sown, then the yearning to understand in greater depths itself will urge the youth to pursue Gurmukhi (the language used in the SGGGS. Such classes are conducted by older youth, or young parents, who can reach out better in bridging the generation gap, so as to create an informal and approachable atmosphere conducive to learning. Professional preachers play a better role in educating our elders in the main hall where services are conducted, or for those that understand Punjabi.

Youth Camps:

Youth Camps for a period of one week have been conducted annually for the past 2-3 years in Bangkok, where 250-350 children participate and facilitate. Here the children live the Sikh way of life, doing their daily prayers and they learn about the essence of the SGGGS. Interactive classes and activities challenge the children and provide a healthy environment of learning in a fun way. They are divided into four groups which are led by the senior students. The children are given duties and responsibilities to shoulder, such as the cleaning up of the place, the washing of the utensils, etc. The senior students are empowered with leadership roles and take on the responsibility of leading the youngsters throughout the camp session. Such camps encourage fellowship, understanding and experiencing Gurbani, discussions, and are very inspiring for the children. Trained and experienced Sewadars (Sikhs who come to serve without any fees) from abroad are invited to join forces with the Sewadars from Thailand, to facilitate these camps.

Fellowship Camps: These are held twice a year and are weekend camps, especially conducted for the older youth, so as to gear leaders of the community. They are trained in principles of leadership and teamwork to help facilitate the Annual Youth Camps. Here too, trained and experienced *Sewadars* (Sikhs who come to serve without any fees) from abroad are invited to join forces with the *Sewadars* from Thailand, to facilitate these camps.

Participation in Camps abroad:

Annually a group of Sikh Youths, led by some Sewadars (adults), participate in camps abroad such as in Singapore and Malaysia, so as to gain from their experience. Malaysia has held Sikh Youth Camps for the past 40 years. Interacting with the Sikh community abroad, especially in a Sikh camp environment, greatly benefits our youth as they can see

first hand how their fellow youths abroad are also involved and active in spiritual search and the understanding and experiencing of the Gurbani. They also get a wonderful opportunity to interact and mingle with Sikhs from all over the world and widen their horizons.

Weekly service at the Gurudwara:

This when the youngsters get together, as a team, with young leaders and parents facilitating, to do hands on service at the Gurudwara, such as making the food, helping serve the food, wash the dishes, clean the floors and dishes, arranging the shoes, settling the library etc.

Twice a month Inspirational Sessions at the Gurudwara: This is a half an hour session where the youngster take the stage in the main 'darbar' hall (where the service is conducted daily), and sing 'shabads' (hymns), and also explain the meaning of the shabad in English. In order to do this the children of the whole community has been divided into four groups depending upon the residential location, for the convenience of meetings and practices, to plan and implement the 'seva' (services) and 'kirtan' (singing of the hymns) properly. Therefore, not just the on the day of service/performance are the youth involved, but on a more regular basis, in small groups, which facilitates learning.

Newsletter / Magazine:

Groups of youth lead in running the Sikh magazine, with the entire community contributing articles, to offer information about the community, and to provide better understanding about Sikhism and its values in English. The magazine also incorporated fun issues such as jokes, health issues, cooking, open discussions, etc.

Website: www.thaisikh.org:

This site is to provide information as well as communication among all Sikhs in Thailand and abroad.

Small gatherings for Gurbani sessions:

Parents and youngsters have formed groups to meet regularly to discuss

Gurbani classes at the SGSS: Such classes are running for all parents, almost every day of the week, for ladies in the afternoon and for men once a week in the evenings.

Trips to serve the needy: On a regular basis, the youth, the women, the elders (groups are formed) get together to go to do donations and provide services to the needy, such as old people's homes, orphanages, school for the blind, mentally disabled people, Aids patients – children, women and men, poor villages, poor schools in various parts of Thailand, etc.

Red Cross involvement by the women in the community:

This has been ongoing for 6-7 years, with currently over 40 ladies involved. All have graduated the standard Red Cross training that makes them members of the Red Cross Service Society. Besides collecting funds monthly, they also donate clothes, food and necessities whenever required. Women also get together to provide services in groups at the Red Cross Center, Chula Hospital, weekly, and once a month visit places that require service. Currently we visit the orphanage at *Baan Dek Awn Phayathai*, to take care of the

babies. Visits to places that need help such as poor schools in Kanchanaburi etc., are also ongoing.

Inter-religious Youth Camps:

The Thai Government through the Ministry of Religious Affairs has conducted annual Inter-religious Youth Camps, 3-4 days camp, promoting the understanding and universality among religions for the past two years. This is an excellent opportunity, though limited to only about a hundred participants, to encourage the understanding of religions and oneness through interactive activities and self expression. The Sikh youth have been participating and reaping the benefits of this venture.

Endeavors we could incorporate throughout the Country:

If the true understanding of religion can be taught in schools and colleges, maybe as a yearly short-program, perhaps we can reach out to more youngsters faster, and in an environment more conducive to learning. Currently religious studies are not taught in depth at International Schools. Christians should attend Bible classes; Buddhists should attend classes on Buddhism, Sikhs should Gurbani classes, etc. on a regular basis, and at the same time learn about each other, focusing positively on the common values.

Also, there should be more field trips, more visits by schools to assist the disabled in some way to encourage and inculcate service-mindedness in the students.

CHAPTER 8

CONCLUSION

RELIGION & THE UNDERSTANDING OF ITS PHILOSOPHY & PRINCIPLES BRING SPIRITUAL EMPOWERMENT, LOVE & SERVICE-MINDEDNESS TO ALL HUMANITY.

The information provided in this research paper in accordance with the objectives, covers:

the basics and principles of Sikhism;

Historical facts of the Gurus relating to helping the disabled;

an example of a leading institution – Pingalwara, in terms of providing on going seva/true service for the disabled and Bhagat Puran Singh, as an example of an ideal Sikh persona who devoted his life to such a mission;

a survey conducted to provide insight into the mentality and way of thinking of the Sikhs in Thailand about Sikhism and Disabilities.

Endeavors taken to promote Services to the Disabled and Service-mindedness among the Sikh Community, so as to further grow spiritually to enable better service to humanity.

OUTCOME:

It meeting with the Objectives, it is hoped that this paper will assist the entire Thai Community at large, the Sikh Community, the Disabled, Religious Institutes, Students, Academics, Researchers in this area of study, to have a better understanding about “Sikhism and Disabilities”. Besides providing an understanding, this paper hopes to bring about the realization of the “Universality of Humanity”, despite our visible differences in cultures, religions, practices, etc., so as to enable better Service to the Communities and the Country.

This is the only paper of its kind that has focused on this topic.

POSSIBLE BENEFITS OF SURVEY TO THE SIKH COMMUNITY:

The questionnaire conducted has assisted in the understanding of the mentality and way of thinking of the Sikhs (youth, men, women, and elders) concerning “Sikhism and Disabilities”. It draws attention to the fact that most Sikhs have helped the disabled in the past, and would like to carry on doing so in an even more constructive way. Furthermore, as discovered from the survey, this can be done in the most effective way by forming a team of people dedicated to assisting the disabled that could provide a link between the community and the disabled, in resourcing their needs and developing ongoing productive projects to be of assistance to them. Almost all respondents of the survey ticked that they would be willing to assist such endeavors in some way or the other. We have our **Siri Guru Singh Sabha (SGSS)**, the Gurudwara, in Bangkok, that is currently doing this service, besides many other private enterprises. However, perhaps there is a need to expand, unite and combine the various endeavors, so as to form a stronger body for servicing the community, and involve the entire community, especially the youth, who could be given the independence to initiate and lead projects. **SHS (Sikhs helping Sikhs and Sikhs helping Society)**, which is a charitable organization, is being set up to fulfill this need.

There is a need to educate our community, youth, women, men and elders about the message of the Siri Guru Granth Sahib ji (SGGS), so as to develop spiritually, and realize the “universality of humanity” and keep the flame of serving the community and those in need, burning in our hearts. Religion, and in our case the SGGS, our holy scriptures and Sikh History, definitely plays the most important role here in inspiring us and motivating us in changing our way of thinking to progress and improve spiritually. It is the most significant and essential aspect to understanding and empowerment, so as to bring respect and true love and oneness for all humanity into our hearts, our thoughts, our actions and our lives.