

Topic: 10 Guru Sahibaan

Activity 1: 10 Guru's Names

Materials:

- none

What to Do:

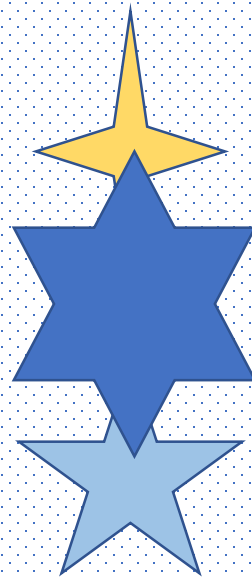
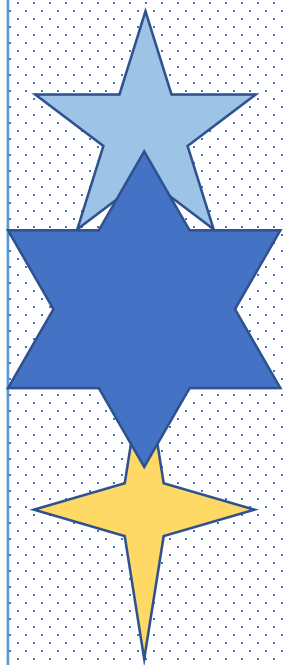
1. Recite the 10 Guru Sahibaan names DAILY until all students have them memorized.
2. You may print the proceeding handout for students who are able to read.

Topic: 10 Guru Sahibaan

1. Sri Guru Nanak Dev Ji
2. Sri Guru Angad Dev Ji
3. Sri Guru Amar Das Ji
4. Sri Guru Ram Das Ji
5. Sri Guru Arjun Dev Ji
6. Sri Guru Hargobind Sahib Ji
7. Sri Guru Har Rai Sahib Ji
8. Sri Guru Har Kishan Sahib Ji
9. Sri Guru Tegh Bahadur Ji
10. Sri Guru Gobind Singh Ji

Dasan Patshahian Di Jot

SRI GURU GRANTH SAHIB Ji



Topic: 10 Guru Sahibaan

Activity 2: 10 Guru's Nursery Rhyme

Materials:

- Laptop or speakers
- Projector & screen (optional)

What to Do:

1. Show the students the [10 Guru's Nursery Rhyme](#) OR simply recite it to them and show them the actions.
2. Explain to them what each of the actions means and how it represents each Guru Sahib (for example, the digging action represents Guru Arjan Dev Jee because they built Harmandir Sahib).
3. Have all of the students stand up and do the song together as a class. Do this song every day until they remember it and can tell you which action represents which Guru Sahib.

Link: https://www.youtube.com/watch?v=8UXo_RnWerQ

Topic: 5 Kakkar

Activity 1: 5 Kakkar Song

Materials:

- plastic cans or bottles
- rajma, daal, chholay, or beans (dry and uncooked)
- Tape
- Wrapping paper



What to Do:

1. Using the above Dollar Store materials, have the children create their own chennay/noise makers to use for the Kakkar song
2. Sing the names of the 5 Kakkar to the tune of any nursery rhyme or make up your own tune. Have the kids participate with their instruments.
3. Be LOUD, ENERGETIC, and FUN!
4. Keep the instruments for use in later classes. You can also make drums, bells, etc.

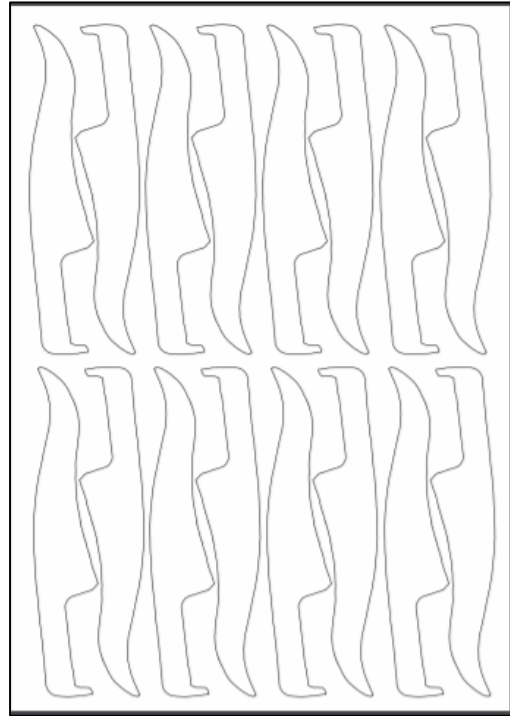


Topic: 5 Kakkar

Activity 2: Kirpan craft

Materials:

- [Kirpan](#) template
- Cardstock paper
- Scissors
- Colours, stickers, etc.
- Ribbons
- Stapler or tape



What to Do:

1. Print out the Kirpan template onto cardstock paper:
<https://www.kiddiesangat.com/wp-content/uploads/16kirpans.pdf>
2. Cut out the kirpans (16 per page)
3. Have the students decorate the kirpans with colours, stickers, etc.
4. Cut out a ribbon for each student and staple it to their kirpans to make a gatra

Source: www.kiddiesangat.com



Topic: 5 Kakkar

Activity 3: Kanga Craft

Materials:

- Popsicle sticks
- Craft sticks
- Glue

What to Do:

1. Have students put glue on one side of the popsicle stick.
2. Place the craft sticks onto the glue side.
3. Put glue onto one of the sides of another popsicle stick.
4. Glue it on top, as shown in photograph.



Topic: 5 Pyarey

Activity 1: 5 Pyarey Names

Materials:

- None

What to Do:

1. Recite the names of the 5 Pyarey DAILY until all students have all names memorized.
2. Give the handout on the proceeding page to students who can read.

Topic: 5 Pyarey

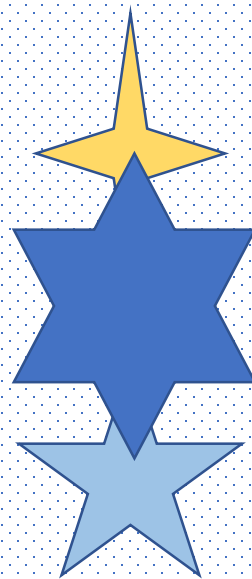
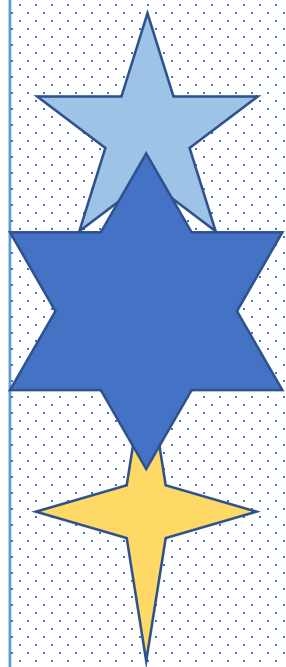
1. Bhai DAYA Singh Ji

2. Bhai DHARAM Singh Ji

3. Bhai HIMMAT Singh Ji

4. Bhai MOKHAM Singh Ji

5. Bhai DHARAM Singh Ji



Topic: 5 Pyarey

Activity 2: The Meanings of 5 Pyarey Names

Materials:

- Colouring page printouts
- Colours

What to Do:

1. Discuss the meanings of the 5 Pyarey names.
2. Give them colouring pages.

- Sources:
- Little Sikhs
- Khalsa Cubs

PANJ PYARE The Five Beloved Ones



Bhai Daya Singh Ji
Kindness



Bhai Dharam Singh Ji
Justice & Righteousness



Bhai Mohkam Singh Ji
Determination



Bhai Himmat Singh Ji
Courage



Bhai Sahib Singh Ji
Master

Topic: 5 Pyarey



*Daya means compassion.
We should be kind to everyone we meet.*

Topic: 5 Pyarey



*Dharam means being religious.
We should follow the Sikh religion,*

Topic: 5 Pyarey



*Himmat means Courageous.
A Sikh should always be brave and always give 100%.*



Topic: 5 Pyarey



*Mokham means strength.
We should have a strong mind*

Topic: 5 Pyarey



*Sahib means being one with Vaheguroo.
By doing paath and japping naam,*

Topic: 5 Pyarey

Activity 3: The Story of the Panj Pyarey

Materials:

- Laptop, projector (optional)

What to Do:

1. Tell them the story of how Panj Pyarey were chosen. The attached story from Sikhnet also comes with a YouTube video (see link below). Use the video to get an idea of how to tell the story in an engaging and exciting way. If using the video directly, please use discretion and point out any mistakes to the students.

https://youtu.be/eO_6AljM3Rc

- Sources:
- <https://www.sikhnet.com/stories/audio/vaisakhi-birth-khalsa>

Topic: 5 Pyarey

This is the story of Vaisakhi (visaakhee) day!

During the time of Guru Gobind Rai, the rulers of the land were very cruel to people. They wanted everyone to join the same religion as them. **They even took the life of his father, Guru Teg Bahadur ji.** A feeling of darkness and unhappiness spread through the land. **The time had come for the Guru to show how to bring.... THE LIGHT!!**
Guru: **"I will turn my Sikhs... from sparrows to HAWKS!"**

So Guru Gobind Rai called for all the colorful and different Sikh communities to gather near his home in Anandpur.

Vaisakhi means "spring" and in the spring of 1699 a humungous group of people had gathered! Some were farmers, some were shop-keepers, some were half-naked yogis, some were Hindus, some were Muslims, some were singers, some were warriors, some were mothers and some were children.

Along with all the people, there were many different beings from the unseen worlds that also came to witness the event. Of all the beings there, some were average.... and some were fearless!



Topic: 5 Pyarey

Guru ji stood on a hill and revealed himself to the huge sangat. He looked perfectly radiant. **People always felt good in his presence.**

Guru Gobind Rai was actually preparing a great test for his Beloveds. He knew that the darkness in the world needs to be healed by pure people who are unbreakable.

He knew that for us to be unbreakable we have to be fearless of death.

Now for the test!! Though he was still merged in bliss, Guru ji made himself appear very stern. Guru Gobind Rai unsheathed his sword and ROARED! **"IS THERE ANY LOYAL SIKH WHO WILL GIVE THE GIFT OF THEIR HEAD??!"**

At first, most people didn't know what to think. Again Guru Gobind Rai roared, **"WHO WILL GIVE THE GIFT OF THEIR HEAD!???"**

The Guru's powerful voice shocked people to their very bones. Again Guru ji roared, **"WHO WILL GIVE THEIR HEAD??!!"**

There was a man named Daya, **whose fear did not rule over him. His eyes glowed with devotion.** Without hesitating, hands clasped together, he moved towards Guru ji saying, "Guru ji, my head is yours."

With a masterful stroke, Guru ji removed his head from his body.

The Guru raised his sword, it had blood dripping from it. Again he roared, **"GIVE ME ANOTHER HEAD!!"**

Another man, Dharam Chand, moved towards Guru ji saying, "I will offer my head to you... my Guru!" Guru ji did the same as before.

People started leaving,

Guru: **"I NEED ANOTHER, WHO WILL GIVE ME HIS HEAD?!"**

Topic: 5 Pyarey

Another man, Dharam Chand, moved towards Guru ji saying, "I will offer my head to you... my Guru!" Guru ji did the same as before.

On this day, minds were going crazy with endless thoughts of doubt. They saw the blood and became scared. But there were some who were SO in love with Guru Gobind Rai that they WANTED to offer their heads. **Three more men came before the Guru, their hearts answered Guru ji's call,**

Himmat, Mokam, and Sahib offered their heads saying, "my head is yours and has always been yours..."

The truth is: We are not fully alive until we live beyond the fear of death. After removing the heads of his five Beloveds, Guru ji began putting the heads back on the 5 bodies! Through many people's eyes, a very weird and scary thing had just happened. Through the eyes of the angels, a very beautiful thing had just happened and a powerful opportunity was given to many souls.

Can you imagine if you were there??!



Topic: 5 Pyarey

Next, a large bowl was brought out and water was poured into it. The Guru put his double edged sword in the bowl and started stirring. As he stirred he sang in his warm and heartfelt voice: "ik ongkar, satinam, karta purkh, nirbao, nirvair, akal murat, ajooni, saibhang, gurprasad, jap, aad sach, jugad sach, hai bhi sach, nanak hosi bhi sach...."

He recited the whole Jap ji so that we never have to be too sad and we can have many other gifts from the heavens.

Then he recited another Bani, "chakr chihn ar baran jaap, ar paat nahin jih..."

He recited Jaap Sahib, so that we can have grace and dignity.

Then the next Bani, "sravag sudh samuuh sidhan ke dekh phirio ghar jog jatee ke..."

Guru Gobind Rai recited Tav Prasaad Savaye so that we won't be unsatisfied or misled by our own minds and so that we may always be loving!

Then he recited his own personal prayer: "humree karo hath de raccha, pooran hoee chit ki ichha...." It is called **Choupei Sahib!** "kripa karee hum par jag mata..." It is a most powerful prayer of victory! The heavens were in awe; Guru ji gave humanity a great victory call: "...dukhdarad bhou nikat na tin nar ke rahai, ho jo yaki **ik baar** choupei ko kahai!"

The heavens erupted in cheers at this incredible gift to us. **The seal of victory had now been given!**

Finally Guru ji recited the song of Bliss, Anand Sahib: "Anand bhia mere mai satguru mai paia..."

We are now blessed to be happy and successful.

Topic: 5 Pyarey

Infused with the vibrations of the Banis, the water turned in to nectar. Nectar mixed with the Guru's sword in the steel bowl and was blessed with the loving sweetness of The Mother. The nectar, the Amrit, includes the blessings of heaven and earth!

Daya was the first to give his head. Guru ji came over to him and sprinkled the Amrit on his head and into his mouth.

"WAHEGURU JI KA KHALSA, WAHEGURU JI KI FATEH!"

THE BODY OF DAYA ROSE UP!... AND ROARED!!

"WAHEGURU JI KA KHALSA, WAHEGURU JI KI FATEH!"

Everyone became totally silent. Everyone was completely enchanted by this miracle. One by one, Guru ji gave the nectar to each of the 5 Beloved Ones.

"Waheguru ji ka Khalsa Waheguru ji ki Fateh!" said the Guru. "Waheguru ji ka Khalsa Waheguru ji ki Fateh!" said the five beloveds.

Reverently, he sprinkled the water on the top of their heads. We call it the 10th gate, a sacred place on the human body. It's on the top of the head right where babies have a soft spot. After blessing their divine 10th gate and blessing their mouths and eyes, he gave the Khalsa invocation to all the bodies one by one.

"Waheguru ji ka Khalsa Waheguru ji ki Fateh!"

One by one, they all got up and answered.

"Waheguru ji ka Khalsa Waheguru ji ki Fateh!"

Rarely does one person pass the crucial test of faith and take the opportunity to give their life. On this day five men gave up all fears and became their true selves. **They became divine humans. They were born in to a new life; a new life of light. Free from fear of death.** They would no longer be convinced of anything but the Truth. They will always be awake as pure spirits, in a physical body or beyond it.

Topic: 5 Pyarey

There is no way to count how many angels were singing and cheering at this time!!

The Guru's wonders hadn't finished yet! Guru Gobind Rai brought them out of his tent. After giving them another life, do you know what Guru ji gave to them?

He gave the priceless gift of being one with him. **Guru ji dressed in the most beautiful clothes, the Guru's Bana!** The robes of a warrior-saint. The five beloved ones, with bright faces, are now the shining image of the Guru!

From that day on, these five beloved ones are honored as being royalty. They are called kings, they are called lions... They are Singhs!

Daya Singh

DharamSingh

Himmat Singh

Mokam Singh

Sahib Singh

The five beloved ones manifest the full glory of being human! They realized the great experience of living while liberated. They became masters. The house of Nanak now carries on in the Khalsa. The Khalsa are the fearless Sikhs who love the Guru so much, they merge with the Guru and become like the Guru.

With high actions and humble minds may we all be so humble as to obey the Guru and manifest the same greatness as he.



Topic: 5 Pyarey

Then, believe it or not, another amazing thing happened.

Like a mountain transforming in to a swan, Guru Gobind Rai knelt down on one knee, asked them to honor him, so he too could receive the Amrit from their hands.

The Five Beloved Ones had sacrificed their heads, they had offered their lives to receive this gift!.

Bhai Daya Singh asked the Guru: "What do you give as an offering to receive Amrit?"

Guru Gobind Rai replied, **"Oh great Khalsa, I would sacrifice my parents and my children for your sake."**

The five beloveds were convinced of this truth and agreed to give him Amrit. They sprinkled the water on him, just as he had done for them.

"WAHIGURU JI KA KHALSA, WAHIGURU JI KI FATEH!!"

From this day on Guru Gobind Rai was now Guru Gobind... **Singh!!!**

Every soul there beamed with light. It was such a beautiful scene that even the angels longed to receive the holy Amrit.

After this incredible miracle, the sangat started coming forward to receive the life-giving Amrit. On that day, thousands of men became royal lions and thousands of women became graceful princesses.

The Khalsa had been formed! Corruption and darkness cannot stand in the face of the Khalsa who live beyond the fear of death and radiate the strength of God's Light. Guru ji, along with the Amrit, gave us the discipline to hold that blessing. Guru ji knew that it is only with discipline that one can remain Khalsa. Just as many people make a New Year's resolution, Guru Gobind Singh encourages us to be resolute! To stay fearless of death, and be divine humans.

Topic: 5 Pyarey

Do you remember what we were before we were born into our physical bodies?

We were pure spirits merged in bliss. The path of Sikh Dharma, walked by the Khalsa, is a great way to live in that spirit while we live in our physical body. It is a complete path. We are blessed to even know about it!

Great is Guru Gobind Singh; he is both the master and the student.

Blessed is the Khalsa who bring the heavens to the earth. Great is the physical crown of bana and disciplined lifestyle the Guru has blessed us with. Great is the spiritual crown of Bani and light the Guru blessed us with. May we always be in rising spirits! May we all become perfect! The Khalsa has given itself to the Guru and the Guru has given himself to the Khalsa.

You can give your head by giving all your thoughts to the Guru. Think light thoughts, see light in everyone. You can give your actions to the Guru too.

Oh Khalsa ji, the Guru loves you more than you know! And Guru ji is with you..... always....

Guru Gobind Singh Ji said:

The Khalsa is my great treasure, the Khalsa gave birth to me

I live in the Khalsa, the Khalsa is my body

The Khalsa is my breath, the Khalsa is the life of my life.

It is because of the Khalsa that I am respected,

otherwise there are millions of people like me"

Waheguru ji ka Khalsa Waheguru ji ki Fateh!

This is the story of Vaisakhi: the Tenth Master's gift to humanity

Topic: 5 Takhat

Activity 1: Memorize Takhats

Materials:

- None

What to Do:

1. Use the *CHENNAY* that the students made earlier (see page 4) in order to recite the names of the 5 Takhat DAILY until all students have them memorized.

Topic: 5 Takhat

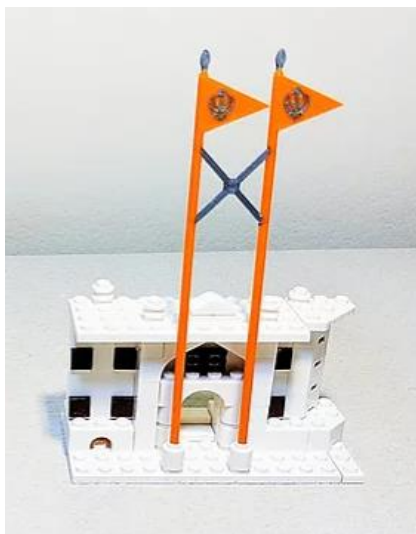
Activity 2: Akal Takhat Lego Activity

Materials:

- LEGO or building blocks

What to Do:

1. Explain to the students what you will be doing today. Tell them about what Akal Takhat Sahib, why it was created, why it is the most important Takhat, and what it is for (<https://www.lohgarh.net/akal-takht-history>).
2. Download the Akal Takhat Lego building instructions: www.lohgarh.net.
3. Help the students build the structure or let them do it on their own, individually or in groups.



Topic: 5 Vikaar

Activity 1: Learn the names of the 5 Vikaar

Materials:

- Their homemade instruments (optional)

What to Do:

1. Recite the names of the 5 Vikaar in a fun way. You can use their DIY instruments, or come up with your own method.

Topic: 5 Vikaar

Activity 1: Learn the meanings of the 5 Vikaar

Materials:

- Colouring pages
- Colours

What to Do:

1. Discuss each Vikaar and what it means. Make sure the students understand what everything means.
2. At the end of the lesson, give them colouring pages.

Sources:

- Khalsa Cubs

Topic: 5 Vikaar



Krodh Monster



(Anger)



We should never get angry at anyone
because it can make them sad

Topic: 5 Vikaar



Lobh Monster



(Greed)



We should always share what we have

Topic: 5 Vikaar



Moh Monster



(Attachment)



 We should always remember not everything is forever


Topic: 5 Vikaar

Ahankar Monster



(Boastful)



 We should not show off because this can make others sad

Topic: 5 Vikaar



Kaam Monster



(Not respecting others)



You should see everyone as your
brother and sister

Topic: Langar

Activity 1: What is the significance of Langar?

Materials:

- none

What to Do:

1. Discuss the following points with the class:

- Langar is where Gursikhs make free food to feed Sangat
- Langar is special because it is made by Gursikhs while Japping Naam and doing Paath, so it has special Naam Shakti inside of it
- Anyone who eats Langar made by Tyar-by-Tyar Gursikhs gets really good Bhaags written on their forehead
- The Sikh religion is the only religion that gives FREE FOOD to ANYONE from any race, religion, caste, or gender, in every single Gurdwara around the world!
- Everyone sits together on the floor, and no one, even kings, are treated any differently from anyone else. Everyone is treated the same, even the poorest of the poor. That makes langar very special and unique
- Sikhs have the biggest free kitchen in the entire world at Darbar Sahib
- We should be so proud of our religion because other people look at our langar and are so impressed!
- Elaborate on these points, and be sure to make the discussion interactive, engaging, and INSPIRING!

Topic: Langar

Activity 2: “Making” Langar

Materials:

- Cardboard
- Colored tissue paper
- Play dough or white paper
- Aluminum foil
- Glue
- Scissors



What to Do:

1. Wrap the cardboard in foil to make the base of the thaal.
2. Wrap the 3 bowls in foil paper and stick them to the cardboard in a row at the top.
3. Cut out 6 strips from the foil to make 2 rectangles which you will stick under the 3 bowls
4. Wrap the foil around the plastic cup
5. Use different coloured tissue paper, fill in the bowls to make different daals, dahi, and kheer
6. Using play dough, have the students roll a circle to make a roti shape. Alternatively, you could cut a circle using coloured paper.
7. Cut out a spoon shape using cardboard and cover it in foil
8. Imagine you are in the langar hall. Have all the students read a Shabad together and thank Guru Sahib for the food before pretending to eat. Students can also pretend to do Seva by pouring daal and giving out Parshada.

Topic: Singh and Kaur

Activity 1: Learn what Singh and Kaur mean

Materials:

- none

What to Do:

1. Discuss with students the following points:
 - What are your names?
 - Why do you think you have Kaur and Singh in your names?
 - Do you know what Singh and Kaur mean?
 - When Guru Gobind Singh Jee created the Khalsa, he told everyone that from now on, they would be called “Singh” for boys and “Kaur” for girls. This would show that they are members of the Khalsa!
 - Singhs and Kauras both follow the same Rehit of the Khalsa, but they have different names because they have some different jobs to do
 - “Singh” means lion, because Singhs have a duty to protect their family and the Panth, just like a lion. They have to be fearless and strong and ready to give up their life to fight for others at any second.
 - “Kaur” means Prince, because Kauras are royal, because they are daughters of the true king, and like a royal prince they have a duty to nurture (take care of) their families and the Sikh Panth (by being mothers, caring daughters, and protective sisters.)
 - What are other duties of Singhs and Kauras?
 - Do you know how we got the names Singh and Kaur?

Topic: Singh and Kaur

Activity 2: Learn to write Singh and Kaur

Materials:

- Paint canvases from dollar store
- Water paints from dollar store

What to Do:

1. For students who can write, show them how to write “Singh” (in Punjab) for boys, and “Kaur” for girls. For students who cannot write, write it for them on their paint canvas.
2. You can write “Lion” and “Princess” as well.
3. Let them paint their name tag canvases.

Let them feel a sense of pride over their name – they should remember not to be ashamed of their gender and to feel proud of what Vaheguru made them!



Topic: What is Amrit

Activity 1: Class Lesson

Materials:

- none

What to Do:

1. Before doing the lesson, review the Lekh, "Amrit Ki Hai" by Bhai Randhir Singh Ji. <https://www.vidhia.com/Bhai%20Randheer%20Singh%20Ji/Meaning-of-amrit.pdf>
2. Talk to the students about what they think Amrit is. Ask them and discuss:
 - What happens when you drink Amrit from Guru Sahib?
 - Do you know how Amrit used to be prepared by Guru Nanak Dev Ji?
 - When did this tradition change?
 - Why did Guru Gobind Singh Ji change the way Amrit is prepared? (Because then Panj Pyarey could take over after there would be no more human Guru)
 - How is Amrit prepared by Panj Pyarey now? What are the ingredients?
3. Follow up with Activity 2.

Topic: What is Amrit

Activity 2: The Ingredients of Amrit

Materials:

- Bata
- Khanda
- Pretend Patasay
- Toy gems or something to represent 5 Banian
-



What to Do:

1. Pass a small bata and khanda around the class so that the students can see.
2. Show them how Amrit would be prepared at an Amrit Sanchar by pretending to add water to the bata. Then pretend to add patasay or use fake patasay.
3. Then add 5 gems to represent 5 Banian. Have the kids say the 5 Banian outloud with you as you add them one at a time: "Japjee Sahib, Jaap Sahib....".
4. Tell them what happens after the Amrit is ready and prepared.
5. Tell them: "Now, once the abhilakhees who have been accepted by Guru Sahib drink the Amrit out of this bata, the Amrit will go into them and clean out all their Paap. Their old life will be over and they will be born all over again without changing their body! They will become a brand new person. All of their paap will be erased from inside their body."

Topic: Seva

Activity 1: Group Discussion

What to Do:

1. Ask:
 - What types of Seva are there? (let all of the students answer, they will have lots of ideas)
 - Who can we do Seva of (Sangat, and Guru Sahib)
 - What are the types of Seva we can do for Sangat, and what are the types of Seva we can do for Guru Sahib?
 - Why do we Seva? (It makes Guru Sahib very happy)
 - When we do Seva, Guru Sahib becomes very happy with us and he gives us rewards for doing Seva.
 - Some of the rewards is that he makes us humble, sweet, and we stay in Chardikala.
 - It feels good to do Seva and if we do Seva while Japping Naam then we also can meet Vaheguru Jee AND we get double Khushi of Guru Sahib!
 - Doing Seva is very important. It is the job of every Sikh and good bacha to do Seva.

Activity 2: Seva

What to Do:

1. Have the kids go downstairs and do Joriyah Dee Seva, or cleaning the Langar Hall, or some other sort of Seva.

Topic: Khanda

Activity 1: Parts of the Khanda

Materials:

- props (if you don't have the actual shastr you could cut them out of the card)
- 2 kirpans
- Chakkr
- Khanda
- 2 small kirpans (dumalla shastr)
- flat kara
- small khanda (dumalla shastr)
- Khanda colouring sheets (see next page)

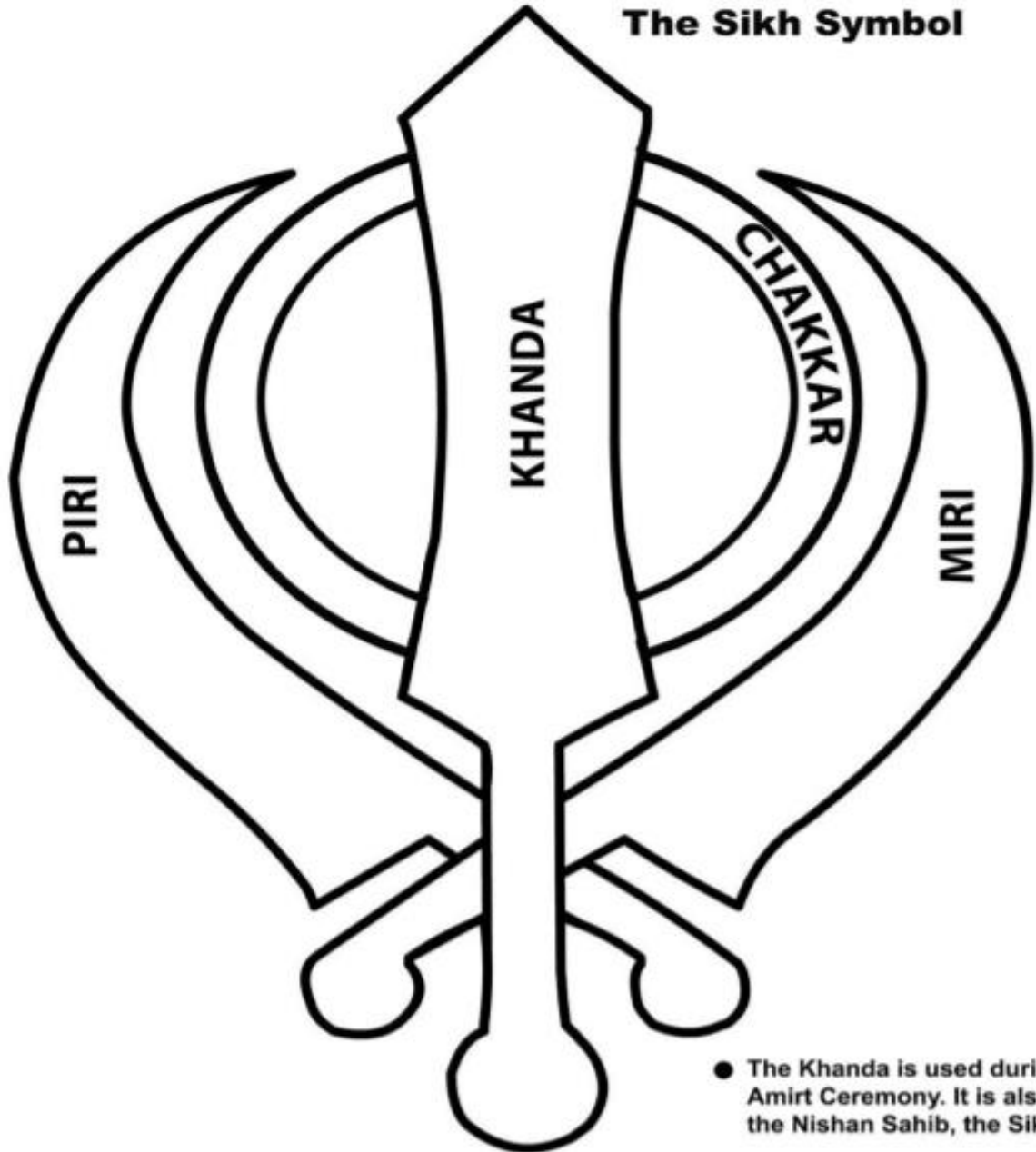


What to Do:

1. Start by laying out a big Khanda out of full-sized Chakkr, Khanda and 2 kirpans in front of the children.
2. Discuss all the objects and their properties: chakkr is flat and is worn on the dastaar, khanda sword is sharp on both sides, kirpans are curved and are worn on the gatra by Sikhs, etc. You can pass the objects around (if they are not sharp) for children to see.
3. Pass the set of small props around so the children could try to assemble a Khanda on their own. If you are not sitting at the table, use a piece of card for them to lay it out on.
4. Ask them to colour the Khanda pictures using different colours for each of the components.
5. You could write the words out on a board or print out [Khanda labels](#) sheet so that the kids could copy and label the parts of the Khanda in either Punjabi or English.

KHANDA

The Sikh Symbol



- The Khanda is used during Amrit Ceremony. It is also on the Nishan Sahib, the Sikh Flag.
- Miri and Piri is a Gift from Guru Hargobind Sahib Ji.

Topic: Khanda

Activity 2: Khanda Mosaic

Materials:

- Khanda Mosaic PDF Printouts (see link below)

<https://www.kiddiesangat.com/wp-content/uploads/khanda-mosiatic.compressed.pdf>

- Colours
- glue
- Colour card (optional)
- Mosaic squares

What to Do:

1. Print out the [Khanda Mosaic PDF](#) on a card. The PDF file is formatted for A4 and is measured to fit 1cm mosaic squares. If you have different size mosaic squares just play around with the zoom while printing. Cut out individual mosaics sheets. If you can't print on the card, print on the plain paper and then use the colour card as backing.
2. Cut out individual mosaics sheets. If you can't print on the card, print on the plain paper and then glue them onto the colour card.
3. Colour in the Khanda in the centre, colour in the field around it. You could incorporate [Khanda activity](#) here – teach children about different parts of the Khanda symbol. They could use different colours to show parts of the Khanda.
4. Use mosaic squares to either create patterns or randomly fill in the frame. If you don't have sticky mosaic squares, you could either cut the card in small squares or even use colours to fill in the frame.

Source: www.kiddiesangat.com



Topic: Haar

Activity 1: Garland Making

Materials:

- Craft flowers
- thread

What to Do:

1. Explain to the students what a garland/haar is and its significance in Sikh and Indian culture. What is it for, when is it given, etc.
2. Write down all of the students' names and put them in a bag. Every student picks out a name at random. Whoever's name they get – that's who they will be making a haar for!
3. Tell them they will have to think of something good that that person did, for which they will be receiving the haar (i.e. doing Seva).
4. Have the students use dollar store flowers to string together a garland for their classmate.



Topic: Guru Ramdaas Ji Gurburab

Activity 1: Guru Ramdas Sarovar Lesson

Materials:

- Darbar Sahib colouring sheet (next page)
- Laptop
- Projector (optional)
- blue tissue paper – could have 2-3 different shades of blue
- orange or yellow and blue crayons
- Scissors
- Glue
- golden paper or card (we've used golden wrapping paper)
- golden glitter foam card (optional)
- cotton wool/cotton balls



What to Do:

1. Tell the students background information on Guru Ramdaas Ji (see following pages).
2. Show them the following video:
<https://www.youtube.com/watch?v=Y4FMOpRSvHo&list=RDP55-ecRiAyl&index=3>
3. Explain to them that one of Guru Ramdaas Ji's most important contributions to the Sikh community is the construction of Amritsar and the beginning of Darbar Sahib.
4. Print out [Harimandir Sahib colouring](#) sheets.
5. Colour the water blue and Harimandir Sahib yellow or orange. Also could colour the sky light blue.
6. Cut or rip small strips of blue tissue paper. Glue blue strips to create water in the sarovar.
7. Cut small pieces of the golden paper or card. Glue the on to the second floor of Harimandir Sahib picture.

Source: www.kiddiesangat.com

Topic: Guru Ramdaas Ji Gurbpurab



Topic: Nitnem

Activity 1: Nitnem

Materials:

- None

What to Do:

1. Teach the names of the Nitnem Banian to the children and challenge them to memorize them.

Topic: Diwali / Bandhi Chhor Divas

Activity 1: Diva-Making Activity

Materials:

- Dollar Store moldable clay
- Paint (optional)
- Candles or battery-powered candles

What to Do:

1. Tell the students the story of Bandhi Chhor Divas (you can review the Sakhi with our Gurmat Bibek video here: <https://www.youtube.com/watch?v=STgVfahUI2A>)
2. Tell them that the day Guru Sahib came home, Sikhs celebrated Diwali with much joy, by singing Shabads, lighting Divay, and making sweets like Jalebis and Ladoos!
3. Then tell them you are all going to be making Divay that they can light at home. Here are some examples of the types of designs that kids can make with the clay. You can also allow them to paint their Divay, or you can just purchase coloured clay and let them decorate them with things like beads and sparkles.



Topic: Vaisakhi

Activity 1: Greeting Cards

Materials:

- Construction paper
- Scissors
- Glue
- Colours
- Glitter, stickers, etc. (optional)



What to Do:

1. In celebration of Vaisakhi have the kids make a Vaisakhi greeting card for their parents.
2. Inside the card, have the kids draw pictures of 5 Kakkar, write the names of 5 Pyarey, etc.

Topic: Paap and Amrit

Activity 1: Cleaning the Pot

Materials:

- Some sort of bhandra
- A tray to place underneath the bhandra
- Dirt
- Large jug of water

What to Do:

1. Ask the kids if they know what Paap is.
2. Show them the dirt. Explain to them that Paap is what we get when we do bad things. It is like dirt.
3. Put the dirt inside the bhandra. Explain that when we do bad deeds, our bodies get filled with Paap the same way this bhandra is getting filled with dirt.
4. Ask the kids to list the things that they know to be Paap.
5. Tell them, "Did you know that we all are filled with lots of Paap from this life and also many lives that we have lived before?" Tell them that we have lived in different bodies before this but we just can't remember, and that all of us have done Paap in our last lives too.
6. Explain that we get punished for our Paaps. "So then, what do we do to get rid of our Paap?"

Topic: Paap and Amrit

7. “This water is like Amrit. That’s the ONLY thing that can clean our Paap.” Pour the water into the bhandra. When it overflows, the dirt will start to come out. Tell the students, “When we take Amrit, the Amrit takes out all of the Paap and cleans us from the inside”.

Topic: Guru Angad Dev Ji

Sakhi 1: Attaining Brahmgyaan helping a fugitive

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

Background

A Sikh by the name of Gujjar used to work as a Blacksmith (Lohaar). One day he came to the Darbar of Siri Guru Angad Dev jee and pleaded with Siri Guru jee, "O Satguru jee, I remain occupied with work all day long. In the evening, I do householder's tasks and give time to my family. Basically, I can't find any time for sewa. I wish to renounce everything and do sewa at your Darbar on fulltime basis but I don't know if this is the right thing to do. I am extremely worried about my spiritual life. How will I attain salvation, given my circumstances?"

Siri Guru jee's nectar-like Amrit-Updesh (Teaching)

Siri Guru jee opened his mouth and the sweeter-than-honey words came out. The atmosphere turned as flowers blossom in spring:

- 1) With one mindedness (full concentration) always to paath of Siri Jap jee Sahib. Do paath of Siri Jap jee Sahib as many times as you can do, all day long. You will reap great rewards for this.
- 2) Meditate on the meanings of Siri Jap jee Sahib and while meditating the meanings, reside the Naam inside you with every breath (Saas Saas).
- 3) If a poor person comes to you for help, do his work as Sewa without charging him anything.
- 4) Help out poor people everyday and help them out of your love for your Guru. This way, you will not get egoistic.
- 5) Give out Daswandh to Gurughar from your honest earnings.
- 6) When Sikh Bhagats come to your house, serve them humbly and earnestly.

Topic: Guru Angad Dev Ji

Bhai Gujjar heard Siri Guru jee's lesson very carefully and carved it on his heart as strongly as something is written in stone. He followed Siri Guru jee's instructions word by word. He started doing many paaths of Siri Jap jee Sahib and as he did paath with concentration, he also kept his mind and concentration in the meanings. He did swaas swaas Simran of Naam. He helped out the poor and served Sikhs as if he was serving Guru Sahib. His heart blossomed as the Lotus flower blossoms with sunrise.

A Bhagat gets falsely implicated and Bhai Gujjar helps him

In the town Bhai Gujjar resided, there lived a Gursikh Bhagat of who was very Chardi Kala. It so happened that he was implicated in a false case and imprisoned for a crime he did not commit. He was sentenced to imprisonment for life. Gurmukh Bhagat jee stayed in Chardi Kala. Somehow he was able to escape from the prison. He was still handcuffed and had heavy iron fetters or shackles tied to his feet.

Shackled with iron chains he arrived at the Dera (house) of Bhai Gujjar jee. He knew that Bhai Gujjar's occupation involved dealing with iron. Bhai Gujjar jee knew about this Gurmukh Bhagat and as such served him very humbly. The Gurmukh Bhagat requested Bhai Gujjar jee to free him from the iron shackles.

Bhai Gujjar jee was faced with a dilemma. On one hand he had Siri Guru jee's clear instructions to serve Gursikhs who come to his home and on the second hand there was a fear of helping a convicted criminal and this way earning the wrath of the king. After thinking for a few moments, he made up his mind to obey the Hukam of Guru Sahib and help out a Gurmukh in distress. He cut the iron shackles of the Gurmukh. The Gurmukh was extremely pleased and uttered many blessings (Asees) for Bhai Gujjar jee. As soon as he got Asees from this Chardi Kala Gurmukh Pyare, divine spiritual Gyaan (knowledge) appeared in the heart of Bhai Gujjar. The gupt (secret) doors of divine knowledge opened up. He became an accomplished Gursikh owning many spiritual assets. His Rom Rom (every cell) was filled with gratitude for Guru Sahib and the Gurmukh Pyare he had served. He went to the Darbar of Guru Sahib to express his deep gratitude. Siri Guru jee received him with love and affection. Bhai Gujjar jee was **Nihaal Nihaal Nihaal** (full of divine Bliss).

Topic: Guru Angad Dev Ji

Guru Sahib's Updesh in Beautiful Poetic Language of Mahakavi jee

Presented below is the Updesh that Siri Guru Angad Dev jee gave to Bhai Gujjar jee, in the sweet, beautiful, and poetic language of Sirimaan Mahakavi Bhai Sahib Santokh Singh jee Chooramani. It is still relevant today and we all can make use of it to please Siri Guru jee:

ਸੁਨਿ ਸਤਿਗੁਰ ਕੀਨਸਿ ਉਪਦੇਸ਼।
ਇਕ ਚਿਤ ਜਪੁਜੀ ਪਠਹੁ ਹਮੇਸ਼।
ਜੇਤਿਕ ਵਾਰ ਪਠਯੋ ਨਿਤ ਜਾਇ।
ਪਠਤਿ ਰਹਹੁ ਦੀਰਘ ਫਲ ਪਾਇ।23।

(After listening to the request of Bhai Gujjar, Siri Guru jee said, "do paaths of Siri Jap jee Sahib all the time, with one mindedness. Read as many times as you can read everyday, you will receive great reward.)

ਪਿਖਹੁ ਗਰੀਬ ਕਾਰ ਕਰਿ ਦੀਜੈ।
ਨਹਿ ਤਿਸ ਨਿਕਟਿ ਮਜ਼ੂਰੀ ਲੀਜੈ।
ਜਪੁਜੀ ਅਰਥ ਬਿਚਾਰਨ ਕਰੇ।
ਸੁਆਸ ਸੁਆਸ ਅੰਤਰਿ ਨਿਤ ਧਰੇ।24।

(If you see a poor person, help him out without charging him anything. Meditate on the meanings of Siri Jap jee Sahib and along with that recite Naam with every breath.)

ਗੁਰੂ ਨਮਿਤ ਕਰਹੁ ਜੁਤਿ ਪ੍ਰੀਤਿ।
ਦਯਾ ਕਰਹੁ ਦੀਨਨਿ ਪਰ ਨੀਤਿ।
ਜੇ ਅਪੁਨੀ ਕਛ ਕਰਹੁ ਕਮਾਈ।
ਗੁਰ ਹਿਤ ਦੇਹੁ ਦਸਵੰਧ ਬਨਾਈ।25।

(As part of your love for your Guru, help out the needy everyday. Give out 1/10th of your earnings as Daswandh, in the name of Guru.)

ਸਾਧਿਕ ਸਿਖ ਆਇ ਜੇ ਡੇਰੇ।
ਕਰਹੁ ਸੇਵ ਧਰਿ ਪ੍ਰੇਮ ਘਨੇਰੇ।
ਸੁਨਿ ਉਪਦੇਸ਼ ਰਿਦੈ ਤਿਨ ਧਾਰਾ।
ਜਿਮ ਗੁਰੁ ਕਹਯੋ ਕਰਹਿ ਤਿਮ ਕਾਰਾ।26।

(Bhagat Sikhs who come to your home, serve them with great love. Bhai Gujjar listened to Guru Sahib's teachings and started living his life as per the teachings.

Topic: Guru Angad Dev Ji

Sakhi 2: Guru Angad Dev Ji – Divinely Splendorous

Author: Principal Satbir Singh, translated by Sikh Digest

Source: www.gurmatbibek.com

“Baba Jee you have to help. Guru Nanak Dev Jee once gave you a blessing that he would never hide from you. His words cannot go false. Come one lead us in our search for Guru Angad Dev Jee in whom Guru Nanak is now residing”, The Sangat nominated five Sikhs who appealed to Baba Budhaa Jee.

In face of bitter propaganda and bickering by Guru Nanak Dev Jees sons, who desired the Guru title, Guru Angad Dev Jee had left Kartarpur for an undisclosed location. Despite the misinformation being spread most the Sangat that Guru Nanak Dev Jee had chosen Guru Angad Dev Jee. However, no one knew where he had gone. Sangat would go to Kartarpur Sahib as before but had return disaapointed. Six months had passed by since Guru Nanak Dev Jee had immersed himself into The One – Akaal Purakh. Sikhs, who never began their day without seeing the Glorious Face of the Guru, were getting desperate. Also, the show being put on by the sons was acutely distressing to those who had been touched by Guru Nanak Sahib & had an understanding of Gursikhee Values.

The 5 Sikhs did not have to say another word. Baba Budhaa Jee immediately started ot withe the Sangat to search for Guru Sahib, “Has anyone checked Khadoor”? The Baba inquired. “Jee, yes Sikhs have scoured all such obvious places”, someone replied. “Let’s check Khadur again. If nothing else, we’ll ask Maayee Viraayee who lives there. I have a feeling she’ll be able to helps us”, suggested Baba Budhaa Jee. Everyone agreed.

Baba Budhaa Jee led everyone straight to Maayee Viraayee’s home. Maayee Viraayee was a close family friend of Baba Feru Mal Jee (father of Guru Angad Dev Jee, and also a Sikh of Guru Nanak Dev Jee. Maayee Viraayee come out running to greet everyone, she had a magnificent aura about her, a contented smile, an infectious energy, and delighted everyone that saw her. “Maayee Viraayee Jeeo, it seems you have something we don’t”, Baba Budhaa made a probing comment. Maayee Jee was speechless. What could she say? She had been instructed by Guru Angad Dev Jee not to tell anyone that he was in her house. Joyous tears flowed down the Maayee’s glowing cheeks. It had become unbearable for her to keep the secret but she could not disobey the Guru.

Topic: Guru Angad Dev Ji

Baba Budhaa Jee understood the Maayee's state and did not ask any further, "The Guru is here, Saadh Sangat Jee. I am sure. Let us sit right here and start Keertan. He will be unable to deny the pangs of our Love for Him. He will come out himself. Come Balwand Jee, being the Keertan!"

It had only been a few moments since the Keertan started that Guru Angad Dev jee came hurrying out. "Vaah! Vaah!" He came and sat in the Keertan that just took on a whole new pitch. There weren't any dry eyes as everyone was overjoyed at once again being with Satguru.

The news spread like wildfire and Sangat from far away places rushed to see Guru Sahib Jee at Khadur Sahb. The routine at Kartarpur Sahib now started at Khadur Sahib.

Daily Routine

Guru Angad Dev Jee would get up while one quarter of the night was still left i.e. around 12am.

After having Gurmat Ishnaan, He would sit in meditation until daybreak

He would then go sit in Sangat, just like everybody else, on the floor. Rabab players would then begin Keeran.

After Keertan, Guru Sahib would sit on a throne and katha would begin. Invariably talks would be around sakhees of Guru Nanak Dev Sahib Jee or detailed discussion of GurbaNee.

Topic:

Early in the 2nd quartet of the day the call for Guru Ka Langar would come. Again everyone would sit there together without any distinctions of class or caste. After langar, the leftovers were fed to birds and animals. Then Guru Sahib would rest for ਘੜੀ (1 ਘੜੀ= 24 Minutes)

Guru Sahib would then engage in work of making the special thick that was, in those times, used to make beds. All his earnings from work, he would put to Langar. His sons were told to continue the family business and not take a single penny from Dharamsaal. He used to say that this money kills like posion unless used for the Dharamsaal itself.

Late in the afternoon, Guru Sahib would invite enthusiasts to wrestle. He always encouraged Sangat to involve in Sports.

In the eveing Balwand Rababi would again being Keertan followed with discourse by Guru Sahib Jee.

After the 1st quartet of the night, Guru Sahib would rest for the night.

Mata Kheev Jee's Seva

When Guru Angad Dev Jee started the Dharamsaal in Khadur, he spoke to his wife, Mata Kheev Jee, thus; *While my Lord ordered me to distribute the Wealth of Shabad, You were bestowed with the Seva of Degh & Langar*

Mata Jee would also get up at 12am. After finishing her household work, she would engage in Langar preparation. Many developed a lover for Sikhee just by watching her dedicated Seva & hearing her soothing, sweet words. She cared for everyone in the Dharamsaal like her own child and sure that no one went hungry. Balwand jee wrote a whole Pauree in GurbaNee appreciating her service attitude. He said, "One would feel immense cool relief just by sitting beside her"

Topic: Guru Angad Dev Ji

Sakhi 3: Is it okay to use Shakti to stop a storm?

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

Anything that Vaheguru does through Prakriti (nature) has a reason. We all like mild weather of April or September because its not very cold or hot then and we may not like very hot summer or very cold winter but there is a reason why we have this kind of weather.

So many times, during the summer you hear people complaining about rainfall, especially during the weekend. The reason for their complaints is that it spoils their weekend recreation activities programs but they don't realize how many people and creatures of Vaheguru require that rainfall so badly. A farmer may be praying for rainfall for his crops. So many creatures of Vaheguru need rainfall to survive. Same way, hot and cold weathers may earn disdain from many people but they also benefit many creatures.

In Sikh history there is a very lesson-teaching Saakhi, from the sacred life of Siri Guru Angad Dev jee. There was a Sikh named Bhai Jeeva, who used to serve in the Langar day and night. He was always busy in serving the sangat and while doing so he used to do Naam Abhyaas in his surthee. He had not yet attained Brahmgyaan but was close to getting it. He personally used to serve Siri Guru Angad Dev jee with different foods including yogurt and Khichree. Since he used to serve Siri Guru jee personally, he was close to Guru Sahib.

In those days, a lot of langar sewa was done out in the open. One day, heavy storm came in the area of Khadoor Sahib where Siri Guru jee used to stay. Bhai Jeeva thought that if the wind does not stop blowing, it would be difficult to do langar sewa and Siri Guru jee (including him as well) may have to sleep hungry. He came to Siri Guru jee and pleaded, "O Satguru jeeo, the storm is showing no signs of calming down. The wind is blowing fast and it is impossible to function in such blinding wind. If you do bachan, the storm would subside and I will be able to eat something and also serve you with many kinds of delicious foods."

Topic: Guru Angad Dev Ji

Siri Guru jee gave Bhai Jeeva very important lessons that day. Siri Guru jee said, “We should never do such doings or actions that may cause heavy burden (of bad Karma) on our head. This wind that is blowing in the Hukam (Will) of Vaheguru fulfills many tasks of countless creatures of Vaheguru. In the rivers and oceans the ships move if the wind is blowing favourably. Many travellers and merchants import and export commodities in these ships. Many creatures dwell in areas where the ground is very dry and hard. The wind carries soil and other edibles to those areas and the creatures living there feed on them. There are many other great tasks that Parmeshar (Vaheguru) gets fulfilled by blowing wind. Now if we calm down the storm and stop the wind from blowing, all these tasks will stay unfulfilled. Many creatures will starve and die. Shall we take the blame of all this loss on our head by stopping the wind from blowing?”

Bhai Jeeva had never thought of it from this angle. He was stunned and just bowed his head. Siri Guru jee continued, “Now listen O Bhai Jeeva the sign of a Manmukh. A Manmukh always seeks to change the will of Vaheguru and if he can't change Vaheguru's Will he slanders and complains saying that such and such act of Vaheguru is very cruel and bad. A Gurmukh on the other hand not only accepts to doing of Vaheguru but also feels really happy in his Will. He knows that whatever Vaheguru does is for good. This way, the sorrow or discomfort does not even touch a Gurmukh in this world or the next one.”

Bhai Jeeva, who was a very earnest and humble Sikh of Guru Sahib, was greatly moved by Guru Sahib's lesson-giving sermon. A thought came to his mind as to how he would serve Guru Sahib langar that day. Siri Guru jee, who knows about our deepest thoughts, immediately said, “O Bhai Jeeva, what is the big deal about eating? If it is not possible to eat now, we would eat in 2-3 hours. If it is not possible in even 2-3 hours, we would eat the next day. Don't take anxiety but stay in Anand (spiritual bliss). The main thing is to always stay happy in the sweet will of Vaheguru.”

Topic: Guru Angad Dev Ji

Bhai Jeeva was greatly affected by Siri Guru jee's great Bachans. He engaged in chanting of Naam through this time. It is written in our history that in a few days of engagement of Naam and accepting the Will of Vaheguru, he attained Brahmgyaan.

May Guru Sahib enable us to obey the Will of Vaheguru and engage in the divine service of Naam Abhyaas. Presented below are some lessons of Siri Guru jee in the beautiful language of Mahakavi Sirimaan Bhai Sahib Bhai Santokh Singh jee Chooramanee:

ਇਹ ਮਨਮੁਖ ਕੀ ਰੀਤ ਪਛਾਨੈ।
 ਹੁਵਤਿ ਮਿਟਾਇ, ਕਿ ਤਰਕ ਬਖਾਨੈ।
 ਜਥਾ ਕਰਹਿ ਪ੍ਰਭ, ਪਿਖ ਹਰਖਵੰਤੇ।
 ਨਹਿ ਤਰਕਹਿ ਕਹਿ ਕੈ ਨਾ ਮਿਟੰਤੇ।13।
 ਸੇ ਗੁਰਮੁਖ ਸੁਖ ਪ੍ਰਾਪਤ ਹੋਇ।
 ਸੰਕਟਿ ਸਹੈ ਨ ਲੋਕਹੁ ਦੇਇ।
 ਤੂ ਕਰਿਬੇ ਚਿਤ ਚਹਤਿ ਅਹਾਰੇ।
 ਘਟੀ ਚਾਰ ਕਰਿ ਲੋਹੁ ਪਿਛਾਰੇ।14।
 ਹਟਹਿ ਨ ਜੇ, ਪ੍ਰਭਾਤਿ ਕਰ ਲੀਜੈ।
 ਧਰਹੁ ਨ ਚਿੰਤਾ ਆਨੰਦ ਕੀਜੈ।
 ਸਤਿਗੁਰ ਅਰ ਪ੍ਰਭ ਜਥਾ ਰਜਾਇ।
 ਤਿਸ ਪਰ ਰਾਜੀ ਰਹਨਿ ਸਦਾਇ।15।

Isn't the above passage from Mahakavi jee's Granth just beautiful?

Topic: Guru Amar Das Ji

Sakhi 1: Guru Amar Das Jee's First Sermon

Author: Professor Satbir Singh

Source: www.tapoban.org

When Sree Guru Amar Das jee became Guru, historians have recorded his first words to the Sangat:

“If someone treats you badly, bear it. If you bear it three times, the fourth time Vahiguru will be on your side. The aggressor will be given such a punishment that he will not be able to save himself regardless of all his efforts. Vahiguru's grindstone (of justice) may turn very slowly, but the grain is ground very finely (the justice is perfect).”

Then Guru jee read the 21st PauRee of Sree Asa Kee Vaar

"ਜਿਤੁ ਮੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੇ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਹਾਲੀਐ ॥"

He then continued,

“Be kind to everyone. Having pride over anything is not noble.

Consider the company (immoral relations) with another woman to be like the company of a snake or a murderous elephant. Never even by mistake go into bad Sangat (company).

Humility is the greatest weapon. Never speak badly.

Those who praise themselves are always lost. The path of dharma is the abandoning of slander (ninda).

Topic: Guru Amar Das Ji

Don't spend or eat more than you need to. Also work just as much as you need to. Don't do anything above and beyond the need for it.

Leave behind fakeness and hypocrisy. A life of false show is always a painful one.

If someone is a Sikh of the Guru, listen and obey him.

Loving another woman, even if she is a devotee of God (bhagtaNee) is a relationship which will result in loss not gain.

Go to and meet the Shabad of the Guru. Do not go somewhere where the Guru is forgotten.

Eat when you are hungry. Don't fill what is already filled. But don't abandon food either. Sleep when you feel very sleepy. Don't sleep without feeling tired. Don't pain your body.

Listen to the stories of the Guru. Singh Shabads and listen too. Don't' speak falsehood.

If someone is forgetting about the Guru, try and remind them. Speak to them from the heart. If they don't listen, then it's up to them.

Take the Guru's words to heart. Give (the Guru) at least a tenth of your earnings. Keep the company of good people and serve those you encounter.

Before putting anything in your mouth, say Vahiguru. Vahiguru will bless it.

Topic: Guru Amar Das Ji

Those who have day and night japed Vahiguru, and left their ego, they are the truly high and good ones.

Controlling one's desires is Dharam. One who does this is jeevan mukat (liberated while alive).

One who is beloved of God cannot ever remain bound by any restraints. He is free. He is above all tradition, custom, fortune, luck, and delusion."

Sree Guru jee's Daily Routine

Guru jee would rise with one quarter of the night remaining. He would not wake anyone else. He would bathe using water brought by his seva Bhai Buloo jee (who was always with him). Guru jee, historians right, would daily wash his kesh and also put yogurt (was used to clean hair).

After bathing, Guru jee would put on immaculate white clothes. He would then go sit in solitary meditation, deep in samadhee.

Topic: Guru Amar Das Ji

When amrit vela would arrive and the rest of the Sangat too had risen, he would go and join the Sangat. Bhai Saadoo, Baadoo and Bhai Sata and Bhai Balvand would recite keertan. Guru jee too would sometimes lead the keertan. When the sun rose, keertan ended and degg was distributed.

The Sangat would then come and speak with Guru jee and tell their personal problems. Some would ask for naam, others for some worldly gift and others would ask how to progress on the spiritual path. When Guru jee would speak, it was as if a wave had risen from a great and profound ocean and with the wave, jewels from the depths were tossed out. All would lovingly praise the Guru. Hearing his words all hearts would blossom forth and naam would begin to go by itself.

Guru jee would then join the Sangat to do seva. Guru jee would do his own work and then go to the Langar to supervise. Under Guru jee's watch, the Langar was prepared and would then take Sangat with him and sit in the Pangat to eat. There was no caste in the Langar, all were equal. Guru jee would himself eat a bland dish made of cooked grain, which was like a gruel. He would eat very little.

Topic: Guru Amar Das Ji

Guru jee would then return to his hut and rest for a short while. He would then emerge and meet the visiting Sangat. It was Guru jee's rule that all who wished to meet him must first eat in the Langar and break all caste barriers. No one could meet Guru jee without first obeying this rule. With this, caste was not abandoned just theoretically but also practically.

Later in the day, Katha would happen and Gursikhs would explain baaNee and Guru Sahib would also speak when he felt it necessary. Keertan would follow and then Sodar. All would then eat, but Guru jee did not. He would either sit outside and speak with the Sangat or walk by the banks of the Beas.

Guru Sahib had also ordered that the Langar should not have anything stored. Whatever was left over would be given to the animals and if there was still some left, it was given to the fish of the Beas. Not even the clay pots were allowed to have any water left in them. Guru Sahib did this so no one would feel greed for the Langar or try to profit from it. Guru Sahib said that just as the bird does not store for tomorrow, he too had no need to store. Like a bird, there should be faith that Vahiguru will provide.

Because of this practice, from the morning, the Sangat would arrive with supplies for the Langar. Every day the Langar would fill afresh.

Topic: Guru Amar Das Ji

Sakhi 2: How Baba Amar Das was Converted

Author: Professor Satbir Singh

Source: www.tapoban.org

Bibi Amaro was Guru Angad Dev jee's daughter. It is said that when she was born, it was as if Bhagti (devotion) had itself taken human form and been born in the house of the Guru.

Her voice was very sweet and soft and she had memorised much baaNee. She was married into a family of village Basarkay. Her husband was Guru Amar Das jee's youngest brother, Bhai MaaNak Chand's son, Jasoo.

Bibi jee would rise at amrit vela every day and with great enthusiasm and dedication begin reciting baaNee. Mehma Parkaash (an old Granth) writes that when she would sing baaNee, it was as if nectar would begin to rain down.

One day, a Sadhu visited Baba Amar Das but did not eat anything from him as he did not have a Guru. Baba Amar Das also did not eat that night and lay awake, lost in sadness.

Bibi Amaro rose at amrit vela like normal, bathed and began reciting baaNee. Baba Amar Das was awake and when he heard Bibi jee's beautiful voice, he began to listen with deep focus. He heard the following shabad:

"ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥

ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥੧॥"

Meaning: Actions are the paper, and the mind is the ink; good and bad are both recorded upon it. As their past actions drive them, so are they driven. There is no end to Your virtues, Lord. (ang 990)

Topic: Guru Amar Das Ji

Hearing this Shabad, Baba jee's mind became pure. The Shabad matched that which Baba jee was feeling in his heart. And it was of course more piercing because it was the Guru's daughter reciting these holy lines of GurbaaNee, and that too at amrit vela with her beautiful voice.

Baba jee from a distance spoke up, "Daughter, I was dead. This amrit-baaNee has entered my ears and I am alive again. My state is exactly like the one described in that shabad. Please take me to the one who's baaNee this is. Please recite that shabad again..."

Bibi Amaro felt shy because Baba Amar Das was equal to her father-in-law. By this time, Bibi jee's mother-in-law Bhago had also awoken and said to Bibi jee, "Daughter, there is no embarrassment in reciting this. It is a good deed to do this. One's father and father-in-law are equal. There is no shyness when reciting a shabad."

Bibi Bhago gave her daughter in-law permission to take Baba Amar Das to Khadoor Sahib to meet Guru Angad, but Bibi Amaro said, "How can I go without being called by Guru jee? I have just arrived here in your home now."

Baba Amar Das replied, "Child, please take me. Guru jee will do kirpaa."

Bibi jee then said "As you wish. Next morning I will take you there."

When the next day dawned, Bibi Amaro got ready and set out for Khadoor Sahib with Baba Amar Das. Upon arriving, Bibi jee left Baba jee outside and herself went before Guru jee and bowed. Guru Angad Dev jee looked at his daughter and said, "Child, stop thinking that you have come here without my having called you. You have done well to come. But why have you left the one you brought with you outside? Go and bring him as well."

Topic: Guru Amar Das Ji

Bibi jee then went and brought back Baba Amar Das. Guru Angad Dev jee rose and was about to embrace Baba Amar Das as the equal of his daughter's father-in-law but Baba jee fell at Guru jee's feet and said, "Merciful one, I have come here to take the support and sanctuary of your feet".

It was the fruit of Bibi Amaro's rising at Amrit Vela and reciting baaNee that Baba Amar Das came to Khadoor and began his sevaa there and eventually became Guru Amar Das, the strength of the helpless and the support of those with no other hope.

Topic: Guru Raam Das Ji

Sakhi 1: Guru Sahib's Daily Routine at Amritsar

Author: Prof. Satbir Singh

Source: www.tapoban.org

Amritvela

Guru Ramdas Jee used to get up at Amritvela with one pehar of the night remaining. He would have an Ishnaan with cool water and then sit in samadhi. He would then still within Amritvela make his way from Guru Ka Mehl to where is now Harmandar Sahib. The Deevan used to start, sangata would already be there in anticipation. Keertan would happen, after the samapati of keertan the call would go out for langar. Guru Jee would go with the sangat to the langar. Everyone whether low/high caste or rich/poor would get the same food.

Guru Sahib would too sit with the sangat and eat. Afterwards Guru Jee would rest and then after getting up he would go and see the construction work that was happening. He would do seva like before (meaning before he became Guru Jee).

Advice

Guru Jee would take an Ishnaan again and go and sit with the sangat. The sangat used to gather in the afternoon, Katha used to occur at this time. Guru Jee himself used to do Katha. Whatever question's sangat had were answered through Gurbanee.

Out of the Updesh that were given were

-----Live in fear for rehat, if so you will not need to fear for anything else

ਸੇਡਰੈਜਿਪਕਮਾਵਦਾਧਰਮੀਵਿਗਸੇਤੁ॥

Topic: Guru Raam Das Ji

-----The example of sandalwood was given for the working of simran, it needs to be rubbed continuously for you to be able to smell the fragrance, this is the same method needed for simran to attain the fragrance from your jeevan

ਗੁਰਮੁਖਿ ਜਾਇਲਹੁ ਘਰੁ ਅਪਨਾ ਘਸਿਚੰਦਨੁ ਹਰਿ ਜਸੁ ਘਸੀਐ॥ ੨ ॥

-----When your soul begins to receive fruit then your prem for Akaal Purkhs increases

ਜੀਵਨੇ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ॥

-----Following pangtee was repeated in completeness

ਜੇਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥

ਹਮਰੁ ਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥

Guru Jee repeated ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ many times this would pierce the hearts of the arrived sangat

-----Warning was given to Manji-daars when they asked for advice, Guru Said it is true that ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੇਲ ਗੈ ਗੁਰ ਸਿਖਾ ਮਨਿ ਮਿਠਾ॥ but remember that if you act against SatGuru Jee's wishes and start your own practice then these Sikhs will not come near you. Don't forget that anyone involved in corruption will receive pain. However if you follow Guru Jee's maryada with love then Sikhs without question will help you

Topic: Guru Raam Das Ji

ਵਿਣੁਸਤਿਗੁਰਕੇਹੁਕਮੈਜਿਗੁਰਸਿਖਾਂਪਾਸਹੁਕੰਮੁਕਰਾਇਆਲੋੜੇਤਿਸੁਗੁਰਸਿਖੁਫਿਰਿਨੇੜਿਨਆਵੈ ॥
 ਗੁਰਸਤਿਗੁਰਅਗੈਕੋਜੀਉਲਾਇਘਾਲੈਤਿਸੁਅਗੈਗੁਰਸਿਖੁਕਾਰਕਮਾਵੈ ॥
 ਜਿਠਗੀਆਵੈਠਗੀਉਠਿਜਾਇਤਿਸੁਨੇੜੇਗੁਰਸਿਖੁਮੂਲਿਨਆਵੈ ॥
 ਬ੍ਰਹਮੁਬੀਚਾਰੁਨਾਨਕੁਆਖਿਸੁਣਾਵੈ ॥
 ਜਿਵਿਣੁਸਤਿਗੁਰਕੇਮਨੁਮੰਨੇਕੰਮੁਕਰਾਏਸੇਜੰਤੁਮਹਾਦੁਖੁਪਾਵੈ ॥ ੨ ॥

-----Don't create groups because these will create obstacles for the Panth

ਏਹਸਭਿਧੜੇਮਾਇਆਮੇਹਪਸਾਰੀ॥

-----Emphasis was given to the importance of Gurbanee and life without Naam was a waste. Never hesitate to do Naam because you never know if your next breath will come or not.

ਹਰਿਜਪਦਿਆਖਿਨੁਢਿਲਨਕੀਜਈਮੇਰੀਜਿੰਦੁੜੀਏਮਤੁਕਿਜਾਪੈਸਾਹੁਆਵੈਕਿਨਆਵੈਰਾਮ ॥
 ਸਾਵੇਲਾਸੇਮੂਰਤੁਸਾਘੜੀਸੇਮੁਹਤੁਸਫਲੁਹੈਮੇਰੀਜਿੰਦੁੜੀਏਜਿਤੁਹਰਿਮੇਰਾਚਿਤਿਆਵੈਰਾਮ ॥

-----Never worry about things, have faith in Akaal Purkh and no one else. When he becomes ours then let him worry about us. This is the big reward of Naam

Topic: Guru Raam Das Ji

ਨਾਕਰਿਚਿੰਤਚਿੰਤਾਹੈਕਰਤੇ॥

-----Keep your Jeevan both at home and outside, those that keep love for Akaal Purkh while in gristhi are praise worthy.

ਜਿਤੁਗ੍ਰਿਹਿਗੁਨਗਾਵਤੇਹਰਿਕੇਗੁਨਗਾਵਤੇਰਾਮਗੁਨਗਾਵਤੇਤਿਤੁਗ੍ਰਿਹਿਵਾਜੇਪੰਚਸਬਦਵਡਭਾਗਮਥੇ
ਰਾ ॥

ਤਿਨ੍ਜਨਕੇਸਭਿਪਾਪਗਏਸਭਿਦੇਖਗਏਸਭਿਰੋਗਗਏਕਾਮੁਕ੍ਰੋਧੁਲੇਭੁਮੇਹੁਅਭਿਮਾਨੁਗਏਤਿਨ੍ਜਨਕੇਹੁ
ਰਿਮਾਰਿਕਢੇ ਪੰਚਚੇਰਾ ॥੧॥

-----Sat Sangat at Amritvela is very important and drilled this through saying

ਹਰਿਧਨੁਅੰਮ੍ਰਿਤਵੇਲੈਵਤੈਕਾਬੀਜਿਆਭਗਤਖਾਇਖਰਚਿਰਹੇਨਿਖੁਟੈਨਾਹੀ

-----Filth is lifted in Sat Sangat

throughਹਿਵੁਠੈਗਲੀਆਨਾਲਿਆਟੇਭਿਆਕਾਜਲੁਜਾਇਪਵੈਵਿਚਿਸੁਰਸਰੀਸੁਰਸਰੀਮਿਲਤਪਵਿਤ੍ਰੁ
ਪਾਵਨੁਹੋਇਜਾਵੈ

-----Keeping faith was repeated many

timesਨੁਕੋਈਮਾਰਿਜੀਵਾਲਿਨਸਕੈਮਨਹੋਇਨਿਚਿੰਦਨਿਸਲੁਹੋਇਰਹੀਐ

Topic: Guru Raam Das Ji

Evening

After katha Guru jee would go for a walk. At sunset Sodar De Chouki was followed by keertan. The Bhag of the fortunate ones would wake when listening to the Keertan Raag.

Guru Ramdas Jee's eyes were immersed in love all the time, they were filled with nectar. A vessel was always with him collecting this nectar from the loved filled eyes. Once it was full Guru Sahib used to drink it. No one was allowed to disturb him while listening to keertan.

After keertan everyone would have langar. When everyone would depart to their resting quarters, Guru jee would make sure that everyone that had come got a place to rest. After everyone's needs were met only then would Guru Jee would go back to Guru Ka Mehl.

Topic: Guru Raam Das Ji

Sakhi 2: Bhai Shoma Shah

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

Dhan Guru Ramdas Sahib jee was doing kaar-sewa of sarovar at Siri Harmandir Sahib - Siri Amritsar Sahib. A lot of sangat used to do sewa in digging the sarovar and doing other kind of sewa. Soma Arora used to to sell ghunganiyaan (a kind of snack) to residents of Siri Amritsar Sahib and this way made his living.

One day in the evening Guru Sahib saw him and asked him how much vattee (profit) he had made. He came over to Guru Sahib and did matha tek and with extreme humility answered Guru Sahib. Guru Sahib asked him to hand over his all day's earnings. Soma did not hesitate for a bit and placed all he had at the charan of Dhan Guru Ramdas Satche Paatshah jee.

Soma was a very poor person and met his ends with great difficulty. Second day too, Guru Sahib asked him how much he had earned and asked him to give all his earnings to him. Guru Sahib kept doing this for 5 days. Soma who was always broke, did not have any doubts on Guru Sahib. He trusted Guru Sahib one hundred percent and believed that Guru Sahib knows better.

On the sixth day, Soma saw Guru Sahib at the Sarovar looking at the sangat doing sewa, with full Kirpa-Drishtee (gaze of grace). This time Soma did not wait for Guru Sahib to ask for the money but he came, matha teked Guru Sahib and placed all his earning at the lotus feet of Guru Sahib. Guru Sahib, who was only testing Soma, was extremely pleased at Soma and said, "Ajj asee laina nahi, kuchh dena hai. Ajj taun tu Soma nahi, Soma Shah hoiya" (Shah means very rich person).

Guru Sahib's bachan of calling Soma, Soma Shah, forced the abundant force of Vaheguru's power to come in action. Within days Soma became a shah. He became a shah of not only money but also of Naam.

This is a great saakhi and we can learn a lot from this. We all know that all that we have has been given to us by Satguru but yet when it is our turn to do some sewa or give back something to Guru Sahib or his panth, we find thousand reasons not to do so. We become selfish. May Guru Sahib give us the wisdom of Bhai Soma Shah.

Topic: Guru Arjan Dev Ji

Sakhi 1: Guru Arjan Dev Ji and Bhai Bahorhe

Author: Translators at Tapoban

Source: www.tapoban.org

Below is a Sakhi of Guru Arjun Dev Jee written in the Bhai Painde Vali Bir. The Bhai Painde Vali Bir is one of the most Prachin Birs we have available and consequently the Sakhis written in a section of the Granth Sahib are one of the oldest recorded Sakhis. Below is the first Sakhi written in the Bir.

Sakhi II M: 5 in relation to Bahorhe the Goldsmith II The Goldsmith Bahorhe came to the feet of Sri Guru Arjan at Ramdaspur II

Goldsmith Bahorhe pleaded before Sri Guru Arjan II O King, where does this being go II

Sri Guru Arjan Jee said whoever is a Sikh of the Guru he will go into Sehaj II Manmukh will be into ruin create II

Then Bahorhe pleaded, O King one Sikh utters and does ill-actions II One Manmukh utters but does vast Simran II They also do Bandgi(worship) II

They also fear vastly II O king why is it this way II Then Sri Guru said all are Guru's Sikhs, of which have been created II

Some have obeyed the command II Some have not obeyed the command II Those that have obeyed are Gurmukhs II

Those that have not obeyed are Manmukhs II Then Bahorhe pleaded, O King which is your command, Sri Guru Jee said this is the command, Don't love another women II

Treat them like mothers II Even unattractive are to be stayed away from II Don't talk filth II Do not Slander others II

Topic: Guru Arjan Dev Ji

Realise the One in everyone ॥ Do not worship anyone else but the Transcendent one ॥ Focus your mind on the Sri Guru's Words ॥

With Sat Guru's Word ॥ Nothing else is to be repeated ॥ Arising, Sitting, Sleeping focus the mind on the face of Sat Guru inside you ॥

All Wealth, Beauty, Home, Clothes, Food are to be seen in the name of the Lord ॥ If this is understood then you will become a Gurmukh ॥

Then Bahorhe pleaded. O King what will happen to Manmukhs ॥ Sri Guru Arjan said Manmukh are in the net of death ॥

They are in pain ॥ They are in joy and sorrow ॥ They are in Birth and Death ॥ What ever one does so he receives ॥

Bahorhe pleaded at the Sri Guru, O King the words you say of Gurmukhs I can not do ॥ What you will I do ॥ What will happen to us ॥

Then the Sri Sat Guru said from your self you should not Idly act, have the desire in you, Guru Babey has dignity ॥ Sight is seeing ॥

If they have touched the feet of Guru all will be fulfilled, they will be accepted ॥ Punishment is given and He himself will give praise ॥ He will release them from the enemy ॥

They will be distinguished in the Lord's court ॥ Bahorhe pleaded, O King we are Goldsmiths, we do our work what will happen to us ॥

Topic: Guru Arjan Dev Ji

Sakhi 2: Two Sikhs Who Could Not Stop Lying

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

Bhai Puriya and Bhai Choochar were Chaudhary (headmen of a small area) by profession and came to the refuge of Siri Guru Arjun Dev jee. Their profession was such that they could not avoid lying and doing other such sinful practices including corruption.

They came to the Darbar of Siri Guru jee and truthfully pleaded, "O Satguru jee, since we are Chaudharies we lie a lot; how can we attain salvation?"

Satguru jee did bachan (said), "You will have to stop lying if you want to be saved."

They honestly replied back, "Jee, we are Chaudharies by profession and it is not possible for us to carry on with our profession without lying."

Siri Guru jee is Param Kirpaaloo (Extremely Merciful). Siri Guru jee could have denied them Sikhi but Guru Sahib is always Merciful. Siri Guru jee lovingly, showering love from his Mukharbind (mouth) said, "If you can't stop lying, then apart from your Amritvela Naam Jaap, listen to Gurbani for about 2 hours (4-5 ghariya), with love and all day long continue with your profession as normal. At night, write all your sinful activities on paper. Every month come to Darbar for darshan and bring along your account of sinful activities done during the course of your profession."

The Chaudharies happily obeyed the hukam. They started getting up at Amritvela to do Naam Abhyaas. Later on they would listen to Gurbani paath for about 2 hours. During the night, they would write all their sinful activities like lying, doing corruption etc. Then every month they would go to the Darbar of Guru Sahib and read out all their sins there.

Topic: Guru Arjan Dev Ji

The Paaras Kala of Gurbani never fails. Who ever listens to Gurbani and Naam with love and devotion gets his heart and intelligence cleaned and these Chaudharies were no exception. They felt extreme remorse and embarrassment when they read out their sins to Guru Sahib. They started getting fearful of sinning. They had the following options:

- 1) Continue to sin and write all sinful activities. They read them out to Guru Sahib once a month.
- 2) Since they felt embarrassed, they could have continued their sinful activities but not write all of them on paper.
- 3) Stop sinning and thus save themselves from the embarrassment they felt when reading out their sins to Guru Sahib.

They of course chose the last option i.e. to stop lying and doing corruption. At first they reduced their sinful activity to a bare minimum. They only lied when they could not avoid but slowly they totally gave up lying. It took them 6 months to reach this state.

Their tendency towards Dharma increased and their sinful activities stopped. This way they attained salvation. Bhai Gurdas jee has written about them as follows:

ਪੁਰੀਆ ਚੂਹੜ ਚਉਧਰੀ ਪੈੜਾ ਦਰਗਹੁ ਦਾਤਾ ਭਾਰਾ।

May Guru Sahib erase our sinful tendencies and enable us to chant Naam and derive pleasure (Rass) from it.

Topic: Guru Arjan Dev Ji

Sakhi 3: Bhai Triloka's Lightning Sword

Author: Bhai Kulbir Singh (adapted from *Gurpratap Sooraj Prakash and Sikha di Bhagatmala.*)

Source: www.gurmatbibek.com

Background

One day the Divine Darbar of Siri Guru Arjun Dev jee Maharaj was going on at Siri Amritsar Sahib. Bhai Triloka who was a soldier in the Mughal army in Ghazni city of Afghanistan, came for Darshan of Guru Sahib. He placed his head on the Charan Kamal of Guru Sahib and humbly requested Guru Sahib to free him from the bonds of Maya and give him such spiritual lesson so that he may swim across this terrible ocean to Sachkhand.

Guru jee's Nirmal Updesh to Triloka jee

Guru Sahib blessed Triloka with Gurmat Naam and gave him the following Updesh:

ਸੁਨਿ ਸਤਿਗੁਰ ਕਰਿ ਦਯਾ ਸੁਨਾਈ।
 ਸਤਿਨਾਮ ਸੇ ਰਹੇ ਲਿਵਲਾਈ।
 ਉਠਤਿ ਬੈਠਤਿ ਆਵਤਿ ਜਾਂ ਤੇ।
 ਨਹਿੰ ਸਿਮਰਨ ਤਿਆਗਹੁ ਦਿਨ ਰਾਤੇ।
 ਪਰਮੇਸੁਰ ਭਾਣੇ ਕੇ ਮਾਨਿ।
 ਹਰਖਹੁ ਭਲੀ ਕਰਹਿ ਇਮ ਜਾਨਿ।
 ਦੇਸ਼ ਅਰੋਪਹੁ ਕੋਇ ਨ ਪ੍ਰਭ ਮੈਂ।
 ਜੇ ਬਯਾਪਕ ਨਭ ਕੀ ਸਮ ਸਭਿ ਮੈ।
 ਤਨ ਹੰਤਾ ਕੇ ਤਜਿ ਅਭਯਾਸ।
 ਸਨੈ ਸਨੈ ਲਖਿ ਰੂਪ ਪ੍ਰਕਾਸ਼।
 ਰਹੁ ਅਹਿੰਸ ਕਰਿ ਸਭ ਪਰ ਦਯਾ।
 ਕਿਸ ਕੇ ਨਹੀਂ ਦੁਖਾਵਹੁ ਹਿਯਾ।
 ਜਥਾ ਲਾਭ ਕੀਜਹਿ ਸੰਤੋਸ਼ਾ।
 ਤਜਹੁ ਬਿਕਾਰ ਆਦਿ ਜੇ ਰੋਸਾ।

Topic: Guru Arjan Dev Ji

Siri Guru jee's Updesh above captured beautifully by Mahakavi Bhai Sahib Santokh Singh jee Chooramani (I wish I could kiss his hands that wrote such beautiful, inspirational and faith-invoking praise of Guru Sahib), can be summarized as follows:

1. Always keep your concentration in true Naam.
2. Don't give up Simran ever during the day and night; continue doing it while sitting, standing and walking.
3. Accept the Will of Vaheguru; then Vaheguru would get pleased and bless you.
4. Never blame Vaheguru for anything; he is present in everything.
5. Give up the sensation of the body and slowly recognize the illuminated form of Vaheguru everywhere. Giving up sensation of the body means to give up Haume and pleasures of the body.
6. Stay non-violent towards creatures and have mercy and compassion on everyone.
7. Don't hurt anyone's heart.
8. Stay contented in whatever you have.
9. Give up the 5 evils including anger (Krodh).

Topic: Guru Arjan Dev Ji

Siri Guru jee's Updesh above captured beautifully by Mahakavi Bhai Sahib Santokh Singh jee Chooramani (I wish I could kiss his hands that wrote such beautiful, inspirational and faith-invoking praise of Guru Sahib), can be summarized as follows:

1. Always keep your concentration in true Naam.
2. Don't give up Simran ever during the day and night; continue doing it while sitting, standing and walking.
3. Accept the Will of Vaheguru; then Vaheguru would get pleased and bless you.
4. Never blame Vaheguru for anything; he is present in everything.
5. Give up the sensation of the body and slowly recognize the illuminated form of Vaheguru everywhere. Giving up sensation of the body means to give up Haume and pleasures of the body.
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9. Give up the 5 evils including anger (Krodh).

Topic: Guru Arjan Dev Ji

Bhai Triloka took the teachings of Guru Sahib and carved them in stone, on his heart. He came back to Ghazni where he was employed as a soldier with the Mughals. He was a very able soldier, fully skilled in warfare. He was one of the favourite of the king (governor) and worked in the group that was responsible for the personal security of the king.

Bhai Triloka commits a Great Sin

One day the king went for hunting and Triloka accompanied him since he was part of his personal security. In the jungle, they spotted a female deer and the king asked Triloka to chase her. Triloka's horse swiftly got close to the deer. Triloka as part of his natural impulse, struck the deer with his sword. The deer got hurt on the stomach area and fell on the ground. She was pregnant and was in great pain. Then out of her stomach came two deer calves. All three stayed in pain for some time and then died in front of Triloka's eyes.

Bhai Triloka was devastated. He cursed himself for committing such a sin just for the sake of entertainment. He remembered Guru Sahib's hukam to have mercy and compassion for all creatures. He felt that he had disobeyed Guru Sahib's Hukam and committed a great sin. He lost his appetite and went into depression.

After doing deep thinking, he came to the conclusion that he was not going to commit such a sin again. He thought that if he did not have sword, he could have avoided killing the deer. That day he got a special sword made out of wood with handle that of Sarbloh. He started wearing this sword of wood from that day. Only he knew about his wooden sword.

Topic: Guru Arjan Dev Ji

Bhai Triloka in trouble

One day, someone who did not like him, somehow found out that Triloka jee had started wearing a wooden sword. He complained to the king. The king was very fond of Triloka jee and did not believe a single word of the Nindak (slanderer). At this the Nindak said that he was willing to undergo any punishment if his information was found to be false. This way with constant cajoling he sowed the seed of suspicion in the mind of the king.

The king did not want to ask Bhai Triloka directly if he was wearing a wooden sword. So he called an assembly of all his elite soldiers and told all of them that he was going to test their weapons. He first took out his own sword and showed it to all. This way he started checking swords of all soldiers.

Bhai Triloka was terrified at the thought of getting caught with a wooden sword. The embarrassment would have been too much for him to sustain. He started doing Gupt Ardaas before Guru Sahib to save his honour. He pleaded before Guru Sahib to keep his honour in the same way he had kept the honour of Panchaali and saved her from getting naked. His mind in a matter of seconds attained full concentration and right at that point Guru Sahib decided to keep his honour.

Topic: Guru Arjan Dev Ji

Sakhi: Taking Loan to Serve Sangat

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

One day Bhai Paira and Bhai Durga came to the Hazoor (presence) of Siri Guru Arjun Dev jee and attended Satsangat (true Congregation) for few days. Their hearts were purified doing Sangat and one day, becoming an embodiment of humility, they requested Guru Sahib, “we have come to your refuge, O Sache Patshah (True King), grant us the boon of salvation. We have heard that countless Sikhs have served you and reached the highest spiritual point. Which ever way we may swim across this terrible ocean, bless us with that way.”

Siri Guru jee, who always resides in the house of compassion and mercy, after blessing them with Gurmat Naam, gave them Nirmal Updesh (divine teaching) as follows:

“Because of good Karma of your past lives, you have been blessed with many blessings in this life. Your body is healthy, your wife is of noble character, your sons are obedient and your house is full of wealth, buffaloes and cows (for milk). Now recite the True Naam with devotion, go to Sat Sangat regularly, and serve the Gurmukhs who come to your house, with devotion and humility.”

After a pause Siri Guru jee continued with his Nirmal Updesh, “Serve the Gursikhs who come to your house humbly and with love; serve them four kinds of foods (Svaad, Sangidh, Madhur, Rasvara); speak to them sweet words; if they are feeling hot and are perspiring, fan them with devotion; and if they are feeling cold, gift them blankets. First serve them and then eat the food remaining after serving them and when you eat your food, thank Vaheguru from the bottom of your heart. Give out any excess money in charity. This way, your life will become pure and you will attain salvation.”

Topic: Guru Arjan Dev Ji

Bhai Paira and Bhai Durga engraved Guru Sahib Hukams in stone and started following the Hukams earnestly. They did Naam Abhyaas at Amritvela, attended Satsangat, served Gusikhs earnestly and gave excess money in charity. They gave much more than the required Daswandh (10% of the income). It so occurred as per Will of Vaheguru that their income came down and their charity work stayed same as before. Sooner than later they were under heavy debt.

One day a lot of Sangat arrived at their house. Their financial situation was a bit down and they did not have the required funds to serve the Sangat. Bhai Paira tried to get more loan from the local creditor but his application was not approved. He came home and got hold of his wife's old gold ornaments and mortgaged them. This way he served the Sangat as much as he could.

In few days this money was exhausted but Sangat was still around. He was greatly vexed by this situation. He wished to serve the Sangat but his hands were now restrained. He went out in his fields and as he was thinking what to do, he started digging the soil with his stick. As he was digging, he felt something hard and was surprised to see a vessel. He took out the vessel and found it full of gold coins. He considered this to be Guru Sahib's gift and used it to pay down his loans as well as serve the Sangat.

He started doing Gurbani Paath with even more devotion and after a few days arrived at the Hazoor of Siri Guru Arjun Dev jee. There he narrated his story to Sangat. Siri Guru jee was very pleased and said great Bachans as follows:

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ਸੁਨਿ ਸਤਿਗੁਰ ਨੇ ਧਨ ਬਿਰਤਾਂਤ।
ਬਚਨ ਕਹਯੋ "ਜੋ ਬੰਡਤਿ ਖਾਤ"। 46।

(After hear the story involving wealth, Siri Guru jee did Bachan that one who eats by sharing)

ਵਾਹਿਗੁਰੂ ਤਿਸ ਥੁੜਨਿ ਨਾ ਦੇਤ।
ਸਰਬ ਪਦਾਰਥ ਹੇਤਿ ਨਿਕੇਤ।

(Vaheguru never allows his wealth to be reduced and gives him all Padaraths (things he needs))

ਸਤਿਨਾਮ ਸਿਮਰਤ ਗਤਿ ਪਾਈ।
ਅੰਤ ਸਮੈ ਗੁਰ ਭਏ ਸਹਾਈ। 47।

(This way by remembering the True Naam, he attained Salvation. In the last moments, Guru jee helped him.)

From this Saakhi many valuable Gurmat Lessons can be learned:

1) Along with chanting the True Naam, a Sikhs should have respect and love for Gursikhs and Sangat.

2) One should serve the Sangat with love and humility.

3) Speak sweet words to Sangat (and of course to all).

4) The Gursikh who shares his wealth and food, Vaheguru never allows shortage of wealth and food to him.

5) We see that Bhai Paira jee even went as far as taking loans to serve the Sangat and today we even feel pain when giving out just Daswandh. Some people are heard saying that they do give Daswand but not full Daswandh. This is not righteous. It is our duty to give out at least 10% of our income to Khalsa Panth as Daswandh.

Topic: Guru Arjan Dev Ji

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Topic: Guru Hargobind Sahib Ji

Sakhi 1: The First Sermon of Guru Hargobind Sahib Ji

Author: Prof. Satbir Singh

Source: www.tapoban.org

Guru Arjan Dev had been brutally tortured and embraced martyrdom, becoming an example for the Panth. The Sikhs were grief-struck and felt a sense of despair. The small Panth of Guru Nanak had been targeted by the mighty power of the Mughals.

Guru Hargobind Sahib, became the next Guru as per the orders of his father. In front of all the gathered Sikhs, Baba Buddha jee put the two swords of meeri and peeri on Guru Hargobind Sahib. Guru Sahib was dressed like an emperor and there was a kalgi (aigrette) on his dastaar.

The Dhadis, Bhai Abdullah and Bhai Nath Mal, at the hukam of Guru Hargobind Sahib sang a vaar filled with bir ras.

Then, Guru Hargobind Sahib rose and gave his first sermon to the Sikhs:

Today the offerings that are beloved to me are good weapons and good youth. If you want my happiness, then exercise your bodies, wrestle, play gatka, go into the jungles to hunt and learn to ride horses. Weakness is now a crime to the Nation that cannot be forgiven for anyone. You will take up the sword and I now wear the sword so that the swords of tyranny and oppression will stop forever.

You have all come from far and wide today. The cool tranquillity has been stolen from not just your heart and my heart, but from the entire world. Our swords will not rest until we bring this oppression to an end.

Topic: Guru Hargobind Sahib Ji

Make day and night one. Go into the villages and light the inferno of revolution. Tell the people that we need their youth. Only that is a good youth that sacrifices itself for the cause of the Nation. We need sacred hearts and pure minds. Enshrine ਪਹਿਲਾਮਰਦੁਕਬੁਲਿਜੀਵਣਕੀਛਡਿਆਸ ॥ ੴ in your hearts. We fear death because we have not experienced true life. We feel worry because we have not enjoyed a taste of life. We feel fear because our destination and goal seems so far off. But if you challenge death, death will flee from you. If you learn to walk with your heads held high then worry will depart. If you are determined to walk, the destination will not be so far away. Have faith in Vahiguru and all fears will vanish. If fear has left you then even death will seem like bliss.☞

Guru jee continued,

Do not think that you are too few. You are all like springs. Oceans flow out of these very springs. There are hundreds of thousands of springs like you in our Nation. When you come together and flow forward, you will create a flood.

A small and insignificant piece of wood, when made into a match, can light the entire jungle on fire. But you are humans! And furthermore, those humans whose heart has just now been scorched on hot iron plates [reference to shahidi of Guru Arjan Dev jee].

Topic: Guru Hargobind Sahib Ji

Addressing the poets in the Sangat, Guru Sahib said,

See, God has given you the gift of poetry. When nations are built, you are the foundations. Stop all these other untimely songs and work to bring the Nation out of this deep dark pit. Tell those stories which will make the people willing to lose their skin like they would be willing to change their clothes. Fill the people of our Nation with the spirit and fervour to be like moths so they will sacrifice themselves in the flames of our cause.

Our blood has become cold. Tell us stories of Shahidi and become the furnaces that will boil our blood. Give us the passion to make the trampled Punjab and our crushed Nation rise to its feet once again.❓

Speaking to the Dhadis, Guru Sahib said,

Now is the time that your instruments should call out a challenge. Your notes should stir the Nation. The beat of your dhads should awaken the people and the bells on your bows should make hearts fill with the zeal of sacrifice.❓

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Topic: Guru Hargobind Sahib Ji

Sakhi 2: Khwaja Raushan and Jaani Shaan Meet Guru Hargobind Sahib Ji

Author: Dr. Ajit Singh Aulakh

Source: www.gurmatbibek.com

Thousands of Muslims were becoming followers of Guru Hargobind Sahib Ji; Khawaja Raushan was a very respected Muslim Faqir with thousands of people visiting him to pay him respect and get boons. However Khawaja Raushan's own mind was restless, he was in search of a true Guru/Pir. Once a friend told him about Guru Ji, Khawaja Raushan reached Kiratpur and met Guru Sahib. When he heard Guru Ji's sermons he was so impressed that he decided to stay at Kiratpur. He became an admirer of Guru Sahib; he started doing Seva of Guru Ji's horses. One day Guru Ji went out for riding his horse, Khawaja Raushan ran behind Guru Ji in Bairag. He ran more than a mile after Guru Ji, who then dismounted his horse and embraced Khawaja Raushan with great love. Guru Ji then gave Khawaja Raushan Charan Amrit and Naam as well as spiritual Gian and sent him to Doaba to preach Sikhi.

Khawaja Raushan was going from one village to another for preaching Sikhi, one day he met Sayyad Jaani Shah who was wandering in search of sublime bliss. Jaani Shah had met many Sadhus and Faqirs but could not get spiritual Gian from anyone. Khawaja Raushan told him he should go to Kiratpur to achieve your aim. Firstly Jaani Shah did not believe him but when Khawaja Raushan told his story he was determined to go. When he reached Kiratpur and sat in front of the door of Guru Ji's house and cried loudly "Janni Ko Jaani Milaa Do (Let Jaani meet his dear one)".

He repeated these words the whole day but Guru Ji paid no attention to him. Guru Ji did not even enquire about to was saying these words. Khawaja Raushan had guided Jaani Shah to not lose patience. In the evening Guru Ji asked his Sikhs to close the curtain. But Jaani Shah did not move and continued to speak the same words. Then Guru Ji gave a bag of money to one Sikh and told him to give it to Jaani Shah. Jaani Shah did not care about the money and started crying out more loudly. Guru Ji then said "If you want to meet you dear one then you should jump into the river".

Topic: Guru Hargobind Sahib Ji

Jaani Shah hearing these words he ran towards the river. Guru Ji send some riders to chase after him, before the Sikhs could catch him he jumped into the river. The Sikhs jumped in and caught hold of him and brought him to Guru Ji.

Guru Ji embraced Jaani Shah with great love and blessed him with Charan Amrit and Naam along with spiritual Gian. The contact of Guru Ji's hand when he embraced him, gave him the sublime bliss which he was looking for. He started attending Guru Ji's Darbar daily and he started hearing anand shabad .

One day Guru Ji asked him to go to his village to preach Sikhi, he was reluctant to leave Kiratpur. He said to Guru Ji "My lord, I cannot bear to be separated from you. I daily enjoy singing Kirtan, your sermons enlighten me. I feel as if I am living in heaven. All my desires have been fulfilled. I would not be able to get anywhere in this divine atmosphere." Guru Ji acknowledged his request and allowed him to stay at Kiratpur.

Topic: Guru Har Rai Sahib Ji

Sakhi 1: Advice and Teachings from Sri Guru Har Rai Sahib ji

Author: Bibi Roop Kaur's Pothi

Source: www.tapoban.org

.....**Sakhi II** Orders are of two kinds II One Order is Mukhta, One is Amukhta Order II

If one is in pain and remembers God he is Mukhta II If someone has all Sukh but does not remember God then he is Amukhta II

True Righteous/duty is Mukhta II Guru said pride is the ugly face II Peace is the beautiful face II **2 II**.....

Sakhi II Lord has given Order to focus/simran on Nanak-Lord II A baba asked how do I focus/simran on you II

Permitting, to accept/wish for the good of others is the way to focus/simran II **9 II**

Sakhi II Guru said don't have the thought/want of having another's wealth/property II Do not gamble II

Do not join/go to another home II Do not do slander of others II Do not eat Fish Meat II

Do not drink intoxicants II It is difficult to practice Sikhee if you do any of these II **10 II**.....

Topic: Guru Har Rai Sahib Ji

Sakhi ॥ Sikhs were sitting with Guru, Guru was merciful ॥ Sikhs said we are a sacrifice to you ॥

Guru replied and said I am a sacrifice to you ॥ Sikhs did a plea what is the wish ॥

This is the way to ask ॥ Child, he who does focus/simran of God, seeing him I begin to focus ॥

I feel their faith inside me ॥ I join in and focus ॥ You however without seeing me and realising me are praying to Guru as the Lord ॥

For this reason I am a sacrifice to you ॥ Who ever has realised this ॥ **12** ॥

Sakhi ॥ Serve Guru as Lord ॥ As a good respected women would serve her husband-protector ॥

Even if her husband is a thief , a adulterer , a troublemaker ॥ Even if he is a gambler ॥ She does not reflect on his actions ॥

She accepts the words of her husband and serves him ॥ If someone tries to argue/fight with her husband she feels hurt and she will try to argue with them ॥

Topic: Guru Har Rai Sahib Ji

Even if the other is right ॥ But this women is only content with her husband ॥ Why speak with these irreligious sinful people, Jeo ॥

You will feel pain ॥ In every way she is content with her husband ॥ Her name is known as faithful ॥

Likewise if a Sikh serves Guru as the Transcendent Lord then that Sikh reaches the highest state ॥ This is the way of Sikhee ॥ **13** ॥

Sakhi ॥ A Sikh pleaded in front of Guru, those Sikh do not do ardas vocally ॥ They do inner ardas ॥

O lord king which ardas makes you happy ॥ Guru spoke, O child I do listen to the outwardly-vocal ardas ॥

but I listen to the inner ardas greatly ॥ Guru is all knowing ॥ Place is given to the Jee ॥ **14** ॥.....

Topic: Guru Har Rai Sahib Ji

Sakhi ॥ A Sikh could not have child ॥ He pleaded in front of Guru, O king flower is there but no fruit ॥

Guru said serve Sikhs and you will receive a child ॥ Which ever Sikh Sant came he gave them food ॥

He would look after them ॥ He then came to Guru ॥ The Sikh did a plea to Guru, O King you said if I serve Sikhs I will receive a child ॥

I served Sikhs as but there is no Child ॥ However Guru said child how did you serve the Sikhs ॥

The Sikh said, O King which ever Sikh came and went I gave them food and looked after them ॥ Guru said this serving is not done by the highest ones ॥

Sikh said, O King what ever you order so shall I serve ॥ Guru said, which ever Sikh comes wash their feet and drink in it ॥

Only let go of his feet if he pulls them ॥ Then embrace him ॥ Only let go when he says so ॥

Then nourish them ॥ Only let go when they say so ॥ Then listen to Shabad Sakhi from them ॥

Tell them one too ॥ Then comfortably put them to sleep ॥ Wake up at amritvela and assist them in bathing ॥

Topic: Guru Har Rai Sahib Ji

Read listen to Jap ॥ Then after nourishing them go along with them carelessly ॥ Wherever he says stop, stand and plead with him ॥

In his mercy, what ever is requested will be received ॥ This serving finds its place ॥ Within Sikhs lie all the treasures ॥ **16 ॥**

Sakhi ॥ One Sikh was on his way to see Guru, a Farmer asked him where are you going ॥ That Sikh said that I am going to Guru ॥

The Farmer said I will go too ॥ The Sikh said that it is the season for farming ॥ You going now is not right ॥

The farmer replied, I don't care what happens behind ॥ But I can not stay back ॥ Then the Sikh said leave your role to someone and I will take you ॥

The Farmer said I have completely left the role of farming ॥ But take me to Guru ॥ That Farmer came with the Sikh to Guru ॥

They came and prostrated ॥ Guru spoke to the Sikh with satisfaction ॥ and he lovingly paid his respects ॥

Seeing the farmer Guru outwardly had a go at him and asked him to leave ॥ Go and sit in the Shrine ॥ He prostrated in Guru's presence three times ॥

Topic: Guru Har Rai Sahib Ji

He felt a inner realisation || So he knowingly went and sat in the shrine || Three days passed and he was still sitting there ||

Then on the third day Guru said child, where is the Farmer || The Sikh replied, O king he is sitting in the Shrine ||

He has been sitting there for three days, he has not eaten or drunk anything || Guru in his mercy went to see him || He saw Guru coming ||

Seeing him he sat there || He did not in the slightest get up || with his hands closed together he sat ||

When Guru came near him he paid his respects || Guru gave his blessing || He reached the highest state ||

If a Sikh follows Guru's words similarly then he will reap benefits || **17** ||

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Topic: Guru Harkishan Sahib Ji

Sakhi: The Curer of Ills

Author:

Source: www.tapoban.org

ਪੂਰੇ ਗੁਰ – The Curer of all ills

Guru Gobind Singh Jee writes that the mere sight of Guru Harkrishan Sahib Jee takes away all pain. Gurbanee makes clear that the True Complete Guru can remove our fevers, pains and diseases.

ਨਠੇਤਾਪਦੁਖਰੋਗਪੂਰੇਗੁਰਪ੍ਰਤਾਪਿ ॥

My fevers, pains and diseases are gone, by the Grace of the Perfect Guru

Guru Gobind Singh Jee has however highlighted this through the reflection of Guru HarKishan Sahib Jee. In essence the short Worldly life of Guru Harkrishan Sahib was based on the removing of pain.

The Jot of Guru Nanak came in to the form of a Child for many reasons. It was a clear indication that Guru' Jot was not tied on to any experience or worldly knowledge. It is beyond any physical connection or understanding.

Some historians have tried to belittle the life of Guru Harkrishan Sahib Jee and have said that his Guruship was only there to buy time. They seem to make out that the Guruship was some kind of Human Dynasty. This is the talk of the faithless who do not see the Glory of Guru Nanak Dev Jee.

Topic: Guru Harkishan Sahib Ji

The child face of Guru

Children in general are naturally liked, this is the way nature is. Their innocence and features create this relationship. Just to see kids playing gives you joy, it lifts your sorrows and worries. You can only imagine how much greater this fondness and attraction would be when Guru Jee's Jot is in the body of a Child.

It is written that Guru Harkrishan Jee's face and features were very attractive. Everyone seeing him would feel a special pull. Guru Jee spoke very little but when he spoke he left others amazed. His voice was so sweet that even birds would stop to listen. His written words were special. Who else could speak, write and advise at this age, only Guru Jee could do this.

Sangat from far and wide was yearning to meet Guru Jee. Just the sight of Guru Harkrishan Sahib Jee would dispel all sorrows, there were no need for words just the gaze of his eyes was enough. Even Kings and Queens could not resist the temptation to have a glimpse of the Child Guru.

Guru Harkrishan Sahib Jee devoted a lot of time to the Sick and helpless. It is written that Guru Jee used to visit the local Hospital in his daily routine.

Topic: Guru Harkishan Sahib Ji

The child face of Guru

Children in general are naturally liked, this is the way nature is. Their innocence and features create this relationship. Just to see kids playing gives you joy, it lifts your sorrows and worries. You can only imagine how much greater this fondness and attraction would be when Guru Jee's Jot is in the body of a Child.

It is written that Guru Harkrishan Jee's face and features were very attractive. Everyone seeing him would feel a special pull. Guru Jee spoke very little but when he spoke he left others amazed. His voice was so sweet that even birds would stop to listen. His written words were special. Who else could speak, write and advise at this age, only Guru Jee could do this.

Sangat from far and wide was yearning to meet Guru Jee. Just the sight of Guru Harkrishan Sahib Jee would dispel all sorrows, there were no need for words just the gaze of his eyes was enough. Even Kings and Queens could not resist the temptation to have a glimpse of the Child Guru.

Guru Harkrishan Sahib Jee devoted a lot of time to the Sick and helpless. It is written that Guru Jee used to visit the local Hospital in his daily routine.

Topic: Guru Harkishan Sahib Ji

Curing the Leper

There is an incident in the early part of Guru Harkrishan Sahib's Guruship which led many suffers seek the blessing of Guru Jee.

The following is a brief description of what happened

Guru Jee was travelling in his palanquin when a Brahmin suffering from a serious disease of leprosy came and fell at the travelling palanquin and starting crying loudly. Guru Jee asked the travelling party to halt, he came down and met the Brahmin. The Brahmin crying in pain fell at the feet of Guru Jee and asked him to relive him from his suffering. Guru Harkrishan Sahib pulled out his Handkerchief used for cleaning his hands and face, he gave this to the Brahmin and said "Wipe your body with this and then drink the wash from this Handkerchief, you will get better". The Brahmin carried out these instructions and Just as Guru Jee said the diseased Brahmin become better in a matter of days. The news of this healing made many others suffers seek help from Guru Jee.

Curing Delhi

During Guru Harkrishan Sahib Jee stay in Delhi a Small Pox epidemic broke out. It spread like wild fire, the poor were hit the worst. Thousands were dying daily and there seemed to be no cure. The Only cure and saviour was Guru Jee, anyone who came to see him or he went to see was cured of the disease just by the mere sight of Guru Harkrishan sahib Jee.

Other non Sikhs have also noted this healing :

(1) His very touch and sight healed many (*Rediscovering Delhi pg 90*)

Topic: Guru Harkishan Sahib Ji

(2) He healed many people of the dread disease merely by a few words or by the very sight of him (*Gospel of Guru Granth Sahib*)

Thousands were lining up to have glimpse of Guru Jee, he did not refuse to help nor was he afraid of the disease affecting him. He decided to take the suffering of the people of Delhi upon himself.

At the final moments before his light merged again with Vahiguru, Sri Guru Harkrishan jee did not let anyone feel any sorrow at his departure. Mehma Parkash records that Mata Krishan Kaur entered a state of bliss gazing upon Guru jee and she felt great contentment. Such was his life, that Sri Guru Harkrishan jee removed the pain and suffering of all those who cast their eyes on him, even until his very last moments.

ਬਿਸਮਾਦ ਮਾਤਾ ਭਈ । ਸਭ ਦੇਹ ਕੀ ਸੁਧ ਗਈ ।
 ਚਿਤਵਨ ਲਗੀ ਹੀਏ ਮਾਹਿ । ਗੁਰ ਦਰਸ ਦੀਨਾ ਤਾਹ ।੨੩।
 ਮੁਖ ਦੇਖ ਭਇਆ ਸੰਤੋਖ । ਮਿਟ ਗਇਆ ਦਾਰਨ ਦੇਖ ।
 ਉਪਜਤ ਭਇਆ ਮਨ ਗਿਆਨ । ਗੁਰ ਅਮਰ ਪਦ ਪਹਚਾਨ ।੨੪।

Topic: Guru Tegh Bahadur Ji

Sakhi 1: Gur Updesh

Author: Satbir Sing

Source: www.tapoban.org

Before heading towards Punjab Guru Tegh Bahadur Sahib Jee gave the following loving advice to the emotional Sangat of Patna. Who were naturally at loss by Guru Jee's physical departure from their eyes.

----- Make your life Clean/Pure, Your Work Righteous, Your Business honest and your life for goodness.

----- Keep Love and Mercy with you

----- Keep Control of yourself

----- Do not Hate anyone. When someone has hate, this hate in a way becomes hate towards Vahiguru.

----- Do Seva Humbly

----- Pray only towards Akaal

----- Jaap to be done of only True Naam the creator

----- Keep Control of the Five and not to keep desires near you

----- Stay above Longing, Yearning, Pain-Well being and you will be released from the cycle of Birth and Death

Topic: Guru Tegh Bahadur Ji

----- Life is not for taking but for giving

----- Be like the Sun sharing light all around

----- Give up Houme

----- To always have focus on the body is foolish, this foolishness keeps us away from the Lord

Forget everything else but do not forget this

Guru Jee ended of by reciting the following Gurbanee in Raag Sorat

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੇਨਰੁਦੁਖਮੈਦੁਖੁਨਹੀਮਾਨੈ ॥

ਸੁਖਸਨੇਹੁਅਰੁਭੈਨਹੀਜਾਕੈਕੰਚਨਮਾਟੀਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਨਹਨਿੰਦਿਆਨਹਉਸਤਤਿਜਾਕੈਲੇਭੁਮੇਹੁਅਭਿਮਾਨਾ ॥

ਹਰਖਸੋਗਤੇਰਹੈਨਿਆਰਉਨਾਹਿਮਾਨਅਪਮਾਨਾ ॥੧॥

Topic: Guru Tegh Bahadur Ji

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ਨਹਨਿੰਦਿਆਨਹਉਸਤਤਿਜਾਕੈਲੇਭੁਮੇਹੁਅਭਿਮਾਨਾ ॥

ਹਰਖਸੋਗਤੇਰਹੈਨਿਆਰਉਨਾਹਿਮਾਨਅਪਮਾਨਾ ॥੧॥

Topic: Guru Tegh Bahadur Ji

Sakhi 2: Shaheedi

Source: www.panthic.org

BACKGROUND AND ATROCITIES OF AURANGZEB

When the Mugal emperor, Aurangzeb occupied the throne in 1659, he began to order the demolition of all the Hindu temples, and ordered that, Hindu scholars should study in Islamic schools and mosques. A special department was formed for the massive conversion of Hindus into Islam. Aurangzeb was so intolerant that apart from Hindus and Sikhs, he could not tolerate even those sects of Islam like Shia and Sufi etc. who had different opinions. He began to oppress them as well. Aurangzeb feared that all the non-Islamic provinces of India would continue to pose a threat to the Moghul Empire. So he wanted to convert them also into Islamic provinces. By that time, only the regions of Assam, Bengal, Maharashtra and Rajasthan were in the Aurangzeb's empire. But he wished to convert the whole of Kashmir into Islamic state first. Then, he started eyeing Punjab.

Thus, by the order of Aurangzeb, and by the power of sword, Sher Afghan Khan began to terrorize Kashmiri Pundits in order to convert them into Mohammedans. Kashmiri Pundits reached Anandpur Sahib and appealed Guru Teg Bahadur Sahib to protect them. Guru assured them that they had come in the Nanak's court. Hence, he would definitely save their religion and protect their life. When Guru Teg Bahadur Sahib's son Gobind Rai Ji came to know these things, he said to his father: "Father, it is our duty to help them." Gobind Rai Ji's words motivated Guru Teg Bahadur Sahib to go to Delhi at once and give supreme sacrifice.

Thus, travelling via Kiratpur, Rohtak etc. and preaching the people neither be afraid nor terrorize others, Guru reached Agra, the seat of Moghul empire. Five Sikhs accompanied him: Bhai Matidas, Bhai Dayala, Bhai Gurditta, Bhai Uda and Bhai Jaita.

Guru's preaching brought a new awakening in the masses. A new enthusiasm appeared in the people to fight against oppression. Aurangzeb was in Hasan Abdal then. As soon the matter was reported to him, He could not tolerate and ordered for the Guru's immediate arrest. Subsequently, Guru Teg Bahadur Sahib was arrested in Agra and brought to Delhi. There the Guru parted with the three accompanying Sikhs Bhai Jaita Ji, Bhai Guruditta Ji and Bhai Dayala Ji, so that they could keep informing Gobind Rai of the events taking place in the town. After his arrest Guru, Teg Bahadur suggested Kashmiri Pundits to inform Aurangzeb that if the Guru accepted Islam, all the Hindus of India would accept Islam without any condition.

Topic: Guru Tegh Bahadur Ji

Then Kazis began to lure and tempt Guru Teg Bahadur Sahib so that he could accept Islam. But he replied: "My thoughts are far above than honour, respect, wealth, property etc. I have no greed for wealth, there is sufficient for me in the Guru Ghar.

MARTYRDOM OF GURU TEG BAHADUR SAHIB

When all the temptations to impress the Guru failed, the Kazis said that either Guru should accept Islam or perform a miracle. If he could not do either of these two things, said the Kazis, then the Guru should be ready to face death.

Guru Teg Bahadur Sahib plainly refused to give up his religion and showing miracles was unbecoming of a Sikh Guru. Akal Purakh has empowered Guru for the help of poors and needy, and not for showing miracles, Servants of God do not look good when they show miracles. It is a violation of God's dictat. "We are ready to give our heads, because we have arrived here to give up our heads," asserted the Guru.

BHAI MATI DASS

With an intention of terrorizing Guru Teg Bahadur Sahib and loosen his firm determination, Moghuls decided to kill Bhai Matidas first. Hearing the order of the qazis, Bhai Mati Dass prayed to the Guru, "O True King ! bless me so that I may do my duty by sacfiflcing myself for the glory of the faith." After the Guru had blessed him, the qazis asked Bhai Mati Dass, "Brother, embrace Islam and enjoy the pleasures provided by the goveInment. Moreover when you die as a Muslim, you will go to heaven where there will be streams of milk, many kinds of wine to drink and beautiful women to enjoy. If you do not embrace Islam, your body will be sawn into two." Bhai Mati Dass replied, "I can sacrifice hundreds of such heavens for my faith. I don't need women nor wine. I see all the happiness in the path of my faith." After his refusal, the qazis asked him his last wish, to which he replied, 'When I am being cut with the saw, let my face be towards my mentor so that I may behold my Guru till my last breath and he may keep on seeing me so that he may be convinced how happily I reach my last destination.'" By the order of the qazis, the executioners sawed Bhai Mati Dass in two on the 8th November, 1675 A.D., in Chandani Chowk, Delhi.

Topic: Guru Tegh Bahadur Ji

BHAI DAYAL DASS

On the 9th November, 1675 A.D., the qazis ordered that Bhai Dayal Dass be seated in a cauldron of boiling water. On hearing the ruling, Bhai Dayal Dass asked leave of the Guru. The Guru said, "Brother, your service has borne fruit due to which your turn has come before mine. Great are you and blessed is your devotion. What pleasure can be greater for me than to see my lifelong devotees sacrificing their lives for the protection of human rights even ahead of me. May God bless you with success."

Before putting Bhai Dayal Dass in the cauldron of boiling water, the qazis said, "There is still time. Embrace Islam and save yourself from pains otherwise you will face greater agony than your companion. You have seen how cruelly he was sawn." Bhai Dayal Dass replied, "You could not harass my companion. Did you notice, how calmly he was meditating on the word of his Guru when he was being sawn. Having made mockery of bodily pains, he had diffused into the Supreme Being. Hurry up and let my soul attain unity with the Lord." On his reply in the negative, the executioners sat him in the cauldron of boiling water. He stayed on sitting in the water with an unwavering mind. His flesh separated from his bones and his soul merged into the Supreme Being.

BHAI SATI DASS

On the 10th November, 1675 A.D., the qazis ordered Bhai Sati Dass to be wrapped in cotton and burnt. Before being wrapped in cotton, the qazis asked Bhai Sati Dass, "Save your life by embracing Islam and live in pleasure." Bhai Sati Dass replied, 'You cannot understand that my pleasure and happiness lie only in obeying the command of my Guru. It does not lie in saving this life which must end one day.' At this reply, the executioners wrapped Bhai Sati Dass in cotton, poured oil over it and set fire to it. Bhai Sati Dass remained calm while burning till his last breath and remained true to his resolve.

Topic: Guru Tegh Bahadur Ji

Sakhi 3: Shaheedi

Author: Bhai Kulbir Singh

Source: www.gurmatbibek.com

Siri Guru Tegh Bahadur Sahib jee's martyrdom is incomparable in history. There are many people who gave their lives for what they believed in but it is only Siri Guru Tegh Bahadur jee, who gave his life for beliefs he did not practice or condone. Siri Guru Gobind Singh jee Maharaaj gives a very interesting pankiti, when describing his father's shahidi:

TILAK JANJHOO RAKHA PRABH TAAKA ||

KEENO BADDO KALOO MEH SAAKA ||

This pankiti clearly proves that Siri Guru jee laid down his life to protect tilak (sandalwood paste that Brahmins apply on their forehead) and Janjhoo (cotton thread that Brahmins wear) of Hindus. When some Sikhs or historians read these pankitis they get misled about the reasons of martyrdom of Siri Guru jee. They start assuming that Siri Guru jee believed in the philosophy of Hinduism and also believed in Tilak and Janjhoo. But nothing could be further from truth. All we have to do is read Siri Guru jee's baani, that rejects all other means of attaining Vaheguru but the Gurmat way.

So did Siri Guru jee really give his life for the protection of the Hindu rituals and faith? The answer is yes and no. The answer is yes because shahidi of Siri Guru jee saved the Hindu faith in India. The answer is no because Siri Guru jee really gave his life not particularly for the Hindu faith but for the freedom of religion. Siri Guru jee did not support forceful conversion of Hindus to Islam. This is what Siri Guru jee stood for and laid down his life for. If Hindus had been the aggressors and Muslims had come to Siri Guru jee for help, Siri Guru jee would have done exactly what he did when Hindus asked for his help.

Siri Guru jee saw inhuman treatment of Hindus in the hands of Aurangzeb the Mughal ruler, and his soft heart could not bear the pain of suffering humanity. In order to understand the reasons of shahidi (martyrdom) of Siri Guru Tegh Bahadur Sahib jee, we need to understand what was political and social atmosphere of those times.

Topic: Guru Tegh Bahadur Ji

AURANGZEB'S STATE POLICY AND PERSONAL LIFE

Dara Shikoh, the elder brother of Aurangzeb and favourite son of his father Shah Jahan, was being prepped up to become the next ruler of India. He was a very mild and open-hearted person and was very close to Guru-ghar. He had faith in the greatness of Siri Guru Nanak Dev jee Maharaaj. He kept contact with Siri Guru Har Rai jee Maharaaj.

Aurangzeb was least liked by his father and for this reason, he was sent off far from Delhi, first to South India and then to Afghanistan as a governor. Aurangzeb had religious tendency from the beginning and as Shah Jahan was getting old, he started lobbying the hardcore and strict Muslims sections, to gather support. He painted himself as protector of Islam and Dara Shikoh as an infidel. With his constant preaching and lobbying, most fundamentalist Muslims started supporting him.

Aurangzeb led his life strictly according to the code of conduct of Islam. He did not drink, maintain a harem as his predecessors and did 5 times prayers per Islamic Sharia. He led an austere life and it is said that he earned his food by money earned from binding religious books, especially Koran. All this made him a darling in the eyes of Muslims. It is true that Aurangzeb led his life strictly according to Sharia of Islam but his heart and mind was not connected to Allah. He was not into meditation and lacked any active relationship with Allah. He was only following dry rituals of Islam and they are dry rituals only, if there is not inner connection with Vaheguru.

During the war for throne, Aurangzeb, managed to get crowned but only at the expense of murdering his 3 brothers, one sister and imprisoning his father. His father stayed in his prison and all this time, he mentally tortured his father, as an enemy.

He was a strange mixture of contradictions. An English historian calls him "a complete master of art of dissimulation". He was very cunning, treacherous and cruel. He killed his 3 brothers and ruthlessly murdered his nephews to ensure there stayed no danger to his throne.

On one hand he preached against rituals and omens, but on the other hand he used to do many Hindu rituals himself e.g. burn red chillies to ward off evil forces and wear taveeth (spell repelling armbands). He used to say that there was nothing wrong in lying in order to ensure a win. He even felt fine swearing and telling lies on Koran.

Topic: Guru Tegh Bahadur Ji

He used to call poets satanic but he himself used to write poems. He was very fond of seeing miracles and this is why he liked Baba Raam Rai so much. Baba Raam Rai displayed many miracles (karamaats) to him.

Some of the despicable acts of Aurangzeb are as follows:

- 1) He killed his 3 brothers to claim the throne of India. He first killed Dara Shikoh, his eldest brother. Muraad, his second brother, who had helped him against Dara Shikoh, was poisoned by him and thus murdered. His other brother Shujaah ran away to Iran, for he was scared of him. Later he also got murdered by Aurangzeb.
- 2) His sister Roshan Aara, who loved him very much and helped him get the throne too could not escape the paranoia of Aurangzeb. She was slow-poisoned to death by this sadist king.
- 3) His father, suffered immensely in his prison. He imprisoned his father and did not even provide the most basic necessities to his father. When his father wished to be placed by a window, from where he could view his wife's Mumtaz Mahal's tomb – Taj Mahal, Aurangzeb refused. His father stayed in his prison for many years.
- 4) He killed his eldest son Sultan Muhammad, when he was only 36 years old. He feared that his son may revolt against him. He poisoned him.
- 5) His another son Prince Akbar, fled to Iran, fearing his death.
- 6) His last son Muazzam who later became his successor, stayed in his father's jail for 7 years because Aurangzeb suspected that his son would overthrow him.
- 7) He most trusted friend and general, Raja Jai Singh, suffered at his hands. He poisoned him to death.
- 8) He prohibited a saint like Murtaza Vayeez from even doing 5 times prayer, because he had criticized the administration of Aurangzeb.
- 9) He gave hard time to even fellow Muslims – Shites.

These are just few examples to prove how paranoid and sadist Aurangzeb was. He had a very long age and he accumulated countless sins that will ensure he stays in hell for a long period of time.

Topic: Guru Tegh Bahadur Ji

AURANGZEB'S RELIGIOUS POLICY

After he became the king, he adopted the policy of converting the whole of India to Islam. He wanted to see only one religion in India and in the world and that was the Sunni sect of Islam. In order to achieve this aim, he revamped the religious policy of his predecessors and made life for Hindus very difficult. Here are some of the examples to prove what he did to the Hindus of that time:

- 1) When he was the governor of Gujrat, he declared Jihad against non-Muslims. In 1645, he started razing Hindu temples in Gujrat. The famous temple, Chintamani got converted to a Mosque at this time. To humiliate the Hindus, he killed cows in their temples and washed the temples with blood of cows.
- 2) When he became the governor of South India, he continued his sadistic activities. He destroyed many temples there. Shah Jahan, his father sensed what he was doing there and moved him from there to Afghanistan. As soon as he left South, temples got constructed again. Aurangzeb used to say that if he gets a chance, he would eliminate all temples from India.
- 3) When he became the king, he doubled the road toll for Hindus while halved it for the Muslims. He was trying to create financial difficulties for the Hindus and at the same time creating incentive for them to become Muslim, by halving the road tolls for Muslims.
- 4) Most Hindus were employed by the civil department of the government. He passed a bill to ensure that only a Muslim could hold a civil government job. This forced many Hindus to convert to Islam.
- 5) He issued a decree to all his governors to raze all religious schools of non-Muslims.
- 6) In August 1669, he destroyed the famous Vishavnaath temple of Banaras and constructed a mosque there. Same year he razed the Gopi Nath temple.
- 7) The biggest temple of Mathura that was constructed by Nar Singh Bundela, a Rajput king, got razed in 1670. The official name of Mathura was changed to Islamabad.
- 8) All temples built in the last 10 years were destroyed.
- 9) Aurangzeb constituted a team of Maulvis and gave them a unit of his army. This group used to go village to village and city to city and destroyed centres of non-Muslims.
- 10) Lala Daulat Rai, in his book Sahib-e-Kamaal, writes that Hindus were humiliated in various ways. If a Muslim felt like spitting, he had the right to spit in the mouth of a Hindu standing there. If the Hindu refused to open his mouth to accept the spitting of the Muslim, he would get punished by the authorities.

Topic: Guru Tegh Bahadur Ji

In 1674, Aurangzeb decided to destroy the root of Hinduism. The most educated and strict Hindus lived in Kashmir. He decided to concentrate in that area. Bhai Mani Singh jee Shaheed writes that Aurangzeb thought that Kashmiri Pandits were the most educated Hindus and were also teaching Hindu texts to other Hindus. He decided to bring Kashmir to the fold of Islam.

Sensing this, he dispatched Afghan Khan to go to Kashmir and convert that region to Islam. Afghan Khan used very ruthless means to convert people to Islam. He started razing temples and forcing people to accept Islam. The leader of Kashmiri Pandits, Kirpa Raam, along with other prominent pandits appealed to Aurangzeb to stop the aggression but their pleas fell on deaf ears. Then these pandits went to many Rajput and other Hindu kings for help but everyone expressed helplessness. No religious leader in India was willing to help them. Finally they decided to come to Guru Nanak Dev jee's house for help.

KASHMIRI PANDITS ARRIVE AT ANANDPUR SAHIB

Pandit Kirpa Raam, along with his group of more than hundred pandits arrived at Anandpur Sahib and with utmost humility, implored at the lotus feet of Siri Guru Tegh Bahadur Sahib, "The turks (Muslims) are acting like intoxicated elephants and are trying to uproot the tree of Hindu faith. We are confident that in the presence and protection of a lion like you, they will not succeed in mission".

They continued, "whenever Dharma gets shaken in the world, God personally looks into restoring it"

"You are the avtaar (form) of God, please hold our hands and save us from drowning. We only have one support and that is you. Hindus have no one else to go to but you. If you don't hold our hand at this time, there will be no Hindu left in the world".

"You are the son of warrior Guru, Guru Hargobind Sahib jee. He fought for self-respect, honour and Dharma. You too are his son and hence have to follow his footsteps. Our self-respect is now trampling in the feet of Muslims. Please hold our hand".

"We have lost all might and power. It was you alone who saved Gajj (elephant) from tandooya (crocodile). It was you who saved and protected the honour of Dropati, when she was being stripped naked. It was you who kept the honour of Sudaama and rid him of poverty. It is true that you are form of Siri Guru Nanak Dev jee but for us, you are Lord Krishna of Kalyug".

Topic: Guru Tegh Bahadur Ji

We should remember here that they made their request in their words. This is why they referred to Siri Guru jee as Krishna. This does not mean he was Krishna's avtaar. It was Hindu's way for paying respect and this is how they saw Siri Guru jee.

Siri Guru jee had been thinking of doing something to stop the aggression of Aurangzeb, even before the pandits came to Guru Sahib. While this conversation was taking place, Siri Guru Gobind Singh jee Maharaaj came to the darbar and asked his father, why the pandits were crying and how their honour can be kept. Siri Guru jee explained the problem of the Hindus and then suggested the solution that for a problem of this magnitude, it was necessary for a person with Bhagtee to sacrifice his life. Siri Guru Gobind Singh jee maharaaj, promptly told his father not to delay and sacrifice himself to save the oppressed people. At such tender age, Siri Guru Gobind Singh jee was all knowing.

Siri Guru Tegh Bahadur Sahib jee Maharaaj, was very pleased to hear his son's reply. He told the pandits to let Aurangzeb and other rulers know that they were in the protection of (Guru) Tegh Bahadur and if they succeed in converting him to Islam, all Hindus would accept Islam.

At the same time, Siri Guru jee gave gur-gaddi to his son, Siri Guru Gobind Singh jee, and with 5 Sikhs, left for Delhi to talk to Aurangzeb.

On his way to Delhi, Siri Guru jee did great parchaar (preaching) and informed people of aggression going on in the world. Siri Guru jee had decided to meet Aurangzeb and confront him face to face. Before Siri Guru jee could make it to Delhi, in 1675, Siri Guru jee was arrested in Agra, while he was on his way to Delhi, to see the emperor. He was tortured and coaxed for 3 months but Siri Guru jee did not accept Islam. He stayed firm in his own faith and stood for the freedom of practice of other faiths.

In short, the main reason for the shahidi of Siri Guru jee was the fundamentalist and sadistic nature of Aurangzeb and Siri Guru jee taking stand in favour of Kashmiri Pandits and freedom of religion. Siri Guru jee took a bold and open stand against the conversion policy of the government. Shortly we will read, the consequences of Guru Sahib's shahidi.

Topic: Ghosts

What to do if you meet a ghost

First of all, a Gursikh who is seeking Vaheguru and stays focussed on Naam Abhyaas, is not likely to get harmed by evil spirits like Bhoot, Pret etc. nor is he likely to even encounter one. Just as someone in the protection of lion would not get scared of goats and sheeps, same way a Gursikhs in the Sharan of Guru Sahib would never be scared of ghosts or other evil spirits. If there is fear of ghosts in a Gursikh, that means that such Gursikh is devoid of faith in Guru Sahib. Higher the faith in Guru Sahib, lower the fear of evil spirits would be.

Here are some incidents related to ghosts experienced by Gursikhs:

1. Bhai Sahib Randhir Singh and the whole Jatha, in the post 1930 era, decided to go on foot from Punjab to Siri Hazoor Sahib, taking the same route as Siri Dasmesh jee. So they placed the Savaari of Siri Guru Granth Sahib on a cart, and started the journey to Hazoor Sahib on foot. On their way, they are said to have reached the city of Jaipur. There was no place to stay and when they asked the city residents for a place to spend the night, the mischevious residents deliberately suggested they stay in a haunted mansion. Singhs quickly cleaned a part of that mansion and went to sleep there. Bhai Sahib stayed absorbed in Naam Abhyaas till late in the night. Late in the night, he heard a loud knocking on the door. When Bhai Sahib opened the door, there was this huge tall and very scary ghost that was trembling. Naam Abhyaasi Bhai Sahib did not get scared even for a moment and thundered, "Who are you?". The ghost fearfully and respectfully replied that he was the owner of the home and requested Bhai Sahib to help him obtain salvation. Rest is a long story...

Topic: Ghosts

2. Early in his years, Bhai Jagtar Singh did not have any particular spiritual inclinations other than regular chanting of Mool Mantr and Gurmantr that Punjabi Sikh families teach their kids. Later on, when he came into the world of Gurmat, he developed mountain-faith in Gurbani and Naam but his first experience with the power of Gurbani and Naam was when as a child he felt burden on his chest. His father and others believed it was his mother who had died. They told him to do Mool Mantr or Gurmantr whenever he felt the burden on his chest. He did as told and the burden was lifted from his chest.

3. A Singh now residing in Vancouver once told of his experience with a ghost in his early years. At night one day, when he was not an Amritdhari Singh yet, he felt burden on his chest. When he opened his eyes, he saw this huge, very scary face, staring back at him. He could not even scream as his body was paralysed by the ghost. He mentally started doing Vaheguru Vaheguru. Slowly the grip on him loosened and he started saying Mool Mantr audibly. The spirit immediately left him.

From these incidents, we can conclude that Naam and Gurbani are the keys to protecting yourself from all kinds of problems including those related to evil spirits. We learn from Bhai Sahib Randhir Singh jee's example that a Gursikh should not be afraid of any evil spirit and using the power of Naam and Gurbani challenge the ghost. To be scared of a ghost amounts to less faith in Guru Sahib. So we should not be afraid of ghosts or other such entities and have full faith in Guru Sahib alone.

Kulbir Singh