

YEAR  
2015

# NANAK NAAM JAHAJ GURUDWARA

ਨਾਨਕ ਨਾਮ ਜਹਾਜ਼ ਗੁਰਦੁਆਰਾ



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*Gurupyari Sadh Sangat ji,*

*Waheguru ji ka Khalsa! Waheguru ji ki Fateh!*

On the occasion of the Khalsa Sirjana divas and Vaisakhi wish you all *Chardi Kala* on behalf of the Gurdwara Nanak Naam Jahaj. We are thankful to our Sangat for extending support and participation in this year's magazine; especially to our children who have shown tremendous contribution. We endeavor to build the content with a learning curve for young minds. The theme for this edition is Guru Angad Dev ji, our second Guru, who had been known for love towards kids. He had gifted Sikhism with Gurmukhi script. He exemplified selfless seva to the core.

Guru Angad Dev, with his unquestioning loyalty, limitless patience, unparalleled devotion, and thorough understanding of his philosophy of life, made a deep impression on Guru Nanak. Due to his selfless seva, Guru Nanak bestowed upon him the name Angad, implying that he had become a part or limb of his own body, and appointed him as his successor even in his life time, to continue the mission of organizing the Panth based on his philosophy, bypassing his own sons.

In this edition, we have tried to highlight a few aspects of Guru Angad Dev's life, his teaching, historical Gurudwaras associated with him, notable Sikhs during his time as well as his poetics. To know more on his interesting and inspiring life stories read Our kids section and Section Guru Angad Dev ji.

We also acknowledge the real life Heros of this era who have adopted the Sikhi as a way of life and Fundamentals of the Sikhism. In this edition we have a section on the modern day Sikh Heros including Ravinder Singh of Khalsa Aid; and one of the unsung heroes *Ghaddari baba* - Akali Attar Singh ji. It is a tribute to the Ghaddar movement heroes on completion of 100 years of the Ghaddar movement.

The poems related to Guru ji and Anhad naad are dedicated to *Chardi Kala* / High Spirit of the Sikhs. We often talk five *kakkars* - and most visible of all is *Kara* (sacred bracelet), 'Fetters of freedom' features the importance of it, picking up interesting real-life incidents.

An inquisitive thoughtful community is usually also the most aware community; this gives us hope that our new generation is not only practicing Sikh but taking efforts to understand. We also have some inquisitive articles on difference between Gurmukhi and Punjabi; is God real. Hope you all cherish reading this magazine edition!

**Editorial Team**



## Gurudwara Schedule

### MORNING:

Prakash: 5:30 a.m.  
Asa-di-Var Keertan: 6:00 - 6:40 a.m.  
Ardas and Samapti: 7:00 a.m.

### SUNDAY:

Sukhmani Sahib: 9:00 - 11:00 a.m.  
Keertan: 11:00 a.m. - Noon  
Katha: Noon - 12:40 p.m.  
Keertan: 12:40 - 1:00 p.m.  
Samapti: 1:00 p.m.

### EVENING:

(Monday - Thursday, Saturday)  
Rehras Sahib: 6:30 p.m.  
Keertan: 7:00 - 7:40 p.m.  
Katha: 7:40 - 8:00 p.m.  
Samapti: 8:00 p.m.

### FRIDAY:

Rehras Sahib: 6:30 p.m.  
Keertan: 7:00 - 8:00 p.m.  
Katha: 8:40 - 9:00 p.m.  
Samapti: 9:00 p.m.

## Car Seva - 1 888 492 0221

Pick-up and drop-off service is available within the  
Jersey City area!

Every Sunday between 10:00 AM – 3:00 PM

## NNJG Keertan Live TV Telecast

Can't come to the Gurdwara Sahib?  
Don't worry, you can still View & listen to Gurbani Live on.



Watch Live Keertan Telecast Daily From 6:30pm to 8:00pm.

## NNJG Keertan Live Radio

For Live Audio Telecast using internet, visit  
[www.nnjGurdwara.com/livekeertan.html](http://www.nnjGurdwara.com/livekeertan.html)

Or, install **Sikhnet Radio** through the App Store/Play Store  
and tune to **CHANNEL 68.**

## MESSAGE

Sadh Sangat ji,

*Khalsa Sirjana divas diyan vadhaiyan.*

Guru Gobind ji called us, his disciples, as Khalsa: 'pure', and encouraged us to live by the fundamentals of humanity. May Akal Purakh Waheguru guide us to work for the universal brotherhood : *Sarbat da bhalla* and take '*Khande Di Pahul*'.

This year has been another phenomenal year for Nanak Naam Jahaj Gurudwara during which the sangat continued to build on the good work that we have done over the last few years.

We are indebted to the entire Sangat for participating in "Let's Share a Meal" program in which we continued to share Langer with 5000 individuals across various homeless shelters and old age homes in the state of New York and New Jersey. Inspired by this event, a group of young Sikhs in Australia also did a Let's Share A Meal of their own, spreading the message of Vand ke Chakko.

NNJG transformation couldn't have been considered complete without the santhaapana of the new Nishan Sahib. It was a proud moment watching Nishan Sahib go up into the sky amidst continuous jaikaras by the Sangat. May the Nishan Sahib always flutter high, as the Sikhs live and prosper!

Another significant initiative was to build large heavy duty wooden boxes for medium size pine trees and place across the fence giving a clean look to the area.

We also witnessed tremendous participation in events held to serve the community with the spirit of Selfless service of the society: including, Blood drive and candle light vigil.

Our budding enthusiasts : youth and children : have shown good participation in Jakara Junior camp, Bal Kirtan darbar, the Sikh Games and Bike tour. Besides, there is also an increase in number of Gurmukhi school students.

This year we also successfully hosted the 26th Sikh Games. It was fun organizing the Sikh Games and the watching the Sikh Community getting together.

None of these initiatives had been possible without the participation of our sangat members and we are very thankful to each and every member. We look forward to continue serving the Sikh community and Gurdwara Sangat to the best of our abilities; while promoting socio-religious welfare programs and holding high the spirit of Khalsa.

S. Karnail Singh

Chairman

Nanak Naam Jahaj Gurudwara



# Life of Guru Angad Dev Ji

– Ganjnama, Bhai NandLal

Reference :ABSTRACTS OF SIKH STUDIES

**G**uru Angad Dev ji, who succeeded Guru Nanak, was born at Matte di Sarai, now known as Sarai Nanga, in the present day district of Faridkot, about 16 km. from Muktsar. His father, Phiria Mal or Bhai Pheru, a Trehan Khatri, and his mother, variously known as Sabhirai, Ramo, Daya Kaur and Mansa Devi, gave him the name Lahina. The name Angad was given to him by Guru Nanak later, implying that he had become a part or limb of his own body.

Lahina was married to Khivi, daughter of Devi Chand, a Marvah Khatri of Sanghar village in Amritsar district. The couple had two sons, Datu and Dasu, and a daughter, Amaro. It was through his daughter, that later the third Sikh Guru, Amar Das came in contact with Guru Angad Dev ji.

Initially a petty trader, in his village, Bhai Pheru became a moneylender in the area in his later life. After his death, Bhai Lahina shifted first to Harike and then to Khadur Sahib, where he settled. Like the rest of his village folk, Lahina worshipped goddess Durga, and as Pujari he annually organised a pilgrimage to Jvalamukhi temple. Kartarpur, where Guru Nanak lived, was on the way. The Guru's reputation had spread in the area, and it seems that Lahina had heard a lot about him from one Bhai Jetha, the sole Sikh in Khadur Sahib.

During one of the pilgrimages to Jvalamukhi, Lahina decided to visit Kartarpur. When he met the Guru, he was virtually charmed by his personality and talk, and was instantly converted. He felt that he had realised what he had sought



in vain in pilgrimages. He decided to stay at Kartarpur in the service of the Guru for the rest of his life. During this period, with his unquestioning loyalty, limitless patience, unparalleled devotion, and thorough understanding of his philosophy of life, he made a deep impression on the Guru's mind. The Guru, bestowed upon him the name Angad, and appointed him as his successor in 1539 CE even in his life time, to continue the mission of organising the Panth based on his philosophy, bypassing his own sons. While the same divine light passed from one Guru to his successor, and all of them carried forward the same mission, there are certain outstanding facts and historical events associated with Guru Angad's life and pontificate, which need to be remembered and highlighted. Some of these are reproduced below:

a) **Gurbani Scribal Tradition** : It seems Gurmukhi script had taken its final shape during the life time of Guru Nanak, as is clear from his pattirecorded in the Guru Granth Sahib. Presumably, the Guru's baniwas recorded in this script. It was left to Guru Angad, however, to establish the tradition by introducing its teaching among the Sikhs in regular classes. In fact, according to I B Banerjee, "The credit for initiating the work that finally led to the compilation of (Guru) Granth Sahib, is also due to Guru Angad."

b) **Succession of Guruship** : It was through Guru Angad, that the system of succession materialised. He demonstrated that a Sikh could, through devotion and loyalty, earn the grace of the Guru, and title to Guruship. It also established the tradition of determining succession based on merit and not on heredity.

c) **A Written Language** : According to Khushwant Singh, Guru Angad provided the Sikhs with their own written language which was distinct from the script of the Vedas and the Quran. It provided a distinct identity to the Sikhs as a separate community from both Hindus and the Muslims. (A History of the Sikhs, Vol. I, p. 52).

d) **Unity of Guruship** : Guru Angad introduced the practice of composing the bani under the name of Nanak, which was followed by all succeeding Gurus. This underlined the unity and continuity of guruship.

e) **Kirt Karo, Vand Chhako, Naam Japo**: There was no dearth of money received through offerings. But Guru Angad lived on simple coarse meals earned through twisting strings of munj(reed fibre). Side by side, he ran a langar and institutionalised it. And with equal emphasis on Naam, his life was a practical demonstration of Guru Nanak's doctrine of Kirt karo, vand chhako and Naam japo among Sikhs.

f) **Balanced Development** : The Guru rejected the prevailing practice of lopsided development of individual with emphasis on mind or spirit alone. He believed that a sound mind could exist in a sound body only. He, therefore,

preached, practised and introduced programmes of all-round development of the individual as well as society. He laid emphasis on physical fitness through sports, particularly wrestling, which appeared to be his favourite. A Gurdwara Mall Akhadaat Khadur Sahib, where training in wrestling was imparted and competitions were held regularly during the Guru's time, stands testimony to his keen interest in sports. As stated earlier, the Guru organised classes and personally taught Punjabi and Gurmukhi script to his Sikhs. Thus, the Guru ensured total development of the personality of his Sikhs, and health of the society. Human Resource Development is a new concept of the modern times. It is amazing that the Guru introduced and practised it 500 years ago.

g) Guru Angad **did not itinerate**, unlike his predecessor. It was, in fact, necessary, since the gains from Guru Nanak's itineraries had to be consolidated. Guru Nanak had instructed him to organise the Panth – Purkha, Panth Kar. A large number of sangat had been created, which had to be knitted together under a single organisation. It was necessary to prepare individuals through education for taking up this responsibility. This required his full time presence at Khadur Sahib, which had become a nucleus and a rallying point for all Sikhs. Because of this program, it became possible for Guru Amar Das to introduce the manji system and to man the manjis with Sikhs competent to handle the responsibilities involved.

h) Guru Angad introduced the **practice of assigning important roles to women** in organisational affairs. Mata Khiviji, the Guru's wife, held charge of the langar, and won the praise of all for her generosity and efficient management, which is recorded in the Varof Satta and Balwand. This was an important step towards gender equality, preached by Guru Nanak.

i) **Selection of Goindwal as a Sikh Centre**, which has played a very important role in the development of Sikhism, was made by Guru Angad. He also took the required initiative and laid its foundation. The above list is only illustrative in nature. Nobody can count his blessings.

Guru Angad is the one who is the preceptor of both the worlds. Through the grace of the God, he is benevolent to the sinful ones. His celestial appreciation cannot be narrated even by both the worlds. And for his dignity even the celestial extent is not enough. It is, therefore, better if, through his magnanimity, we gain his generosity and through that pray for divine blessing. Our head may always pay obeisance at his feet, And both, our body and our mind, sacrifice themselves for him.



# *Bhai Kanhaiya Ji*

- Bhai Mahabir Singh Pardesi (Ambala Wale)



BHAI KANHAIYA JI (1648-1718), was a Sikh of Guru Teg Bahadur ji and was the founder of the Sevapanthi or Addanshahi sect of the Sikhs. Bhai Sahib was born in a Dhamman Khatri family of Sodhara near Wazirabad in Sialkot district (now in Pakistan). His father was a wealthy trader, but he himself being of a religious bent of mind left home when still very young and roamed about with sadhus and ascetics in search of spiritual peace. His quest ended as he met Guru Teg Bahadur ji (1621-75) and accepted initiation at his hands. Kanhaiya established a dharamshaal at Kavha village in the present Attock district of Pakistan which he turned into a preaching centre. His special mission was selfless service of humanity with no distinction of nationality, caste or creed. In 1704/5, he was on a visit to Anandpur Sahib when the city was invaded by a combination of hill troops and the imperial Mughal army. During the frequent sallies and skirmishes between the Sikhs and the enemy, Bhai Kanhaiya was often seen carrying a mashak (a sort of pouch made of goat's skin that was used to carry water from one place to another), to serve water to anyone who was thirsty. He took upon the task of quenching the thirst of the wounded soldiers in the battle of Anandpur Sahib in 1704. He did this seva with love and affection without any discrimination between the Guru's Sikh soldiers and the Mughal army's soldiers. His act of compassion stirred up stern criticism amongst his fellow Sikhs, who went ahead and complained to Guru Gobind Singh Ji, pointing out that Bhai Kanhaiya ji was serving water to the wounded soldier's from the enemy camp. They were especially annoyed because the Mughal had surrounded the city and stopped all their food supplies, and here was Bhai Kanhaiya sharing with them what little water they had. They had tried to stop him many a time, but he would not pay any heed. This great deed of Bhai Kanhaiya to roam around serving water to the wounded and the dying without distinction of friend and foe eventually led to a summon by Guru Ji. This benevolent action of this special Sikh had upset some sikhs who went directly and complained to Guru Gobind Singh ji that Bhai Kanhaiya had

been resuscitating the fallen enemy soldiers. Guru Gobind Singh summoned Bhai Kanhaiya and explained that he had received a complaint about his actions on the battlefield. Guru ji said, "These brave Sikhs are saying that you go and feed water to the enemy and they recover to fight them again - Is this true?" Bhai Kanhaiya Ji replied "Yes, my Guru, what they say is true. But Sache Patshah, I saw no Mughal or Sikh on the battlefield. I only saw You. Guru Sahib Ji, you have taught us to treat all God's people as the same?" Guru Gobind Singh ji was very pleased with the reply and saw that Bhai Kanhaiya Ji had understood the deep message of Gurbani correctly. Guru ji smiled and blessed Bhai Kanhaiya. Guru Ji said, "Bhai Kanhaiya Ji, You are right. You have understood the true message of Gurbani". He then continued and told the Sikhs that Bhai Kanhaiya had understood the deeper message of the Gurus' teachings correctly and that they all have to strive to learn lessons from the priceless words of Gurbani. Guru also gave Bhai Kanhaiya Ji medical ointment and said "From now on, you should also put this ointment on the wounds of all who need it" then turning to the sangat Guru Ji said, Saadh sangat ji, Bhai Kanhaiya is a God-fearing saintly soul. His impartial and non-biased behavior towards others has led him to achieve Sehaj-avastha. Let him carry on with his mission. Many more will follow in his footsteps in the years to come and keep the tradition of Nishkaamsewa alive

# ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ

ਹਰਜਿੰਦਰ ਕੌਰ

ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਸਿੱਖ ਧਰਮ ਦੇ ਤੀਸਰੇ ਗੁਰੂ ਸਨ। ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਜਨਮ ੧੮ ਵਿਸਾਖ ਸੰਮਤ ੧੫੬੬ (੫ ਮਈ ੧੫੦੯ ਈ:) ਵਿੱਚ ਪਿੰਡ ਬਾਸਰਕੇ ਵਿਖੇ ਹੋਇਆ। ਆਪ ਜੀ ਦੇ ਪਿਤਾ ਤੇਜ ਭਾਨ ਇੱਕ ਕਿਸਾਨ ਅਤੇ ਵਪਾਰੀ ਸਨ। ਜਦੋਂ ਅਮਰਦਾਸ ਜੀ ੨੩ ਵਰਿਆਂ ਦੇ ਹੋਏ ਤਾਂ ਇਹਨਾਂ ਦਾ ਪਰਿਵਾਰ ਬਾਸਰਕੇ ਛੱਡ ਕੇ ਗੋਇੰਦਵਾਲ ਆ ਵਸਿਆ।

ਸੰਮਤ ੧੫੮੯ ਈ: ਨੂੰ ਸ੍ਰੀ ਅਮਰਦਾਸ ਜੀ ਦਾ ਸ਼ੁਭ ਵਿਆਹ ਮਾਤਾ ਮਨਸਾ ਦੇਵੀ ਜੀ ਨਾਲ ਹੋਇਆ। ਉਦੋਂ ਅਮਰਦਾਸ ਜੀ ਹੱਟੀ ਚਲਾਉਂਦੇ ਸਨ। ਸ੍ਰੀ ਅਮਰਦਾਸ ਜੀ ਦੇ ਦੋ ਪੁੱਤਰ - ਮੋਹਣੀ ਅਤੇ ਮੋਹਨ, ਅਤੇ ਦੋ ਪੁੱਤਰੀਆਂ - ਦਾਨੀ ਅਤੇ ਭਾਨੀ ਹੋਏ।

ਆਪ ਜੀ ਨੂੰ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਬਾਣੀ ਸੁਣਾ ਬਹੁਤ ਚੰਗਾ ਲੱਗਦਾ ਸੀ। ਆਪ ਲੁਕ-ਛਿਪ ਕੇ ਬਾਣੀ ਦਾ ਪਾਠ ਸੁਣਿਆ ਕਰਦੇ ਸਨ। ਜਦੋਂ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੇ ਦਰਸਨ ਕੀਤੇ ਤਾਂ ਉਹ ਦਰਸਨ ਤੋਂ ਪ੍ਰਸੰਨ ਹੋਕੇ ਨਿਹਾਲ ਹੋ ਗਏ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਥਾਂ ਮੰਗੀ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਅਮਰਦਾਸ ਜੀ ਤੋਂ ਐਨੇ ਮਿਹਰਬਾਨ ਹੋਏ ਕਿ ਉਹਨਾਂ ਨੂੰ ਲੰਗਰ ਦੀ ਟਹਿਲ ਸੇਵਾ ਦੇ ਦਿੱਤੀ। ਸੰਮਤ ੧੬੦੧ ਵਿੱਚ ਆਪ ਜੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੇ ਦਰਸਨਾਂ ਲਈ ਗਏ ਸਨ। ੮-੯ ਵਰ੍ਹੇ ਪੂਰੇ ਦਿਲੋ-ਜਾਨ ਨਾਲ ਤੇ ਆਪਣਾ ਆਪ ਵਿਸਾਰ ਕੇ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੀ ਸੇਵਾ ਕੀਤੀ। ਸੰਮਤ ੧੬੦੯ ਵਿੱਚ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਗਏ। ਉਸ ਉਪਰੰਤ ਆਪ ਜੀ ਨੂੰ ਗੁਰਗੱਦੀ ਦਿੱਤੀ ਗਈ ਅਤੇ ਆਪ ਸਿੱਖ ਧਰਮ ਦੇ ਤੀਸਰੇ ਗੁਰੂ ਬਣ ਗਏ।

ਜਲਦ ਹੀ ਸਿੱਖਾਂ ਦੀ ਵੱਡੀ ਗਿਣਤੀ ਆਪਣੇ ਨਵੇਂ ਗੁਰੂ ਨੂੰ ਮਿਲਣ ਲਈ ਗੋਇੰਦਵਾਲ ਆਉਣ ਲੱਗੀ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰਨ ਤੋਂ ਬਾਦ ਉਹਨਾਂ ਦੇ ਪੁੱਤਰ ਦਾਤੂ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰੂ ਹੋਣ ਦਾ ਐਲਾਨ ਕਰ ਦਿੱਤਾ। ਜਦੋਂ ਉਹ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੂੰ ਗੋਇੰਦਵਾਲ ਮਿਲਣ ਪੁੱਜਾ ਤਾਂ ਉਸ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਜ਼ੋਰ ਦੀ ਲੱਤ ਮਾਰੀ ਅਤੇ ਕਹਿਣ ਲੱਗਾ ਕਿ ਸਾਡਾ ਦਾਸ ਹੋਕੇ ਹੁਣ ਗੁਰੂ ਬਣ ਬੈਠਾ ਹੈ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਸ਼ਾਂਤ ਬਣੇ ਰਹੇ। ਝੁਕ ਕੇ ਦਾਤੂ ਦੇ ਚਰਣ ਚੁੰਮੇ ਅਤੇ ਕਹਿਣ ਲੱਗੇ ਇਨ੍ਹਾਂ ਨੂੰ ਕਿਧਰੇ ਚੋਟ ਤਾਂ ਨਹੀਂ ਲੱਗੀ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਬਹੁਤ ਨਰਮ ਤੇ ਮਿੱਠੇ ਸੁਭਾਅ ਦੇ ਸਨ। ਆਪ ਜੀ ਦਾ ਲੋਕਾਂ ਨੂੰ ਮਿਲਣ ਦਾ ਢੰਗ ਬਹੁਤ ਪਿਆਰਾ ਸੀ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਤਿਆਗ ਤੇ ਸੇਵਾ ਦੀ ਮੂਰਤ ਸਨ।

ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਲੰਗਰ ਪ੍ਰਥਾ ਦਾ ਆਰੰਭ ਕੀਤਾ। ਪੰਗਤ ਦਾ ਨੇਮ ਬਣਾਕੇ ਜਾਤ ਪਾਤ ਤੇ ਹੋਰ ਭਿੰਨ ਭੇਦ ਦੂਰ ਕੀਤੇ। ਸਭ ਜਾਤਾਂ ਤੇ ਮਜ਼ਹਬਾਂ ਦੇ ਲੋਕ ਇੱਕੋ ਪੰਗਤ ਵਿੱਚ ਬੈਠ ਕੇ ਲੰਗਰ ਛਕਣ। ਪੰਗਤ ਵਿੱਚ ਬੈਠ ਕੇ ਲੰਗਰ ਛਕਣ ਤੋਂ ਬਿਨਾਂ ਕੋਈ ਆਪਣੇ ਦਰਸ਼ਨ ਨਹੀਂ ਕਰ ਸਕਦਾ ਸੀ। ਹਜ਼ੀਰਪੁਰ ਦੇ ਰਾਜਾ ਜਦੋਂ ਆਪ ਜੀ ਦੇ ਦਰਸ਼ਨ ਲਈ ਆਏ ਤਾਂ ਉਸ ਨੂੰ ਵੀ ਲੰਗਰ ਛਕਣ ਦੇ ਨਿਯਮ ਦੀ ਪਾਲਣਾ ਕਰਨੀ ਪਈ। ਲੰਗਰ ਲਈ ਹਰ ਰੋਜ਼ ਦਾਣਾ ਫੱਕਾ ਆਉਂਦਾ, ਪਰਸ਼ਾਦੇ ਪਕਾ ਕੇ ਸਭ ਵਿੱਚ ਵਰਤਾ ਦਿੱਤੇ ਜਾਂਦੇ। ਅਗਲੇ ਦਿਨ ਲਈ ਬਚਾਏ ਕੁਝ ਨਹੀਂ ਸੀ ਰੱਖਿਆ ਜਾਂਦਾ। ਕਦੇ ਖਾਣੇ ਵਾਲੇ ਘੱਟ ਹੁੰਦੇ ਰੋਟੀਆਂ ਬਚ ਜਾਂਦੀਆਂ। ਗੁਰੂ ਜੀ ਇਹ ਸਭ ਨਗਰ ਦੇ ਪਸ਼ੂਆਂ ਨੂੰ ਚਾਰ ਦਿੰਦੇ, ਜੇ ਫੇਰ ਵੀ ਕੁਝ ਬਚ ਜਾਂਦਾ ਤਾਂ ਸਿੱਖ ਸੰਗਤ ਦਰਿਆ ਤੇ ਜਾਕੇ ਮੱਛੀਆਂ ਨੂੰ ਖੁਆ ਦਿੰਦੀ।

ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਉੱਤਮ ਬਾਣੀਕਾਰ ਸਨ। ਆਪ ਦੀਆਂ

ਲਿਖਿਆਂ ਕੁਝ ਵੱਡੀਆਂ ਰਚਨਾਵਾਂ ਇਸ ਤਰ੍ਹਾਂ ਹਨ। ਸਭ ਤੋਂ ਪਹਿਲੀ ਪਰ ਅਤਿ ਮਹੱਤਵਪੂਰਨ ਅਤੇ ਸਭ ਤੋਂ ਹਰਮਨ ਪਿਆਰੀ ਬਾਣੀ ਅਨੰਦ ਸਾਹਿਬ ਹੈ ਜੋ ਰਾਮਕਲੀ ਰਾਗ ਵਿੱਚ ਲਿਖੀ ਹੋਈ ਹੈ। ਇਹ ਰਚਨਾ ਆਪ ਨੇ ਆਪਣੇ ਸਪੁੱਤਰ ਦੇ ਜਨਮ ਧਾਰਨ ਕਰਨ ਵੇਲੇ ਸੰਮਤ ੧੫੯੩ ਵਿੱਚ ਲਿਖੀ ਸੀ।

ਇਸ ਤੋਂ ਛੁੱਟ ਆਪਦੀ ਰਾਮਕਲੀ ਰਾਗ ਵਿੱਚ ਲਿਖੀ 'ਪੱਟੀ' ਵੀ ਆਪਣੇ ਹੀ ਕਿਸਮ ਦੀ ਰਸ ਭਰਪੂਰ ਅਤੇ ਅਧਿਆਤਮਿਕ ਰਚਨਾ ਹੈ। ਆਪਦੀਆਂ ਲਿਖੀਆਂ ਚਾਰ ਵਾਰਾਂ ਮਿਲਦੀਆਂ ਹਨ - ਰਾਗ ਮਾਰੂ, ਰਾਗ ਰਾਮਕਲੀ, ਰਾਗ ਸੂਹੀ ਅਤੇ ਰਾਗ ਗੁਜਰੀ ਵਿੱਚ ਲਿਖੀਆਂ ਗਈਆਂ ਹਨ। ਆਪ ਜੀ ਅਨੁਭਵੀ ਬਜ਼ੁਰਗ ਤਾਂ ਸਨ। ਅਤੇ ਨਾਲ ਹੀ ਆਪ ਦੀ ਬਾਣੀ ਵਿੱਚ ਗੁਰਮਤਿ ਆਸ਼ਿਆਂਦੀ ਬਹੁਤ ਚੰਗੀ ਵਿਆਖਿਆ ਮਿਲਦੀ ਹੈ। ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਆਪ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਮੁੱਖ ਵਿਸ਼ਾ ਹੈ।

ਆਪ ਜੀ ਦੀ ਪੁੱਤਰੀ ਦਾ ਬੇਟਾ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਤੇ ਹੋਰ ਬਾਲ ਖੁੱਦੇ ਖੁੰਡੀ ਖੇਡ ਰਹੇ ਸਨ। ਭਾਣਾ ਇਹ ਵਰਤਿਆ ਕਿ ਚੱਲਾ ਲਾਉਣ ਤੇ ਇਹ ਗੇਂਦ ਅੰਦਰ ਚਲੀ ਗਈ ਅਤੇ ਜਿਸ ਅਟਾਰੀ ਤੇ ਬੈਠੇ ਨਾਨਾ ਜੀ (ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ) ਭਜਨ ਬੰਦਗੀ ਕਰ ਰਹੇ ਸਨ, ਉੱਥੇ ਜਾ ਲੱਗੀ। ਖੁੱਦੇ ਉਨ੍ਹਾਂ ਦੀ ਮੰਜੀ ਹੇਠਾਂ ਲੰਘ ਗਈ ਜਿਸ ਨੂੰ ਆਪ ਜੀ ਨੇ ਫੜ ਲਿਆ। ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਵਚਨ ਕੀਤਾ ਕਿ ਇਹ ਕੋਈ ਵੱਡਾ ਪੁਰਖ ਹੈ ਜਿਸ ਨੇ ਸਾਡੀ ਮੰਜੀ ਹਿਲਾ ਦਿਤੀ। ਬੀਬੀ ਭਾਨੀ ਜੀ ਨੇ ਇਹ ਗੱਲ ਜਾਕੇ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ (ਜਵਾਈ) ਨੂੰ ਦੱਸੀ ਜਿਸ ਨੂੰ ਸੁਣ ਕੇ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੂੰ ਤਾਂ ਉਸਦੇ ਸਕੇ ਨਾਨੇ ਨੇ ਆਪਣੀ ਹੱਥੀ ਗੁਰਿਆਈ ਦਾ ਟਿੱਕਾ ਕਰ ਦਿੱਤਾ ਹੈ। ਇਹ ਵੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਇਹ ਵੀ ਕਿਹਾ ਸੀ ਕਿ ਮੇਰਾ ਦੋਹਤਾ ਅਰਜਨ ਦੇਵ ਬਾਣੀ ਦਾ ਜਹਾਜ਼ ਹੋਵੇਗਾ। ਦੋਹਿਤਾ ਬਾਣੀ ਕਾ ਬੋਹਿਥਾ।

ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਵਸਾਉਣ ਦਾ ਉੱਦਮ ਅਰੰਭ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਜਵਾਈ (ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ) ਨੂੰ ਸ਼ਹਿਰਦੀ ਸਥਾਪਨਾ ਦੀ ਨਿਗਰਾਨੀ ਕਰਨ ਲਈ ਕਿਹਾ। ਆਪ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਉੱਥੇ ਇੱਕ ਤਲਾਬ ਖੋਦਣ ਲਈ ਕਿਹਾ ਅਤੇ ਉੱਥੇ ਸ਼ਹਿਰ ਵਸਾਉਣ ਨੂੰ ਕਿਹਾ। ਜੇਠੇ ਨੇ ਪਹਿਲੀ ਤੁੰਗ ਦੇ ਜ਼ਮੀਦਾਰ ਤੋਂ ੧੦੦ ਅਕਬਰੀ ਰੁਪਏ ਦੀ ਕੀਮਤ ਦੇ ਕੇ ਜ਼ਮੀਨ ਖਰੀਦੀ ਅਤੇ ਸਰੋਵਰ ਦੀ ਖੁਦਾਈ ਸ਼ੁਰੂ ਕੀਤੀ। ਰਾਮਦਾਸਪੁਰ ਨਾਮਦੇ ਇਸ ਪਿੰਡ ਨੂੰ ਅੱਜ ਦੇ ਸਮੇਂ ਵਿੱਚ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਨਾਂ ਨਾਲ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ੧ ਸਤੰਬਰ ੧੫੭੪ - ਜਦੋਂ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੂੰ ਚੇਤਨਾ ਹੋਈ ਕਿ ਉਹਨਾਂ ਦੇ ਅਕਾਲ ਚਲਾਣੇ ਦਾ ਸਮਾਂ ਨੇੜੇ ਹੈ ਤਾਂ ਉਹਨਾਂ ਨੇ ਆਪਣੇ ਪੁੱਤਰ, ਪੋਤਰੇ ਨੂੰ ਸੱਦਾ ਭੇਜਿਆ ਤੇ ਉਹਨਾਂ ਨੂੰ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਪੈਰੀਂ ਪੁਆ ਦਿੱਤਾ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਨੂੰ ਗੁਰੂ ਗੱਦੀ ਸੰਭਾਲ ਦਿੱਤੀ ਅਤੇ ਕਿਹਾ ਕਿ ਰਾਮਦਾਸ ਨੇ ਇੱਕ ਸਾਕ ਛੱਡ ਕੇ ਸੇਵਕੀ ਨਿਭਾਈ ਹੈ ਅਤੇ ਸਿੱਖ ਧਰਮ ਦੀ ਅਗਵਾਈ ਕਰਨ ਦੇ ਕਾਬਿਲ ਹਨ।

ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੀ ਕੁੱਲ ਆਯੂ ੬੫ ਵਰ੍ਹੇ ਸੀ, ਜਿਸ ਸਮੇਂ ਸਾਢੇ ਇੱਕੀ ਵਰ੍ਹੇ ਗੁਰੂ ਗੱਦੀ ਤੇ ਬਿਰਾਜਮਾਨ ਰਹੇ। ਛੇ ਮਹੀਨੇ ਆਪਜੀ ਨਦੀ ਕੰਢੇ ਸਮਾਧੀ ਲਾਕੇ ਬੈਠੇ ਰਹੇ ਅਤੇ ੮-੯ ਵਰ੍ਹੇ ਗੁਰੂ ਦਰਬਾਰ ਦੀ ਸੇਵਾ ਟਹਿਲ ਕੀਤੀ।





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# PERSECUTION OF THE SIKHS AND THE REORGANISATION OF THE KHALSA ARMY

The disintegration of the Moghul Empire was caused by many factors of which the two most important were the rise of the Marathas and the Sikhs. What Shivaji did in Central India, Banda achieved a little later and in a more spectacular manner in the Punjab. In the Punjab, the governor, Abdus Samad Khan, continued to pay lip service to the Emperor as long as it suited him. But it was both in the interest as well as of the imperial government to put down the Sikhs, who had become the spearhead of the agrarian revolt. Consequently measures against them were intensified. The execution of Banda and seven hundred men in Delhi was followed by a vigorous campaign in Punjab. A garrison was cantoned in Amritsar and an edict was issued by the Emperor to apprehend the Khalsa wherever found and, if they resisted, to kill them. Since the Khalsa was easily identifiable because of the unshorn hair under their turbans and their flowing beards, the only choice left to them was either to give up the external emblems of their faith or keep out of the way of Mughal soldiers. Many scumbled to the terror which was let loose and became clean shaven sahajdaris, others who were determined to remain Khalsa left the care of their lands, their women and children to the knismen and retreated to inaccessible hill tracts and jungles. For them, the only way of survival was the way of the outlaws, to plunder state treasuries and the homes of the rich. The most important result of this policy of repression was to uproot a large number of peasants from the land and convert them into professional soldiers. Thus the Sikhs were provided with a standing army with an intimate and continuing connection with the peasantry. It provided an added economic incentive and made the rising of the Sikhs like that of the Jacquerie, the reaction of desperate landless men fortified by religious enthusiasm and a militant creed.

The Sikhs who were now without a leader, started the tradition of deciding matters concerning the community at the bennial meetings which took place at Amritsar on the first of Baisakh and at Diwali. These assemblies came to be known as the Sarbat Khalsa and a resolution passed by it became a gurmata. The Sarbat Khalsa appointed jathedars, chose agents and entrusted them with powers to negotiate on behalf of the Sikhs. For the first five years after Banda's execution, very little was heard of the Sikhs. The focal point shifted from the Punjab to Delhi, where Guru Gobind Singh's widows were living in retirement. Bhai Mani Singh looked after them

and gave advice to parties of Sikhs who came to pay them homage. The sahajdharis settled down to peaceful trades. The Khalsa, who remained in the plains, were divided between the bandai, who wished to defy Banda and the tat khalsa. The difference between the two groups found expression in matters of trivial detail. This led to squabbling and then to an open fight to gain control over the Harmandir Sahib in Amritsar. This became a serious matter for the leading Sikhs to appeal to Mata Sundari for intervention. Mata Sundari sent Bhai Mani Singh to Amritsar to take charge of the Harmandir Sahib. The bandai gave up their claim and, after a time, most of them threw in their lot with the tat Khalsa.

Once the internal squabbles were settled, the Sarbat Khalsa became a real force. Under its instructions, jathedars formed small bands of outlaws and began taking villages near their mountain and jungle hideouts under their protection. The combined strength of the jathas was enough to persuade Zakarya Khan, who, on the transfer of his father to Multan, had become governor of Lahore, to try to conciliate the Sikhs. His envoy came to the meetings of the Sarbat Khalsa on the first of Baisakh and offered Dipalpur, Kanganwal and Jhabal, which were worth a lac of rupees in revenue as a jagir. The offer was accepted with some reluctance and Kapur Singh was nominated jagirdhar and given the title of Nawab. Nawab Kapur Singh was thus recognised as the leader of the Sikhs, both by the Sarbat Khalsa as well as the provincial governor. Closely associated with Kapur Singh was another remarkable man, Jassa Singh Ahluwalia. These two men became the chief architects of Sikh power in the country.

After the death of Zakarya Khan on July 1, 1745, His son Yahya Khan, who was also the son-in-law of the chief wazir of Delhi, had no difficulty in securing an appointment as the governor of Lahore. His ambitious younger brother, Shah Nawaz was made governor of Multan. As far as the Sikhs were concerned, there was little change in the government's attitude towards them. They were, however, now more numerous and decided to reorganise their forces. Up to 1745 bands of a dozen or more horsemen under a jathedar had operated independently. While Zakarya Khan's sons were busy fighting each other, the Sikhs were recouping their strength. After the general meeting of the Sarbat Khalsa on the first of Baisakhi, March 30, 1747, they built a mud fortress just outside Amritsar which they named Ram Rauni in honour of the founder of the city, Guru Ram Dasji.



# GURMUKHI SCRIPT

*Gurmukhi: Literally "from the mouth of the Guru".*

GURMUKHI is the name of the script used in writing primarily Punjabi and, secondarily, Sindhi language. It is used in the Sikh scripture and in contemporary India.

It is an evolution from the old Brahmi script like Devanagari and other scripts of the area like Sharda, Takri, Mahajani etc. Gurmukhi characters are even older than Devanagari.

The word Gurmukhi seems to have gained currency from the use of these letters to record the sayings coming from the mukh (literally mouth or lips) of the (Sikh) Gurus. The letters no doubt existed before the time of Guru Angad Dev (even of Guru Nanak) as they had their origin in the Brahmi, but the origin of the script is attributed to Guru Angad Dev.

It is a misnomer to call Guru Angad Dev ji as the inventor of its characters, because before the advent of Guru Nanak, their usage had been prevalent according to in a tablet found at Athur in Ludhiana district. Even Guru Nanak himself based one of his poems entitled 'patti' on its characters.

Guru ji not only modified and rearranged certain letters but also shaped them into a script. Guru ji gave new shape and new order to the alphabet and made it precise and accurate.

Guru ji fixed one letter for each of the Punjabi phonemes; use of vowel symbols was made obligatory, the letters meant for conjuncts were not adopted and only those letters were retained which depicted sounds of the then spoken language. There was some rearrangement of the letters also. H and T which were in the last line of the existing alphabets were shifted to the first line. Again, V was given the first place in the new alphabet.

Earlier, the Punjabi language was written in the Landa or Mahajani script. This had no vowel sounds, which had to be imagined or construed by the reader in order to decipher the writing. Therefore, there was the need of a script which could faithfully reproduce the hymns of the Gurus so that the true meaning and message of the Gurus could not be misconstrued and misinterpreted by each reader to suit his own purpose and prejudices. The devising of the Gurmukhi script was an essential step in order to maintain the purity of the doctrine and exclude all possibility of misunderstanding and misconstruction by any person.

Guru Angad Dev ji started the schools and also developed

the Gurmukhi language in order to make education available to the downtrodden and the underprivileged of the society at that time. Guru Angad was a great teacher who personally taught Punjabi in Gurmukhi script to children. Guru ji provided education and means of communication to common folk who would no longer be dependent on the religious or political establishment to pursue their own economic, educational or spiritual goals. This was his way of empowering people to have higher goals in life.

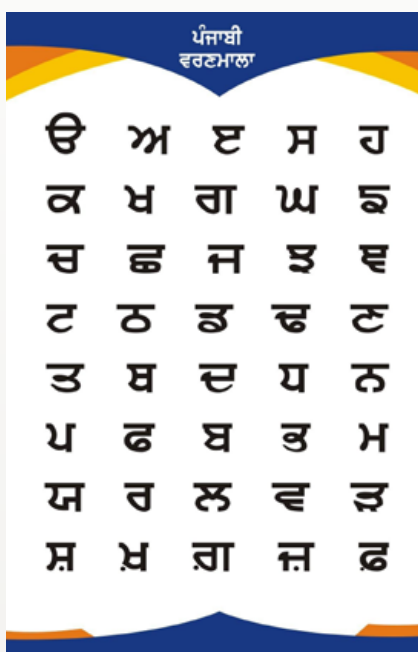
An imperfect Punjabi alphabet existed at the time of Guru Nanak, but Guru Angad modified and polished it. Since the

Guru Angad had adopted the modified alphabet, it was called 'Gurmukhi'- meaning that which is spoken through the mouth of the Guru. Gurumukhi became the medium of writing in which the hymns of the Gurus were expressed and it also suited to the language of the people. Although the origins of the Punjabi Alphabets are unclear, it is clear that Guru Angad popularized the use of this simplified Gurumukhi script among the Sikhs starting around 1541.

The invention of Gurumukhi helped the early Sikh community to dissociate itself from the Sanskrit religious tradition. Sanskrit language was used by the Brahmins, the upper castes and it was the language of the Vedas, the Hindu

religious texts. People of lower castes and untouchables were barred from reading any spiritual literature. This maintained the status of the superiority of the upper castes. Gurmukhi enabled the Sikhs to grow and develop their own unprejudiced spiritual literature. Creating this new script was significant for many reasons. It gave the people who spoke this language an identity of their own, enabling them to express their thought without any restrictions. The Guru also saw the need of a script which could faithfully reproduce the hymns of the Gurus keeping its purity and which would also prevent misinterpretation or misconstruction by any reader to suit his own purpose and prejudices.

This step by Guru Angad Dev helped secure the unhindered development and growth of Sikhism. Guru Angad also initiated the writing of the first authorized biography of Guru Nanak completed in 1544, as well as having a number of copies of Guru Nanak's hymns written out in the new Gurmukhi script.



# Building of the Sikh Gurdwara

- Darshan Kaur

## Guru Angad Dev ji

Bhai Lehna had been a devout Hindu before he met Guru Nanak Dev ji. At the very first meeting he fell under the spell of the Guru's words and abandoned the worship of his gods and his business, to devote himself to the service of the Sikh community at Kartarpur. Twice Guru Nanak Dev ji persuaded Bhai Lehna to return to his family at Khadur, but both times he came back. His devotion convinced the Guru that Lehna would make a better leader than either of his own two sons. An additional factor in preferring Lehna was the fact that he had a sizeable following of his own which he was gradually bringing into the Sikh fold. To forestall subsequent opposition from his sons, Guru Nanak Devji expressed his preference for Lehna in public.

"Thou art Angad, a part of my body." Long before his death he had one of his chief disciples. Bhai Buddha, daub Angad's forehead with saffron and proclaim him as the second Guru." Sri Chand was not an ambitious man. Nevertheless, since he was the elder son of Guru Nanak Devji and a man of pious habits, there were many who believed that Guru Nanak Devji's place should go to him. They refused to accept Angad's succession and began to create difficulties. On the advice of Guru Nanak Devji, Angad 'left Kartarpur and went and lit the Guru's lamp in Khadur', where his wife and children were living.

Angad was guru for thirteen years (1539- 1532). By his tact and humility he was able to prevent the schism between his Sikhs and Sri Chand's followers, who came to be known as Udasis. As the number of disciples increased, the expenses of the langar went up, Angad opened more centres and organised a regular system of collecting offerings to meet their expenses. He had copies made of Guru Nanak Devji's hymns and supplied one to each centre. These copies were made in a script which until then had no precise alphabet of its own. Angad took the thirty five letters of the acrostic composed by Guru Nanak Devji, selected the appropriate letters from other scripts and called the new script gurmukhi. This step had far reaching results. Guru Angad's compilation became the nucleus of the sacred writings of the Sikhs. It gave the Sikhs a written language distinct from the written

language of the Hindus or the Muslims and thus fostered a sense of their being a separate people.

Guru Angad was keen on physical fitness. He ordered his followers to take part in drill and competitive games after the morning service. Every community centre had a wrestling arena attached to it. He started a tradition which made it easy for his successors to raise troops of able bodied men from among the disciples.

Guru Angad had two sons but he chose a seventy three year old disciple, Amar Das, a Khatri of the Bhalla sub caste to succeed him as the third guru.

## Guru Amar Das ji

Guru Amar Dasji had been a devout Hindu enjoying a reputation for kindness and piety long before his conversion to Sikhism. He showed great devotion in forwarding the work that Guru Nanak Dev ji & Guru Angad Devji had begun. He made the langar an integral institution of the Sikh church by insisting that anyone who wanted to see him had first to accept his hospitality by eating with the disciples. The number of the Guru's visitors increased so much that Goindwal, where he lived, grew from an insignificant hamlet to a sizeable town. Among the people who visited him was Emperor Akbar, who was so impressed with the way of life at Goindwal that he assigned the revenues of several villages to the Guru's daughter, Bhani, as a marriage gift.

Guru Amar Das ji felt that he alone could not minister to the needs of the thousands on converts who wanted a guidance. He increased the number of parishes or manjis, to twenty two and appointed agents who were fully conversant with the doctorines of the faith, to organise worship and collection of offerings.

Guru Amar Dasji's twenty two years of ministry were a definite phase in the building of the Sikh church. He was a popular teacher because his sermons were simple and direct. "Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart," he said. Guru Amar Dasji's work is applauded in the Adi Granth.

Guru Amar Dasji lived to the age of ninety-five. He did not



consider any of his sons fit to succeed him and chose instead his son-in-law, Ram Das a khatri of the Sodhi subcaste who had been living with him for some years.

## Guru Ram Das ji

Guru Ram Dasji had spent the better part of his forty years in the service of the community when he was called upon to become its leader. He had looked after the administration of the parishes and had represented Guru Amar Dasji at the Mughal court. He had a tank dug at the site granted to his wife by Emperor Akbar. When he became Guru, he moved from Goindwal to the neighbourhood of the tank and started building a town around it. The town which was destined to become the religious capital of the Sikhs, came to be known after him as Ram Das Pura. He invited tradesmen to set up business in the town, and with the revenues so obtained, he was able to expand his activities to distant parts of India.

Guru Ram Dasji had three sons, of whom he considered the youngest, Arjun Mal, the most suited to succeed him. This, as was to be expected, aroused the ire of the eldest, Prithi Chand. Nevertheless, when Guru Ram Dasji felt his end near, he had the aged Bhai Buddha invest Arjun Mal as the fifth guru. Guru Ram Dasji expressed the hope that "As one lamp is lighted from another, so the Guru's spirit will pass into him and will dispel the darkness in the world."

## Guru Arjun Dev ji

Guru Arjun Devji's path, like that of his three predecessors, was full of pitfalls. As soon as his succession was proclaimed, his elder brother Prithi Chand, turned violently hostile.

Guru Arjun Devji was fortunate in having the loyal support of the venerable Buddha and Bhai Gurdas in thwarting the machinations of Prithi Chand and preventing a schism in the community.

Guru Arjun Devji's first task was to complete the building of a temple. He invited the Muslim divine, Mian Mir of Lahore to lay the foundation stone of the Hari mandir, temple of God. Instead of building the shrine on a high plinth as was the Hindu custom, Guru Arjun Devji had it built on a lower level than the surrounding land, so that the worshippers would have to go down the steps to enter it. And, unlike Hindu temples, which had only one entrance, Guru Arjun Devji had the Harmandir Sahib open on all four sides. These architectural features were intended to be symbolic of the new faith, which required the lowest to go even lower and whose doors were ever open to all who wished to enter. Guru Arjun Devji had to raise money for the building of the temple. All Sikhs were asked to donate a tenth of their income in the name of the Guru. The modest town grew into the premier commercial city of the province. After the temple was completed and the tank filled with water, it was given a new

name, Amrit-sar (the pool of nectar). What Benares was to the Hindus and Mecca to the Muslims, Amritsar became to the Sikhs: their most important place of worship.

In 1590, Guru Arjun Devji had another tank dug in a place about eleven miles south of Amritsar, which he blessed as Taran Taran (pool of salvation). It soon earned a reputation for having healing properties and Taran Taran became a place of pilgrimage, particularly for those afflicted with leprosy. A large temple and a leprosy hospital were built near the tank.

In August 1604 the work was completed and the Granth Sahib, the holy volume, was formally installed in the temple at Amritsar. Bhai Buddha was appointed the first reader or granthi.

The Granth reflected the faith of the Guru Nanak Devji in its entirety. Apart from the writings of the Gurus, it contained a selection of the compositions of the poets, saints from all parts of Northern India, both Hindu and Muslim of all castes including the untouchables. The Granth became the most powerful factor in spreading the teachings of the masses, Guru Arjun Devji made the following claim for his anthology. "In this vessel you will find three things – truth, peace and contemplation, in this too the nectar that is the name of the master which is uplifter of all mankind."

In the twenty five years of Guru Arjun Devji's ministry, the seed sown by Guru Nanak Devji blossomed into its fullness. Guru Nanak Devji's teaching, which was embodied in the hymns of his successors had been compiled in the Granth. Guru Nanak Devji's way of life had become the way of life of communities of Sikhs scattered all over Northern India. The Sikhs had become conscious of the fact that they were now neither Hindus nor Muslims but formed a third community of their own. This feeling was expressed by Guru Arjun Devji in many of his writings.

The death of Guru Arjun Devji was a turning point in the history of the Punjab. He had brought the Hindus and Muslims together in creating a scripture where both were represented and in raising a temple whose foundation was laid by a Muslim and the superstructure built by Hindus and Sikhs. Guru Arjun Devji's blood became the seed of the Sikh church as well as of the Punjab nation.

He became a leader of national importance, and his church grew rich and powerful. The Guru began to be addressed as the Sacha Padsah (the true Emperor)

## 5<sup>th</sup> GURU - *Guru Arjan Dev Ji*

By: Sundeep Kaur

Sri Guru Arjan Dev Ji was the son of Bibi Bhani and Guru Raam Das Ji. This Guru Ji was born on April 15, 1563 in Goindval, India. Sri Guru Arjan Dev Ji was the youngest son of Guru Ram Das Ji, the fourth guru of Sikhism. Guru Arjan Dev Ji was the brother of Baba Prithi Chand and Baba Mahan Dev. Guru Arjan Dev Ji became the fifth Guru on September 16, 1581 at the age of eighteen. Guru Ji wrote a total of 2,218 shabads during his lifespan.

After being announced Guru, Sri Guru Arjan Dev Ji paved a new road for Sikhism by instructing and creating Harmandir Sahib known as Darbar Sahib, which stands today in Amritsar, India. To assist raising money, Guru Arjan Dev Ji stated that all Sikhs should contribute 1/10th of their income to the common resources of the community (Vand Chako), this seva is known as Dasvandh. Harmandir Sahib has four entrances and is surrounded by a sarovar which contains Amrit (holy water). There are three trees which stood during the time of Guru Arjan Dev Ji and other Sikh figures like Baba Budha Ji, which still stand today.

Sri Guru Arjan Dev Ji is known for compiling all of the past Gurus' and saints' works into one holy scripture known as the Adi Granth Sahib Ji, which is the everlasting eleventh guru of Sikhism. Sri Guru Arjan Dev Ji instructed Bhai Gurdas Ji to write the bani of all the gurus until Guru Arjan Dev Ji, along with banis of Hindu and Muslim saints and pirs in the Sri Guru Granth Sahib Ji. Baba Budha Ji carried

during Amritvela, but is not restricted to just that time. Afterwards, Sri Guru Arjan Dev Ji made his son, Guru



Hargobind Singh Ji, the sixth guru of Sikhism and left to go on a travel, with other Sikhs. During his travel, he bought

*Simrau simar simar sukh pavau.*

*Kal kales tan mah mitavau.*

I may remember God, and by so remembering, obtain true happiness.

(By doing so) I efface troubles and afflictions of mind and body

the Adi Granth on its first prakash as the first Granthi, opening all doors of Harmandir Sahib to all people.

In addition, Guru Arjan Dev Ji composed the Sukhmani Sahib, which is a set of 192 hymns divided into 24 sections. The Sukhmani Sahib is a Bani known to deliver peace and harmony to one's mind, and describes the union of soul with the Almighty Creator. It is composed in simple Punjabi language by Guru Ji, so that it could be understood by the average man. It is commonly recited by many Sikhs

land and created a new community known as Kartarpur. In Lahore, Muslim Emperor Jahangir demanded that Sri Guru Arjan Dev Ji was to sit on a burning hot sheet while boiling hot sand was poured on his body. Sri Guru Arjan Dev Ji was the first Shaheed in Sikhism and sacrificed his life for all Sikhs, leaving behind a legacy for all Sikhs to remember as he left the physical world on May 30, 1606 but never leaving our side.



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# Gurudwaras Associated

## *With*

# Guru Angad Dev Ji

A Gurduara, literally, the Guru's Door, is shrine open to one and all without any discrimination of a creed, caste, class or gender. It is a place of congregational worship for the Sikh sangats. Besides that, it functions also as a center for variety of sociocultural functions. It generally provides a free kitchen for all the visitors, a school for children, a dispensary for the ailing, a resting place for the wayfarer, and fortress for the protection of the unprotected.

In all such places that have been sanctified by the sojourn of the Gurus, gurdwaras have come up that are designated as historical gurdwaras. In the memory of Guru Angad Dev exist as many as seven such Gurdwaras. One of them is in the village Matte di Sarai, and the remaining in Khadur Sahib. Matte di sarai is a place located in District Muktsar in the Panjab. This village was marauded and destroyed by the invading Mogul hordes. The ruins of the original village are still present. According to legend, naga sadhu, Prem Sarup by name, re-established the village partially overlapping those ruins. Since then, this place came to be called Nage-di-Sarai. Sometime later, this place was again destroyed. It is believed that another naga sadhu established his sacred fire (dhuni) over the ruins. This village became quite prosperous during the time of Maharaja Ranjit Singh.

Gurdwara Prakash Asthan came to be established in this place to commemorate the birth in this village of Sri Guru Angad Dev in the house of his father, Shri Peru Mal, and mother, Daya Kaur. Sant Gurmukh Singh, reportedly, established this Gurudwara in its present form to the east of the village on a raised platform in 1950.

Khadur was the place where the of Guru Angad Dev finally seded down and where parents the Guru lived most of his lifetime, more especially, the duration of his pontificate. Since then, the village came to be called Khadur Sahib. However, even Guru Nanak Dev is said to have made several visits to this place, on some occasion to meet his devout sikh Bhai Joga, and on another to meet with a pious lady, Mata Virae. Barring Guru Gobind Singh, the last of the ten Gurus, all the

other Gurus are reported to have visited this place.

Guru Amar Das came here to meet Guru Angad Dev and stayed with him for several years. Guru Ram Das used to make a halt here on the pothis from Baba Mohan at Goindwal. Guru Hargobind along with his son Tegh Bahadur (who later became the ninth Guru) made a visit here to participate in the final rites of demise of Bhai Gurdas, the prominent theologian of the Guru's time. He is said to have visited this place again after the marriage of his daughter Bibi Veero, which was consecrated in Jhabal. Guru Har Rai along with his son Sri Har Krishan (who later became the eighth Guru) and 2000 horsemen camped here for sometime while going to Goindwal. He spent a night at the spot where Gurdwara Angitha Sahib is located. Guru Tegh Bahadur once again visited Khadur Sahib when he came from Baba Bakala to look after many shrines here.

Khadur Sahib also has other distinctions. It contributed three martyrs to the Battle of Chamkaur. They were Bhai Panjab Singh, Bhai Damodar Singh and Bhai Bhagwan Singh. This town contributed two out of the forty Muktas also. They were Baba Banda Singh and Baba Kahan Singh.

The following Gurdwaras of Guru Angad Dev are located in Khadur Sahib :

It came up on the spot that was

visited by Guru Nanak Dev and

where he, along with Bhai Bala and Bhai

Mardana, performed Kirtan. At this very spot, Guru Angad Dev ji commissioned Bhai Bala to dictate Guru Nanak's Janamsakhi to Bhai Paira Mokha. At one spot in the circumambulatory pathway, around the Gurdwara, located the Memorial of Bhai Bala. It was at that spot that after his demise, Guru Angad Dev performed his last rites.

## Gurdwara Tapia



### Gurdwara Tap-Asthan Sahib

This Gurdwara is established facing a platform on which Guru Angad Dev long continued to meditate at the bidding of Guru Nanak Dev. This shrine consists of an impressive building attached to which is a sarovar. It is here that the dethroned Emperor Humayun, reportedly, came to visit the Guru.

### Gurdwara Mal Akhara

This Gurdwara came up at the site where Guru Angad Dev arranged wrestling competitions between the children of the village. Here itself, the Guru also gave lessons in Gurmukhi to those children. Arrangements have been made here to impart training to children in recitation of Sri Guru Granth Sahib.

### Gurdwara Angitha Sahib

Also known as Durbar Sahib, is established at the site where, after his spirit departed from his body, the physical remains of Guru Angad Dev were consigned to fire. Close by is Gurdwara Killa Sahib (the holy peg), the place where Sri Amar Das carrying water for the bath of Guru Angad Dev stumbled over a weaver's peg. Outside the portico of this Gurdwara is located the Well of Bibi Amro, the daughter of Guru Angad Dev. Mindful of the needs of water for the pilgrims visiting Khadur Sahib, Bibi Amro persuaded her father to have a well dug out at that spot.

### Gurdwara Khem Chhapri

Once, during the time of Guru Angad Dev Ji, no rains fell during the usual rainy season and that led to severe drought and famine. A yogi who was jealous of Guru Angad Dev, told the village folk that it can rain only if the Guru is extradited from the village. However, the Guru on his own left the village, and went away camping on a mound called Tibbi Khanpur. Yet, no rain fell. Sri Amar Das then reprimanded the village folk who went to the Guru to seek his forgiveness and bring him back to the village. Later, Guru Arjan Dev also came here once and stayed in the chhapri (thatched hut) of a poor farmer, Bhai Hima. Since then, this place has been called Khem Chhapri instead Khanpur. Guru Har Gobind, the sixth Guru also visited this place.

### Gurdwara Mata Viree

After his coronation, Guru Angad Dev Ji let Kartarpur at the bidding of Guru Nanak Dev and came to Khadur where for six months and six days at a stretch he stayed meditating all by himself in a small room provided by a pious lady Maee Virae in her own house. It is here that a deputation from the sangat of Kartarpur under the leadership of Baba Budha made the Guru end his isolation and in their midst. In its present form, this Gurdwara came to be built in 1980.

### Gurdwara Bhairowal

Guru Angad Dev Ji reported have made brief halt at this place on his way back from Khem Chhapri to Khadur. Bhairowal is the village where this Gurdwara is located. This Gurdwara, at one time was called Guriana. However, now it is simply called Gurdwara Sri Guru Angad Dev.

Source : Prophet of Devotion : Jaswant Singh Neki



# Notable Sikhs of Guru Angad Dev Ji



In order to understand the larger import of the spiritual guidance of Guru Angad Dev, it would be profitable to know about some of his notable Sikhs and personal percepts they received from him, The following account of the encounter between such Sikhs and the Guru and the counsel they received from him have been excerpted from relevant chronicles and is being presented here. Outstanding among those Sikhs are the following :

## **Paro Julka**

A resident of Dalla, in the present district of Kapurthala, Paro Julka was known for his piety and devotion, He not only received instruction from the Guru, but also got abundant appreciation from him. He outlived Guru Angad Dev and served also with Guru Amar Das who was so impressed with his spiritual attainments that he conferred the title of “Param Hans (supreme soul)” to him and gave him charge of one of the dioceses (Manjis) that the Guru was establishing. One of his descendants, Narayan Das’s daughter was married to the sixth Guru, Har Gobind.

## **Mallu Shah**

He was a soldier who developed a misgiving that the soldier’s life might be really sinful and so he sought the Guru’s guidance on this issue that was vexing him. The Guru assured him that if a soldier wielded his arms for the protection of the weak from tyrants, it was really meritorious. Wielding of arms for terrorizing others is sinful.

## **Jawahar Mal Maluka**

He was a leading figure of Khadur, but started getting attacks of epilepsy. The Guru advised him to give up alcohol if he wanted to get rid of his seizures. He felt that in his own interest, he should give up alcohol and see if it benefits him. So, he stopped consuming alcoholic drinks and his seizures stopped too. For nearly three years, he had no fit. Then, one day his craving of alcohol came back and he could not resist it. He drank and seizures during one of which he fell down from his rooftop and died.

## **SihanUppal**

He was a resident of Khadur itself and observed all kinds of Brahmanic rituals associated with the various landmarks of life like birth, marriage, death etc. The Guru instructed him to rise above such vain rituals and depend on sincere prayer before



the Lord who alone can fulfil all desires. He found much solace by following this advice. He also outlived the Guru and served Gur Amar Das also. At the Guru's instance, he gave his daughter, Mato, to a leper whom the Guru had cured and whom he gave the name Murari. The couple served the holy congregations with devotion and spread the message of Sikhism with such zeal that their combined name Mato-Murari became a popular folk legend.

### **Jogi Jagga**

He was intent on leaving his home to become a recluse. The Guru counselled him not to be a renegade from life but live fully while practicing detachment from the worldly ways just like the lotus flower that grows out of muddy water, but unaffected by its impurities, blossoms up with much grace.

### **Bhai Bula and Dipa**

These brothers were instructed to eschew worldly attachments and lavish their exceptional devotion on the One Almighty who is the God of all. They became intensely devoted and spiritually elevated.

### **Bhais Khanu and Mahia**

They, one day, asked the Guru, what was the best spiritual practice. The Guru gave them to understand that thanking God with every breath for His numberless gifts and practicing His presence all the time was the highest spiritual activity.

### **Bhais Deep, Narayan Das and Bala**

They were instructed to consider devotional Bhakti as the supreme spiritual practice and practice it wholeheartedly.

### **Bhai Paira Mokha**

He was a Sikh from the times of Guru Nanak Dev and lived long enough to come to serve Guru Angad Dev also, It was he whom the Guru entrusted the work of scribe for writing the Janamsakhi of Guru Nanak Dev that was to be recorded with the help of Bhai Bala.

### **Bhais Lalu, Badhvar and Durga**

They were inspired by the Guru to practice philanthropy. The Guru told them that Naam and Seva remove the dirt of sins from one's mind. They were advised to earn with honest labor, serve others without selfish desire and to mediate on God.

### **Bhai Jodh**

He was given to observing many taboos especially related to food. The Guru advised him to eat every healthy food and to desist from eating whatever has been sinfully obtained.

### **Bhai Jivan**

He used to bring rice and curd every day for Gur Angad Dev. Once a blinding dust storm began to blow. So, he prayed to

the Guru to halt the storm so that he may be able to bring the fare for him. He was, however, instructed by the Guru to live in accordance with the Lord's will. That, he was told, is the only way to obtain lasting happiness.

### **Hari Nath**

He used to look down upon the individuals of low caste. The Guru pointed out to him that all human beings were equal in the eyes of the Creator. Hence, practicing discrimination against any, on any basis, such as caste, class, clan, creed or even gender is against the tenets of Guru Nanak.

### **Jogi Devagiri**

Impressed with the Guru's langar, he offered the Guru a device by which base metals could be converted into Gold. That would greatly enhance the Guru's coffers and the langar would run without any paucity of funds. The Guru declined his offer saying that the langar shall always remain running on account of the contributions of the Sikhs out of their honest earnings. In the same vein the Guru had also declined the offer of a Jagir by HemuVazir.

### **Bhai Lohar**

He asked the Guru : How can he attain salvation when all his time is occupied by the routine business of his life? The Guru instructed him to recite Japji Sahib every morning and help the needy poor as if he is rendering service to the Guru.

### **Dinga Barber**

He used to massage the Sikhs and press their tired limbs as part of his service. The Guru appreciated him and told him that a disciple can come very close to the Guru by discarding egoism and dispelling pride.

### **Sri Amardas**

He was the most outstanding sikh of the Guru, who eventually was chosen by him to succeed him and be the third Guru. He came to Guru Angad Dev in 1540 AD. BibiAmro, a daughter in law of Amar Das's family and daughter of Guru Angad Dev escorted him to the Guru. Sri Amar Das was in search of a Guru and was able to find one in Guru Angad instantly as he met him even the Guru was 25 years younger to him.

Just as Lehna not left Guru Nanak once he met him, so too Sri Amar Das never left Guru Angad Dev until the last and just like Lehna served Guru Nanak, Sri Amar Das served Guru Angad Dev with utmost devotion.

Guru Angad Dev ji was exceedingly impressed with his spiritual stature and in 1552, he ceremoniously installed Amar Das as his successor shortly before his own demise. Guru Amar Das's pontificate lasted around 22 years and is known for a widespread of the sikh faith as also for sound organization of the church.

# POETICS

Guru Angad Dev's profound and inspiring hymns bear testimony to the inalienable identification between the int Master and the disciple-turned-Master. Yet, there is ample evidence that in spite of this identification with Guru Nanak, Guru Angad seems to preserve his personal epigrammatic identity of style as well. His imagery, symbols, metaphors and diction, all bear testimony to the element of literary individuality then he preserves.

## Choice of Genre

Guru Angad employed the shlokas his chosen genre. The term shloka, in Sanskrit, means laudation or praise. As a corollary, hymn of praise has also been called a shloka. The Guru-poets whose compositions are to be found in Sri Guru Granth Sahib, all wrote shlokas but not exclusively. Distinctively, Guru Angad Dev has exclusively employed this genre, and no other. That seems to suit the soul of his wit. Guru Arjan Dev, the fifth Guru, when he compiled Guru Granth Sahib, tried to accommodate the shlokas composed by the various Gurus in between the pauris (stanzas) of the various vars (Odes) in its text. However, all the shlokas could not be accommodated in this manner. Some, that could not be so accommodated, were placed towards the end of the holy book under the caption, shlok Varante Vadhik i.e. shlokas in excess of the Odes.

All the shlokas of Guru Angad Dev, without exception, could be given accommodation within the various vars. The shlokas thus interposed between the pauris do not have thematic correlation with the pauris or other shlokas they are juxtaposed with. However, there are occasional exceptions. One example from Guru Angad Dev's shlokas is the one on the theme of haumai which not just follows but also thematically supplements Guru Nanak shloka that precedes it. It seems likely that the shlokas have been inserted between the pauris to provide relief from tedium than for concordance or extension of themes.

## Poetic Mode and Meter

Shlokas have generally been written in the doha (couplet) with 24 matras (phonemic units) in a line. Here is a shloka of Guru Angad Dev in the classical doha form :

If a hundred moons were to rise, and a thousand suns were to blaze, Despite such light, without the Guru, shall utmost gloom prevail.

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

Classically a doha has two lines and each of its lines has 24 matras. Each consists of two fragments respectively having 13 and 11 matras. However, the Guru does not adhere to this prescription in all his shlokas (which range variously up to 12) as also the number of matras in each line (which range between 23 and 27)

In a few of his shlokas, the Guru employs the sorthameter. Sortha is an inverted form of doha in which not only the two fragments of a line are reversed from 13, 11 to 11, 13), but the lines instead of rhyming at the end, rhyme in their middle at the end of the first fragment. Here is an example of a sortha:

What kind of gift is that, with effort that obtain  
Wonderful gift is that, which the Lord in His grace bestows (27)

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

Besides doha, and its inverted form sortha, the Guru has experimented with some other meters as well. These meters include sarangi (in shloka 3), unman (in shloka 4), radica (in shloka 11), Neshani (in shloka 36), amritdhuni (in shloka 16), rupmala (in shloka 57) and lalitpad (in shloka 18, 19). I have used the term experimented, because the Guru seems to have taken considerable poetic liberty with at least some of them. That does not spell any lack of skill, but signifies his aversion to servility to prosodic prescriptions at the cost of substance. That reminds us that poetics follow poetry and not the other way around. Poetry need not follow poetics; it creates poetics.

## Style and Mode of Communication

Guru Angad seems to have that is identifiably his own. His homely style, a mode of communication un-garnished form, simple diction, and native poetic grace characterize his verse. In spite of his identity with his Master, refreshing thematic ingenuity, spurts out at places to significantly supplement what his Master has said. Even where he seems to speak on the same theme as the Master expounded, he often unfolds some novel aspects thereof. As alluded to above, this can be seen in bold relief his shloka on Haumain Asa ki Var following the shloka of Guru Nanak on the same theme.

In the choice of diction, he clearly holds his ground. He displays impressive proximity to own Punjabi folk-idiom of



his times. However, the inordinate simplicity of his diction, does not in any way compromise with his doctrinal verity or spiritual profundity. He is so close to folk mind in his verses that a large number of his lines have become popular folk-proverbs.

The Guru's shlokas are known for their laconic wit and non-encumbered terseness. Lucidity of expression, perspicuity of diction, and trenchant sententiousness are his mentionable qualities. He is not obscure or diffuse or even redundant at any place. He is, not at all dilatory, verbose or rambling. Sublimity of and veracity of expression are the twin virtues of his verse. He is at content once simple as well as solid, but nowhere ornate or pompous. In short, while he is clear and crisp in his expression, he is at the same time spiritually elevating and felicitous.

#### Imagery and symbolism

His imagery as also his symbolism is rooted in some of the prominent aspects of folk life. Guru Angad Dev was able to employ images from commercial life, deftly as well as appropriately to drive home his spiritual message. In shloka 52, he employs a good range of images from the field of commerce :

From the Merchant-King, the dealers bring the stock on their account. Based on accounts, was issued the writ; and each

secures his share

The traders, they purchase their stuff and pack their cargo up. Some of them depart with profit, others, they squander their stock.

No one is with 'a little' content so whom can one admire?

The Lord is pleased with only those, who save their purse entire (52)

ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ ॥  
ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮਾਲਿ ॥  
ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਧਾ ਪਾਇ ॥  
ਕੋਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ॥  
ਥੋੜਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥  
ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ ॥੧॥

The Merchant-King here is God, the dealers the humans, and the stock is the vantage one is blessed with under the Divine decree. 'Given to their care' symbolizes their being responsible for what they have gotten. The profit is that of Nam without which life-stuff just gets squandered.

With captivating images, the Guru weaves the texture of his exquisite which is at verse, once aesthetically satisfying, ethically elevating, intellectually stimulating and, last but not the least, spiritually sublimating.

Reference : Prophet of Devotion : Jaswant Singh Neki

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# Musings of Guru Angad Dev Ji

Reference : Prophet of Devotion : Jaswant Singh Neki

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An interesting aspect of Guru Angad is that most of his themes reflect his autobiographic experiences. His concepts, almost invariably, appear to mirror his actual experiences. Whether it is his concept of God or the way to attain union with him, he seems to be reliving his own mystic experience in words. If he talks about the relation between the Master and the disciple, he appears to be talking of his own relationship with Guru Nanak as well. When he chooses to ponder over the reality of the world, he departs from the Vedantic view of Maya which holds that this world is unreal or illusory, and holds it to be real, being the abode of the 'True One'. When he talks about man, he looks for the causes of his alienation from his Creator, and suggests the way to achieve reconciliation. Let us take an opportunity to cast a glance at some of his outstanding themes.

## Concept of God

He is "the One". He is Eternal and Infinite. He is the Creator who oversees His Creation. He is the great River, and Real Gifts are only those that one receives from Him.

Guru Angad Dev designates Him as the "Master of both the Ends". The two ends here signify any of a number of polarities such as Here and Hereafter, Paap and Punn. The Guru considers God as the cause of causes. His decree is unchallenged. His will is sovereign. He is All-in all. He creates and fashions the universe and keeps everything in proper order. All creation is subject to Him and He sustains it by His mighty Power. He pervades everywhere, and resides in every heart so, He knows all and everything functions according to His Will. It is only some rare, lucky persons who hold the Guru as their spiritual mentor, and as per his instructions, praise God. Through laudation of the Lord, they merge with the Truth. They know that only the Creator is worthy of Praise and realize that one cannot order the Lord. With him it is only prayer that works.

## Reality of the World

In the Guru's works, the world is considered to be Maya in the sense of being ephemeral and not in the sense of being false. Guru Angad Dev holds that since the True Lord pervades in every particle of this world, how can this world be considered illusory or false ?

## The State of Mankind

Since all humankind is God's creation, Guru Angad Dev

admonishes us against looking upon anyone as inferior or superior. All men are equal in the eyes of their Creator. Yet, most men are spiritually un-illuminated or blind. Being blind, one is unable to appreciate or evaluate spiritual. The Guru counsels humans to first judge themselves before they proceed to judge others; in any case, in judging others they must not be unjust. Man hankers after desire, but desire is never satiated. Hankering after desire only signifies the intensity of the desire. Man continues to go where his hunger takes him. However, the Guru admonishes man against greed and informs him that laboring to gather wealth is spiritually unprofitable. Wealth, for which man struggles day and night, never accompanies anyone to the hereafter. Man thinks too much of himself and often tends to overstep his ability or even the situational requirement, but, doing this, only comes to grief.

## Mortality and Anxiety

The Guru reminds us that mortality is human destiny. However, man seldom consciously reminds himself of the ephemerality of his life. Only those who keep it in mind, live more authentically. Those who know that they have to depart would not greed for wealth. They realize that one has to leave everything here when one departs.

The Guru wants us to uphold and maintain our courage under all circumstances. Even when we lose our strength, we must not lose heart. Death is nothing to be feared. In fact, nothing is to be feared except the Lord. All other fear vanish if one learns to live the Lord's Awe.

The Guru admonishes us against generating any kind of anxiety in ourselves. How can one, who believes in the protectorate of an omnipotent God, be anxious about anything when he knows that God Almighty ever takes full care. Absolute self-surrender is required before such a Powerful lord.

## Haumai (egoism)

If God resides within every Being, then how is it that we do not perceive Him? What is the cause of our alienation from Him? Guru Ram Das, the Fourth Nanak said The soul bride and the Husband-lord together in one place But, the tough wall of haumai stands between

It is our egoism that separates us from God. Guru Angad Dev explains the significance of *Haumai*. Two significant aspects of haumai that are basically his own original accents are :first,

that haumai is not outside of the Divine Decree ; second, that although haumai a malignant malady, its remedy also lies within itself.

### **Gurmukh**

Gurmukh means one whose face is Guru-wards and hence is God-oriented. Such a one is always on friendly terms with God's creatures and the created Nature that He has so widely spread out. He especially reveres sources of water such as rivers for not only is water the progenitor of all, it is also an important source of purification. In the heart and on their tongue of those who love the rivers is ever the Name of the Lord. In the early, pre-dawn hours, they imbibe the Nectar of the Lord's Grace. Should a manmukh, an ego-oriented individual, come into conflict with the Gurmukh, he (the former) is bound to come to grief. Being God-oriented, the Gurmukh is conversant with the Divine Mystery as an experience.

### **Attaining Union with God**

While egoism separates us from God, yet, it is itself not outside the will of God. Then, one might ask, how may union with God be attained? Guru Angad Dev prescribes two important determiners of entry into the Divine Realm. The first one is the Guru. The real Guru is one who illumines and enlightens. He it is, who has the key to the secret inner portal of the soul. It is in his heart that God established Himself and who made the world conversant with the Lord as Divine Essence through the revealed word (shabad). The entirety of the Word-corpus as revealed through the Guru is called his bani. Nam, on the one hand, is the Essence of Divine Creativity. On the other, it is also the password that ensures one entry into the Divine Court. The other determiner is the Divine Grace without which, even a Guru cannot be found.

### **Relationship with the Guru**

Guru Angad Dev, himself established an unparalleled relationship of absolute self-surrender and complete identification with Guru Nanak. It has been considered a model in the spiritual realm. Guru Angad Dev eulogizes such identification in his slokas. Unconditional self-surrender and unexceptionable obedience to the Master has been considered by him to be prescriptive spiritual praxis for the disciple . The spiritual relationship between the Guru and the Sikh requires complete surrender of the ego without any demur. Such a relation should steeped in such love as leads to merger with the Master.

### **Love**

Love unites. It cements the souls together. It happens spontaneously, is single-pointed, and non-transferable. It

does not brook separation. The pangs of separation from the Beloved are unbearable. It behooves one to die rather than to live after the loved one has passed away. In fact, Love and Awe are the twin spiritual virtues that lead to the realization of the Lord. One imbued with the Love of God not only becomes unconcerned with the world, but also becomes unafraid.

### **Friendship**

The Guru has given us many fundamental propositions about friendship. He advises us not to become friends with an immature individual - he is bound to disappoint us. Should he happen to do an odd thing well, he would, most likely, falter in the very next undertaking. The Guru does not recommend an arrogant person to be considered for friendship either. These two friendships-that with the immature and that with the arrogant - are as insubstantial as a line drawn in water.

### **Conclusion**

Guru Angad Dev not only touches the core of fundamental theological issues, but deals with them in such language as renders them understandable even to the most unsophisticated. He is able to weld together sublime spirituality and folk simplicity. His musings attain great intensity of emotion when he talks about the relationship of a disciple with his Guru, his quest for the Creator, and his non-attachment (vairag) with the world.

He lay great emphasis on the need for a Guru or a spiritual mentor. He brings into relief not only his importance, but also his guidance, and his ability to unlock the inner spiritual portals of the disciple.

Within the relatively brief gamut of only 63 shlokas, the Guru runs meaningfully over a multiplicity of spiritual and moral themes. He dwells on the concept of God, divine Love, pangs of parting and suffering of apartness. He describes the fate of ego-oriented man and his misery. He urges us to evaluate ourselves, and know our moral assets and liabilities. He encourages us to develop control over our senses and to conquer our mind. He informs us of the limitations of human ability and feebleness of human will. He laments the moral decline in the current times, and admonishes us against materialistic values and warns us against morbid consequences of such an ideology. He assures us that there is no reason for us to feel anxious or afraid when our benevolent Almighty God is looking after us.

All the variety of themes that span the expanse of these are among his viewpoint, the profundity of his thought and absolute veracity and authenticity of his mystical endowment.

# Mata Khivi Ji & Langar

By - Mandeep Singh

## BHUKHE BHAGAT NA KIJE

The Sikh community all over the world often makes it to news for serving freshly prepared Langar, free community vegetarian lunch. The most appreciating has been Golden Temple airlifts Food for 100,000 in Kashmir. When all the Indian forces including the army, government, social media and public were working together to help the victims of Jammu and Kashmir flood, considered to be the worst in 100 years, Guru ka Langar in Amritsar has created a record of sorts when food for 1,00,000 flood victims was airlifted to be distributed to them.

The concept of the langar acknowledges the fact that hungry body can't concentrate on even God's name.

*Ang : 656 Rag Sorath Bhukhe Bhagat Na Kije! Yeh Mala Apni Lijje ! Hao Mango Santan Renna ! Mae Nahi Kisi Ka Denna !!!*

Meaning: I am so hungry, I can't perform worship. Hey Prabhu, take back your mala or bless dust of the feet of Saints. I do not owe anyone anything.

This holy practice of Langar is all about serving free kitchen to one and all, without any distinction of rank, caste, color or creed. It was started by our first Sikh guru: Guru Nanak Dev Ji and Mata Khivi Ji, wife of the second Sikh guru, Guru Angad Dev Ji, took care of the Gurughar's free kitchen from Guru Nanak Dev Ji to the Fifth Sikh Guru Sahib - Guru Arjan Dev Ji.

Khivi Ji became very involved in organizing, providing and serving meals to whomever came to see Guru Nanak. Her husband Lehna was an ardent devotee of Guru Nanak who named him Angad Dev and appointed him to succeed as second Guru. In her role as the Guru's wife, Mata Khivi carried on making sure only the best and tastiest foods were served from the Guru's kitchen. After her husband's demise she served with Guru Amar Das and helped him to establish langar as a permanent institution in Sikhism. She continued to be active in the langar for the remainder of her life serving along side both Guru Raam Das and Guru Arjun Dev.

### **Praise for Khivi in the Guru Granth Sahib Ji:**

Mata Khivi is revered in the Guru Granth Sahib ji for her

selfless devotion and service in the guru's communal free kitchen. She lovingly and impartially gave comfort with her own hands in sustenance of langar, providing nourishment for both body and soul. The minstrels Sata & Balvand wrote: Balvadd kheevee nek jan jis bahutee chhaao patraalee|| Balwan declares that Khivi is a noble wife who provides to all the soothing shade of her leaves.

*Langar doulat vanddee-ai ras anmrit kheer ghiaalee||  
From her kitchen, she distributes the wealth of ambrosial nectar in her rice pudding made with ghee. SGGS||967*

### **Family and life of Mata Khivi ji**

Khivi ji was born to Karan Devi and her husband Devi Chand of the Khatri Clan. Her hometown Sanghar was in what is now the modern day Sindh district of Pakistan.

At about age 13, Khivi ji was married to 16 year old Lehna of Harike, who like his father Pheru Mal was a devotee of the Goddess Durga. Lehna grew to be a prominent citizen and Khivi ji enjoyed a life of ease. The couple had a son Dasu and daughter Amro by the time they met Guru Nanak. Later on they had another daughter Anokhi, and a second son, Datu. Mata Khivi heard about Guru Nanak from her friend Mai Bihari. Lehna overheard the hymn of Japji composed by Guru Nanak. The couple became interested in meeting Guru Nanak. Impressed by all they saw and heard the couple and their two children ended up staying with Guru Nanak and devoted themselves to the Guru's service.

### **Important Dates and Corresponding Events:**

- Khivi ji is born to mother Karan Devi and her husband Devi Chand of the Katri Clan at Sanghar in 1506.
- Khivi ji (13) married Bhai Lehna (16) son of Ramo (Daya Kaur) and her husband, Pheru Mal (third son of Gehnu Mal) of Harike at Matte di Sarai in January 1520.
- Khivi ji and Lehna have a son, Dasu (1524), daughters Amro (1532), Anokhi (1535), and son, Datu (1537).
- While on pilgrimage to worship goddess Durga, Khivi and Lehna met Guru Nanak at Kartarpur – in 1532, and became his ardently devoted to his mission. At about age 26, she first



took part in organizing the Guru's langar kitchen.

- At Kartarpur – September 18, 1539, Guru Nanak appointed Mata Khivi's husband Lehna his successor, and named him Guru Angad Dev ji. At about age 33, as the Guru's wife, Mata Khivi carried on with the organization of meals from the Guru's communal free kitchen. She personally took over distribution of food made sacred by her prayerful preparation.

- At Khadur on April 16, 1552, Guru Angad Dev appointed Guru Amar Dashis successor. At about age 45, Mata Khivi continued her service in the langar, working with the Guru to develop pangat and sangat, the concept of nourishing first body and then soul. Mata Khivi helped to bring about the permanent establishment of langar in Sikhism.

- At Goindwal on September 1, 1574, Guru Amar Das appointed his son-in-law Jetha as fourth guru and named him Guru Raam Das. At about age 68, Mata Khivi continued to oversee the provision of langar.

- At Goindwal on September 1, 1581, Guru Raam Das appointed his son Arjun Dev as his successor. At about age 75, Mata Khivi managed the Guru's langar along side Guru Arjun Dev for the remainder of her life.

- Death: At Khadur, Punjab, India in 1582, Mata Khivi died at about the age of 76.

#### **Guru ka Langar: Free Kitchen at Gurdwara**

The word langar means literally kitchen. In Sikhism it is often used in the phrase "Gur ka Langar," which refers to the Guru's kitchen. However the true meaning is closer to sacred food service, or divine dining.

Langar encompasses both the cooking facility connected to the gurdwara, and a concept of bibek, or conscious cooking while meditating on the divine to inspire humility which manifests in seva:

- Donations of food stuffs.
- Voluntary preparation, cooking, serving and cleanup.

Langar feeds the body of the sangat, or congregation being served, and nurtures the soul of the one performing service. Recipients of langar, the diners, also engage in the act of humility by sitting on the floor side-by-side without regard to rank.

**Examples:** Freeing the mind from ego using the tongue to recite Gurbani and Naam, enables one to absorb, and digest, the langar of Guru's word.

*"Langar chalai gur sabad har tott na aavee khatteeai"||*

*"The dining hall of the Guru's word is open; its supplies never run short."(SSGS)||967*

These unwritten rules, edicts and decrees are important guidelines to observe in order to have the best possible

experience in Guru ka Langar, the free kitchen and dining hall of the Sikh Gurudwara. Whether you enjoy a meal from the guru's free kitchen or participate in langar seva such as food preparation, service or cleanup, it is essential to follow the unspoken protocol of langar. Though not spelled out specifically, excepting decrees and edicts, langar rules and protocol are based on bibek tradition and conscious principles and practical interpretation of the Sikh code of conduct. Langar guidelines are promoted in the interest of maintaining both physical and spiritual health, to prevent jooth (passing of germs or other impurities and contaminates) and to reduce the affect of ego on the soul:

1. Leave shoes outside the kitchen.
2. Cover hair when preparing, serving or eating food or participating in cleanup to keep hair out of food and food out of hair.
3. Wash hands before preparing, serving, and before and after eating langar or when taking seconds (unless another serves you).
4. Never taste food or put hand in mouth during preparation, cooking, serving or cleanup of langar.
5. Take care to keep clean and dirty dishes separated during food preparation, service and cleanup. Never let a serving spoon or other utensil touch the mouth or plate of anyone who has been eating. Should any serving utensil come in contact with the mouth, dirty hands or plate, it is to be washed before again touching food which is being cooked or served. Wash and immediately dry any iron sarbloh cookware utensils to prevent rust.
6. Rinse fruits, vegetables, beans and rice before preparation and cooking. Only vegetarian food is suitable in the preparation of langar. Meat including the flesh of fish and fowl, are not allowed for use in langar. Alcohol is not permitted for cooking or drinking in langar.
7. No food fights! Partaking of langar and participating in langar seva is a sacred experience. Focus thoughts on the divine and observe reverence when preparing food, and performing other langar seva and while eating.
8. Langar is a nurturing experience which nourishes body and soul while starving the ego. Third Guru Amar Das decreed that all diners sit side by side on the floor together without regard to rank, caste, color, creed. An edict issued in 1998 from Akal Takhat stipulates that tables and chairs are not allowed in langar except for use by the disabled.

Reference: Sikhi.about.com

# Gurbani - Devotional Reading for Healing

Bhupinder Kaur (Simar)

One in need of healing may find soothing comfort, emotional and physical support by listening to recordings of Gurbani kirtan shabads, and paath, including Sukhmani Sahib, Dukh Bhanjani and scripture of Guru Granth Sahib. Recordings can be played day and night continuously if desired so as to be heard subliminally by the subconscious mind:

*Sarab rog Ka aukhad Nama||*

Remedy for all diseases is recitation of God's name.

*Je kar bani visar jai ton pakarogi liv Lai||*

When we tend to move away from the true name / Gurbani, we become sick.

Now as a Budhijivi, one may think does God wants us to recite His name?

No, the Gurbani clears that doubt:

*Je sab mil ke akhan pai vadana hove ghata na jai||*

If we all receive the praises of the True Lord, neither his status increase or decreases

Well, the truth is other way round. For a healthy and optimistic living we need positivity to protect our niche habitat. This world is a big fair, without holding the finger of the lord, we are like some lost child in this worldly fair.

The shabad "*Jin kai antar vasiaa meraa har har tin kae sabh rog gavaa-ae*" composed by Fourth Guru Raam Das Ji offers a promise that every affliction may be cured of the diseased condition resulting from egoism, or Houmai. Duality is so powerful that even Demi gods fall prey to egoism when forgetting that their origin is the creator. Healing occurs and health is restored upon remembering the divine and contemplating the Lord's name. In Sikhism, there are many names for the various aspects of God, however Waheguru, or Wondrous Enlightener, is the name recited to dispel the darkness and disease of duality, thereby illuminating body and soul and comprehending realization of the divine within. Meditating upon the divine Enlightener ultimately salvation is attained, the soul achieves emancipation from egoism and the endless rounds of birth and death.

Some people do path for a week, 40 day and then seek, We got to remember here that Sikhi is a way of life not a 7 or 40 day

prescription. Practice it with faith. This faith takes you to follow the secret path of believing in the divine. Then you may follow all or some of the below recitations:

1. Paath, or devotional reading of hymns selected from Gurbani, may be done as a form of prayer. Reading may be done by an individual, or performed as a group effort on behalf of another in need of support and healing:

2. Sukhmani Sahib meaning "Peace Lagoon" - A soothing shabad available of more than 30 pages in length, has been shown to induce calm and reduce blood pressure.

3. Dukh Bhanjani Sahib which begins with the shabad "Dukh bhanjan tera naam meaning "The Destroyer of Suffering is Thy Name" - A compilation of scripture which includes many shabads written by Fifth Guru Arjun Dev during the illness and healing of his young son Sixth Guru Hargobind.

4. Reading the entire scripture of Guru Granth Sahib is done as an extended prayerful petition for healing and acceptance of divine will:

5. Sadharan or SahjPaath devotional reading plans - An individual, or group may choose to read or a succession of days or weeks. Group reading may be performed from a single volume, or may be coordinated to be read from multiple volumes by individuals in various locations reading together in a team effort.

6. Akhand Paath reading schedules. - A group may endeavor together to read by turns in unbroken succession in order to complete the entire scripture in the space of 48 hours to 72 hours.

7. Gurbani Kirtan: Reciting what the Guru spoke in the praise of God, sung as the Yoga of Sound.

## Gurbani & Naad Yoga:

The sacred scripture Shri Guru Granth Sahib contains 60 raags, which are individually prescribed for the recitation of the sacred Shabad (hymn). Each Shabad begins with an instruction as to the specific raag that should be used for singing it, which is clearly stated in the assigned title. This alliance of words and music allows the listener to absorb a deeper message, beyond intellectual understanding.

The Sikh musical tradition includes a highly developed form of Naad Yoga created by Guru Nanak (the First Sikh Guru). It embraces the ancient Indian raag (raga) system, which evokes a different emotional state with each raag. 'Raag' means 'mood,' and each raag employs a set combination of notes and rules of emphasis to evoke its characteristic mood in the listener.

The singing and playing of the sacred hymns of the Siri Guru Granth Sahib in the prescribed raags is called Gurmat Sangeet, Kirtan, Keertan, Sikh Music and Naad Yoga. Once all specified instructions have been applied, this creates the purest and truest vessel of Naad Yoga, as it guides the mind through the maze of moods towards the positive consciousness of the soul. Through the singing or listening of the Shabads each mood is grasped in a positive context, and can be cultivated or released. The soul is 'plugged in' to the energy source of truth and love, and its sound leads the mind there too. The Naad yoga involves listening and becoming sensitive to the subtle variations in sound that

affect the emotions and the physical body, and then using them to provide the influence that is needed to redress the balance towards health. This is a unique way to facilitate the unison of sound with yoga which calms both the mind and body.

This article will be incomplete if we don't discuss the Karma. Like Newton's law - to every action there is equal and opposite reaction.

**Gurbani also says:**

*Eh hath kare so eh hath pai||*

If a hand does some deeds, it is only that hand that is bound to reap the fruit / consequences.

So, as one is accountable for all Karma, be conscious of your deeds. The faith in Gurbani and recitation of Gurbani should be done alongside of understanding and adopting the truthful living, as guided by our Gurus.

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# Spreading the message of Sikh

-Kanwardeep Singh

This article focus on the Sikh and whats Sikhs are doing in the current world and how ours brothers and sisters are helping each other to spread the message of Sikhism . We have spread the messages across all the corners of the world .

In one of the opening scenes of a light-hearted new film about Sikhism, the young filmmakers pose a challenge: If every Sikh could educate 300 people about the religion, then awareness of the faith would be a reality.

The filmmakers, 16-year-old twins Rasna Kaur Neelam and Harnek Singh Neelam, are doing their part in that regard. Their film — with its tongue-in-cheek title "Izyuignant bout Sikhi?" — was included in a recent Sikh festival at Chapman University.

To make it, the siblings traveled around their hometown of Detroit, asking strangers what they thought when they saw Harnek's turban and what, if anything, they knew about Sikhism, the world's fifth-largest religion. The twins said they hoped to spread knowledge with their 25-minute film, but also wanted to steer clear of preaching.

Throughout their interviews, they encountered many of the same questions and comments, they said, some politically correct, others unintentionally humorous.

"I don't have any problems with turbans," one heavyset man says in response to the pair's questions. "It's the, the other thing like a towel."

Using a flip camera and films like the 2006 comedy "Borat" as inspiration, the twins interviewed their subjects in such locations as the Detroit zoo, various museums and fast-food restaurants. And although they didn't interview 300 people in their week of filming, they say they have probably spoken to that many about their religion over their lifetimes.

"I want people to know who I am and not just stereotypes," said Harnek Singh. "This was my way of educating people. As I grow up, I hope my kids don't have to go through the same problems that I went through." He said he faced ridicule in elementary school and has often been chosen for random security checks at airports, apparently because of his turban. There are about 25 million Sikhs worldwide and about 500,000 in the United States, according to the World Sikh Council, America Region, which represents temples and institutions across the country and focuses on advocacy and education.

But Sikhs in the U.S. have struggled at times to create awareness of who they are. They have often been confused

with followers of Hinduism or Islam, especially after the Sept. 11 attacks, when hate crimes against Sikhs increased, apparently in the belief they were Muslims.

To that end, the Sikh Art and Film Festival was held at Chapman University last weekend showing a diverse line-up of films about Sikhs around the world.

"We are our own religion; we are our own entity," said Asees Singh, one of the festival organizers. "And that's something that we aim to create awareness about through this festival. So when they come to the festival, they learn about the culture, they learn about the heritage."

Hundreds of people attended the three-day event, and organizers noted that many were non-Sikhs invited through community partnerships or through the university's film school.

When President Obama did not visit the Golden Temple, the spiritual center of Sikhism, on his recent trip to India, speculation arose that the reason was he would have had to wear a head covering that could link him with a non-Christian religion. The White House said publicly only that the temple visit did not fit into the president's schedule.

Many in the local Sikh community were disappointed by the decision, which they said underscored a feeling that they have made little progress in educating Americans about their faith.

"How is this happening in this day and age and with a president who knows who we are?" asked Birpal Kaur, another festival organizer and a community relations associate with the Sikh American Legal Defense Education Fund. "So this is giving us a chance to step back and reassess where we are and where we would like to be."

She noted that Obama did, however, wish the community a happy Gurmurb, the birthday of the religion's founder, and had included Sikhs in his message marking Diwali, the festival of lights that is also celebrated by Hindus and Jains. For Sikhs, the challenge may be to find a way to distinguish themselves from Muslims and Hindus without seeming to put down followers of those religions.

"I think we did have to do a lot of negating, because people would say, 'Oh, I know who Sikhs are,' and they would have a wrong idea," said Rasna Kaur. She and her brother spoke in an interview this week after their film was shown at the Chapman festival. "A lot of what we were doing was correcting people's preconceived notions, and once we were

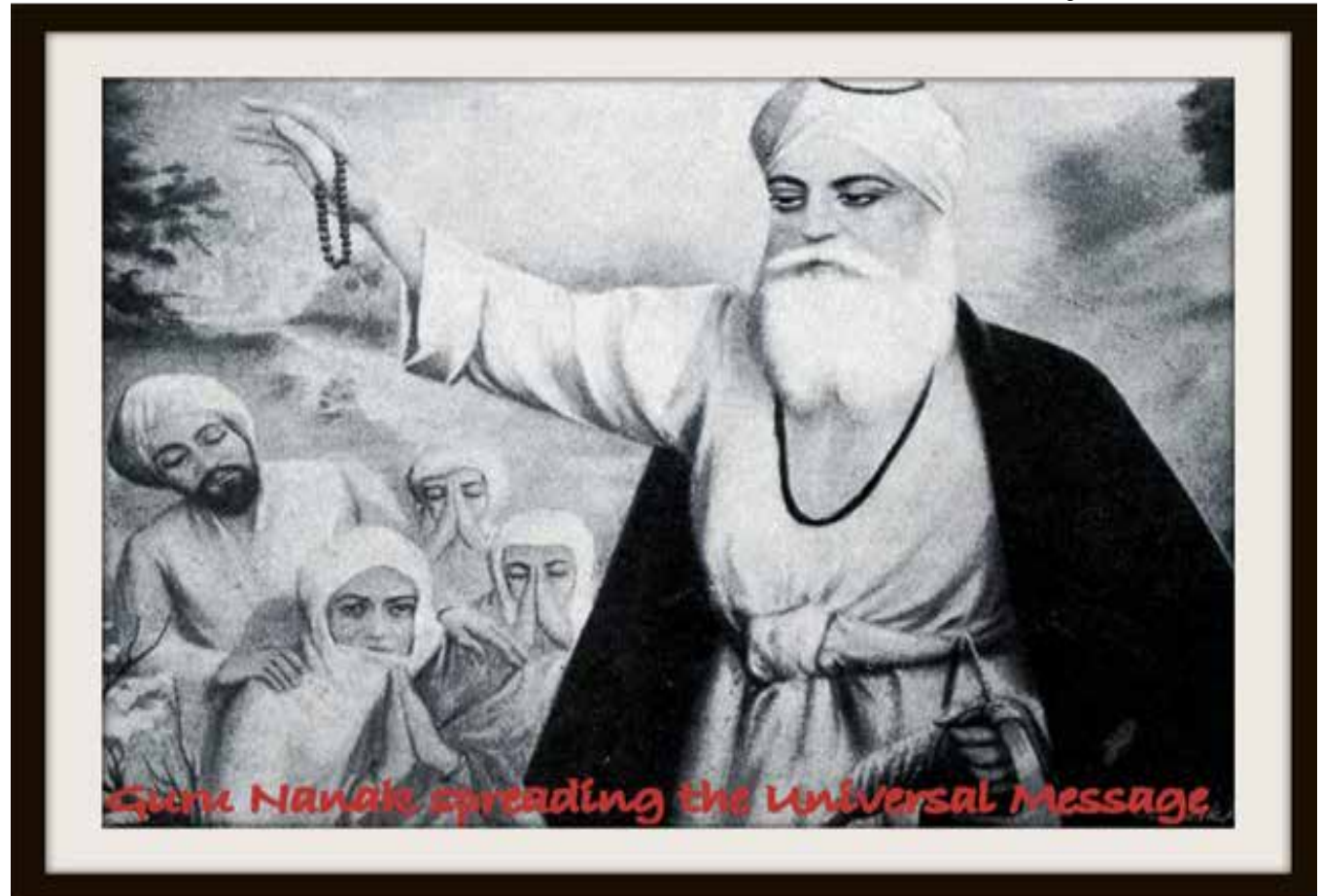
done with that, we could tell them who we really are."

Films at the festival focused on a range of issues, including stories of dealing with post-9/11 issues, of Sikhs who fought for Britain in the first and second world wars and of the struggles of Sikh immigrants. The festival's feature film was "Partition," a love story revolving around the tumultuous partition of India, which led to the creation of Pakistan.

and different community participated and showing their love for us .

With more than 150 years of history in the United States, Sikh Americans are still highly misunderstood.

Regularly subjected to discrimination and occasionally even the targets of hate crimes, Sikhs number between 200,000 and 500,000 in the U.S., according to AP. There are an



The films were intended to educate Sikhs and non-Sikhs alike about the diversity of the faith's adherents. Focusing too much on differentiating themselves from other religions, said festival organizer Ravin Kohli, could end up playing into stereotypes.

"A lot of our education isn't, 'Hey, we aren't these people,' it's been, 'Hey, this is who we are, this is our culture, these are our practices,' " she said. "Our message isn't about negating, it's about educating."

The Founder of Sikhism "Guru Nanak Spread the message of Sikhism and their beliefs .

We all should work on spreading the message that Guru Nanak ji whether its office, school, public place, friends. Different organizations like united Sikhs , Sikh coalition, sikri are doing great work in spreading messages across United States. CNN broadcasted about Sikhs during the killing of 6 Sikhs in Wisconsin attack. We all had a peace vigil

estimated 25 million Sikhs worldwide, making their tradition one of the largest organized religions on the globe.

Sikhism is a monotheistic faith that teaches equality, honesty and the importance of good acts over rituals, among many other beliefs. However, Sikh Americans have become the targets of hate and violence, especially in the years following the Sept. 11.

A 2014 study commissioned by the National Sikh Campaign (NSC) and conducted by Hart Research Associates aimed to show how Americans view Sikhs today, analyzing data from three focus groups consisting of white Americans with mixed levels of education and a nationwide survey of 1,144 non-Asian Americans. The results are discouraging but demonstrate the effect even a small amount of education can have in raising tolerance.

The numbers below all derive from the study, "Sikhism in the U.S.: What Americans know and need to know."

**60**

The percentage of Americans who admit to knowing nothing at all about Sikh Americans, compared to 76 percent who say they know at least something about Muslim Americans and 86 percent who know something about Jewish Americans.

**1 in 10**

The number of Americans who, after viewing images of Sikh Americans, offered the reaction that "they are human beings just like me and they deserve respect."

**2 in 3**

The number of Americans who rate their feelings as highly favorable to a description of Sikhism and Sikh history in America.



The United Sikh Mission float "A Sikh-American Journey" appears during the 126th Rose Parade in Pasadena, Calif., Thursday, Jan. 1, 2015. (AP Photo/Ringo H.W. Chiu)

**11**

The percentage of Americans who have a close friend or acquaintance who is Sikh, while just 31 percent have seen or interacted with a Sikh person at all.

**17.5**

The increase in percentage points who report "warm" feeling toward Sikh Americans after taking the survey.

**16-34**

The age range of Americans who are most likely to know Sikh Americans personally or have at least some knowledge of the faith.

**47**

The increase in percentage points of women who believe Sikh Americans hold American values after taking the survey. Americans age 65 and older also increased in that category by 45 percentage points.

**11**

The percentage of Americans who associate the image of a turbaned man with Sikhism, compared to 20 percent who assume he is Muslim.

We have to go long way to tell each and everyone in the world about Sikhism

**17**

The percentage of Americans who think they have much in common with a Sikh woman in a turban, compared to 30 percent who feel they have something in common a Sikh woman with long hair and no turban.



# LEARNING ABOUT LANGAR

By: Jagmeet Kaur

Preeti was sitting down with the rest of the sangat in the Gurudwara to begin eating langar. Suddenly, she thought about the true meaning of langar, where and how did all of this start? So many questions filled her mind and she wanted answers fast! First, she decided to do some research on the internet; however, she couldn't trust the internet because anyone can edit anything. Therefore, she went to the granthi of the Gurudwara to ask questions and learn new things. Baba Ji began talking about the meaning of langar, he explained to Preeti that langar means free kitchen where everyone, regardless of cast or religion sit together as one big family where no one is considered an outsider. He then explained how Guru Nanak Dev Ji was our first guru, and with his teachings, every Guru following him contributed to langar.

Baba Ji then told Preeti a sakhi on Guru Nanak Dev Ji that talked about Guru Ji and his sacha sauda, or true bargain. Guru Nanak Dev Ji was sent by his father, Bhai Mehta Kalu Ji, to the city to handle trade. Bhai Mehta Kalu Ji gave his son twenty rupees to buy some things that will make a profit while trading. However, on the way to the city, Guru Ji came along some very hungry people. Guru Ji stated that no trade can be more profitable than to feed the hungry people, this is a true bargain. Hence, Guru Ji bought food from the money that his father had given him and fed the hungry people. This is where it all began, Guru Ji had invested the twenty rupees into what we today call langar. Preeti was fascinated by all the new things she was learning!

Baba Ji continued to tell Preeti that even after Guru Nanak Dev Ji, following his teachings, all other Gurus and followers of Guru Ji contributed to langar. Baba Ji explained how Maharaja Ranjit Singh Ji made grants of jagirs to Gurudwaras for the maintenance of langar. Then Baba Ji explained that Guru Gobind Singh Ji had said to, "Keep the langar ever open," and how Guru Gobind Singh Ji had also included langar in the Dasam Granth, "Deg Tegh Ja Me Dou

Chalai," meaning may langar and sword together prevail in the world. Preeti was amused to learn a lot more, she wanted to know more about how langar was included in Gurbani.

Baba Ji told Preeti about Satte ate Balwand di vaar. He began by telling her that most of the composition is dedicated to the Second, Third and the Fourth Guru Sahiban because when they wrote the Vaar, they had spent only a very little time with the Fifth Guru, and they had started very late with Guru Nanak Dev Ji. Baba Ji then told Preeti a line from the vaar that explained langar.

ਲਗਾਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅਮਰਤੁ ਖੀਰਿ ਘਿਆਲੀ॥  
Langar daulat vundeeye rus amrit kheer ghiyalee.

This meant that the Sikhs are serving at Guru Angad Dev's door and the Divine Word has worked a true Sikh to remove the rust of ignorance from their minds. There is a holy glow on their faces because of recitation of the Divine Shabad at the door of Guru Angad Dev Ji. Maata Kheevree is a very noble person and protects all the Sikhs like a shade tree with dense leaves. She manages the free kitchen where delicious food including milk pudding with lots of butter oil is served, says Balwand. There is a glow on the faces of Sikhs, but the individuals who follow their own minds are like the useless stumps of rice plants.

Preeti was glad hear about the rich history behind langar! Now every time she sits down to eat langar, she remembers everything she has learned and feels proud to be a part of langar. Not only will she sit down with everybody showing equality and eat langar, but she will be more than happy to serve langar to anyone sitting down to eat. Preeti made a mental note to make sure that she teaches others about what she has learned about langar. Preeti wanted everyone who sat down to eat to know what the real meaning of langar is and how langar has a rich history!

# ਹੋਲੀ ਜਾਂ ਹੋਲਾ ਮਹੱਲਾ

ਸੁਰਿੰਦਰਪਾਲ ਸਿੰਘ

ਬਚਪਨ ਵਿੱਚ ਹੋਲੀ, ਲੋਹੜੀ ਅਤੇ ਦੀਵਾਲੀ ਦੇ ਤਿਉਹਾਰਾਂ ਦਾ ਬਹੁਤ ਚਾਅ ਨਾਲ ਇੰਤਜ਼ਾਰ ਹੁੰਦਾ ਸੀ।

ਹੁਣੇ-ਹੁਣੇ ਹੋਲੀ ਦਾ ਤਿਉਹਾਰ ਲੰਘਿਆ, ਟੈਲੀਵੀਜ਼ਨ ਤੇ ਲੋਕਾਂ ਨੂੰ ਰੰਗਾਂ ਨਾਲ ਹੋਲੀ ਖੇਲਦਿਆਂ ਨੂੰ ਦੇਖ ਕੇ ਅਪਣਾ ਬਚਪਨ ਯਾਦ ਆ ਗਿਆ। ਸਾਰਾ ਕੁਝ ਇੱਕ ਫਿਲਮ ਦੀ ਤਰ੍ਹਾਂ ਅੱਖਾਂ ਦੇ ਅਗਿਉ ਲੰਘ ਗਿਆ ਅਤੇ ਉਹ ਸਭ ਕੁਝ ਯਾਦ ਆ ਗਿਆ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਦੂਸਰਿਆਂ ਤੇ ਰੰਗ ਸੁੱਟ ਕੇ ਸਿਰ ਮੂੰਹ ਕਾਲਾ ਕਰਕੇ ਹੋਲੀ ਮਨਾਉਂਦੇ ਅਤੇ ਖੁਸ਼ ਹੁੰਦੇ।

ਇੱਕ ਵਾਰ ਮੇਰੇ ਮਾਮਾ ਜੀ ਟਰੱਕ ਤੇ ਸੰਗਤ ਨੂੰ ਹੋਲੇ ਮਹੱਲੇ ਤੇ ਅੰਨਦਪੁਰ ਸਾਹਿਬ ਲੈਕੇ ਗਏ, ਉਥੇ ਜਾ ਕੇ ਹੋਲੀ ਦੇ ਜੋ ਮੇਰੇ ਮਨ ਵਿੱਚ ਅਰਥ ਸਨ ਉਹ ਬਦਲ ਗਏ। ਫਿਰ ਉਥੇ ਦੀਵਾਨਾਂ ਵਿੱਚ ਇਤਿਹਾਸ ਸੁਣ ਕੇ ਹੋਲੀ ਅਤੇ ਹੋਲੇ ਮਹੱਲੇ ਦਾ ਪਿਛੋਕੜ ਸੁਣਿਆ ਅਤੇ ਪੜ੍ਹਿਆ ਤਾਂ ਬਹੁਤ ਕੁਝ ਪਤਾ ਲੱਗਾ। ਹੋਲੀ ਭਾਰਤ ਦਾ ਇੱਕ ਮਿਥਿਆਸ ਅਤੇ ਪੌਰਾਣਿਕ ਤਿਉਹਾਰ ਹੈ ਅਤੇ ਇਸ ਦਾ ਮੂਲ ਸੰਬੰਧ ਹਿੰਦੂ ਮੱਤ ਰਾਂਹੀ ਪ੍ਰਚਲਤ ਵਰਣ ਵੰਡ ਨਾਲ ਹੈ। ਬ੍ਰਹਮਣ ਮਵਿਚਤ ਅਨੁਸਾਰ ਵਰਣ-ਵੰਡ ਵਿੱਚ ਦ੍ਰਿੜਤਾ ਲਿਆਉਣ ਵਾਸਤੇ ਤਿਉਹਾਰ ਵੀ ਵੰਡ ਦਿਤੇ। ਬ੍ਰਹਮਣ ਨੇ ਆਪਣੇ ਵਾਸਤੇ ਵੈਸਾਖ, ਵੈਸ਼ ਵਾਸਤੇ ਦੀਵਾਲੀ, ਖੱਤਰੀਆਂ ਵਾਸਤੇ ਦੁਸਹਿਰਾ ਅਤੇ ਸ਼ੂਦਰਾਂ ਵਾਸਤੇ ਹੋਲੀ ਪ੍ਰਚਲਿਤ ਕੀਤਾ। ਮੂਲ ਰੂਪ ਵਿੱਚ ਇਹ ਬ੍ਰਹਮਣੀ ਤਿਉਹਾਰ ਹੈ।

ਇੱਕ ਪੌਰਾਣਿਕ ਕਥਾ ਅਨੁਸਾਰ ਹਰਨਾਖਸ਼ ਦੀ ਭੈਣ ਢੁੰਡਾ (ਹੋਲਿਕਾ) ਜਿਸ ਨੇ ਤਪ ਕਰਕੇ ਸ਼ਿਵ ਪਾਸੋਂ ਦੁਪੱਟਾ ਪ੍ਰਾਪਤ ਕੀਤਾ, ਜਿਸ ਨੂੰ ਉਪਰ ਲੈਣ ਤੋਂ ਬਾਅਦ ਅੱਗ ਉਸ ਉਪਰ ਅਸਰ ਨਹੀਂ ਸੀ ਕਰ ਸਕਦੀ। ਹਰਨਾਖਸ਼ ਦੇ ਕਹੇ ਤੇ ਹੋਲਿਕਾ ਅਪਣੇ ਭਣੇਵੇ ਪ੍ਰਹਿਲਾਦ ਨੂੰ ਗੋਦੀ ਵਿੱਚ ਲੈ ਕੇ ਚਿਖਾ ਵਿੱਚ ਬੈਠ ਗਈ। ਕਰਤੇ ਦੀ ਕਰਨੀ ਕਿ ਵਰ ਵਾਲਾ ਦੁਪੱਟਾ ਪ੍ਰਹਿਲਾਦ ਤੇ ਪੈ ਗਿਆ। ਹੋਲਿਕਾ ਸੜਕੇ ਸੁਆਹ ਹੋ ਗਈ ਤੇ ਪ੍ਰਹਿਲਾਦ ਬਚ ਗਿਆ। ਹੋਲੀ ਦੇ ਤਿਉਹਾਰ ਵਾਸਤੇ ਘਟਨਾ ਨੂੰ ਆਧਾਰ ਬਣਾਕੇ ਰਾਤ ਨੂੰ ਹੋਲੀ ਜਲਾਈ ਜਾਂਦੀ ਹੈ ਅਤੇ ਰਾਖ ਨੂੰ ਹੋਲਿਕਾ ਦੀ ਰਾਖ ਮੰਨ ਕੇ ਸਵੇਰੇ ਉਸ ਨੂੰ ਉਡਾਇਆ ਜਾਂਦਾ ਹੈ।

ਅੱਜ ਕਲ ਇਸ ਦੇ ਉਸ ਇੱਕ ਦੂਜੇ ਤੇ ਗੁਲਾਲ, ਗੰਦ ਜਾਂ ਚਿਕੜ ਤੱਕ ਸੁੱਟਕੇ ਇਸ ਤਿਉਹਾਰ ਨੂੰ ਮਨਾਉਣ ਦਾ ਰਿਵਾਜ ਚਲ ਪਿਆ ਹੈ। ਹੋਲੇ ਮਹੱਲੇ ਦੀ ਵਿਚਾਰਧਾਰਾ ਇਸ ਤੋਂ ਬਿਲਕੁਲ ਭਿੰਨ ਹੈ। ਜਿਥੇ ਗੁਰੂ-ਘਰ ਵਿੱਚ ਗੁਰੂ ਦੀਆਂ ਸੰਗਤਾਂ ਨੂੰ ਪ੍ਰਚਲਤ ਢੰਗ ਨਾਲ ਮਨਾਉਣ ਤੋਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮਨ੍ਹਾਂ ਕੀਤਾ ਗਿਆ ਹੈ, ਉਥੇ ਗੁਰੂ ਜੀ ਨੇ ਹੋਲੇ ਮਹੱਲੇ ਦਾ ਸਿਧਾਂਤ ਪੇਸ਼ ਕੀਤਾ ਹੈ।

ਹੋਲੇ ਮਹੱਲੇ ਦਾ ਅਰੰਭ ੧੬੮੦ ਵਿੱਚ ਅੰਨਦ ਪੁਰ ਵਿਖੇ ਲੋਹ ਗੜ੍ਹ ਦੇ ਸਥਾਨ ਸਾਹਿਬ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸ਼ੁਰੂ ਕੀਤਾ। ਹੋਲੇ ਮਹੱਲੇ ਸੰਬੰਧੀ ਪੰਥ ਦੇ ਮਹਾਨ ਵਿਦਵਾਨ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਜੀ ਨੇ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਿਆ “ਯੁੱਧ ਵਿਦਿਆ ਦੇ ਅਭਿਆਸ ਨੂੰ ਨਵਾਂ ਰੱਖਣ ਵਾਸਤੇ ਗੁਰੂ ਜੀ ਚਲਾਈ ਹੋਈ ਰੀਤ ਅਨੁਸਾਰ ਚੇਤ ਵਦੀ ੧ ਨੂੰ ਸਿੱਖਾਂ ਵਿੱਚ ਹੋਲਾ ਅਤੇ ਮਹੱਲਾ, ਅਰਬੀ ਅਤੇ ਫਾਰਸੀ ਦੇ ਸ਼ਬਦ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਅਰਥ ਹੈ, “ਹਮਲਾ” ਅਤੇ ਹੋਲਾ ਮਹੱਲਾ ਇੱਕ ਮਨਸੂਈ ਲੜਾਈ ਹੈ। ਪੈਦਲ, ਘੋੜ ਸਵਾਰ ਤੇ ਸ਼ਸਤਰਧਾਰੀ ਸਿੰਘ ਦੇ ਪਾਸਿਆਂ ਤੋਂ ਇੱਕ ਖਾਸ ਹਮਲੇ ਦੀ ਥਾਂ ਉਤੇ ਹਮਲਾ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਆਪ ਇਸ ਬਨਾਉਟੀ ਲੜਾਈ ਨੂੰ ਵੇਖਦੇ ਤੇ ਦੋਹਾਂ ਦਲਾਂ ਨੂੰ ਲੋੜੀਂਦੀ ਸਿਖਿਆ ਦਿੰਦੇ ਕਰਦੇ ਸਨ।

ਜਿਹੜਾ ਦਲ ਜੇਤੂ ਹੁੰਦਾ, ਉਸ ਨੂੰ ਦੀਵਾਨ ਵਿੱਚ ਸਿਰੋਪਾਓਂ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਸਨ। ਦਸਮੇਸ਼ ਜੀ ਦਾ ਉਪਦੇਸ਼ ਹੈ ਕਿ ਹਰ ਇੱਕ ਸਿੱਖ ਪੂਰਾ ਸਿਪਾਹੀ ਵੀ ਹੋਵੇ ਅਤੇ ਸਸ਼ਤਰ ਵਿੱਦਿਆ ਦਾ ਅਭਿਆਸੀ ਵੀ। ਇਸ ਦੀ ਮਿਸਾਲ ਹੈ ਕੇ ਗੁਰੂ ਨੇ ਖੰਡੇ ਦੀ ਪਹੁਲ ੧੬੯੯ ਨੂੰ ਕੀਤੀ ਪਰ ਹੋਲਾ ਮਹੱਲਾ ੧੬੮੦, ੧੯ ਸਾਲ ਪਹਿਲਾਂ ਹੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ, ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਖਾਲਸੇ ਦੀ ਤਿਆਰੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਸੀ। ਇਹ ਵੀ ਠੀਕ ਹੈ ਕਿ ਕ੍ਰਿਪਾਨ ਨੂੰ ਕੱਕਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਪੱਕਾ ਅੰਗ ਰੱਖਿਆ ਪਰ ਜੰਗਾਂ-ਯੁੱਧਾਂ ਵਿੱਚ ਜੋ ਵੀ ਉਸ ਸਮੇਂ ਨਵੇਂ ਹਥਿਆਰ ਸਨ, ਉਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਵਾਸਤੇ ਸਭ ਸਤਿਗੁਰ ਜੀ ਨੇ ਇਸ ਤੋਂ ਹਟ ਕਿ ਸਮਾਜ ਵਿੱਚ ਦੱਬੇ-ਕੁਚਲੇ ਲੋਕਾਂ ਨੂੰ ਸਿੰਘ ਸਜਾ ਕੇ ਤਿਆਰ-ਬਰ-ਤਿਆਰ ਕੀਤਾ ਤਾਂ ਜੋ ਜ਼ਾਲਮਾਂ ਨਾਲ ਟੱਕਰ ਲੈ ਸਕਣ ਅਤੇ ਮਜ਼ਲੂਮਾਂ ਦੀ ਰੱਖਿਆ ਕਰ ਸਕਣ। ਗੁਰੂ ਘਰਾਂ ਵਿੱਚ ਹੋਲਾ ਮਹੱਲਾ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ ਨਾ ਕਿ ਹੋਲੀ।



# **SHETH**

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## ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ

ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਦਾ ਜਨਮ ਸ੍ਰੀ ਹੀਰਾ ਨੰਦ ਜੀ ਦੇ ਘਰ ਪਿੰਡ ਢੀਕਮਪੁਰ, ਤਹਿਸੀਲ ਚੱਕਵਾਲ, ਜ਼ਿਲ੍ਹਾ ਜੇਹਲਮ ਵਿਚ ਹੋਇਆ। ਆਪ ਜੀ ਦੇ ਦੋ ਭਰਾ ਸਨ ਸਰਦਾਰ ਚੇਤ ਸਿੰਘ ਅਤੇ ਸਰਦਾਰ ਕਾਹਨ ਸਿੰਘ। ਸਰਦਾਰ ਚੇਤ ਸਿੰਘ ਦੇ ਬੇਟੇ ਸਰਦਾਰ ਈਸ਼ਰ ਸਿੰਘ, ਦਾਸ ਦੇ ਪਿਤਾ ਜੀ ਸਨ। ਭਾਈ ਅਤਰ ਸਿੰਘ ਦੇ ਕੋਈ ਔਲਾਦ ਨਹੀਂ ਸੀ। ਸਰਦਾਰ ਚੇਤ ਸਿੰਘ ਜੀ ਛੋਟੀ ਉਮਰੇ ਹੀ ਚਲਾਣਾ ਕਰ ਗਏ ਸਨ। ਇਸ ਕਰਕੇ ਗਿਆਨੀ ਈਸ਼ਰ ਸਿੰਘ ਜੀ ਦੀ ਪਾਲਣਾ ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਨੇ ਕੀਤੀ। ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਦਾਸ ਦੇ ਦਾਦਾ ਜੀ ਲਗਦੇ ਸਨ।

ਭਾਈ ਅਤਰ ਸਿੰਘ 35ਵੀਂ ਸਿੱਖ ਰੈਜੀਮੈਂਟ ਵਿਚ ਹਵਾਲਦਾਰ ਸਨ ਅਤੇ ਬਿਗੁਲ ਵਜਾਉਣ ਦੀ ਡਿਊਟੀ ਕਰਦੇ ਸਨ। ਆਪ ਜੀ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਦੀ ਸੰਗਤ ਵਿਚ ਆ ਗਏ ਜਿਸ ਉਪਰੰਤ ਆਪ ਜੀ ਨੇ 11 ਵਰਿਆਂ ਦੀ ਫੌਜ ਦੀ ਨੌਕਰੀ ਛੋਡ ਦਿੱਤੀ। ਉਹ ਗੁੱਜਰਵਾਲ ਦੀ ਗੁਪਤ ਮੀਟਿੰਗ ਵਿਚ ਹਾਜ਼ਰ ਸਨ ਅਤੇ ਹਥਿਆਰਬੰਦ ਗਦਰੀ ਜੱਥੇ ਵਿਚ ਸ਼ਾਮਲ ਸਨ। ਫਿਰੋਜ਼ਪੁਰ ਗਦਰੀ ਐਕਸ਼ਨ ਦੇ ਸਮੇਂ ਇਹ ਭਾਈ ਸਾਹਿਬ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਦੇ ਨਾਲ ਸਨ। ਆਪ ਜੀ ਇੱਕ ਨਾਮਵਰ ਅਤੇ ਭਜਨੀਕ ਹਸਤੀ ਸਨ। ਇਹਨਾਂ ਨੂੰ ਲਾਹੌਰ ਸਾਜਿਸ਼ ਕੇਸ (ਸਪਲੀਮੈਂਟਰੀ) ਦੇ ਵਿਚ ਉਮਰ ਕੈਦ ਹੋਈ ਸੀ ਜੋ ਕਿ ਬਾਅਦ ਵਿਚ 10 ਸਾਲ ਦੀ ਕਰ ਦਿੱਤੀ ਗਈ। ਜਦੋਂ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਨੂੰ ਪਹਿਲਾਂ ਨਾਭਾ ਅਤੇ ਬਾਅਦ ਵਿਚ ਲੁਧਿਆਣੇ ਨਜ਼ਰਬੰਦ ਕੀਤਾ ਗਿਆ ਤਾਂ ਉਹਨਾਂ ਦਾ ਲੰਗਰ, ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਤਿਆਰ ਕਰਦੇ ਸਨ। ਭਾਈ ਸਾਹਿਬ ਜੀ ਦੇ ਨਾਲ ਆਪ ਜੀ ਮੁਲਤਾਨ ਅਤੇ ਹਜ਼ਾਰੀ ਬਾਗ ਜੇਲ੍ਹ ਵਿਚ ਰਹੇ।

ਆਪ ਜੀ ਨੂੰ ਬੇਅੰਤ ਗੁਰਬਾਣੀ ਕੰਠ ਸੀ, ਅਤੇ ਸੁਖਮਨੀ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਹਮੇਸ਼ਾਂ ਕਰਦੇ ਰਹਿੰਦੇ ਸਨ। ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਜੀ ਨੇ ਜੇਲ੍ਹ-ਚਿੱਠੀਆਂ ਪੁਸਤਕ ਦੇ ਵਿਚ, ਕੰਠ ਗੁਰਬਾਣੀ ਦੀ ਜੋ ਲਿਸਟ ਬਣਾਈ ਹੈ, ਉਸ ਵਿਚ ਸਭ ਤੋਂ ਵੱਧ ਗੁਰਬਾਣੀ ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਨੂੰ ਕੰਠ ਸੀ। ਹਜ਼ਾਰੀ ਬਾਗ ਜੇਲ੍ਹ ਵਿਚ ਪੰਜਾਬੀ ਸੈਲਾਂ ਵਿਚ ਇਹਨਾਂ ਦੀ ਕੋਠਰੀ ਦੇ ਭਾਈ ਸਾਹਿਬ ਦੀ ਕੋਠਰੀ ਦੇ ਲਾਗੇ ਹੀ ਸੀ। ਭਾਈ ਸਾਹਿਬ ਜੇਲ੍ਹ-ਚਿੱਠੀਆਂ ਵਿਚ ਲਿਖਦੇ ਹਨ ਕਿ ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਦੀ ਪਾਠ ਦੀ ਆਵਾਜ਼ ਉਹਨਾਂ ਨੂੰ ਆਉਂਦੀ ਰਹਿੰਦੀ ਸੀ। “ਅਥੱਕ ਪ੍ਰੇਮ ਆਨੰਦੀ ਵੀਰ ਅਤਰ ਸਿੰਘ ਜੀ ਗੁਰਬਾਣੀ ਦੇ ਅਖੰਡ ਪ੍ਰਵਾਹ ਚਲਾਇਕੇ ਇਕ ਅਦੁੱਤੀ ਰਸ ਬਣ ਦਿਆ ਕਰਨ। ਹਜ਼ਾਰੀ ਬਾਗ ਵਿਚ 1920 ਤੋਂ ਕੁਛ ਪਹਿਲਾਂ ਹੀ ਭਾਈ ਅਤਰ ਸਿੰਘ ਸੰਜੋਗੀ ਸਾਥੀਅੜੇ ਨੇ ਸਾਨੂੰ ਪੁਛਿਆ ਕਿ ਭਾਈ ਸਾਹਿਬ, ਝਬਦੇ

ਬੰਦ-ਖਲਾਸੀਆਂ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦਿਸਦੇ ਹਨ। ਇਸ ਪਰ ਅਸੀਂ ਆਖਿਆ ਤੁਹਾਡੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਵੀ ਸਹੀ ਹਨ ਪਰ ਅਸੀਂ ਤਾਂ ਅਜੇ ਰਾਸ ਕੁਮਾਰੀ (ਮਦਰਾਸ) ਦੇ ਪਾਸੇ ਦੀ ਸੈਰ ਕਰਨੀ ਹੈ। ਸਾਨੂੰ ਤਾਂ ਇਉਂ ਹੀ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦਿਖਾਈ ਦੇ ਰਹੇ ਹਨ। ਸੋ ਵੀਰ ਅਤਰ ਸਿੰਘ ਜੀ ਮਾਰਚ 1920 ਵਿਚ ਖੁੱਲੀ ਛੋਟ (General Clemency) ਵਿਚ ਹੀ ਛੁੱਟ ਗਏ ਅਤੇ ਸਾਡੇ ਰਾਸ ਕੁਮਾਰੀ ਦੇ ਪਾਸੇ ਵਾਲਾ ਦ੍ਰਿਸ਼ਟਾਂਤ ਪੂਰਤੀ ਉਪਰ ਆ ਗਿਆ।”

“ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ।”

ਭਾਈ ਸਾਹਿਬ ਦੀ ਸੰਗਤ ਅਤੇ ਨਾਮ-ਬਾਣੀ ਦੀ ਅਥਾਹ ਕਮਾਈ ਦਾ ਸਦਕਾ ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਨੂੰ ਆਮ ਤੌਰ ਦੇ ਪੰਜ ਪਿਆਰਿਆਂ ਦੀ ਸੇਵਾ ਵਿਚ ਸ਼ਾਮਲ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਲਾਹੌਰ ਵਿਚ ਇਕ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਛਕਾਉਣ ਦੇ ਸਮਾਗਮ ਵਿਚ ਇੱਕ ਸਿੰਘ, ਭਾਈ ਦਵਿੰਦਰ ਸਿੰਘ ਪੋਸਟ ਮਾਸਟਰ ਨੇ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਉਸਦੇ ਘਰ ਕੋਈ ਔਲਾਦ ਨਹੀਂ। ਆਪ ਜੀ ਨੇ ਪੰਜ ਪਿਆਰਿਆਂ ਵੱਲੋਂ ਅਰਦਾਸ ਕੀਤੀ। ਉਸਦੇ ਘਰ 7 ਬੱਚਿਆਂ ਨੇ ਜਨਮ ਲਿਆ।

ਜੇਲ੍ਹ ਤੋਂ ਬਾਹਰ ਆਉਣ ਤੇ ਆਪ ਜੀ ਨੇ ਕੁਛ ਦੇਰ ਕੱਪੜੇ ਵੇਚਣ ਦਾ ਕੰਮ ਪਿਸ਼ਾਵਰ ਵਿਚ ਕੀਤਾ। ਫੇਰ ਪਟਿਆਲੇ ਡੇਰਾ ਬਾਬਾ ਜੱਸਾ ਸਿੰਘ ਜੀ ਦੇ ਗੁਰਦੁਆਰੇ ਗ੍ਰੰਥੀ ਦੀ ਸੇਵਾ ਕਰਦੇ ਰਹੇ। ਸੰਨ 1947 ਦੀ ਵੰਡ ਤੋਂ ਬਾਅਦ ਆਪ ਜੀ ਪੱਕੇ ਤੌਰ ਤੇ ਚੱਕਵਾਲ ਤੋਂ ਜੋਧਪੁਰ ਆ ਗਏ। ਇੱਥੇ ਆਪਣੀ ਪੱਕੀ ਰਿਹਾਇਸ਼ ਰੱਖੀ। ਆਪ ਜੀ ਦੀ ਸਿੰਘਣੀ ਦਾ ਨਾਮ ਬੀਬੀ ਪ੍ਰੇਮ ਕੌਰ ਸੀ, ਜੋ ਕੇਸਕੀ-ਸਹਿਤ ਰਹਿਤ ਦੇ ਪੂਰਨ ਧਾਰਨੀ ਸਨ। ਜੋਧਪੁਰ ਵਿਚ ਸਿੰਧੀ ਪ੍ਰੇਮੀ ਆਮ ਤੌਰ ਭਾਈ ਅਤਰ ਸਿੰਘ ਜੀ ਪਾਸੋਂ ਗੁਰਬਾਣੀ ਦੀ ਸੰਥਿਆ ਲੈਂਦੇ ਸਨ। ਕਈ ਸਿੰਘਾਂ ਨੂੰ ਆਪ ਜੀ ਪ੍ਰੇਰ ਕੇ ਜੱਥੇ ਵਿਚ ਅੰਮ੍ਰਿਤਪਾਨ ਕਰਨ ਲਈ ਭੇਜ ਦੇ ਸਨ। ਇਥੇ ਲੋਕੀ ਆਪ ਜੀ ਨੂੰ “ਅਕਾਲੀ” ਅਤਰ ਸਿੰਘ ਜੀ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣਨ ਲੱਗ ਪਏ।

ਆਪ ਜੀ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਦੀ ਪੂਰੀ ਸੰਭਾਲ ਕਰਦਿਆਂ ਹੋਇਆਂ ਸਵੇਰੇ 2 ਵਜੇ ਸਿਮਰਨ ਵਿਚ ਜੁਟ ਜਾਂਦੇ। ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਿਮਰਨ ਕਰਦਿਆਂ ਆਪਜੀ ਦੇ ਚੇਹਰੇ ਦਾ ਜਲਾਲ ਝੱਲਿਆ ਨਹੀਂ ਸੀ ਜਾਂਦਾ। ਨਿਤਨੇਮ, ਕੀਰਤਨ ਤੋਂ ਬਾਅਦ ਕੁਛ ਬਿਸਰਾਮ ਕਰਦੇ। ਆਪ ਜੀ 20 ਪਾਠ ਸੁਖਮਨੀ ਸਾਹਿਬ ਦੇ ਰੋਜ਼ ਕਰਦੇ ਸੀ। ਆਪਜੀ ਦੀ ਸੁਤਿਆਂ ਜਾਗਦਿਆਂ ਲਿਵ ਸਿਮਰਨ ਵਿਚ ਲਗੀ ਰਹਿੰਦੀ ਸੀ। ਸਹਿਜ ਪਾਠ/ਅਖੰਡ ਪਾਠ ਜਾਂ ਹੋਰ ਪਾਠ ਕਰਣ ਤੇ ਵੀ ਆਪ ਜੀ ਦੀ ਨਾਭੀ ਵਿਚ ਨਾਮ ਦਾ ਅਖੰਡਾਕਾਰ ਖੰਡਾ ਖੜਕਦਾ ਸੀ।

ਭਾਈ ਸੂਰਤ ਸਿੰਘ ਪੂਰਨ ਜੀ 'ਪੂਰਨ ਜੀ' ਕਹਿੰਦੇ ਸਨ ਕਿ ਅਕਾਲੀ ਅਤਰ ਸਿੰਘ ਜੀ ਸੂਖਮ ਅਤੇ ਦਿੱਬ ਮੰਡਲਾਂ ਵਿਚ ਖੇਡਦੇ ਸਨ। ਬਾਊ ਮਲ ਸਿੰਘ ਜੀ ਅਤੇ ਭਾਈ ਸਾਹਿਬ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਨਾਲ ਆਪ ਜੀ ਦਾ ਬਹੁਤ ਪਿਆਰ ਹੋਣ ਕਰਕੇ ਆਪ ਜੀ ਨਾਲ ਹਮੇਸ਼ਾ ਮਿਲਦੇ ਰਹਿੰਦੇ ਸੀ। ਉਹਨਾਂ ਨਾਲ ਚਿੱਠੀ ਰਾਹੀਂ ਵੀ ਹਮੇਸ਼ਾਂ In-touch ਰਹਿੰਦੇ ਸਨ।

ਇਕ ਦਿਨ ਬੀਬੀ ਪ੍ਰੇਮ ਕੌਰ ਕਹਿਣ ਲਗੀ ਅਕਾਲੀ ਜੀ ਦੇ ਸਿਪਾਹੀ ਅੰਦਰ ਆਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਹੇ ਹਨ। ਜਦੋਂ ਤੁਸੀਂ ਅੰਦਰ ਆਏ ਤਾਂ ਉਹ ਚਲੇ ਗਏ। ਤੁਸੀਂ ਮੇਰੇ ਕੋਲ ਬੈਠ ਕੇ ਪਾਠ ਸੁਣਾਓ। ਅਕਾਲੀ ਅਤਰ ਸਿੰਘ ਜੀ ਪਾਠ ਕਰਦੇ ਰਹੇ। ਸ਼ਾਮ ਦੇ ਸਮੇਂ ਆਪ ਜੀ ਸੋਦਰ ਰਹਿਰਾਸ ਦਾ ਪਾਠ ਕਰਨ ਅਤੇ ਸੁਖਾਸਨ ਕਰਨ ਵਾਸਤੇ ਗੁਰੂ ਮਹਾਰਾਜ ਦੇ ਕਮਰੇ ਵਿਚ ਗਏ। ਵਾਪਸ ਆ ਕੇ ਦੇਖਿਆ ਕਿ ਬੀਬੀ ਪ੍ਰੇਮ ਕੌਰ ਜੀ ਚੜਾਈ ਕਰ ਗਏ ਹਨ। ਇਹ ਘਟਨਾ 1960 ਦੀ ਹੈ।

1960 ਵਿਚ ਪੰਜਾਬੀ ਸੂਬਾ ਬਣਨ ਤੋਂ ਬਾਅਦ ਪੰਜਾਬ ਸਰਕਾਰ ਵੱਲੋਂ ਆਪ ਜੀ ਨੂੰ Freedom Fighter Pension ਮਿਲਣ ਲਗ ਪਈ। ਸੰਨ 1968 ਵਿਚ ਦਾਸ ਆਪ ਜੀ ਕੋਲ ਜੋਧਪੁਰ ਗਿਆ ਤੇ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਮੈਨੂੰ ਰਾਗ ਵਿਦਿਆ ਸਿਖਾਓ। ਆਪ ਜੀ ਕਹਿਣ ਲਗੇ ਕੀ “ਰਾਗ ਸਿਖਕੇ ਹੰਕਾਰ ਕਰਨਾ ਹੈ? ਤੁਸੀਂ ਕੀਰਤਨ ਕਰੋ ਆ ਜਾਏਗਾ।” ਉਹਨਾਂ ਦੇ ਬਚਨਾਂ ਦਾ ਸਦਕਾ ਦਾਸ ਨੂੰ ਕੀਰਤਨ ਦੀ ਦਾਤ ਪ੍ਰਾਪਤ ਹੋ ਗਈ। ਜਿਹੜਾ ਸ਼ਬਦ ਸਮਾਗਮ ਵਿਚ ਸੁਣਕੇ ਆਵਾਂ, ਹਾਰਮੋਨੀਅਮ ਤੇ ਕੱਢ ਲਵਾਂ।

ਦਾਸ ਦੇ ਮਾਤਾ ਜੀ ਬੀਬੀ ਕੁਲਵੰਤ ਕੌਰ ਨੇ ਆਪ ਜੀ ਨੂੰ ਦਿੱਲੀ ਚਲਣ ਵਾਸਤੇ ਬੇਨਤੀ ਕੀਤੀ ਕਿਉਂਕਿ ਸਾਡੀ ਰਿਹਾਇਸ਼ ਸਰਾਏ ਰੁਹੇਲਾ, ਦਿੱਲੀ ਵਿਚ ਸੀ। ਆਪ ਜੀ ਨੇ ਕਿਹਾ “ਭਾਣੇ ਵਿਚ ਦਿੱਲੀ ਆਵਾਂਗਾ।” ਅਪ੍ਰੈਲ 1969 ਵਿਚ ਆਪ ਜੀ ਦਾ ਐਕਸੀਡੈਂਟ ਹੋ ਗਿਆ ਅਤੇ ਇਲਾਜ ਵਾਸਤੇ ਦਿੱਲੀ ਆਏ। ਸਿਤੰਬਰ 1969 ਵਿਚ ਸ੍ਰ. ਸੁਰਜਨ ਸਿੰਘ ਫਲੇਵਾਲ ਅਤੇ ਬਾਊ ਮੱਲ ਸਿੰਘ ਜੀ ਆਪ ਜੀ ਨੂੰ ਮਿਲਣ ਸਰਾਏ ਰੁਹੇਲਾ ਆਏ।

ਉਸੀ ਦੌਰਾਨ ਇਕ ਵਾਰ ਆਪ ਜੀ ਨੇ ਦਾਸ ਦੇ ਮਾਤਾ ਜੀ ਨੂੰ ਦੋ ਸਿੰਘਾਂ ਦਾ ਪ੍ਰਸ਼ਾਦਾ ਬਣਾਉਣ ਲਈ ਕਿਹਾ। ਕਾਫੀ ਇੰਤਜ਼ਾਰ ਤੋਂ ਬਾਅਦ ਦੋ ਸਿੰਘ 3 ਵਜੇ ਦੇ ਕਰੀਬ ਸਾਈਕਲ ਤੇ ਪਾਲਮ ਤੋਂ ਸਰਾਏ ਰੁਹੇਲਾ ਆਏ। ਅਕਾਲੀ ਜੀ ਕਹਿਣ ਲਗੇ ਬੜੀ ਦੇਰ ਤੋਂ ਤੁਹਾਡਾ ਇੰਤਜ਼ਾਰ ਕਰ ਰਹੇ ਹਾਂ। ਦਾਸ ਦੇ ਮਾਤਾ ਜੀ ਨੂੰ ਕਿਹਾ ਕਿ ਜੋ ਪ੍ਰਸ਼ਾਦਾ ਬਣਾਇਆ ਹੈ ਇਹਨਾਂ ਨੂੰ ਛਕਾਓ।



ਦਿਸੰਬਰ 1969 ਨੂੰ 85 ਵਰਿਆਂ ਦੀ ਉਮਰ ਭੋਗ ਕੇ ਆਪ ਜੀ ਦਿੱਲੀ ਵਿਚ ਅਕਾਲ ਪੁਰਖ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜਾ ਬਿਰਾਜੇ। ਆਪ ਜੀ ਯਾਦ ਵਿਚ ਅਖੰਡ ਕੀਰਤਨੀ ਜੱਥੇ ਵੱਲੋਂ ਗੁਰਦੁਆਰਾ ਸਿੰਘ ਸਭਾ ਸਰਾਏ ਰੁਹੇਲਾ, ਦਿੱਲੀ ਵਿਚ ਕੀਰਤਨ ਸਮਾਗਮ ਹੋਏ।

1978 ਵਿਚ ਦਾਸ ਦੀ ਪੰਜਾਬ ਐਂਡ ਸਿੰਧ ਬੈਂਕ ਵਿਚ ਹਜ਼ਾਰੀ ਬਾਗ ਵਿਚ ਪੋਸਟਿੰਗ ਹੋਈ। ਉਸ ਦੌਰਾਨ ਮੋਹਨ ਸਿੰਘ ਜੀ ਗਾਰਡ ਸਾਹਿਬ ਦੀ ਪ੍ਰੇਰਨਾ ਸਦਕਾ ਦਾਸ ਨੇ ਹਜ਼ਾਰੀ ਬਾਗ ਜੇਲ੍ਹ ਅੰਦਰੋਂ ਜਾ ਕੇ ਦੇਖੀ। ਇਸ ਜੇਲ੍ਹ ਵਿਚ ਜਾ ਕੇ ਦੇਖਣ ਦੀ Permission CRPF Commandant ਸ੍ਰ. ਜੀ. ਐਸ. ਰੇਖੀ ਨੇ ਲੈ ਕੇ ਦਿੱਤੀ। ਇਸ ਜੇਲ੍ਹ ਵਿਚ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਤੋਂ ਇਲਾਵਾ ਨਾਮਧਾਰੀ ਆਗੂ ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਜੀ ਵੀ ਰਹੇ ਅਤੇ ਨਾਮਧਾਰੀ ਸਿੰਘ ਇਸ ਜੇਲ੍ਹ ਨੂੰ ਅੰਦਰੋਂ ਦੇਖਣਾ ਆਪਣਾ ਸੁਭਾਗ ਸਮਝਦੇ ਸਨ। ਜੈ ਪ੍ਰਕਾਸ਼ ਨਾਰਾਇਣ ਨੂੰ ਵੀ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਇੱਥੇ ਕੈਦ ਰੱਖਿਆ ਅਤੇ ਇਹ ਜੇਲ੍ਹ ਵਿਚੋਂ ਟੱਪ ਕੇ ਬਾਹਰ ਨਿਕਲ ਗਏ ਸਨ। ਇਹ ਜਾਣਕਾਰੀ ਦਿਲਚਸਪ ਹੈ ਕਿ ਜੈ ਪ੍ਰਕਾਸ਼ ਨਾਰਾਇਣ ਨੇ ਇਸ ਜੇਲ੍ਹ ਵਿਚੋਂ ਟੱਪਣ ਦਾ ਤਰੀਕਾ ਉਹਨਾਂ 18 ਸਿੰਘਾਂ ਵਿਚੋਂ ਇਕ ਸ੍ਰ. ਸੁੱਚਾ ਸਿੰਘ ਪਾਸੋਂ ਪੁੱਛਿਆ ਸੀ ਜੋ ਕਿ ਜੇਲ੍ਹ ਵਿਚੋਂ ਹਰਨ ਹੋਏ ਸਨ ਅਤੇ ਬਾਅਦ ਵਿਚ ਆ ਕੇ ਪੇਸ਼ ਹੋ ਗਏ ਸਨ।

ਦਾਸ ਨੇ ਪੰਜਾਬੀ ਸੈਲ ਦੇਖੇ ਜਿਹਨਾਂ ਵਿਚ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਜੀ, ਭਾਈ ਅਤਰ ਸਿੰਘ ਅਤੇ ਹੋਰ ਸਾਥੀਆਂ ਨੂੰ ਰੱਖਿਆ ਸੀ। ਉਹ ਗੁਮਟੀ (Central Tower) ਜਿੱਥੇ ਭਾਈ ਸਾਹਿਬ ਨੂੰ ਪੁੱਪੇ ਹੱਥਕੜੀ ਦੀ ਸਜ਼ਾ ਦੇ ਕੇ ਕਹਿਰ ਕਮਾਇਆ ਸੀ ਉਹ ਵੀ ਦੇਖੀ। ਪੁਰਾਣੇ ਰਿਕਾਰਡ ਬਾਰੇ ਜੇਲ੍ਹ ਅਧਿਕਾਰੀਆਂ ਨੇ ਦੱਸਿਆ ਕਿ ਉਹ ਲੱਭਣਾ ਬਹੁਤ ਮੁਸ਼ਕਿਲ ਹੈ।

ਦਾਸ ਦੀ ਹੈਰਾਨਗੀ ਦੀ ਹੱਦ ਨਾ ਰਹੀ ਜਦੋਂ ਇਹ ਦੇਖਿਆ ਕਿ ਜਿਸ ਕੋਠਰੀ ਵਿਚ ਭਾਈ ਸਾਹਿਬ ਨੂੰ ਰੱਖਿਆ ਸੀ ਉੱਥੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੈ। ਉਸਦੀ ਸੇਵਾ-ਸੰਭਾਲ ਇਕ ਉਮਰ ਕੈਦੀ ਕਰਦਾ ਸੀ। ਉਸਨੇ ਦੱਸਿਆ ਕਿ ਉਹ ਜੇਲ੍ਹ ਤੋਂ ਛੁਟਣ ਤੋਂ ਬਾਅਦ ਇਹ ਸਰੂਪ ਗੁਰਦੁਆਰੇ ਪਹੁੰਚਾ ਦੇਵੇਗਾ। ਦਾਸ ਦੇ ਹਿਰਦੇ ਵਿਚ ਇਹ ਯਾਦਗਾਰ ਹਮੇਸ਼ਾ ਵਾਸਤੇ ਤਾਜ਼ੀ ਹੈ। ਧੰਨ ਹਨ ਉਹ ਗੁਰਮੁੱਖ ਪਿਆਰੇ ਜਿਹਨਾਂ ਨੇ ਨਾਮ ਜੱਪ-ਜੱਪ ਕੇ ਜੇਲ੍ਹ ਦੀਆਂ ਕਾਲ ਕੋਠਰੀਆਂ ਵੀ ਪਵਿੱਤਰ ਕਰ ਦਿੱਤੀਆਂ।

ਜਸਬੀਰ ਸਿੰਘ ਕੋਹਲੀ



Mom,

YOU

# "Love Babaji"

By Bhupinder Kaur (Simar)

It is a routine for our family to pray at least once, if not twice, a day. We sit together in our prayer room, sing hymns or just do simran which becomes more melodious with my toddler son playing hand drums alongside. Of late, after a rough day, I was sitting inside the prayer room quietly; my son entered and asked, "Mom what are you doing? Why are you upset?" I replied, "I am sharing my concern with baba ji (God)." And he said, "We come here to say good hymns and be a good boy." I nodded in yes, "And when I want to share my heart with someone I sit here and share my heart quietly with (Akal Purakh / God) Babaji."

"Why! That's not real," he replied. I asked, what's not real. I got his question if sharing my thoughts and concern with the divine is for real a practice for me.

I remember as a kid had I asked this question I would have been told not to ever repeat that question again, as no one questions on faith. But maybe it's a right question to make him understand and learn about our faith, our great believes and rich Sikh history.

I took a deep breath! I said, "Do we see air? No, but its always there. Similarly, we don't see God, but he is always there."

And he chortled, "Ah! That's why I don't see him. Mom, you love babaji." And now the next question. "Mom, does he love you?"

"My dear, he loves all of us. And He tells us to be good and positive always." He knows moolmantar: so, now I shared the meaning of moolmantar with him:

- Ik- There is ONE(Ik) God in reality, he is the origin and the source of everything.

- Onkaar- When Ik becomes the creative principal it

becomes continuous Onkaar. Onkaar manifests as visible and invisible phenomenon.

- Satnaam- The sustaining principle of Ik is Satnaam, the True Name of God.

- Kartaa Purakh- God 'Ik Onkaar' is Creator and Doer (Kartaa) of everything, all the seen and unseen phenomenon.

- Nirbhau- That Ik Onkaar is devoid of any fear, because there is nothing but itself.

- Nirvair- That Ik Onkaar is devoid of any enmity because there is nothing but itself.

- Akaal Moorat- That Ik Onkaar is beyond Time (Akaal) and yet it is existing. Its a Form (Moorat) which does not exist in Time.

- Ajooni- That Ik Onkaar does not condense and come into any birth. All the phenomenon of birth and death of forms are within it.

- Saibhang- That Ik Onkaar exists on its own, by its own. It is not caused by anything before it or beyond it.

- Gurprasaad- That Ik Onkaar expresses itself through a channel known as Guru and it is only its own Grace and Mercy (Prasaad) that this happens.

So, we follow these teachings and do good things, dear."

(Hope we all are to answer the questions of the fertile minds in a constructive, satisfying manner; for them to grow as informed and strong-minded 'suchet' Khalsa.)

He is a fan of superheroes like power rangers, super mega force, ninja. "Oh! Even my super heroes say so - be good and help. Mom, so they also love babaji then - not to fear and be good." He smiles.

"You got it, son!"

ਹਰ ਤਰਾਂ ਦੇ ਖੁਸ਼ੀ ਦੇ ਮੌਕੇ ਉੱਤੇ ਆਪਣੀ ਜਿੰਦਗੀ ਦੇ ਯਾਦਗਾਰ ਪਲਾਂ ਨੂੰ ਸਾਰੀ  
ਜਿੰਦਗੀ ਤਾਜ਼ਾ ਰੱਖਣ ਲਈ ਸਾਡੇ ਨਾਲ ਸੰਪਰਕ ਕਰੋ !



# ਵਿਰਦੀ ਫਿਲਮਜ਼

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**K**rodh means Anger. It is said that you are at your weakest when you are angry. I will never forget that day.

It was Monday. I reached office before time, last week was hard with lots of deliverables. I open my mail box, one mail from NK [my onsite coordinator], it was all about my last week work, he was not happy with some of my work. I was frustrated after working so hard don't know how to feel. I start typing for his reply with an anger, I tried to reply all his points and was ready to change my project. I asked one of my very good friend and senior colleague to review my email. I told him just review it, don't ask me not to send this email. He read my email and asked me to come for a Tea, we walked toward a roadside tea stall for a tea, we discussed about everything but not about my email. After five minutes we

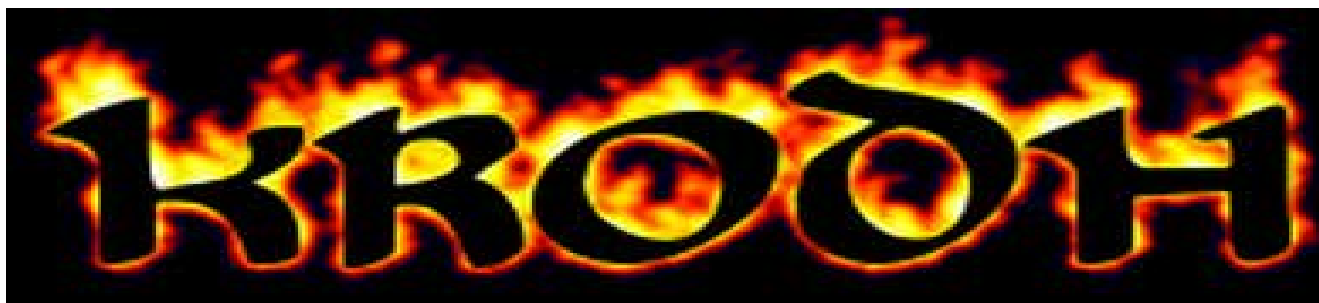
truth, Contentment, patience, compassion and faith.

Science has also proven that angry and stressful people generally have high blood pressure that leads to heart diseases. Unfortunately in most cases our anger controls us, resulting in further hurt and sometimes violence. The reality of life is that in spite of my best intentions and efforts, I still tend to lose my cool sometimes. While I try to learn the lesson from the situation to better handle it next time. Everyone gets angry occasionally, the real test is what we DO with it.

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ॥

ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ॥੨॥

Cruelty, material attachment, greed and anger are the four rivers of fire.



came back to our desk, and I don't know what had happened to me, my view got changed, I saved that email in my desktop and never send this email instead setup some time with NK to discuss his idea and plan for next release.

That day I learnt something, never make any decision when you're angry. Anger is a strong feeling of annoyance or displeasure. Anger is an emotion with irritation and frustration it's a bell that tells us that something is wrong. It can also motivate us to stand up for ourselves and correct injustices. When we manage anger well, it prompts us to make positive changes in our lives and situations. Everything is created or given by Waheguru, including the five emotions of desire, anger, greed, emotional attachment and ego. Like most things in the world, these five have a good side and a bad side. In a negative way they are "Chor" (thieves), "Doot" (demons) and "Dusht" (enemies) as described in Gurbani. However, they can be suppressed and then converted or redirected for good use. One need to change these five vices - lust, anger, greed, attachment and pride to the five virtues -

Falling into them, one is burned, O Nanak! One is saved only by holding tight to good deeds. ||2||

Gurbani tells us that: When "the Name of the Lord lives within the mind, egotism and anger are wiped away." One makes poor decisions and gets carried away in anger to act upon the tasks one later regrets. Everyone is to be in control all the time and have a full control on his or her anger in order to think rationally. One can control anger by meditating on God. To live a peaceful life, Guru Granth Sahib Ji instructs one to not even have any relations with the ones who have anger.

ਉਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ॥੩॥

Do not meet with, or even approach those people, whose hearts are filled with horrible anger. ||3||

Here is a list of 'Anger Busters' that you may want to try:

1. Practice breathing slowly and deeply, Breath in-out counting "one, two, three, four, and five".
2. Keep repeating to yourself lines of Gurbani that warn us of anger or "Waheguru" (Wondrous God).
3. Imagine yourself in a peaceful place; close your eyes if this helps.
4. Exercise is an excellent way of letting out that stress or fury; try running, cycling.
5. Talk to someone you can trust, having a shoulder to cry on can calm you down considerably.
6. Try listening to relaxing Gurbani Keertan or Paatth (for example, Sukhmani Sahib da Paatth) audio.
7. Anger often results in 'black & white' irrational thinking, make a conscious effort to try and think more logically.
8. People often get angry when they can't find a solution to a particular problem, if this is the case then firstly do an Ardaas (prayer) to Waheguru for guidance and then try to work out a plan of action.
9. Try to change your environment when you get angry, go to some place where you feel good (for example the Gurdwara), maybe go for a walk and get some fresh air.
10. We can easily get angry over delicate or sensitive issues, by using our judgement to find the right timing to discuss an important matter it is less likely the whole thing will blow up.
11. Sometimes it's best just to avoid someone that you think is likely to make you angry at a particular time. Do Sangat (company) with those that encourage remembrance of Waheguru.
12. Non-strenuous exercises like yoga can relax your muscles and make you feel generally much calmer.
13. Better communication can help prevent a situation

becoming heated, think through your responses in advance, remember a wise person thinks before he speaks, a foolish person speaks first and thinks later.

14. We often get angry when our needs aren't being met, trying expressing your needs, or opening your mind up to the possibility of compromises. Remember Waheguru always does the right thing and he is Giver for all.

15. Don't take yourself too seriously – just seriously enough not to be perceived as a joker.

16. Take regular breaks from stressful situations or locations.

17. Beat a pillow or a cushion, you won't hurt anyone and you should feel a little better.

18. Take a hug from your mum, dad, spouse, or children; it always helps to have someone around to comfort you.

19. Draw a picture of your anger, try to draw your feelings, the associated emotions, just get it all out of your system.

20. Write about your feelings, a lot of people express their anger through poetry, this can be extremely therapeutic.

Gurbeer Singh

# ਗੁਰਬਾਣੀ ਵਿੱਚ ਸੇਵਾ ਅਤੇ ਸਿਮਰਨ ਦਾ ਸੰਕਲਪ

ਤੁਰਨਜੀਤ ਕੌਰ

ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਵਾਹਿਗੁਰੂ ਜੀ ਦਾ ਨਾਮ ਜਪਣਾ ਅਤੇ ਸੇਵਾ ਕਰਨਾ ਹੀ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮ ਹੈ ਜਿਸ ਦੀ ਨੀਂਹ ਸਿੱਖ ਧਰਮ ਦੇ ਬਾਨੀ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਰੱਖੀ। ਸੰਪੂਰਨ ਮਨੁੱਖ ਦੀ ਘਾਤਤ ਲਈ ੨੩੯ ਸਾਲ ਦਾ ਸਮਾਂ ਲੱਗਿਆ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਮਾਜ ਦੀ ਨਬਜ਼ ਨੂੰ ਪਛਾਣਿਆ ਅਤੇ ੨੩ ਸਾਲ ਦੀ ਯਾਤਰਾ (ਉਦਾਸੀਆਂ) ਵਿੱਚ ਗਰੀਬਾਂ ਅਤੇ ਲੋੜਵੰਦਾਂ ਦੀ ਸੇਵਾ ਕੀਤੀ। ਸੰਸਾਰ ਦੇ ਅੰਦਰ ਉਹ ਹਰ ਉਸ ਮਨੁੱਖ ਦੇ ਸੰਪਰਕ ਵਿੱਚ ਆਏ ਜੋ ਬੁਠਾ ਸੀ, ਹੰਕਾਰੀ ਸੀ, ਅਤੇ ਧਰਮੀ ਹੋਣ ਦਾ ਦਾਅਵਾ ਕਰਦਾ ਸੀ। ਉਸਨੂੰ ਗਿਆਨ ਅਤੇ ਪ੍ਰੇਰਣਾ ਦੇ ਕੇ ਸਿੱਧੇ ਰਸਤੇ ਲਾਇਆ।

ਗੁਰੂ ਇਤਿਹਾਸ ਵਿੱਚ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ, ਮਾਤਾ ਖੀਵੀ ਜੀ, ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਅਤੇ ਸਾਰੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਸਮੇਂ ਤੋਂ ਸੇਵਾ ਦੀ ਲਹਿਰ ਚਲਦੀ ਆ ਰਹੀ ਹੈ। “ਪਹਿਲੇ ਪੰਗਤ, ਪਾਛੈ ਸੰਗਤ” ਵਿੱਚ ਗੁਰੂ ਜੀ ਦੇ ਪਿਆਰੇ ਲਾਡਲੇ ਸਿੱਖ, ਭੈਣਾ, ਮਾਤਾਵਾਂ ਅਤੇ ਬੱਚੇ ਪ੍ਰਸ਼ਾਦੇ, ਲੰਗਰ, ਭਾਂਡਿਆ, ਜੋੜਿਆਂ ਅਤੇ ਜੰਗਲਾਂ ਵਿੱਚੋਂ ਲੱਕੜਾ ਲਿਆਉਣ ਦੀ ਸੇਵਾ ਕਰਦੇ ਹਨ।

ਸੇਵਾ ਦਾ ਮੰਤਵ ਪਰਮਾਤਮਾ ਦੀ ਅਰਾਧਨਾ ਅਤੇ ਨਾਮ ਸਿਮਰਨ ਹੈ। ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਸਮਾਜਿਕ ਅਤੇ ਅਧਿਆਤਮਿਕ ਪੱਖ ਨੂੰ ਇਕ ਹੀ ਰੂਪ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਇਹ ਇਕ ਈਸ਼ਵਰਵਾਦੀ ਧਰਮ ਹੈ ਜਿਸ ਦੇ ਅਨੁਸਾਰ ਪਰਮਾਤਮਾ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਸਿਰਜਨਹਾਰ, ਪਾਲਨਹਾਰ ਅਤੇ ਨਾਸ਼ ਕਰਨ ਵਾਲਾ ਹੈ। ਪਰਮਾਤਮਾ ਸਰਬਵਿਆਪੀ ਅਤੇ ਅੰਤਰਯਾਮੀ ਵੀ ਹੈ ਅਤੇ ਉਸ ਦਾ ਮਿਲਾਪ ਹੀ ਸੇਵਾ ਦਾ ਫਲ ਹੈ।

ਹਰ ਜਗਿਆਸੂ ਲਈ ਸੇਵਾ ਅਤੇ ਸਿਮਰਨ ਦੋਵੇਂ ਹੀ ਜ਼ਰੂਰੀ ਹਨ। ਇਹ ਇਕ ਸਿੱਕੇ ਦੇ ਦੋ ਪਹਿਲੂ ਹਨ। ਅਗਰ ਸਿਮਰਨ ਖੁਰਾਕ ਹੈ ਤਾਂ ਸੇਵਾ ਵਰਜਿਸ਼ ਹੈ। ਆਪਣਾ ਆਪਾ ਸਮਰਪਣ ਕਰ ਕੇ ਮਾਲਿਕ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ ਜੋ ਕੰਮ ਕੀਤਾ ਜਾਏ ਉਹ ਸੇਵਾ ਹੈ। ਆਤਮਿਕ ਸੂਝ ਨਾਲ ਕੀਤੀ ਸੇਵਾ ਹੀ ਕਬੂਲ ਹੁੰਦੀ ਹੈ। ਨਿਰਮਲ ਅਤੇ ਸ਼ੁੱਧ ਹਿਰਦੇ ਨਾਲ, ਸਵਾਰਥ ਰਹਿਤ ਕੀਤੀ ਸੇਵਾ ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਹੈ ਜੋ ਪਰਮਾਤਮਾ ਦੇ ਮਿਲਾਪ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦੀ ਹੈ।

“ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ”  
ਦਿਖਾਵੇ ਦੀ ਸੇਵਾ ਕਰਨੀ, ਸੇਵਾ ਦੀ ਗਿਣਤੀ ਕਰਨੀ ਜਾਂ ਵਧਾ ਚੜ੍ਹਾ ਕੇ ਦੱਸਣ ਨਾਲ ਸੇਵਾ ਕਬੂਲ ਨਹੀਂ ਪੈਂਦੀ।

ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਨੂੰ ਵਿਚਾਰ ਕੇ, ਸ਼ਬਦ ਵਿੱਚ ਪਤੀਜ ਕੇ, ਆਪਾ ਭਾਵ ਮਿਟਾ ਕੇ ਅਡੋਲ ਅਵਸਥਾ ਵਿੱਚ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਹਉਮੈ ਅਤੇ ਸੇਵਾ ਦੇ ਵਿਰੋਧੀ ਤੱਤ ਹਨ। ਹਉਮੈ ਵਿੱਚ ਕੀਤੀ ਗਈ ਸੇਵਾ ਸਾਧਨਾ ਨਹੀਂ ਹੈ। ਸੇਵਾ ਲਈ ਆਤਮ ਸਮਰਪਣ ਦੀ ਲੋੜ ਹੈ। ਚਤੁਰਾਈਆਂ ਅਤੇ ਸਿਆਣਪਾ ਛੱਡ ਕੇ ਸੇਵਕ ਦੀ ਭਾਵਨਾ ਨਾਲ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਨਾਲ ਆਨੰਦਮਈ ਅਵਸਥਾ ਬਣਦੀ ਹੈ ਆਚਰਣ ਉੱਚਾ ਹੁੰਦਾ ਹੈ ਅਤੇ ਪਰਮਾਤਮਾ ਨਾਲ ਮਿਲਾਪ ਹੁੰਦਾ ਹੈ।

ਉਹ ਸੇਵਾ ਪ੍ਰਵਾਨ ਹੁੰਦੀ ਹੈ ਜੋ ਨਿਮਰਤਾ, ਸਮ ਭਾਵ ਪਰਮਾਤਮਾ ਤੇ ਦ੍ਰਿੜ ਵਿਸ਼ਵਾਸ ਰੱਖ ਕੇ ਮਨ ਨੂੰ ਗੁਰੂ ਅੱਗੇ ਸਮਰਪਿਤ ਕਰਕੇ, ਪਰਮਾਤਮਾ ਨੂੰ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ਜਾਣ ਕੇ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਭਾਈ ਘਨੱਈਆ ਜੀ ਇਸ ਦੇ ਪ੍ਰਤਖ ਰੂਪ ਸਨ ਜੋ ਯੁੱਧ ਵਿੱਚ ਸਾਰਿਆਂ ਨੂੰ ਗੁਰੂ ਜੀ ਦਾ ਰੂਪ ਜਾਣ ਕੇ ਪਾਣੀ ਪਿਲਾਉਂਦੇ ਸਨ ਤੇ ਮਰਹਮ ਪੱਟੀ ਕਰਦੇ ਸਨ।

ਸੇਵਾ ਤੇ ਸਿਮਰਨ ਹਰ ਅਵਸਥਾ ਵਿੱਚ ਕਰਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਪਰ ਇਹ ਪਰਮਾਤਮਾ ਦੀ ਮੋਹਰ ਨਾਲ ਹੀ ਸੰਭਵ ਹੈ। ਮਨ ਨੂੰ ਵਸ ਵਿੱਚ ਕਰਨਾ ਅਤੇ ਮਨ ਦਾ ਨਿਰਮਲ ਹੋਣਾ ਪਰਮਾਤਮਾ ਦੀ ਬਖਸ਼ਿਸ਼ ਨਾਲ ਹੀ ਹੁੰਦਾ ਹੈ। ਅਧਿਆਤਮਿਕ ਵਿਕਾਸ ਲਈ ਸੇਵਾ ਅਤੇ ਸਿਮਰਨ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ ਪਰ ਇਹ ਉਹ ਮਨੁੱਖ ਕਰ ਸਕਦਾ ਜੇ ਜਿਸਨੂੰ ਅੰਦਰੋਂ ਪ੍ਰੇਰਣਾ ਮਿਲਦੀ ਹੈ। ਕਿਸੇ ਵੀ ਮਜ਼ਬੂਰੀ ਜਾਂ ਦਬਾਅ ਵਿੱਚ ਕੀਤੀ ਸੇਵਾ ਦਾ ਕੋਈ ਨੈਤਿਕ ਮਹੱਤਵ ਵੀ ਨਹੀਂ ਹੈ।

ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਉਸਦੇ ਹੁਕਮ ਨੂੰ ਪਛਾਨਣ, ਮੰਨਣ ਸਮਝਣ ਦੀ ਲੋੜ ਹੈ ਕਿਉਂਕਿ ਸੇਵਾ ਅਤੇ ਸਿਮਰਨ ਉਸਦੇ ਹੁਕਮ ਤੋਂ ਬਿਨਾ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਵਾਹਿਗੁਰੂ ਜੀ ਮੋਹਰ ਕਰਨ ਅਤੇ ਸੇਵਾ ਸਿਮਰਨ ਦੀ ਦਾਤ ਸਭ ਦੀ ਝੋਲੀ ਵਿੱਚ ਪਾਉਣ ਅਤੇ ਅਸੀਂ ਸਾਰੇ ਸੱਚੇ ਮਨ ਨਾਲ ਸਿਮਰਨ ਕਰਦੇ ਹੋਏ ਸੇਵਾ ਕਰੀਏ ਕਿਉਂਕਿ

“ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ॥  
ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥”





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# GIDHA

## LOKH NAACH

ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਦੀ ਵਿਰਾਸਤ - ਲੋਕ ਨਾਚ - ਗਿੱਧਾ

ਹਰਜਿੰਦਰ ਕੌਰ

ਕਿਸੇ ਭੂਗੋਲਿਕ ਖਿੱਤੇ ਵਿੱਚ ਵਸਦੇ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਢੰਗਾਂ ਨੂੰ ਉਸ ਖੇਤਰ ਦੇ ਲੋਕਾਂ ਦਾ ਸੱਭਿਆਚਾਰ ਆਖਿਆ ਜਾਂਦਾ ਹੈ। ਅਸਲ ਵਿੱਚ ਜੀਵਨ ਜਾਂਚ ਹੀ ਮਨੁੱਖ ਮਾਤਰ ਦਾ ਅਸਲ ਸੱਭਿਆਚਾਰ ਹੈ। ਇਸ ਦਾ ਵਿਕਾਸ ਮਨੁੱਖੀ ਵਿਕਾਸ ਦੇ ਨਾਲ ਹੀ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਜਾਤੀ ਦਾ ਰਹਿਣ ਸਹਿਣ, ਖਾਧ - ਖੁਰਾਕ, ਪਹਿਰਾਵਾ, ਕੰਮ ਧੰਦੇ, ਮਨ ਪਰਚਾਵੇ, ਖੇਡਾਂ, ਲੋਕ - ਕਲਾਵਾਂ, ਲੋਕ - ਨਾਚ, ਲੋਕ - ਸਹਿਤ ਦੇ ਭਿੰਨ - ਭਿੰਨ ਰੂਪ ਅਤੇ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਆਦਿ ਸੱਭਿਆਚਾਰ ਦੇ ਮੂਲ ਤੱਤ ਹਨ। ਜਿਨ੍ਹਾਂ ਦੇ ਆਧਾਰ ਤੇ ਕਿਸੇ ਖਿੱਤੇ ਦੇ ਸੱਭਿਆਚਾਰ ਦੀ ਨਿਸ਼ਾਨ ਦੇਹੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

ਸਾਰੇ ਸੰਸਾਰ ਦੀਆਂ ਕੌਮਾਂ ਦੇ ਸੱਭਿਆਚਾਰ ਦੀਆਂ ਆਪਣੀਆਂ - ਆਪਣੀਆਂ ਵਿਸ਼ੇਸ਼ ਵਿਲੱਖਣਤਾਵਾਂ ਹਨ। ਹਰ ਕੌਮ ਆਪਣੀ ਵਿਰਾਸਤ ਤੇ ਮਾਣ ਕਰਦੀ ਹੈ। ਸੱਚ-ਮੁੱਚ ਪੰਜਾਬੀ ਬੜੇ ਭਾਗਾਂ ਵਾਲੇ ਹਨ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਵਿਰਸੇ ਵਿੱਚ ਅਮੀਰ ਵਿਰਾਸਤ ਤੇ ਮਾਣ ਕਰ ਸਕਦਾ ਹੈ। ਪ੍ਰਦੇਸ਼ਾਂ ਵਿੱਚ ਜਿੱਥੇ-ਜਿੱਥੇ ਵੀ ਪੰਜਾਬੀ ਵਸਦੇ ਹਨ, ਉਹ ਉੱਥੇ ਆਪਣੇ ਸੱਭਿਆਚਾਰ ਦੀ ਮਹਿਕ ਵੰਡ ਰਹੇ ਹਨ।

ਪੰਜਾਬ ਦੇ ਲੋਕ ਨਾਚ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਦੀ ਮੂੰਹ ਬੋਲਦੀ ਤਸਵੀਰ ਜਨ। ਪੰਜਾਬੀ ਦੀ ਉਪਜਾਊ ਧਰਤੀ, ਇਸਦੇ ਮੇਲਦੇ ਦਰਿਆ, ਲਹਿਲਹਾਂਦੀਆਂ ਫਸਲਾਂ ਅਤੇ ਪੈਲਾਂ ਪਾਂਦੀਆਂ ਮੁਟਿਆਰਾਂ ਪੰਜਾਬੀਆਂ ਨੂੰ ਸਦਾ ਟੁੰਭਦੀਆਂ ਰਹੀਆਂ ਹਨ। ਲੋਕ ਨਾਚ ਗਿੱਧਾ ਇਸ ਦੀ ਸਾਡੇ ਸੱਭਿਆਚਾਰ ਵਿੱਚ ਬਹੁਤ ਮਹੱਤਤਾ ਹੈ। ਲੋਕ ਨਾਚ ਮਨ ਦੀ ਖੁਸ਼ੀ ਦਾ ਸਰੀਰਕ ਪ੍ਰਗਟਾਵਾ ਹੈ। ਇਹ ਉਹ ਚਸ਼ਮਾ ਹੈ ਜਿਸ ਵਿੱਚੋਂ ਖੁਸ਼ੀ ਦੀਆਂ ਫੁਹਾਰਾਂ ਆਪ ਮੁਹਾਰੇ ਹੀ ਵਹਿ ਤੁਰਦੀਆਂ ਹਨ। ਲੋਕ ਨਾਚ ਬਿਨਾਂ ਕਿਸੇ ਨਿਯਮ ਦੀ ਬੰਧੋਜ ਦੇ ਮੌਜ ਵਿੱਚ ਨੱਚਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਨੂੰ ਸਿੱਖਣ ਲਈ ਵਿਸ਼ੇਸ਼ ਉਸਤਾਦ ਦੀ ਲੋੜ ਨਹੀਂ। ਲੋਕ ਨਾਚ ਦੀਆਂ ਮੁਦਰਾਵਾਂ ਸਾਧਾਰਣ ਲੋਕਾਂ ਦੀ ਜਿੰਦਗੀ ਵਾਂਗ ਬੜੀਆਂ ਸਿੱਧੀਆਂ ਤੇ ਸ਼ਪੱਸਟ ਹੁੰਦੀਆਂ ਹਨ।

ਗਿੱਧਾ ਪੰਜਾਬ ਦੇ ਮਾਲਵੇ ਦੇ ਇਲਾਕੇ ਦਾ ਮੁਟਿਆਰਾਂ ਦਾ ਮਨਮੋਹਕ ਨਾਚ ਹੈ। ਗਿੱਧੇ ਦੇ ਨੱਚਣ ਨੂੰ ਗਿੱਧਾ ਪਾਉਣਾ ਆਖਦੇ ਹਨ। ਗਿੱਧਾ ਕਿਸੇ ਵੀ ਖੁਸ਼ੀ ਦੇ ਮੌਕੇ ਤੇ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਮੁੰਡੇ ਦੀ ਛਟੀ, ਲੋਹੜੀ, ਮੰਗਣੀ ਅਤੇ ਵਿਆਹ ਸ਼ਾਦੀ ਦੇ ਅਵਸਰ ਤੇ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਪਾਇਆ ਜਾਂਦਾ ਹੈ। ਸਾਉਣ ਦੇ ਮਹੀਨੇ ਵਿੱਚ ਪੰਜਾਬ ਦੀਆਂ ਮੁਟਿਆਰਾਂ ਇਸ ਨੂੰ ਇੱਕ ਤਿਉਹਾਰ ਦੇ ਰੂਪ ਵਿੱਚ ਮਨਾਉਂਦੀਆਂ ਹਨ ਜਿਸ ਨੂੰ 'ਤੀਆਂ ਦਾ ਤਿਉਹਾਰ' ਆਖਦੇ



ਹਨ। ਤੀਆਂ ਦੇ ਗਿੱਧੇ ਦੀ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਤਾ ਰਹੀ ਹੈ।

ਗਿੱਧਾ ਪਾਉਣ ਵੇਲੇ ਕੇਵਲ ਨੱਚਿਆ ਹੀ ਨਹੀਂ ਜਾਂਦਾ ਸਗੋਂ ਮਨ ਦੇ ਹਾਵ ਭਾਵ ਪ੍ਰਗਟਾਉਣ ਲਈ ਨਾਲ ਬੋਲੀਆਂ ਵੀ ਪਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਗਿੱਧੇ ਦੀਆਂ ਬੋਲੀਆਂ ਵੀ ਆਖਦੇ ਹਨ। ਇਹਨਾਂ ਬੋਲੀਆਂ ਰਾਂਹੀ ਮੁਟਿਆਰਾਂ ਆਪਣੇ ਦਿਲਾਂ ਦੇ ਗੁੱਭ - ਗੁਭਾੜ ਕੱਢਦੀਆਂ ਹਨ।

ਗਿੱਧਾ ਪਾਉਣ ਵੇਲੇ ਮੁਟਿਆਰਾਂ ਘਰ ਦੇ ਮੋਕਲੇ ਵਿਹੜੇ ਵਿੱਚ ਇੱਕ ਗੋਲ ਚੱਕਰ ਬਣਾ ਕੇ ਖੜੇ ਜਾਂਦੀਆਂ ਹਨ ... ਕਈ ਵਾਰੀ ਵਿਚਕਾਰ ਇੱਕ ਕੁੜੀ ਘੜਾ ਜਾਂ ਢੋਲਕੀ ਲੈ ਕੇ ਬੈਠ ਜਾਂਦੀ ਹੈ। ਖੜੋਤੀਆਂ ਕੁੜੀਆਂ ਆਪਣੇ ਹੱਥਾਂ ਨਾਲ ਇੱਕ ਤਾਲ ਤਾੜੀ ਮਾਰਦੀਆਂ ਹਨ... ਢੋਲਕ ਵੱਜਦੀ ਹੈ ... ਖੜੋਤੀਆਂ ਕੁੜੀਆਂ ਵਿੱਚੋਂ ਇੱਕ ਕੁੜੀ ਆ ਕੇ ਬਾਂਹ ਉਲਾਰ ਕੇ ਬੋਲੀ ਪਾਉਂਦੀ ਹੈ। ਜਦ ਉਹ ਬੋਲੀ ਦਾ ਅੰਤਮ ਟੱਪਾ ਜਿਸ ਨੂੰ ਤੋੜਾ ਵੀ ਆਖਦੇ ਹਨ। ਬੋਲਦੀ ਹੈ ਤਾਂ ਪਿੜ ਵਿੱਚ ਖੜੋਤੀਆਂ ਮੁਟਿਆਰਾਂ ਉਸ ਟੱਪੇ ਨੂੰ ਚੁੱਕ ਲੈਂਦੀਆਂ ਹਨ - ਭਾਵ ਇਹ ਉਸ ਨੂੰ ਉੱਚੀ ਉੱਚੀ ਗਾਉਣ ਲੱਗ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਦਾਇਰੇ ਵਿੱਚੋਂ ਨਿਕਲ ਕੇ ਦੋ ਕੁੜੀਆਂ ਪਿੜ ਵਿੱਚ ਆ ਕੇ ਨੱਚਣ

ਵਿੱਚੋਂ ਗਿੱਧਾ ਅਲੋਪ ਹੀ ਹੋ ਗਿਆ ਹੈ। ਵਿਆਹ ਇੱਕੋ ਦਿਨ ਵਿੱਚ ਉਹ ਵੀ ਮੈਰਿਜ਼ ਪੈਲੇਸ ਵਿੱਚ ਹੋਣ ਲੱਗ ਪਏ ਹਨ। ਨਾ ਕਿਧਰੇ ਛੱਜ ਕੁੱਟਿਆ ਜਾਂਦਾ ਹੈ, ਨਾ ਜਾਗੋ ਕੱਢੀ ਜਾਂਦੀ ਹੈ। ਬਸ ਇੱਕ ਹੋਰਵਾ ਹੀ ਰਹਿ ਗਿਆ ਹੈ ਗਿੱਧੇ ਦਾ।

ਗਿੱਧਾ ਕੇਵਲ ਔਰਤਾਂ ਹੀ ਨਹੀਂ ਪਾਉਂਦੀਆਂ ਮਰਦ ਵੀ ਪਾਉਂਦੇ ਹਨ ਪਰੰਤੂ ਇਸ ਗਿੱਧੇ ਦਾ ਰੰਗ ਤੀਵੀਆਂ ਦੇ ਗਿੱਧੇ ਵਰਗਾ ਨਹੀਂ ਹੁੰਦਾ। ਤੀਵੀਆਂ ਵਾਲੇ ਨਾਚ ਦੀ ਲਚਕ ਮਰਦਾਂ ਵਿੱਚ ਨਹੀਂ ਹੁੰਦੀ। ਉਹਨਾਂ ਦਾ ਵਧੇਰੇ ਜ਼ੋਰ ਬੋਲੀਆਂ ਉੱਤੇ ਹੀ ਹੁੰਦਾ ਹੈ। ਜੇ ਮਰਦਾਂ ਦੇ ਗਿੱਧੇ ਦਾ ਅਨੰਦ ਮਾਨਣਾ ਹੋਵੇ ਤਾਂ ਛਪਾਰ ਦੇ ਮੇਲੇ ਤੇ ਮਾਣਿਆ ਜਾ ਸਕਦਾ ਹੈ। 'ਮਰਦਾਂ ਦੇ ਗਿੱਧੇ' ਦੀ ਪਰੰਪਰਾ ਵੀ ਪੰਜਾਬ ਵਿੱਚੋਂ ਸਮਾਪਤ ਹੋ ਰਹੀ ਹੈ।

ਗਿੱਧਾ ਪੰਜਾਬੀਆਂ ਦਾ ਇੱਕੋ ਇੱਕ ਅਜਿਹਾ ਲੋਕ ਨਾਚ ਹੈ ਜਿਸ ਨਾਲ ਸੰਬੰਧਿਤ ਹਜ਼ਾਰਾਂ ਬੋਲੀਆਂ ਉਪਲਬਧ ਹਨ। ਸ਼ਾਇਦ ਹੀ ਸੰਸਾਰ ਭਰ ਦੇ ਕਿਸੇ ਨਾਚ ਨਾਲ ਐਨੇ ਗੀਤ ਜੁੜੇ ਹੋਣ। ਗਿੱਧੇ ਦੀਆਂ ਬੋਲੀਆਂ ਪੰਜਾਬੀ ਲੋਕ ਕਾਵਿ ਦਾ ਪ੍ਰਮੁੱਖ ਅੰਗ ਹਨ। ਜੋ ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਪ੍ਰਾਪਤ



ਲੱਗ ਜਾਂਦੀਆਂ ਹਨ। ਇਹ ਨਾਚ ਉਦੋਂ ਭੱਖਦਾ ਹੈ ਜਦੋਂ ਬੋਲੀ ਦਾ ਆਖਰੀ ਟੱਪਾ ਕੁੜੀਆਂ ਰਲ ਕੇ ਆਉਂਦੀਆਂ ਹਨ। ਝਾਂਜਰਾਂ ਦੀ ਛਣਕਾਰ ਪੈਰਾਂ ਦੀ ਧਮਕ ਅਤੇ ਢੋਲਕੀ ਦੀ ਤਾਲ ਉੱਤੇ ਵੱਜਦੀ ਤਾੜੀ ਇੱਕ ਅਨੂਠਾ ਸਮਾਂ ਬੰਨ ਦੇਂਦੀ ਹੈ।

ਬਾਰੀ ਬਰਸੀ ਖੱਟਣ ਗਿਆ ਸੀ...

ਖੱਟ ਕੇ ਲਿਆਂਦੇ ਛੋਲੇ...

ਨੀ ਮੈਂ ਸੱਸ ਕੁੱਟਣੀ, ਕੁੱਟਣੀ ਸੰਦੂਕਾਂ ਉਲ੍ਹੇ...

ਨੀ ਮੈਂ ਸੱਸ ਕੁੱਟਣੀ, ਕੁੱਟਣੀ ਸੰਦੂਕਾਂ ਉਲ੍ਹੇ...

ਭਾਵੇਂ ਅੱਜ ਕੱਲ੍ਹ ਸਕੂਲਾਂ ਕਾਲਜਾਂ ਦੀਆਂ ਵਿਦਿਆਰਥਣਾਂ ਵੱਲੋਂ ਸੱਭਿਆਚਾਰਕ ਸਮਾਗਮਾਂ ਦੇ ਅਵਸਰ ਤੇ ਆਮ ਦਰਸ਼ਕਾਂ ਲਈ ਗਿੱਧਾ ਪਾਉਣ ਦਾ ਰਿਵਾਜ ਪੈ ਗਿਆ ਹੈ। ਪਰੰਤੂ ਇਹ ਗਿੱਧਾ ਪੁਰਾਤਨ ਗਿੱਧੇ ਦਾ ਬਦਲ ਨਹੀਂ। ਇਸ ਗਿੱਧੇ ਵਿੱਚ ਆਮ ਤੌਰ ਤੇ ਰਵਾਇਤੀ ਕਿਸਮ ਦੀਆਂ ਬੋਲੀਆਂ ਹੀ ਪਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਉੱਝ ਵੀ ਪੰਜਾਬ ਦੇ ਲੋਕ ਜੀਵਨ

ਹਨ। ਇਹ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਅਤੇ ਜਨ ਜੀਵਨ ਦਾ ਦਰਪਣ ਹਨ। ਜਿਸ ਵਿੱਚੋਂ ਪੰਜਾਬ ਦੀ ਨੱਚਦੀ ਗਾਉਂਦੀ ਤੇ ਜੂਝਦੀ ਸੰਸਕ੍ਰਿਤੀ ਦੇ ਦਰਸ਼ਕ ਸੁੱਤੇ ਸਿੱਧ ਹੀ ਕੀਤੇ ਜਾ ਸਕਦੇ ਹਨ ... ਸੈਂਕੜੇ ਵਰ੍ਹਿਆਂ ਦੇ ਪੁਰਾਣੇ ਪੰਜਾਬ ਦੇ ਸੱਭਿਆਚਾਰ ਅਤੇ ਸਮਾਜਿਕ ਇਤਿਹਾਸ ਨੂੰ ਆਪਣੀ ਬੁੱਕਲ ਵਿੱਚ ਲਕੋਈ ਬੈਠੀਆਂ ਹਨ।

ਲੋਕ ਗੀਤ ਸੰਗ੍ਰਹਿ ਕਰਨ ਦਾ ਕਾਰਜ ਕੱਲੇ ਕਾਰੇ ਵਿਅਕਤੀ ਦੇ ਵਸ ਦਾ ਨਹੀਂ। ਇਹ ਕਾਰਜ ਤਾਂ ਸਰਕਾਰੀ ਪੱਧਰ ਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ, ਭਾਸ਼ਾ ਵਿਭਾਗ ਅਤੇ ਸੱਭਿਆਚਾਰ ਵਿਭਾਗ ਦੇ ਕਰਨ ਦਾ ਹੈ। ਅਜੇ ਵੀ ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਲੋਕ-ਗੀਤ ਵਿਖਰੇ ਪਏ ਹਨ। ਇਹਨਾਂ ਨੂੰ ਸਾਂਭਣ ਦੀ ਅਤਿਅੰਤ ਲੋੜ ਹੈ।

ਸਾਡੇ ਬਜ਼ੁਰਗਾਂ ਦੀ ਅੰਤਮ ਪੀੜ੍ਹੀ ਸਾਥੋਂ ਵਿਛੜਨ ਵਾਲੀ ਹੈ ਇਹਨਾਂ ਦੇ ਵਿਛੜਨ ਨਾਲ ਲੋਕ ਗੀਤ ਵੀ ਗੁਆਚ ਜਾਣਗੇ। ਗਿੱਧੇ ਦੀਆਂ ਬੋਲੀਆਂ ਸਾਡੀ ਮੂਲਵਾਨ ਵਿਰਾਸਤ ਦੇ ਮਾਣਕ ਮੋਤੀ ਹਨ।



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## BAL KIRTAN DARBAR





# SHARING CONTINUES....

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥

Guru Nanak Sahib, SGGS Pg 1245

One who works for what he eats, and gives some of what he has - O Nanak, he knows the Path. ||1||

Privileged are those who are healthy, capable and harvest the fruit of their hard work. And more privileged are those who share these fruits with others. Sharing goes a long way and selfless service goes hand in hand with it. Ever so prevailing concept of Seva and Wand Chhakna is central to all Sikh lives and integral to the goal of merging with Akalpurakh. Sikhs even during their most turbulent times have never left to share what they had. We all know of Bhai Kanahiya ji, who in the battle field use to share what scarce water Sikhs had with the enemy Mughal soldiers, even though the same enemy blocked sources of food, water and supplies from all sides. During World War while on one side prisoners of war of



British Army lauded the fierce fighting abilities of Sikhs in the battle field they also appreciated the benevolence of Sikhs as guardian. While Sikh soldiers slept hungry themselves they gave their food to the prisoners.

Guru Nanak Sahib ji established Langar to put into practice his message of inclusion and Seva. This message is lived out in Gurudwaras all over the world today. The very message is the heart of Let's Share A Meal. LSM is more structured now and have been able to reach out to more volunteers who are driven to bring happiness and hope to those who have none. November 15, 2014 was chosen to share Langer with 5000 individuals across various homeless shelters and old age homes in the state of New York and New Jersey.

Let's Share A Meal should not get confined to the Sangat in Jersey City, hence LSM team decided to reach out to Sikhs in



other parts of New Jersey. Small teams were made who visited various Gurudwara Sahibs to share what LSM stands for and invited volunteers. There was an enormous support and lots of individuals registered to come, do Seva and form teams to take food to various shelters. LSM team is fortunate to have a group of volunteers who patiently take the efforts of following up with the shelters to get the bookings done, without whom we won't be able to reach to so many individuals. A young social media team for LSM worked hard to put up an official website, [www.letsshareameal.org](http://www.letsshareameal.org), so that volunteers can learn more about LSM and register online. Facebook and Twitter handles played their part and contributed to the count of people who turned up to put their efforts towards this noble cause. All this was done with the sole purpose of getting individuals across the globe to take this up as their project and share the goodness from the house of Guru Nanak Sahib ji with others. And it very well started to happen. A group of young Sikhs in Australia did a Let's Share A Meal of their own.



LSM 2014 was flagged off by the mayor of Jersey City Mr. Steven Fulop along with other city officials. Seva to get provisions for preparing Langar started early in the week. Sangat from Carteret, Bridgewater and Glenrock Gurudwara Sahibs helped preparing Langar at Nanak Naam Jahaj Gurudwara Sahib. We improved on the delivery system and also packed over 1000 food boxes for easy distribution in the city of New York. It was great to see the overwhelming response and dedication of volunteers who worked tirelessly to ensure that the delivery of food was on time.

The success of Lets Share A Meal lies in how further it spreads the message of sharing, love and care for each other. What more can be said then that it is the Akalpurakh who is sharing and he only receives it, we are just a means.

Chardi Kala!



# ਕੇਸਰੀ ਪੱਟ ਦੇ ਮੰਗ ਹਿੱਡੇ ਧਿਜਲੀ ਜੈਸੇ ਖਿਯਾਤ

Clad in saffron colour, two powers flutter, like lightening is the thoughtful mind. These are such subtle but beautiful words by a historian to describe an intricate relationship between Khalsa and Nishan Sahib. Nishan Sahib to Sikhs is much more than the ever standing representation of identity and faith. It reflects the autonomous state of mind, spiritual and physical independence of Sikhs.

Nishan Sahib has evolved from the time of Guru Sahibs. Historians have noted that Guru Gobind Singh Ji's Nishan Sahib had Waheguru ji ki Fateh written on it, while Akal Sahai came to be written across the Nishan Sahibs during the reign of Maharaja Ranjit Singh. Such an importance to Nishan or flag was given that there was a Misl called Nishanwalia Misl. Flag bearers of all other Misls were nominated from Nishanwalia Misl. Bravest of Sikh soldiers were tasked as Nishan bearer who were to honour the continual and steadfast flying of the Nishan Sahib in battle or peace.

NNJG transformation couldn't have been considered complete without the santhaapana of the new Nishan Sahib. Sangat was very excited to do the Seva which started with cleaning designated area. Singhs from Canada who also made the 44 feet Nishan Sahib having hydraulic mechanism came to Jersey City for the installation. It was a precision task and required expert handling and they did a great job supervising and guiding through the whole process. Nishan Sahib was also painted white. On 7th September 2014 Sangat did the Seva of hoisting the Nishan Sahib by putting on the furla and the lower cloth while doing jaap of Waheguru. It was a proud moment watching Nishan Sahib go up into the sky amidst continuous jaikaras. The charged moments showed again that the position of the Nishan Sahib among the Sikhs is not only significant and important but unique and unparalleled when compared to the other flags in the world.

May the Nishan Sahib always flutter high, as the Sikhs live and prosper!



# NISHAN SAHIB SANTHAAPANA





# GO GREEN NNJG!



The new NNJG building premises was missing something and that was greenery. The parking lot area was subject to dumping of old construction material. Not only did it take away space but also was an eye sore apart from being a hazard for parking cars and pedestrians. So a long due plan of cleaning up the area along the fence was taken up. It was decided to make large heavy duty wooden boxes for medium size pine trees and place across the fence. This would give a clean look to the area but also serve dual purpose of adding green factor and act as a natural visual barrier from the train track and road.

The task was planned to execute during a few weeks through the month of June. A weekend was dedicated to get the area cleaned. A dumpster full of old construction material and heavy wooden logs were removed. The plan was to make the wooden boxes weather proof and strong to act as a barrier between parked cars and fence. A few trips to home depot and Lowe's helped deciding the size and dimension of the box apart from singling out the all weather treated wood we wanted to use. With 20 boxes to make we wanted to be sure before committing to buy large amounts of logs.

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LOGS.

prepared and was displayed in the front on Gurudwara Sahib's entrance. It looked nice and sturdy and helped our confidence to get going at the larger task of preparing the rest.

With tens of pine trees required it was planned to get them from a farm in Monroe. June 14, Saturday 2014 was the day when we decide to take on the big task. A bunch of dedicated Sangat members volunteered to come and help build the boxes. Sometimes experience adds more value to the process than enthusiasm and dedication. That is what happened, a couple of elderly Singhs from India who were visiting their families found home in getting involved in the physical work. They on their own cut almost all the heavy wooden logs to size required. We used weather proof bolts to fasten and attached proper net lining on the inside of the box. A truck full of garden soil was brought in along with numerous bag of potting soil to put on top. We planned to make half the boxes, but it was Waheguru's blessing, that the team was able to complete the herculean task of making 19 boxes, filling them up with soil, planting trees and placing the boxes in line along the fence in one day.





Though Seva cannot be measured but the help and guidance cannot be ignored in this effort. Ever available Surinderpal Singh and Kumar Wadhwa were of great help in designing the boxes and procuring the raw materials. Kuldeep Kumar managed to provide truck full of soil and our Gurudwara Sahib's president

Bakshish Singh was instrumental in getting the plants. All in all it was a well planned project and everybody's contribution was immense to make NNJG Go Green!





# WEST POINT CADETS ★★ ★

## VISITS 00JG



The Cultural Coalition of Jersey City for Winning the Peace and Friends of Loews has been organizing the trip of West Point cadets to NYC and Jersey City for last 10 years. This is mainly to give them a firsthand experience to multi-ethnicity of greater New York Area and understanding how people of so many religious backgrounds co-exist peacefully. Year 2014 was the second year when the cadets came to Nanak Naam Jahaj Gurudwara Sahib to know more about Sikh faith and its tenants.

April 4 2014, the cadets visited Gurudwara Sahib to attend the evening Deewan. After wards they assembled in the Langar Hall where members of Sangat interacted and answered questions on Sikhism. After having Langar, kids from our Gurudwara Sahib did a Gatka performance for the cadets. Small kids taking part in mock drill wielding swords and spears was stress on the point how important martial skills are to Sikhs. Cadets were very interested and also tried their hand on some drills. Cadets were also briefed about Sikhs being fighting class and their history around active service in the World Wars. After a lots of pictures and fun filled interactive session, the Cadets presented mementos to the kids.



Next day, a cultural program was organized for the Cadets

in Loews theatre where groups from various communities performed. Sikh cultural dance was also performed. It is important that the US forces know of our religion and cultural values. The Cadets for West Point will work in various branches of US forces and will take with them the immense knowledge they have gained by spending time with various communities. This yearly trip is a great opportunity for Sikhs of Jersey City to showcase their faith and culture. Hope that the new generation of Cadets will continue to come and learns about Sikhs.



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# Grab life by the handlebars !

## 5 BORO BIKE TOUR



‘Sound mind can exist only in the sound body’, this was thinking of 2nd Guru, Guru Angad Dev ji. Guru ji inspired Sangat to be involved in sports after morning Simran and strive towards leading a healthy lives. He encouraged all people to be involved in wrestling bouts or Mal Akharas to compete in physical competitions. This was again his way of doing away with social taboos of people of lower caste not having physical contact with higher castes. These steps laid the foundation for a spiritually educated, enlightened and healthy Sikh community, without distinctions of caste and creed.

Keeping our Gurus message in mind, Sangat at Nanak Naam Jahaj Gurudwara Jersey City, participated in 5 Boro Bike Tour on May 4th 2014. In this annual event, 32,000 cyclists bike through all 5 boroughs of New York City – Manhattan, Bronx, Queens, Brooklyn and Staten-Island. All along the tour, cyclists cover 40 miles while crossing Queens-boro Bridge at Mile 15 and Verrazano Bridge at Mile 35.

NNJG team constituted of 28 Sikhs. Members of the team showed immense courage and fought their fears in taking up 40 miles ride. Many participants had not biked for several years and many had not biked for more than 10 miles ever in their life before. Team members showed large heart and proved that ‘you can achieve anything that you put our heart to’. Team had participation not only from Sangat of Jersey City but also from Carteret, NJ and Bridgewater, NJ.

All team members dressed in Kesari Dastar and t-shirts to promote the awareness of Sikhs in U.S.A as well as sharing the message of “Vand- Chakkna, Lets Share a Meal”. ‘Let’s Share a Meal’ drive has been celebrating Guru Nanak’s birthday by taking Langar (meal) to homeless shelters across tri-state area for the past 2 years. In year 2014, NNJG team shared meal with nearly 5,000 people.

Biking on open roads with friendly faces made riding 40 Miles, a fun filled activity and contributed towards bonding Sangat members closer.





## JAKARA

Since 2000, the Jakara Movement has been providing a space for young Sikhs to engage with each other, current events, Gurbani, and history. The goal has been to be able to connect Sikh youth with each other



to begin to tackle the issues our community faces. What first started as an annual conference is now an organization that runs multiple conferences, day camps, leadership retreats, and misls (chapters) changing local communities across the country.

Jakara team's New York and New Jersey Misl volunteers hosted a camp at the Jersey City Gurdwara. The camp (Jakara Juniors) is a day-long camp that has

interactive workshops, activities, meaningful discussions and a day of fun for participants ages 5-15. In this camp, the theme was 1984 and understanding the atrocities that occurred. The discussion for was not simply around facts and



historical details, but also developing ideas on how to address human rights violations that happen in our own lives, and how to also be a community that commemorates



those who lost their lives for our own protection. The camp content was developed to be age-appropriate.

About 50 children between age group 5-16 participated in this camp. The children and Sangat member at Jersey City worked hard to ensure the camp was success and were

true partners in its success.



*Wishing everyone, a very prosperous, healthy,  
and blessed Khalsa Sagina Divas*

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# 26 Sikh Games





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# Blood Drive

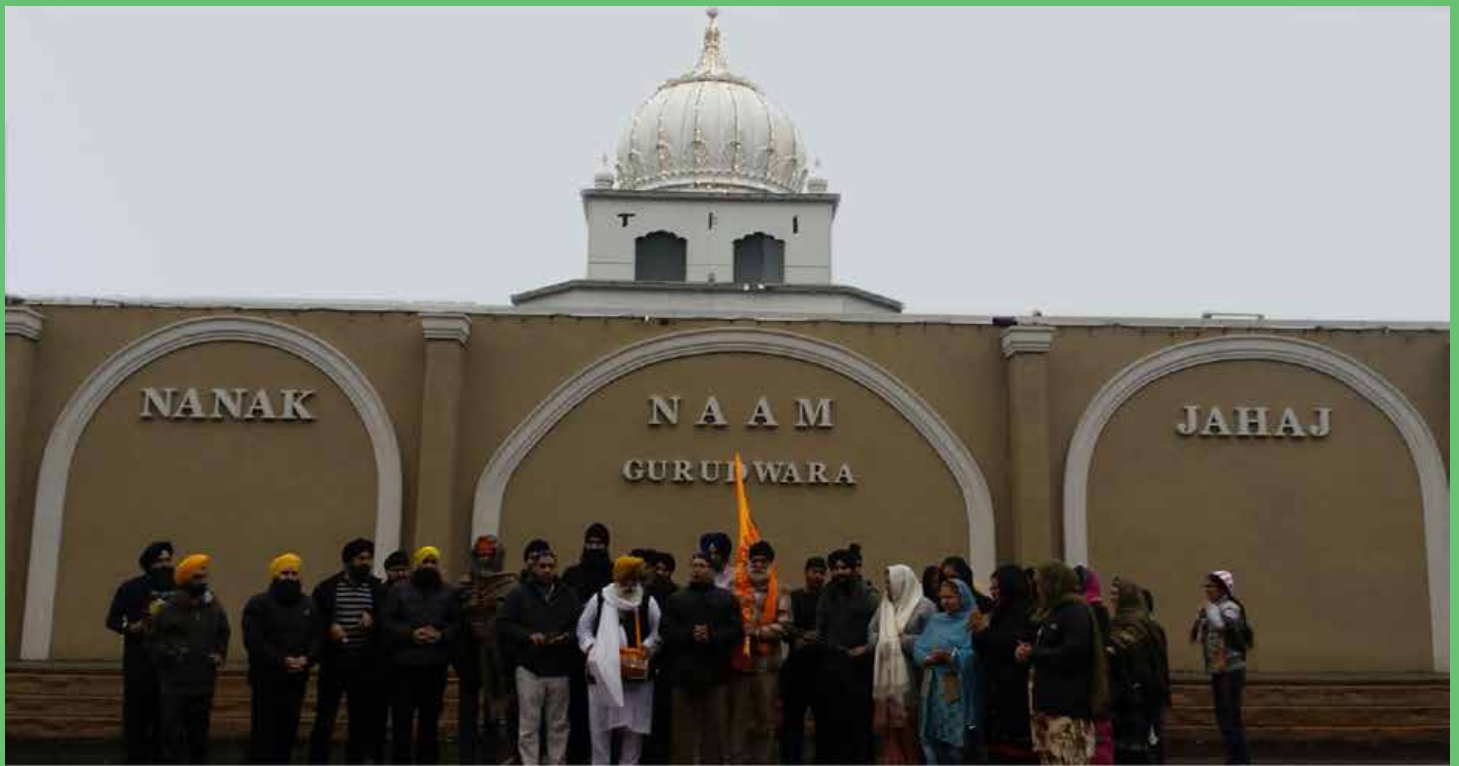




# ਸਿੱਖ ਡੇ ਪਰੇਡ













# NNJG Gurmat School 2014



# The Sweetness of Naam

Once upon a time a long time ago there lived a Muslim child in India named Farid. Like most children Farid loved eating sweets. His mother always knew this about him, and one day she told him, "Son, the Lord created everything and is the Giver. Meditating on Him is the best." Farid replied, "Mama, if I meditate on The Almighty, will I get something in return?" She explained, "Well my son, when we meditate, we look very sweet to the Merciful Lord. So God gives us sweets to eat". "Oh!!! I love sweets!!!!!!", he declared joyfully.

Farid was inspired by what his mother said about the sweets so he started doing Simran meditation. He sat down still and began to sense his body and slow down his mind. He noticed that inside him there was a whole world to explore. His imagination took him to all the fun places he could imagine. The more he imagined, the more boundless were the places he imagined.

While he was doing Simran his mother quietly got a bowl of sweets and put it in front of where he was sitting. When he opened his eyes he grinned from ear to ear. "Look mama, you were right, I meditated on God and he gave me sweets to eat!" he exclaimed. Their hut filled with light and his mother just quietly smiled to herself as Farid enjoyed the sweets.

Farid meditated like this every day and every day his mother quietly placed a bowl of sweets in front of him for when he opened his eyes. She became more and more proud of her son seeing him meditate.

One day as he was doing his Simran, his mind became totally calm. He had this amazing feeling throughout his whole body. He felt everything and everything was him. Everything was Divine. He began to feel a gentle warmth inside that radiated outwards. He was in touch with his soul and felt the vibration of the Naam. Then the feeling travelled from the inside and he started to feel it outside, everywhere around him. Everything was God - pure, sweet love.

As he opened his eyes, he saw everything differently. He knew that love is everywhere. There was a beautiful light around him as he finished his meditation and sat there in bliss with a smile on his face.

His mother noticed the difference in Farid and thought, "He looks so beautiful, like a little saint. He didn't even eat the sweets today." She asked him, "My dear son, don't you want your sweets today?"

He said, "Ma, the Lord is the sweetest of all. Eating sweets only makes my mouth happy. The sweetness of the Naam makes my whole soul happy. Candy, sugar, and honey are all sweet, but nothing is as sweet as the Lord."

Farid grew up to be a saint of God. He is still famous for the stories of his devotion to the Lord. Blessed are the saints and blessed are the mothers of saints. Like Farid, the way of the saints is to sing a song like no other song and walk a path higher than all paths. This brings the taste of sweetness to the mind and Love like nothing else.

Do  
You  
Know?

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Hymes of  
Sheik Farid are  
incorporated in the  
Guru Granth Sahib



# Humayun visits Guru Angad Dev Ji

Babar came to India with a large army. He wanted to be the Emperor of India, and his wish was fulfilled. He became the first Moghul emperor of India, and Delhi was its Capital. But, he died after a few years. His son, Humayun, became the Emperor in his place. A few years later, Sher Shah made up his mind to become the emperor of India. "I shall become the Emperor!" And so he decided to drive away Humayun and to take his throne. They fought a number of battles. Humayun was defeated, and he had to run for his life.

"I must escape..I will get caught."

After sometime, he reached the city of Lahore. He decided to see some Holy men, or Saints.

"Well, if they pray for my success, maybe I will get back my throne in Delhi. Maybe once again I can be Emperor. I will have to find some Holy men to pray for me."

He believed that the prayers of Holy men were granted by God, and he was right. So he thought, "If I can find a really Holy man, my wish can be fulfilled! He will pray for my success in getting back my throne. His prayer will be granted. I shall again become Emperor of India! But where to find such a Holy man?" Some people told him, "Your father met Guru Nanak in

Hyderabad. He begged Guru to pray for him. The Guru agreed to pray for your father's success. His prayer was granted by God." "Then", said Humayan, "I, too, shall see Him. I shall beg Him to pray for me. His prayer will again be granted. I shall get back my throne! But where is He?" And he was told, "Guru Nanak is no more in the world, His light has merged into the Infinite Light. He chose Guru Angad to take his place after Him. Guru Angad lives in a town called Kadur Sahib." Hearing this, Humayun got ready to go to Kadur. He took with him a number of things. He wanted to offer them to the Guru as presents.

After a ride, he reached Kadur. He had gone to Guru's place on horseback, but he did not get down from the horse. When he arrived in the Guru's presence, he remained sitting on the horse. He thought, "The Guru will get up to meet me." At that time, the Guru's mind was fixed on God. Sikhs were singing hymns, Gurbani. The Guru did not notice Humayun. At this, Humayun became angry. He said to himself, "I am the Emperor! He is a mere Fakeer! He has not stood up to show respect to me. He has paid no heed to me. He has insulted me! I must punish Him." Thinking this, he drew his sword. He wanted to cut off the Guru's head with his sword. The Guru opened His eyes. He looked at Humayun. Then He smiled and said, "Oh Emperor, your sword comes out so readily to kill men of God, but it could do nothing against your enemy, Sher Shah. Where was your sword then?" Humayun felt ashamed. He put back his sword into its sheaf. He got down from the horse. He went near the Guru, and bowed before Him. He begged to Guru's pardon. Then he said, "Oh Holy Man of God, pray for me. Pray to God, that I may get back my throne." And the Guru replied, "I shall pray for you. You will get back your kingdom after some time, but do not forget God even then and be a just and kind ruler." Humayun was pleased. "Oh thank you!" He bowed to the Guru and went away. And he got back his throne after some time.



# You Are Beautiful

Uncle Roop Singh tells us of a time when a boy came to him. The boy was thinking of cutting his hair because people were making in fun of him for being a boy with long hair. So uncle Roop told him a story: Once there was a potter who took some clay and started squashing it. He kept squashing the clay for a long time and the whole time the clay kept yelling "Please stop it, stop it!" Maybe he was being mean to the clay! Then the potter took the clay and put it on a wheel. He started spinning the clay. The clay said "Please stop it, I'm getting dizzy, I beg you stop!" but the potter continued spinning and spinning the clay until it came in to the shape of a cup. Now the potter very gently took the cup. He handled it with great care and put the cup in a kiln. The cup was having a hard time understanding how the potter was being so kind and caring this moment, and just a bit ago he was hurting him and also making him dizzy. Inside the kiln huge flames rose up from everywhere. The cup started screaming "Please stop it, let me out of here, I'm burning, I beg you stop it!!" The potter just looked at him and smiled and said "No, no, not yet." After the flames went out, the potter very gently took the cup out of the kiln. Now he lovingly put the cup on a table. Then he got out his paint set. He started stroking the cup with his brush. Now the cup started laughing "Hahahaha, stop it, that tickles! Stop it, hahahahaha, stop it!" But the potter just said "No, no, no, not yet," and continued painting for a while longer. Now the potter brought the cup to the fires of the kiln again. Again the cup yelled "Stop it, please stop it, I'm burning again, I beg you, stop it!" and again the potter said "No, no, no, not yet." After a long while the flames stopped and the potter gently took the cup out of the kiln. He placed the cup on the table in front of a mirror. When the cup saw the mirror he said "Wow that's beautiful!!" The potter said "Yes it is beautiful, it's you. I made you beautiful." The potter explained to the cup that if he had listened to his cries of "Stop it, that hurts," when he was kneading the clay, the clay wouldn't be able to go on the spinning wheel. People would just see a hard clump of clay and throw it in the trash. If he had stopped when the clay said, "Stop it, I'm dizzy!", the soft clay wouldn't have ever been shaped in to a cup. People would see some unshaped clay and throw it in the trash. If he had listened when the cup said, "Stop, I'm burning!" from the fire in the kiln the first time, no one would ever be able to use the cup. He would've just been an unfinished cup with a bunch of cracks. People would just pick up the cracked cup and throw him in the trash. When the cup said, "Stop, it tickles," if the potter stopped painting him, he would have an unfinished design on him. People would see the cup with only some art on it and they would throw it away. If he had stopped from putting him in the kiln the second time, the paint wouldn't have stuck. When people would wash the cup, all the paint would come off, then they'd throw the cup with no paint in the trash. But now the cup went through everything and was finished. Now all anyone can say is "Wow, how beautiful!" We are also made beautifully like the cup. Our Creator has certainly made us just right. We are beautiful just the way we are.





## *The Wiseman and the Bowl of Milk*

I'd like to share a story that my mom told me when I was a small boy, and I remember I used to go to my mom and say, "Mom, mom, please tell me a story. Please tell me a story!" My Mom was always busy with her Mom things, you know, the washing, the cooking, the cleaning, looking after the family and that sort of thing. And the memories I have of Mom is that she always made time for me and told me stories. And the stories that she used to tell me were stories with some meanings and feelings, and something that I could learn from. I remember one day when I went to her and I said, "Mom will you tell me a story? Tell me a story about God, cause everybody talks about God. Where is God? Where is God? And people pray to God, people talk to God." And she looked at me and she smiled. I said, "Mom do you know where God is? Do you know where God is?" She looked at me and she smiled again. She said, "You know, I heard this story when I was a small child.", and her mom told it to her. She said:

In this village lived a man and he was quite rich, a very wealthy man, and he used to pray a lot. Everyday he used to pray, in the morning, at mealtime, and even at night he used to pray. But one day, a thought came into his mind, and he said, "You know I pray to God, I always think about God, but where is God? Where is He?" So he sent out a message to all the people that "If anybody could tell me where God is, I will give them a hundred gold coins." Well, when the news got out, that the rich man was going to offer a hundred gold coins to anybody who could tell him where God was, everybody came forward.

"Oh I can tell you where God is. God is in the mountains. God is in the sky. God is in the Heavens. God is in the Sea. God's in far away countries."

It wasn't quite what he was looking for, but then this one chap came up, a very quiet man, a very wise man. Everybody knew him as just a quiet and very calm and very humble person. He said, "Sir, I know where God is.

"Really? You can tell me where God is?"

"Yeah, I can tell you where God is."

"If you can tell me, I'm willing to give you a hundred gold coins."

"What I want from you first of all is a bowl of milk."

"Well that's easy. I can bring you a bowl of milk."

So he arranged for the bowl of milk.

"I want you to put your hand in the bowl of milk."

So he did, and he put his hand in. And the Wiseman asked him, "What's in the milk?"

"There's nothing. There's nothing in the milk, it's just a bowl of milk."

So he asked him again, "Try again. Do you find anything in the milk?"

"No, trust me, there's nothing in the milk. It's just a one bowl of milk."

So he asked him for the third time, "Try once more. Do you find anything in the milk?"

"No, it's just one bowl of milk."

"So," said the Wiseman, "Okay. I want you to stir the milk."

"Fine."

So he stirred the milk, and he stirred it, and he stirred it, and he stirred it, and he stirred it, and stirred it, and stirred it, and stirred it, and stirred it, and stirred it. Wow, would you believe it? From the same bowl of milk, there was cream. There was butter. There was cheese. There was yogurt. All kinds of things came from the milk. And the rich man looked at the Wiseman. He said, "I don't understand. What's the point you're trying to make? I asked you to tell me where is God, and all you've done is just got a bowl of milk and you've stirred it. Yeah, I can see this butter here. I can see there's cheese here. I can see all these creams and things. But where is God?"

"Sir, God isn't far away. God is inside you. And what we have to do sometimes is churn ourselves, our mind, our heart, our feelings, our souls. We've just got to chant the Name, Vaheguru Vaheguru Vaheguru Vaheguru Vaheguru Vaheguru Vaheguru. That chanting is like the churning, it's like the churning of the milk. And slowly within time, we'll see that God comes from within us. God is inside us. Just like the butter is inside the milk, God is inside us."

Well the rich man, when he thought about it, well he fell to his knees and he bowed to the Wiseman. He said, "Tell me, who's told you all these things?"

"Well Sir, I've followed Guru Nanak, and Guru Nanak tells us these things. He tells us that God isn't far away. God isn't in the skys or in the Heavens, but God is inside us. You're like the bowl of milk, and to churn, we don't have a stake or a ladle to churn the milk and turn the milk, to stir the milk. But we have what we call Seva. Seva is helping others, helping the needy, putting others before yourself. And if you have the Seva as the stirring stake, we have the Seva and the Simran. When we put them together, we find God."

# Visit to Gurudwara...

Every Sunday, I walk into the Gurudwara with my Punjabi school bag slung over my shoulder, and the anticipation of learning something new. As I bow my head down in front of the Guru Granth Sahib Ji, I feel a sense of love and courage. After that, a delicious aroma of spices fills the air. I follow my nose, and its aroma leads me to... the langar hall. After I have eaten, I walk down the hall into the gurudwara school room. The same excitement to learn something new fills me once more as I rush to join my class. Every Sunday, our teacher teaches us something new. She helps us to understand complex words in Punjabi that we do not know. She also helps us to enunciate more clearly while we learn a lot about Punjabi language and grammar, we also focus a lot on faith and history. Faith is an important core of life and coming to the Gurudwara does nothing but help strengthen it. Learning about how our great religion was founded gives me a sense of purpose and pride. Since January 2015, the Gurudwara School has instituted a new program to give the students a

chance to serve the community. Every Sunday, from 2-3 all the students are on a rotation to do various acts of service in the Gurudwara. It is a lot of fun, especially since we get to work with a team. This program not only gives us a chance to give back to the gurudwara but also bond and make friends with other children. As I walk out of the Gurudwara, I feel closer to God and I also feel as if I have done something important. Coming to the Gurudwara is a great experience, and I love it. It is amazing to see how people of all ages come to the Gurudwara. Everyone in the Gurudwara knows one another and it feels like we are all family. I love coming to the Gurudwara because of the home-like atmosphere, the closeness to God, the food, the learning experience, and the people. Since I was 40 days old, coming to the Gurudwara has been an important tradition in our family. I am so glad to have the opportunity to come to such an amazing Gurudwara.

Veeran Nagpaul

## ਮਨੁੱਖੀ ਜੀਵਨ

ਪੁਰਾਣੇ ਕੀਤੇ ਹੋਏ ਕਰਮਾਂ ਬਿਨਾ ਮਨੁੱਖੀ ਦੇਹ ਨਹੀਂ ਮਿਲਦੀ ੮੪ ਲੱਖ ਜੂਨਾਂ ਤੋਂ ਸੰਸਾਰ 'ਚ ਜਦੋਂ ਵਾਹਿਗੁਰੂ ਦੀ ਮਿਹਰ ਹੁਮਦਿ ਹੈ ਤਾਂ ਮਨੁੱਖੀ ਦੇਹ ਮਿਲਦੀ ਹੈ। ਧਰਤੀ, ਪਾਤਾਲ, ਸਵਰਗ ਤੇ ਹੋਰ ਜਿੰਨੇ ਬ੍ਰਹਮੰਡ ਹਨ ਦੇ ਜੀਵ ਹਨ ਇਹਨਾਂ ਤੋਂ ਸਿਰਫ ਮਨੁੱਖ ਦੇਹ 'ਚ ਹੀ ਬੰਦਾ ਉਸ ਨਿਰਕਾਰ ਰੂਪ ਲਈ ਸਾਧਨ ਤੱਪਸਿਆ ਜਪ ਕਰ ਸਕਦਾ ਹੈ ਤੇ ਉਸ ਵਿੱਚ ਲੀਨ ਹੋ ਸਕਦਾ ਹੈ। ਪਰ ਸੰਸਾਰੀ ਮਨੁੱਖ ਆਪਣੀ ਸਾਰੀ ਉਮਰ ਦੇ ਸੁਆਸ (ਸਾਹ) ਜਾਨਵਰ ਦੇ ਜੀਵਨ ਵਾਂਗ ਵਿਅਰਥ ਕਰ ਦਿੰਦਾ ਹੈ। ਸੰਸਾਰੀ ਮਨੁੱਖ ਬਚਪਨ, ਜੁਆਨੀ ਅਤੇ ਬੁਢਾਪੇ ਦੀ ਅਵਸਥਾਚ ਨਿਕਲਦਾ ਹੈ। ਬਚਪਨ ਖੇਡਾਂ 'ਚ ਨਿਕਲ ਜਾਂਦਾ ਹੈ, ਜੁਆਨੀ ਵਿੱਚ ਵਿਆਹ ਤੇ ਫਿਰ ਬੱਚਿਆਂ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਫਿਰ ਬੁਢਾਪੇ 'ਚ ਬਿਮਾਰੀਆਂ ਆ ਘੇਰਦੀਆਂ ਹਨ। ਜਿਸ ਵਾਹਿਗੁਰੂ ਨੇ ਇਹ ਦੇਹ ਨਾਮ-ਸਿਮਰਨ ਲਈ ਦਿੱਤੀ ਉਹਦੇ ਲਈ ਤਾਂ ਕਦੀ ਸਮਾਂ ਹੀ ਨਹੀਂ ਕਢਦਾ, ਸੰਸਾਰੀ ਮਨੁੱਖ ਅਤੇ ਜਾਨਵਰ ਦੀ ਇੱਕੋ ਜਿਹੀ ਹੁੰਦੀ ਹੈ ਦੇਵੇਂ ਬਚਪਨ, ਜੁਆਨੀ ਅਤੇ ਬੁਢਾਪੇ ਦੀ ਅਵਸਥਾ ਰੱਖਦੇ ਨੇ, ਬੱਚਿਆਂ ਨਾਲ ਮੋਹ ਰੱਖਦੇ ਨੇ, ਉਨ੍ਹਾਂ ਦਾ ਪਾਲਣ ਪੋਸਣ ਕਰਦੇ ਨੇ ਤੇ ਫਿਰ ਆਪਣੀ ਦੇਹ ਛੱਡ ਦਿੰਦੇ ਨੇ। ਸਾਰੀ ਉਮਰ ਨਾਮ ਦੀ ਕਮਾਈ ਤੋਂ ਵਾਂਝੇ ਰਹਿੰਦੇ ਨੇ। ਵਾਹਿਗੁਰੂ ਨੇ ਮਨੁੱਖ ਨੂੰ ਜਿਹੜੀ ਬੁੱਧੀ, ਇੰਦ੍ਰੀਆਂ ਦਿੱਤੀਆਂ ਨੇ ਸਿਰਫ ਉਨ੍ਹਾਂ ਨਾਲ ਇਕਾਗਰ ਹੋਕੇ, ਨਾਮ ਜਪ ਕੇ ਉਸ ਨਿਰਕਾਰ ਸਰੂਪ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਪਰ ਇਸ ਮਨ ਨੂੰ ਵੱਸ ਕਰਨਾ ਬਹੁਤ ਔਖਾ ਹੈ, ਕਿਉਂਕਿ ਪੁਰਾਣੇ ਜਨਮਾਂ ਦੀ ਵਾਸਨਾ ਹੈ। ਪਰ ਨਾਮ ਸਿਮਰਨ ਤੇ ਸਤਸੰਗ ਸੁਣਕੇ ਉਹ ਮਨ ਨੂੰ ਵੱਸ ਕਰਨ ਦੇ ਰਾਹ ਜਾਂਦੇ ਨੇ। ਵਾਹਿਗੁਰੂ ਨੇ ਨੇਤਰ ਦਿੱਤੇ ਸਨ, ਗੁਰੂ ਦੇ ਸਰੂਪ ਦਾ ਧਿਆਨ ਕਰਨ ਲਈ ਪਰ ਅਸੀਂ ਸਿਰਫ ਸੰਸਾਰੀ ਚੀਜ਼ਾਂ ਦਾ ਸੁੱਖ ਲੈਂਦੇ ਇਨ੍ਹਾਂ ਨੇਤ੍ਰਾਂ ਤੋਂ, ਕੰਨ ਬਾਣੀ ਸੁਣਨ ਲਈ ਸਨ, ਪਰ ਮਨੁੱਖ ਨੂੰ ਫਿਲਮੀ ਗੀਤਾਂ ਤੇ ਹੋਰ ਪਰਾਈ ਨਿੰਦਾ ਸੁਣਨ ਤੋਂ ਹੀ ਨਹੀਂ ਸਮਾਂ ਲਗਦਾ, ਹੱਥ ਕਿਰਤ ਲਈ ਅਤੇ ਸੇਵਾ ਲਈ ਸਨ। ਪਰ ਹੁਣ ਇਹ ਹੱਥ ਸਿਰਫ ਆਪਣਾ **bank account**

ਭਰਣ ਲਈ ਵਰਤਦਾ ਹੈ। ਮਨੁੱਖਾ ਬੁੱਧੀ ਦਿੱਤੀ ਸੀ ਵੀਚਾਰ ਕਰਨ ਲਈ ਕਿ ਨਿਰਕਾਰ ਦਾ ਕੀ ਸਰੂਪ ਹੈ, ਆਤਮਾ ਕੀ ਹੈ, ਮਰਨ ਤੋਂ ਬਾਅਦ ਦੇਹ ਵਿੱਚੋਂ ਕੌਣ ਨਿਕਲਦਾ ਹੈ। ਪਰ ਇਹ ਬੁੱਧੀ ਘਰ ਵਾਲਿਆਂ ਲਈ, ਬੱਚਿਆਂ ਦੇ ਮੋਹ ਅਤੇ **business** ਵਧਾਉਣ ਵਿੱਚ ਲੱਗੀ ਰਹਿੰਦੀ ਹੈ। ਸਾਰੀ ਉਮਰ ਮਨੁੱਖੀ ਦੇਹ ਸਤਿਗੁਰ ਦੇ ਲੜ ਲਾਉਣ ਦੀ ਜਗ੍ਹਾ ਮਾਇਆ ਦੇ ਲੜ ਲਾ ਲੈਂਦੇ। ਹਰੀ ਅਸੂਲ ਹੈ ਕਿ “ਅੰਤ ਕਾਲ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੋ ਮਰਹਿ ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਆਉਤਰੈ”, “ਕਬੀਰ ਮਾਨਸ ਜਨਮ ਦੁਲੰਭ ਹੈ ਹੋਇ ਨ ਬਾਰੰ ਬਾਰ ਜਿਉ ਫਲ ਪਾਕੇ ਭੋਇ ਗਿਰੇ ਬਹੁਰਿ ਨ ਲਾਗੈ ਡਾਲ॥”

ਮਨੁੱਖ ਆਪਣੇ ਲਈ ਅਤੇ ਆਪਣੇ ਪ੍ਰੀਵਾਰ ਲਈ ਤਾਂ ਸਮਾਂ ਕਢ ਲੈਂਦਾ ਸਾਰੇ ਕੰਮਕਾਰ ਛੱਡਕੇ ਪਰ ਵਾਹਿਗੁਰੂ ਲਈ ਨਹੀਂ ਕੱਢਦਾ। ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਪਿਆਰ ਰੱਬ ਨਾਲ ਨਹੀਂ ਕਰਦਾ, **weekend** ਤੇ ਬੱਸ **Sunday** ਨੂੰ ਮੱਥਾ ਟੇਕ ਆਹਿੰਦਾ ਹੈ, ਬਾਕੀ ੬ ਦਿਨ ਸੰਸਾਰ ਨੂੰ ਦਿੱਤੇ ਨੇ ਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰਮੁਖ ਕਹਾਉਣਾ ਚਾਹੁੰਦੇ ਹਨ। **summer** ਵਿੱਚ ਹਰ ਕੋਈ ਘੁੰਮਣ ਜਾਂਦਾ **tour, trip** ਤੇ **week** ਦੀ ਛੁੱਟੀ ਲੈ ਕੇ ਗੁਰੂ ਘਰ ਰਹਿ ਕੇ ਸੇਵਾ ਸਿਮਰਨ ਕਰਾਂ। ਇਸ ਦੇ ਨਾਲ ਮਨੁੱਖ ਸਾਰੀ ਉਮਰ ਬੱਚਿਆਂ, ਪ੍ਰੀਵਾਰ ਤੇ ਆਮ ਹੋਰ ਸੁੱਖਾਂ ਲਈ ਕੱਢ ਦਿੰਦਾ ਹੈ। ਕਦੀ ਇਹ ਨਹੀਂ ਸੋਚਦਾ ਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕੀ ਹੋਣਾ ਕਿਹੜੀ ਜੂਨ ਵਿੱਚ ਜਾਣਾ, ਉਸ ਗੁਰੂ ਪਰਮੇਸ਼ਰ ਨੂੰ ਕੀ ਮੂੰਹ ਦਿਖਾਉਣਾ ਜਿਹਨੇ ਸਤਸੰਗ ਸਿਮਰਨ ਲਈ ਦੇਹ ਦਿੱਤੀ ਸੀ। ੨੪੦੦੦ ਸਵਾਸ ਲੈਂਦਾ ਮਨੁੱਖ ਦਿੰਨ 'ਚ, ਇਨ੍ਹਾਂ ਸਵਾਸਾਂ ਦਾ ਮੁੱਲ ਦੇਣਾ ਪੈਣਾ ਹੈ। ਇਸ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਸਫਲ ਬਣਾਉਣ ਲਈ, ਆਪਣੀ ਕਿਰਤ ਵਾਂਗ, ਆਪਣੇ ਸਮੇਂ ਦਾ ੧੦% ਵੀ ਰੋਜ਼ ਵਾਹਿਗੁਰੂ ਲਈ ਲਾਉਣਾ ਚਾਹੀਦਾ ਹੈ।



# Quiz !

Japji Sahib found on following 'angs' (pages) of Guru Granth Sahib

1. Page 1-7
2. Page 1-9
3. Page 2-7
4. Page 3-9

Japji Sahib is composed in which 'raag'?

1. Raag Dhanasari
2. Raag Gauri
3. Raag Gujari
4. There is no 'raag' specified for Japji Sahib.

In which year, was the Adi Granth compiled?

1. 1505
2. 1604
3. 1699
4. 1769

How many total raags are present in Guru Granth Sahib?

1. 13
2. 29
3. 31
4. 40

What is the first raag in Guru Granth Sahib?

1. Sri Raag
2. Raag Dhanasari
3. Raag Gauri
4. Raag Gujari

How many vaaran (plural of Vaar, ballads) are there in Guru Granth Sahib?

1. 13 (Thirteen)
2. 22 (Twenty two)
3. 35 (Thirty Five)
4. 40 (Fourty)

Whom did Guru Gobind Singh Ji dictate the Guru Granth Sahib to?

1. Baba Deep Singh Ji
2. Bhai Mani Singh Ji
3. Bhagat Kabir Ji
4. Baba Farid Ji

How many saloks of Guru Angad Sahib Ji are in Guru Granth Sahib?

1. 55 saloks
2. 62 saloks
3. 71 saloks
4. 99 saloks



B	D	N	B	V	J	T	S	N	A	G	M	D
O	I	I	H	K	O	N	A	N	P	P	A	A
A	U	H	N	B	S	U	H	N	H	Z	T	S
G	G	A	A	Y	F	E	R	E	I	I	A	U
A	V	O	V	S	L	X	R	R	H	S	K	D
N	N	B	I	Q	R	U	Q	K	L	R	H	Z
E	Q	O	N	N	M	U	U	C	W	C	I	P
A	M	R	U	A	D	M	D	Y	M	Z	V	A
R	C	M	L	T	R	W	M	A	X	G	I	T
A	X	A	G	U	A	C	A	J	H	G	Q	C
S	L	S	G	R	Y	D	M	L	X	K	T	F
L	N	A	R	A	Y	A	N	D	A	S	C	V
G	Z	R	U	A	K	A	Y	A	D	K	V	T

Find words related to Guru Angad Dev Ji in the above grid. Clues below

Father

Name before Guru Gaddi

Daughters-2

Started to build a new town

Mother

Wife

Joti Jot

Birth place

Grandfather

Sons-2

Language script started

Do  
You  
Know?

## Nanakshahi Calendar

was developed by a Canadian Sikh Pal Singh Purewal. He is a retired computer engineer.



## New Jersey School Appoints Sikh as Dean of School of Public Health

For Jasjit S. Ahluwalia, coming to New Jersey to oversee the Rutgers School of Public Health deepens his family's connection to higher education in the state. Ahluwalia, who will become the dean of the Rutgers School of Public Health now in April, 2015.

A nationally recognized researcher in the fields of health disparities and nicotine addiction among minorities, Ahluwalia will join his sister, an associate professor at Montclair State University, and his father, a senior administrator and long-time professor and chairman of the mathematics department at the New Jersey Institute of Technology, in higher education in the state. New Jersey represents a near coming-home for Ahluwalia, who spent a few early years in New York City before moving to Pearl River, just across the border from northern Bergen County.

He has been a professor of internal medicine and epidemiology at the University of Minnesota Academic Health Center, where he was recruited in 2005 to become the founding executive director of the Office of Clinical Research. He recently completed a term as chair of the National Advisory Council for Minority Health and Health Disparities at the National Institutes of Health, according to Rutgers.



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## THE NELSON MANDELA OF KENYA: MAKHAN SINGH



Above: with President Jomo Kenyatta

leaning Kenya.

Makhan Singh was the father of the labour movement in East Africa and a selfless freedom fighter in Kenya. He had the courage to publicly proclaim Uhuru Sasa (Freedom Now) in 1950, became the longest serving detainee and the last to be released in October 1961, several months after the venerated Kapenguria Six had been freed.

Yet, Makhan Singh was later shunted aside in independent Kenya by the Jomo Kenyatta government without any meaningful recognition for his contribution to Kenya's independence. Zarina Patel, his biographer, states that Makhan Singh was a bigger threat to the British than any other freedom fighter and hence he had to be isolated. At one time while in detention, he requested to be allowed family visits but the British instead offered to release him on condition that he migrates from Kenya with his family and never settles anywhere in East Africa.

He declined. Makhan Singh died as a disappointed man, having been side-lined by the new Kenyan leadership for being perceived variously as a leftist, a communist, and socialist who had no place in the capitalist

People like Makhan Singh never expect any rewards. They do selfless service to whatever cause they passionately believe in, then quietly depart, leaving a great mark behind."

# PYARE

"Panj Pyare"  
means the 5  
beloved ones.  
They were  
baptized by  
Guru Gobind

Singh Ji, and were initiated into the order of Khalsa. They were named Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Muhkam Singh and Bhai Sahib Singh. One day, Guru Ji sent invitations to the Sikhs to assemble on April 30, Baisakhi day in Sri Kesgarh. When all the Sikhs were assembled, which was an estimated eighty thousand, Guru Ji came out of a tent and demanded for one head. The congregation was shocked. Guru Ji then asked a second, and third time. On the third call, the name Bhai Daya Ram offered his head. "O True a man by lord, this body and soul belong to you and I offer it to you. Use it as you desire. I seek forgiveness for not offering myself on the first call." Those were the words that the first Pyare uttered. Guru Ji led him inside the tent and the congregation heard a sound from inside of the tent as if the Guru had severed the head from Bhai Daya Ram's body. Guru Gobind Singh Ji then asked for another head. This time. Bhai Dharam Dass answered his call. In this way, the Guru called for a head 3 more times. Bhai Himmat Rai, Bhai Mohkam Chand, and Bhai Sahib Chand answered his

call. The Guru had asked for five heads, and five heads were given.

Soon enough, the Guru led 5 Sikhs out of the tent dressed in similar attire as the Guru. They were now Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Mohkam Singh, and Bhai Sahib Singh. They were now the Panj Piaras who offered their heads to the Guru.

Guru Gobind Singh Ji then initiated them into the order of Khalsa. The Panj Piaras ten vowed to fight on the battlefield, and destroy egoism. Guru Ji then introduced the five kaka Kes (hair), Kangha (comb), Kara (iron bracelet) Kirpan (sword), and Kachhera dong breeches). He also forbid them from the company of other women, to smoke, and to cut hair. He also asked them recite to he 5 sacred hymns daily.

It is worth noting that all of the Panj Pyare are from different places in dia, such as Punjab, Delhi, Orissa, Gujarat, and Andhra Pradesh. They also had ifferent occupations, such as shopkeepers, farmers, water carriers, tailors, and arbers, but were all Guru Ji's devotees. Guru Ji's influence spread across India, d the Panj Pyare were an example of this. They dedicated their lives not only to ght adversaries on the battlefield, but to destroy and overcome the inner enemy oism with humility through service to humanity and abolishing caste.

Veeran Nagpaul

## SIMI

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# GURU ANGAD DEV JI

Kevleen Kaur

Guru Angad Dev Ji maintained an upright position for casteless and classless communities, in that no one was paramount to the distinct. He conjured up a society in which subscribers lived like a family, assisted and supported one another. Guru Angad Dev Ji went to be a consequence of Guru Nanak Dev Ji's daily routine. Guru Angad Dev Ji would wake up early at day break to render Japji Sahib. As well as Sing Asa Di Var with the sangat. He worked during the daytime and do more prayers in the evening.

Guru Angad Dev Ji's father is Pheru Mal Ji and His mother's name Daya Kaur Ji. He was born on March 31, 1504 (03/31/1504), in Mate Ki Saranh, Ferozpur. As He grew older he married Khivi Ji, later on they went on to have 4 children Dassu Ji, Dattu Ji, Bibi Amro Ji & Alakhi Ji. Guru Ji got the Guru Gadhi on 09/07/1539. Guru Ji made a contribution of 63 banis Saloks in the Waran. Guru Angad Dev Ji also held langar where everybody from all the religions would gather for a free meal. Guru Angad Dev Ji also took a good interest in physical fitness, therefore he gave support to his devotees to be involved in sports. SO it became a permanent part in there day. Maintaining the marayada of dehidhari Guruship as Guru Nanak Dev Ji did with Guru Angad Dev Ji, Guru Angad Dev Ji appointed Guru Amar Das Ji as the next Guru.



# MAHARAJA RANJIT SINGH

Kabir Singh

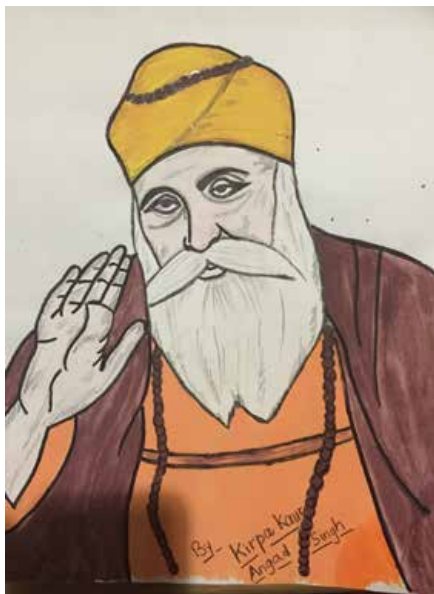
Maharaja Ranjit Singh Ji was born on November 13, 1780 at Gujranwala. He was the first and the best king of the Sikh Empire (which lasted about 50 years). Maharaja was crowned king when his father, Mahan Singh fell ill on the battlefield and later died in 1792. During this time Maharaja was only 12 years old. His mother became his natural guardian because he was too young to manage the life of a king. At the age of 16 years, he married Mehtab Kaur of Kanhaiya missal. Then later on he married the daughter of Khazan Singh Nakai which helped the strength of his empire. His first wife, Mehtab Kaur and his first wife's mother-in-law did not support this marriage and were annoyed of it. Due to this, Mehtab Kaur returned to Batala and only came back to Gujrawala occasionally. The Kohinoor is the biggest diamond in this world and was the British Empire's after the British took over India which automatically became theirs.

Do  
You  
Know?

**Sundri**

is the name of  
first novel in Punjabi, writ-  
ten by Bhai Vir Singh in  
1898.

## ARTWORK by NNJG KIDS





# OORDAA

ਓ ਉੱਠ ਸਵੇਰੇ ਜਾਗ  
 ਅ ਆਲਸ ਨੀਂਦ ਤਿਆਗ  
 ਏ ਕਰ ਇਸ਼ਨਾਨ ਪਿਆਰੇ  
 ਸ ਸਾਫ ਦੰਦ ਕਰ ਸਾਰੇ  
 ਹ ਹੱਥ ਵਿੱਚ ਗੁਟਕਾ ਲੈ ਕੇ  
 ਕ ਕਰ ਲੈ ਪਾਠ ਤੂੰ ਬਹਿ ਕੇ  
 ਖ ਖੁਸ਼ੀ ਖੁਸ਼ੀ ਪੜ੍ਹ ਬਾਣੀ  
 ਗ ਗਿਆਨਵਾਨ ਹੋ ਪ੍ਰਾਣੀ  
 ਘ ਘਰ ਵਿੱਚ ਹੀ ਨਾ ਬਹਿ ਜਾਈਂ  
 ਙ ਵਾਂਗ ਨਾ ਖਾਲੀ ਰਹਿ ਜਾਈਂ  
 ਚ ਚੱਲ ਤੂੰ ਗੁਰਦੁਆਰੇ  
 ਛ ਛੱਡ ਦੇ ਅਉਗਣ ਸਾਰੇ  
 ਜ ਜਗਤ ਗੁਰੂ ਨੂੰ ਵੇਖ  
 ਝ ਝੁਕ ਕੇ ਮੱਥਾ ਟੇਕ  
 ਵ ਵਾਣੀ ਵਾਣ ਪਿਆਰਾ  
 ਟ ਟੁੱਟੀ ਗੰਢਣਹਾਰਾ  
 ਠ ਠੋਕਰ ਨਾ ਤੂੰ ਖਾਵੀਂ  
 ਡ ਡੋਲ ਨਾ ਕਿਧਰੇ ਜਾਵੀਂ  
 ਢ ਢੱਕੇ ਪੜਦੇ ਤੇਰੇ  
 ਣ ਜਾਣੀ ਚਾਰ ਚੁਫੇਰੇ  
 ਤ ਤਿਆਗ ਤੂੰ ਮੇਰੀ ਮੇਰੀ  
 ਥ ਥੋੜੀ ਜਿੰਦਗੀ ਤੇਰੀ  
 ਦ ਦਿਲ ਨ ਕਿਸੇ ਦਾ ਦੁਖਾਵੀਂ  
 ਧ ਧਿਆਨ ਨਾਮ ਵਿੱਚ ਲਾਵੀਂ  
 ਨ ਨਿੰਦਿਆ-ਚੁਗਲੀ ਛੱਡਦੇ  
 ਪ ਪਾਪ ਦਿਲੋਂ ਤੂੰ ਕੱਢਦੇ  
 ਫ ਫੇਰ 'ਨੀ ਇਥੇ ਆਉਣਾ  
 ਬ ਬਾਅਦ 'ਚ ਪਉ ਪਛਤਾਉਣਾ  
 ਭ ਭਲਾ ਸਰਬੱਤ ਦਾ ਲੋਚੀਂ  
 ਮ ਮਾੜਾ ਕਦੇ ਨਾ ਸੋਚੀਂ  
 ਯ ਯਾਦ ਮੌਤ ਨੂੰ ਰੱਖੀਂ  
 ਰ ਰੱਬ ਵਸਾ ਲੈ ਅੱਖੀਂ  
 ਲ ਲੱਗ ਜਾ ਗੁਰਾਂ ਦੇ ਲੜ੍ਹ ਤੂੰ  
 ਵ ਵਿੱਦਿਆ ਰੱਜ-ਰੱਜ ਪੜ੍ਹ ਤੂੰ  
 ਝ ਝਾੜ ਨਾ ਰੱਖੀ ਕੋਈ  
 ਸਭ ਦੇ ਅੰਦਰ ਮਾਲਕ ਸੋਈ  
 ਪੜ ਲਿਖ ਬੋਲ ਪੰਜਾਬੀ ਵੀਰਾ  
 ਕਿਉਂ ਪੈਰਾਂ ਵਿੱਚ ਰੋਲੋਂ ਹੀਰਾ  
 ਮਾਂ ਬੋਲੀ ਜੋ ਭੁੱਲ ਜਾਣਗੇ  
 ਕੱਖਾਂ ਵਾਂਗੂੰ ਰੁਲ ਜਾਣਗੇ





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# Guru Angad Dev Ji

## Fast Facts -

FATHER: Pheru Mal Ji

MOTHER :Daya Kaur Ji

DATE OF BIRTH: 03/31/1504

PLACE OF BIRTH: Mate Ki Saranh, Ferozpur

WIFE: KhiviJi

CHILDREN :DassuJi, DattuJi, BibiAmroJi&AlakhiJi

AGE, YEAR & TIME AT GUR GADHI: 09/07/1539, 12 Years & 9 Months

REGIMES: Humanyun, Sher Shah Suri& Islam Shah Suri

CONTRIBUTION OF BANIES: 63 Salok in Waran

AGE : 48

JYOTI-JOT DAY: 03/29/1552

JYOTI JOT PLACE :Khandur Sahib

## GURU ANGAD(1504-1552)

Guru Angad continued his work for about thirteen years. Born on March 31, 1504, he was the son of Pheru, a petty trader living in the village of Matte-di-Sarai, in the present district of Ferozepore. The family, on account of poverty, shifted to Hari-ke and then to Khadur, which is near the important town of TaranTaran. There at the age of 15 he was married to Khivi, a native of the place. By her he had two sons and two daughters. Lehna was a devout worshipper of the goddess Durga, and used to lead every year a party of pilgrims to Javalamukhi, a place sacred to the goddess in the lower Himalayas where fire issues from the mountain. He was introduced to the hymns of Guru Nanak by a Sikh named Jodha, and once while proceeding to Javalamukhi he broke his journey at Kartarpur and saw the Guru. He was so impressed by Guru Nanak's personality and the beauty of his teachings that he gave up the worship of the goddess and became a follower of the Guru. He served his Master with great devotion, and after a series of tests was appointed Guru. He spent some time in retirement outside Khadur. At the request, however, of some leading Sikhs, like Bhai Budha, he came forward to give active lead to his people. He held regular meetings of Sikhs and explained to them the mission of Guru Nanak. He also continued the practice of maintaining the common kitchen which, presided over by his wife Khivi, 'supplied delicious dishes like rice boiled in milk and ghee' (ViirSatta. iii), but he himself lived on coarse food earned by him by twisting strings of muni. He was very fond of seeing children at play, and occasionally wrestling matches of young men at a place now called the Mal Akhiira. From the games he drew lessons for his congregations. His

chief quality, as a disciple, had been implicit obedience, and the same quality he imparted to his own followers. His writings, which are scanty as compared with those of the other Gurus, are variations on the same theme. Satta and Balvand, the musicians who used to sing daily before the assembly of Sikhs, were taught obedience when they became proud and struck work. Amar Das himself, when he had yet to learn his true role, had constantly to be on the watch in order not to forget this lesson. A hypocritical monk, called the Tapa of Khadur, was severely punished by the villagers for his cruelty to the Guru; and Amar Das, forgetting the orders of his Master, had countenanced the violence of the villagers. Guru Angad felt much grieved at this, and said, 'Thou cannot endure things difficult to endure. What thou did't, thou did't to please the rabble. Thou should't have endurance like the earth, stand fastness in woe and wear like a mountain; thou should'n't bear pardon in the heart and do good to everyone, irrespective of his actions. The chief contribution made by him to the development of the Sikh movement was that he gave definiteness and distinction to the general ideals laid down by Guru Nanak. He took the sayings of his Master and got them recorded in a special script called Gurmukhi.

Thus a nucleus of the Sikh Scripture began to be formed, giving a definite direction to the faith of the disciples. It reminded those who employed it, of their duty towards their Guru, and constantly kept alive in their minds the consciousness that they were something distinct from the common mass'. It also dealt a powerful blow to the domination of the priestly class, whose importance rested on their knowledge of Sanskrit which had so far been the language of religion. The effect felt

in a generation or two was, as Mohsin Fani in his Dabistan(p. 233) tells us, that 'the disciples of Nanak...donot read the mantras ofHindus. They do not venerate their temples of idols, nor do they esteem their Avtars. They have no regard for the Sanskrit language, which according to the Hindus is

the speech of gods.

Guru Angad, like his predecessor, subjected his sons and Sikhs to severe tests before choosing his successor, and found in Amar Das. the fittest person to take his place. He died at the age of 48, on March 29, 1552.

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By - Jaspreet Kaur

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### ਗੁਰੂ ਤੇ ਸਿੱਖ ਦੀ ਪ੍ਰੀਤ

ਸ਼੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਜਦੋਂ ਪਹਿਲੀ ਵਾਰ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੂੰ ਮਿਲੇ ਤਾਂ ਉਹਨਾਂ ਨੇ ਪਹਿਲੀ ਵਾਰ ਹੀ ਗੁਰੂ ਜੀ ਨੂੰ ਆਪਣਾ ਆਪ ਅਰਪਣ ਕਰ ਦਿੱਤਾ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਤੇਰਾ ਨਾਮ ਕੀ ਹੈ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਕਿਹਾ ਕਿ ਮੇਰਾ ਨਾਮ ਲਹਿਣਾ ਹੈ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਤੇਰਾ ਨਾਮ ਲਹਿਣਾ ਹੈ ਤੇ ਅਸੀਂ ਤੈਨੂੰ ਕੁਝ ਦੇਣਾ ਚਾਹੁੰਦੇ ਹਾਂ। ਤਾਂ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਉਹਨਾਂ ਤੋਂ ਬਹੁਤ ਪ੍ਰਭਾਵਿਤ ਹੋਏ। ਉਹਨਾਂ ਨੇ ਘਰ ਆ ਕੇ ਇਹ ਇਰਾਦਾ ਦ੍ਰਿੜ ਕਰ ਲਿਆ ਕਿ ਉਹ ਕੁਝ ਸਮਾਂ ਗੁਰੂ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਰਹਿ ਕੇ ਉਹਨਾਂ ਦੀ ਸੇਵਾ ਕਰਨਗੇ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਕਿਸੇ ਸਿੱਖ ਪਰਿਵਾਰ ਵਿੱਚ ਪੈਦਾ ਨਹੀਂ ਹੋਏ ਸੀ। ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਵਿੱਚ ਇੱਕ ਅਜੀਬ ਘਟਨਾ ਵਾਪਰੀ ਕਿ ਉਹ ਗੁਰੂ ਨਾਲ ਚੱਲ ਕੇ ਗੁਰੂ ਹੀ ਬਣ ਗਏ। ਜਦੋਂ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਗੁਰੂ ਜੀ ਨੂੰ ਦੂਜੀ ਵਾਰ ਮਿਲਣ ਗਏ। ਤਾਂ ਉਹਨਾਂ ਨੇ ਸੋਚਿਆ ਕਿ ਉਹ ਗੁਰੂ ਜੀ ਵਾਸਤੇ ਕੁਝ ਭੇਟਾ ਲੈ ਕੇ ਜਾਣਗੇ। ਉਹ ਵਪਾਰ ਕਰਦੇ ਸਨ। ਉਹਨਾਂ ਦੀ ਆਪਣੀ ਦੁਕਾਨ ਵੀ ਸੀ। ਉਹ ਮਾਇਆ ਵੀ ਲੈ ਕੇ ਜਾ ਸਕਦੇ ਸੀ। ਪਰ ਉਹ ਮਾਇਆ ਜਾਂ ਮਾਇਆ ਵਰਗੀ ਕੋਈ ਵਸਤੂ ਨਹੀਂ ਲੈ ਕੇ ਗਏ। ਉਹਨਾਂ ਨੇ ਆਪਣੀ ਦੁਕਾਨ ਤੋਂ ਲੂਣ ਦੀ ਸਿੱਲ ਤੇ ਡੱਬ ਦੀ ਚਟਾਈ ਆਪਣੇ ਸਿਰ ਤੇ ਲੈ ਕੇ ਤੁਰ ਪਏ। ਜਦੋਂ ਉਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਪਹੁੰਚੇ ਤਾਂ ਉਹਨਾਂ ਨੇ ਇਹ ਭੇਟਾ ਗੁਰੂ ਜੀ ਅੱਗੇ ਭੇਟ ਕਰ ਦਿੱਤੀ। ਸੰਗਤ ਵਿੱਚ ਕਿਸੇ ਨੇ ਕਿਹਾ ਕਿ ਗੁਰੂ ਜੀ ਪਹਿਲਾਂ ਤਾਂ ਇੱਛਾ ਦੀ ਵਸਤੂ ਕਦੇ ਕਿਸੇ ਨੇ ਭੇਟ ਨਹੀਂ ਕੀਤੀ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਲਹਿਣਾ ਠੀਕ ਚੀਜ਼ਾ ਭੇਟ ਕਰਨ ਵਾਸਤੇ ਲੈ ਕੇ ਆਇਆ ਏ। ਗੁਰੂ ਜੀ ਨੇ ਦੱਸਿਆ ਕਿ ਸਿੱਖੀ ਦੀ ਸ਼ੁਰੂਆਤ ਲੂਣ ਚੱਟਣ ਤੋਂ ਹੁੰਦੀ ਹੈ। ਜਿਵੇਂ ਲੂਣ ਨੂੰ ਖਾਣਾ ਹੈ। ਉਵੇਂ ਧਰਮ ਨੂੰ ਕਾਮਊਣਾ ਹੈ। ਜਦੋਂ ਸਿੱਖ ਪੂਰੀ ਤਰ੍ਹਾਂ ਚੱਟ ਗਿਆ ਤਾਂ ਉਸ ਨੂੰ ਰਸ ਆਉਣਾ ਸ਼ੁਰੂ ਹੋ ਗਿਆ। ਸ਼ੁਰੂਆਤ ਵਿੱਚ ਥੋੜੀ ਕੜਵਾਹਟ ਮਹਿਸੂਸ ਹੁੰਦੀ ਹੈ। ਉਹਨਾਂ ਨੇ ਕਿਹਾ ਕਿ ਲਹਿਣਾ ਦੀ ਜਿੰਦਗੀ ਵਿੱਚ ਸਿੱਖੀ ਦੀ ਸ਼ੁਰੂਆਤ ਲੂਣੀ ਸਿੱਲ ਚੱਟਣ ਦੇ ਬਰਾਬਰ ਹੈ। ਤੇ ਡੱਬ ਦੀ ਚਟਾਈ ਤੋਂ ਭਾਵ ਜਿਵੇਂ ਡੱਬ ਨੂੰ ਕੱਟ-ਕੱਟ ਕੇ ਚਟਾਈ ਬਣਾਈ ਜਾਂਦੀ ਹੈ। ਬਾਬਾ ਫਰੀਦ ਜੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿੱਚ ਲਿਖਦੇ ਹਨ। ਕਿ ਜੇ ਸਾਈ ਦੇ ਦਰਵਾਰ ਵਿੱਚ ਪਰਵਾਨ ਹੋਣਾ ਹੈ ਤਾਂ ਉਸ ਡੱਬ ਵਾਗ ਵਾਗ ਬਣ ਜਾ। ਡੱਬ ਕਿਸੇ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਉਗਦੀ ਹੈ। ਚਟਾਈ ਬਣਾਉਣ ਵਾਲਾ ਇਸ ਨੂੰ ਕੱਟਦਾ ਹੈ। ਕੱਟਣ ਤੋਂ ਬਾਅਦ ਉਸ ਨੂੰ ਆਪਣੇ ਪੈਰਾਂ ਨਾਲ ਕੁਦਾ ਹੈ। ਉਸ ਨੂੰ ਨਰਮ ਬਣਾਉਂਦਾ ਹੈ। ਡੱਬ ਆਪਣਾ ਪਹਿਲਾ ਰੂਪ ਗਵਾ ਲੈਂਦੀ ਹੈ। ਭਾਵ ਆਪਣੇ ਗੁਰੂ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਪਰਵਾਨ ਹੋਣ ਲਈ ਆਪਣਾ ਆਪ ਗਵਾਉਣਾ ਪੈਂਦਾ ਹੈ। ਆਪਣਾ ਸਾਰਾ ਕੁਝ ਆਪਣੇ ਗੁਰੂ ਨੂੰ ਸੌਂਪ ਦੇਣਾ। ਭਾਵ ਆਪਣੇ ਵਿੱਚੋਂ ਆਪਣੀ ਹਾਊਸ ਖਤਮ ਕਰ ਦੇਣੀ। ਇਹ ਹੈ ਗੁਰੂ ਤੇ ਸਿੱਖ ਦੀ ਪ੍ਰੀਤ।

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By - Harmanpreet Singh

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Guru Angad Dev ji was born on March 31, 1504 and died April 16, 1532. He was the second guru of Sikhism ,and the inventor of Gurmukhi, and set the basis of Punjabi language. It helped common people with the ability to read and write, and also helped people move away from Sanskrit to avoid any racial problems. If this language wasn't we would have been writing in Landa or Mahajani Script.

He also helped to established langar. Mata Khivi worked in the kitchen and also helped to serve community and visitors. he was born in Harike, Ferozpur, Punjab on the 1st Vaisakh Vadi. He was the son of a successful trader named Bhai Pheru Mal, and his mother was Mata Ramo ji. Guru Angad Dev ji started out worshipping Durga and used to take worshipped to Jawalamukhi Temple every year. Then he got married in 1520, and had two sons (Bhai Dasu and Bhai Data) and two daughters ( Bibi Amro and Bibi Anokhi). Once he started listening to Guru Nanak Dev ji, he travelled through Kartarpur, he met the first Guru. He immediately devoted himself to him, and never went back.

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By - Rajveer Singh

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### Fitness/ Akhada

People say that fitness is essential to maintaining a healthy life. Guru Angad Dev Ji(our second guru) took a keen interest in physical fitness, an encouraged his devotees to be involved in sports after morning prayers. He created Akhadas so that people can take interest in sports. Guru Sahib inspired people to lead healthy lives. Guru ji also got people involved in Mal Akharas and competitions. Guru Angad Dev Ji believed that if you are physically fit, only then can you pursue higher goals in life, because a sound mind can only exist in a sound body. He took these steps to initiate and start the laying of a foundation. He wanted to create a spiritually educated and well enlightened healthy Sikh community without any distinctions of caste and creed. Guru Ji wanted us to follow in his teachings and lead healthy lives to pursue higher goals. I now know the importance of fitness in our lives.



ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥  
 ਜੈਸੋ ਗੁਰਿ ਤਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ ॥  
 Jaiso gur updesi-ā mai taiso kahi-ā pukār.  
 As the Guru has taught me, so have I spoken.

ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥  
 ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਤਧਾਰੁ ॥੪॥੧॥੧੫੮॥  
 Nānak kahai sun re manā kar kīrtan ho=e udhār. ||4||1||158||  
 Says Nanak, listen, people: sing the Kirtan of the Lord's Praises,  
 and you shall be saved. ||4||1||158||

Why is it that we know more history about nation instead of ours? Why do we not spend time connecting to Waheguru but playing games? Why is that we are easily attracted to negative stuff but repelled from positive? All the answers to all questions can be found easily if we try and read Sri Guru Granth Sahib. It shows us the deepest secrets of life and how to connect with God. We can learn how to connect to God very easily if we start from Guru Angad Dev Ji. Guru Angad Dev Ji (The Second Guru of Sikhs) was born in a village near Ferozepur, his father was Bhai Pheru and His mother was Mata Daya Kaur. Their family later shifted to Khadur and lived there. Guru Ji's father was very a very religious person and a devotee of Vaishno Devi. Every year, he led a group of the devotees to the temple of the goddess, Durga. The temple called 'Jwala Mukhi', in this process they wore bells on their feet and g=hands and danced before the image of the deity.

One day Lehna heard Bhai Jodha singing Guru Nanak Dev Ji's sweet hymns and was very flabbergasted. He felt a peace of mind, something which he had never encountered before. He asked my Jodha about the creator of this hymn and where he lived. Bhai Jodha directed him that this was Guru Nanak Dev Ji' bani and lived in Kartarpur. Bhai Lehna suddenly developed a longing to see the Guru Ji. During the next journey to Jwala Mukhi Bhai Lehna went off track to meet and search for guru Ji.

On the way he met a very cheerful elderly person and questioned him where the Guru Ji lived, the elderly man directed Bhai Lehna and when their arrived he pointed

at the gate and left. Bhai Lehna went in the house and was very shocked and felt guilty. The man he saw inside was the same and that led him here, he had comfort sat on the horse during the ride and made the elderly man (Guru Nanak Dev Ji struggle. Bhai Lehna fell to his feet and desperately asked for his forgiveness. Guru Ji forgave him and he started to talk to Guru Ji like intimate friends. Guru Ji taught him about the true creator, Lehna wassoimpressed that he threw away his bells and aborted the trip to Jwala Mukhi; and decide to stay with Guru Ji forthe rest of his life. Ngai Lehna showed unmatched devotion.

Once Guru Ji asked his sons to carry them home. They offered excuses and said, "These bundles would spoil our clothes. Ask somebody else to do this job." Lehna heard these words, offered his services and carried the bundles in spite of the fact that he was wearing silken clothes. It was a labor of love for him. The Guru started to love Lehna dearly. People also began to respect Lehna and called him Baba Lehna. This test and millions of other test convinced Guru Nanak Dev Ji about the unmatched devotion of Bhai Lehna.

When the beloved GuruNanak Dev Ji felt the time to depart, he changed Bhai Lena's name to Guru Angad Dev Ji because "Ang" which mean part. He did this to demonstrate the importance of Guru Angad Dev Ji and had figured he was the most devoted person. Guru Angad Dev Ji then led the Sikhs and brought many new ideas and helped spread light throughout the world.

Exactly a month ago, I was sitting in my desk at school waiting eagerly for July to come. My parents told me that they had booked tickets for a mini trip to India that morning which is why that's all I thought about throughout the whole day. I thought about how much fun it would be because I would get to learn so much. Now it was July 2nd and the whole family was packing for the trip since our flight was on July 12th. I was the one most excited because we were going to visit a lot of historical places & Harmandhir Sahib. We always visited the Golden Temple but never really visited other places meaning the gurudwara's around. This year we had decided to go visit historical places related to the Guru's and a lot of Sikh history. I have learned so much about the first guru which is Guru Nanak Dev Ji but never really came to know about the history of the others. This year we decided to visit most of the historical places related to Guru Angad Dev Ji since my brother & I were curious to know more. 6 days had passed by and it's July 8th. I was getting more and more excited. We only had four more days left until our flight. I had even bought a special camera just to take pictures in India. A few days later we went to the airport with all our stuff and we were ready to go to India. It was going to be a long ride in the plane so I was sleeping most of the time. When we landed in India, our plan was to go to our house in Jalandhar and rest for a few days and then head to Amritsar with the whole family. Our first target was Gurudwara Khadur Sahib. Khadur Sahib is a village in the district of Amritsar, Punjab, India. We rested a few days at home and headed to Amritsar early in the morning so we could get there in time and also visit Gurudwara Khadur Sahib. We spent 2 hours at the Golden Temple and headed to Khadur Sahib afterwards. We prayed when we reached and the Gurudwara was so nice. As we were walking outside of the Gurudwara, my dad told me that Khadur Sahib was the sacred village where Guru Angad Dev Ji lived for 13 years spreading the universal message of Guru Nanak. Guru Ji also introduced Gurmukhi Lipi & established the first Sikh school and prepared the 1st gatra of Guru Nanak Dev Ji's bani. The first Mal Akhara was also established for wrestling. Gurudwara Shri Mal Bharai Sahib was also in Khadur Sahib City in Taran Taaran district. We went there next and I got to know that Mai Bharai was Guru Angad Dev Ji's paternal aunt. When Guru Ji shifted to Kartarpur from Khadur Sahib on Guru Nanak Dev Ji's behest, that's where Guru Ji stayed and worshipped. Next we were going to Gurudwara Darbar Shri Guru Angad Dev Ji, Khandi Sahib. Guru Ji would gather

his followers here and disseminate his teachings. It was almost night now and so we decided to go stay at a family's house since they lived in Amritsar. I couldn't sleep all night because of the excitement there was in me to know and learn more. The first Gurudwara we went to the next morning was Gurudwara Tapiana Sahib which is situated in the Khadur Sahib City. Here Guru Nanak Dev Ji used to sing Shabads along with Bhai Bala Ji & Bhai Mardana Ji. With instructions from Guru Angad Dev Ji, the Janam Sakhi of Guru Nanak Dev Ji was written. Next was Gurudwara Mal Akhara. This Gurudwara is in Khadur Sahib too. The first gathering of Sangat was organized here and Kheer was prepared by Mata Khivi Ji who was Guru Ji's wife. Later on, to improve health and fitness, Guru Ji organized wrestling matches and that's where the Gurudwara's name came from. Lastly, we were going to visit the birth place of Guru Ji and that was in the village names Serai Naga. Gurudwara Matte Di Serai was the birth place. That was the end of our trip in Amritsar and viewing all these historical places related to Guru Angad Dev Ji. I felt so good getting to learn so much because I did learn a lot but had loads of fun. I took many pictures too and it was an amazing experience. It was time for us to leave to Jalandhar and now we had 3 weeks to learn & explore a lot more. 3 weeks went by so fast and we reached America safely. I know I will always look back to all these beautiful pictures and throughout this trip, I learned so much and honestly I wish I could live in those times also. I will always keep all this information in mind and follow the right path.



## THE IMPORTANCE OF EDUCATION

I understand that education is not the best option for a child growing up. Every child feels this way, you, me and if I could remove education I would NEVER. Now you're wondering

You know how education can get pretty annoying. First, doing your homework, then waking up early, and then when you get time for yourself over the weekend you have to do Khalsa school homework and go to Khalsaschool. It feels as if all your life is learning. The big question is WHY? Why do we have to study, get educated? We can understand in regular day school that we have to focus because we have to get a good job and yet there are still some things that we question on why THIS? I know that education in khalsa school can't be the best so I'm here to inform to you that you are very fortunate to be able to learn to read and write our mother tongue.

If you don't have something you want it. Similar to this, when Guru Angad Dev Ji was in this world, he introduced the concept of education to everyone. Before only a few castes were able to read and write. Everyone was able to speak the commons language but Guru Angad Dev Ji gave the Sikhs a language to talk, write, and read in it. This is the language was what God's hymns were written in. This language had far reaches and a great impact. Firstly, it helped the community to dissociate itself from the very reserved and complex nature of the Sanskrit religious tradition so that the growth and development of the Sikhs could take place unhampered and unprejudiced by the backlog of the earlier religious and social philosophies and practices.

This step by Guru Angad Dev helped secure the development and growth of Sikhism. Guru Angad also started the writing of the first authorized biography of Guru Nanak which was completed in 1544, as well as having a number of copies of Guru Nanak's hymns written out in the new Gurmukhi script.

You still might be wondering why am I telling you this? You can also think about it in this way. If Guru ji never made this language for us to communicate we would be talking in another language but a long time afterwards because the common people weren't educated or even allowed.

Today, in present day life being educated gets you to high places in life and just because we know english doesn't make us complete. We are Sikh, originated and part of the Khalsa Panth, being highly educated in the Gurmukhi script makes part of us. If you don't know it you are missing a part of you. This script can get you to many places as well. Learning paath and reading the Guru Granth Sahib can make you come closer to Waheguru and make you and life complete.

### Poem

ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ  
ਲਹਿਣਾ ਦੁਰਗਾ ਦਾ ਭਗਤ ਸੀ ਅਖੀਰ ਆ ਕੇ  
ਸੱਚੇ ਸਤਿਗੁਰਾਂ ਦਾ ਸੇਵਾਦਾਰ ਹੋਇਆ।  
ਉਹ ਨਾਮ ਸਿਮਰਨ ਦੇ ਨਾਲ ਨਿਹਾਲ ਹੋ ਗਏ  
ਗੁਰੂ ਨਾਨਕ ਦਾ ਜਦੋਂ ਦੀਦਾਰ ਹੋਇਆ।  
ਦੇਣਦਾਰ ਨਾ ਰਿਹਾ ਉਹ ਕਿਸੇ ਧਿਰ ਦਾ  
ਲਹਿਣਾ ਗੁਰੂ ਘਰ ਦਾ ਲਹਿਣੇਦਾਰ ਹੋਇਆ।  
ਗੁਰੂ ਦੇ ਅੰਗ ਲੱਗ ਕੇ ਬਣਿਆ ਗੁਰੂ ਅੰਗਦ  
ਉੱਚਾ ਮਰਤਬਾ (ਅਹੁਦਾ) ਵਿੱਚ ਸੰਸਾਰ ਹੋਇਆ।  
ਗੁਰੂ ਨਾਨਕ ਦੀ ਜੋਤ 'ਚ ਜੋਤ ਲੈ ਕੇ  
ਨੂਰੀ ਜੋਤ ਜਗਾ ਗਏ ਗੁਰੂ ਅੰਗਦ।  
ਸੇਵਾ, ਸਿਮਰਨ ਤੇ ਧਰਮ ਦੀ ਕਿਰਤ ਕਰਨੀ  
ਵੰਡ ਛਕਣਾ ਤੇ ਪੰਜਾਬੀ ਪੜ੍ਹਨਾ ਸਿਖਾ ਗਏ ਗੁਰੂ ਅੰਗਦ।  
ਦੇਵੀ ਦੁਰਗਾ'ਚ ਮਿਲੀ ਨਾ ਕੋਈ ਸ਼ਕਤੀ  
ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਬਦਲ ਖਿਆਲ ਦਿੱਤੇ।  
ਵਹਿਮਾਂ ਭਰਮਾ ਦਾ ਹਨੇਰਾ ਦੂਰ ਕਰਕੇ  
ਦੀਵੇ ਸੱਚੇ ਗਿਆਨ ਦੇ ਬਾਲ ਦਿੱਤੇ।  
ਗੁਰੂ ਜੀ ਨੇ ਸ਼ਬਦ ਰਟਾ ਕੇ ਏਕਤਾ ਦਾ  
ਜਾਤ ਪਾਤ ਦੇ ਕੱਟ ਜੰਜਾਲ ਦਿੱਤੇ।



Best Wishes to  
Gurudwara Nanak Naam Jahaaz, Jersey city  
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**Harvinder Riar**  
Chief Editor

ਪੰਜਾਬ, ਪੰਜਾਬੀ ਅਤੇ ਪੰਜਾਬੀਅਤ ਨੂੰ ਸਮਰਪਿਤ  
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## BHAI LEHNA MEETS GURU NANAK

Bhai Lehna's father Saba Pheru Mal was a very religious person and a devotee of Vaishno Devi. Impressed by his father's belief, Lehna also started going for pilgrimage to the shrine of Vaishno Devi. Even after number of years, the peace of mind and inner happiness that he sought for, he did not get. He always felt some vacuum in his life that did not fill. He was on the lookout of a true Guru.

One morning, during on a trip to shrine of Vaishno Devi, Bhai Lehna went to the lake to have a bath where he heard sweet Bani. At the bank of the lake Bhai Jodh, a disciple of Guru Nanak, was reciting a verse from the Holy Scripture Asa Di Var. Bhai Jodh went on reciting the Holy Scripture and Lehna sat close to him. He got deeply absorbed in listening. He felt exquisite pleasure. He got so much pleasure in the hymns of Asa Raag that he had never experienced before.

When the recitation stopped, Bhai Jodh opened his eyes, Lehna bowed towards his feet and asked: Gentleman, whose hymns were you reciting? I felt immense peace of mind and happiness.

Bhai Jodh replied: These are the hymns of Guru Nanak Dev.

Lehna asked: Where is he staying?

Bhai Jodh: The enlightened Guru is at present staying at the bank of the river Ravi at Kartapur (Now In Pakistan). He is guiding the people of this Un-enlightened era (Kalyug) on the true path of 'recitation of the Lord's name with love'.

On listening to all this, Lehna made up his mind to go to Kartapur and have a glimpse of Guru Nanak Dev.

Next morning, Lehna went to the town riding on his horse. When he reached the lawn, he saw a person standing on the road. With humility he asked: Can you please tell me where does Guru Nanak Dev live? How could Lehna imagine that for whose glimpse he had come to Kartarpur, he himself would come to receive him. The person (Beloved Guru Nanak Dev) said to Lehna: Come, I am going that side.

Follow me on your horse. When they reached near the Gurdwara, the person asked Lehna to tie the horse to the pillar and come inside. While Lehna tied the horse to the pillar, Guru Nanak Dev went inside and sat on his seat. When Lehna went inside and bowed down then he was startled: Oh! He is the same spring of radiance whom I had asked the way and he brought me from the street corner up to the Gurdwara. He is the king of the Heavens and earth Guru Nanak Dev. He fell at the guru's feet and begged pardon again and again for the disrespect saying: Oh! I am sorry you were walking and I was riding the horse. But the Guru lifted his head and assured him that it was no disrespect. He asked Lehna about his welfare and then asked his name. When Lehna told his name Guru Nanak Dev looked towards Lehna with charm in



his eyes, smiled and said: Yes you are the taker and I have to be a giver to you (In Punjabi language Lehna means to take).

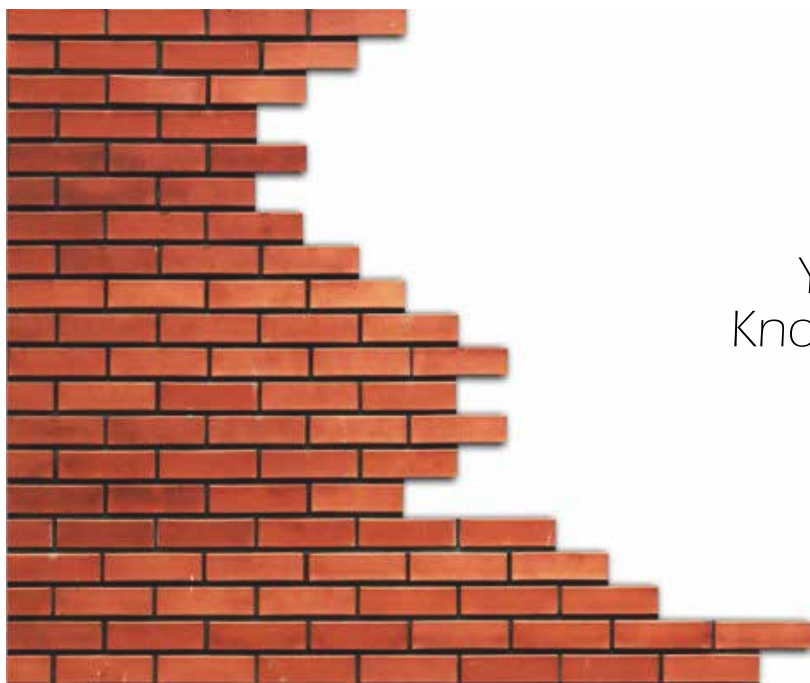
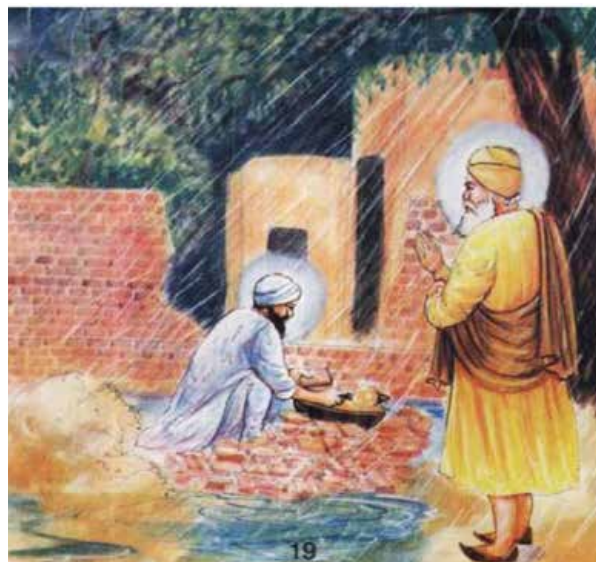
On listening to the Guru's words Lehna was overwhelmed and tears flowed down his eyes. Again, he fell at the Guru's feet. The Guru lifted his head and embraced him closely. In this embrace, Lehna felt a sensation of the presence of the Lord in his mind, heart and body and got ecstasy that he had never felt before in life. Lehna felt so much attracted to Guru Nanak Dev that he told his party men, 'You may go on your pilgrimage. I am staying here. The peace of mind that I was searching, I have found here at Guru Nanak Dev's feet.'

# CONSTRUCTION OF GURUDWARA WALL

It was winter and extreme cold. The sky was overcast with dark clouds. It started raining. Due to heavy rains the Gurdwara wall collapsed. It was late at night. Guru Nanak Dev called his sons and some disciples and asked them to reconstruct the wall. Baba Sri Chand and Baba Lakhmi Chand said: It is late night and it's raining heavily. In the morning we can call some masons and get it repaired.

Then the Guru asked other disciples who were present that it would be better to reconstruct the wall right now. The disciples said: It is late night and difficult to collect the materials required. In the morning we shall do the needful.

Then the Guru asked Bhai Lehna who immediately started reconstructing the collapsed wall. He kept working for the entire night and by morning the wall was reconstructed. This is another example Bhai Lehna's utmost regard and obedience for Guru Nanak.



Do  
You  
Know?

## Mahajani

was the script used to write Punjabi before Guru Angad Dev popularized Gurmukhi. It had no vowel sounds.



## SPRINKLING OF SAFFRON

Beloved Bhai Lehna stayed at Kartarpur with Guru Nanak Dev for a few days. Then he returned to Khadur sahib. At Khadur Bhai Lehna did not feel happy. He longed to go back to Kartarpur after entrusting the responsibility of the business and the house to his two sons Daasu and Daatu. He was emotionally attracted to the Guru's love. He was in love for Guru Nanak Dev. The one embrace of Guru Nanak Dev had transformed his mind into the incessant recitation of the Lord's name that gave ecstasy.

After a few days he entrusted the responsibility of the family to Bibi Kheevi and the sons and decided to go to Kartarpur. Soon after he carried a heavy bundle of salt on his head and started for Kartarpur. He took the salt for Guru ji's kitchen. Steadily he reached Kartarpur. After putting the bundle down in the Guru's kitchen he enquired about Guru Nanak Dev. He was told that Guru ji had gone to the fields for some cultivation work.

How could Bhai Lehna just sit? He enquired the location and went to the fields. He met Guru Nanak Dev in the fields and fell at the Guru's feet. At that time, a bundle of plucked grass and weeds was lying there. The Guru asked Bhai Lehna to pick up the bundle of grass and leaves and take it home as the cows and buffaloes were to be fed. The grass and weeds were wet and the muddy water was oozing out. Bhai Lehna was wearing new silken clothes. Without caring for his new silken clothes, immediately on listening the Guru's words, he picked up the bundle of grass and put it on his head and went home. When Guru Nanak Dev came home, the respected lady of the house Mata Sulakhni with emotion told the Guru that first Bhai Lehna had carried a bundle of salt on his head and again he has carried a load on his head and his silken

clothes have all got spoiled with the mud falling on them.

On listening to the words of Mata Sulakhni, Guru Nanak Dev smiled and said: O good lady, he was not carrying the weight of two bags, that was the weight of the two worlds on



his head. That was not the grass plucked from the rice fields. That was a crown from the Lord on his head. That was not mud on his clothes. That was a sprinkling of saffron on his clothes. He has to become the king of my divine kingdom. He wore the holy crown. Guru Nanak Dev's words indicated the prophecy that only few would understand. This signified the great responsibility that Guru Nanak Dev wished to entrust to Bhai Lehna in the years to come.

## TAKING OUT A BOWL FROM SEWER DRAIN

There were many events in the life of Bhai Lehna (Guru Angad Dev) that are written in Janamsakhas. In these stories we can see all his goodness, his love for the Guru, his humility, his devotion, his simplicity and above all his recitation of the Lord's name constantly.

Guru Nanak Dev's daily routine was that he used to get up very early in the morning and go to the river Ravi for a bath. Then he would sit in meditation to the divine hymns. In the day also whenever he was free from work he would recite

the Lord's Name.

Once Guru Nanak Dev, after having a bath, was coming back home. He was carrying an empty bowl of yogurt in his hand. Some disciples also walked along. While crossing a sewer drain, the bowl of yogurt slipped from his hand and fell in the drain. The water in the drain was stinking.

The Guru asked his disciples and his sons that someone should go and bring out the bowl. Somebody said: What is the need to take out the bowl from the sewer drain? A



new bowl can be bought. Somebody said: This work is for

sweepers. Despite telling them again, nobody went to bring out the bowl.

In those times the caste system was prevalent. Some considered themselves as upper caste and others as lower caste. The low castes were supposed to do the work like sweeping. That is why the disciples and the sons did not like to enter the sewer drain.

Then, Guru Nanak Dev asked Bhai Lehna to go and take out the bowl from the sewer drain. Bhai Lehna immediately went and took the bowl out. Then, he washed it nicely, made it clean and gave it to the Guru. Actually, Guru Nanak Dev was testing as to who is that disciple who has rid himself from the false belief of caste and creed and treats everyone as equal. Bhai Lehna passed this test.

## WASHING THE DIRTY LINEN

It was pitch dark and all disciples and servants were asleep. Guru Nanak Dev got up and said: My sheet looks dirty. Go and wash it just now.

Everybody who heard the Guru's order was wary as to how could anybody go to the river Ravi for washing the sheet at that time of the night when it was so dark.

When he asked his sons, they refused point blank and said: This is the washerman's job. We would call the washerman in the morning. He would wash the sheet and other clothes. Other disciples also put off saying that they would wash the clothes in the morning.

When the Guru asked Bhai Lehna, at that very time Bhai Lehna picked up the dirty linen and went to the river to wash. It was his nature that he never argued or said No to the Guru. Out of love, he did everything that the Guru wished.

Bhai Lehna said: It is the master who has to order and it is the duty of the disciple to obey the orders. I am a humble servant of the Guru. It is not for me to argue or say No to what he orders. My duty is to obey the orders of the Guru. I am delighted to do so. Actually, Guru Nanak wanted to judge as to who would be the right person who could take the responsibility of the Lord's command to preach His name and allay the suffering of the people after he himself would leave this earth. He should be somebody who had humility, forbearance and determination. He should have love for the Lord and love for humanity. His mind should be rid of

mistaken beliefs of upper caste and low caste. He should not consider anybody as low caste. He should not consider



anybody as untouchable. He should consider everybody as equal. In these circumstances he was testing the virtues of his sons and other disciples. It was only Bhai Lehna who was perfect in all what Guru Nanak Dev wished. That is how he had chosen him as his successor.



## *Bhai Lehna to Guru Angad*



In the Sikh history there are many stories pertaining to the life of Bhai Lehna. Once Guru Nanak Dev made an awe-inspiring appearance. He wore dirty clothes like low caste persons, tied a rope round his waist and carried a heavy stick. On his shoulder he carried some bags that were filled with coins of bronze, silver and gold. In this appearance he walked towards the river Ravi.

Many disciples followed him but were astonished as to what had happened to the Guru. Many of them came away in disgust seeing his awe-inspiring face. The rest who were following were asked by the Guru to go back but still they walked along. Now, the Guru took one bag down from his shoulder and started throwing the bronze coins. Many disciples got busy in collecting the coins and after filling their pockets returned to their homes.

Moving further, the Guru started throwing the silver coins and later the gold coins. Again, many of the disciples got busy in collecting the silver and gold coins and, after filling their pockets, went back to their homes. Only a few were left who were still following him. The Guru asked them to go back. When they did not return, the Guru beat them with the heavy stick that he had in his hand.

Now, everybody went away except Lehna. When Bhai Lehna was the only one who remained, the Guru asked: O

dear, everybody has gone. Why didn't you go? Then Bhai Lehna said (with folded hands): Your Holiness, everybody would be having some abode but the king of the heaven and earth. I have no abode except you. Where should I go?

Now, the Guru went towards a desolate place. There was a pyre of wood. It appeared that a dead body was kept over it covered with a white sheet. Guru ji said to Bhai Lehna: If you wish to stay with me, then eat what is lying there, otherwise go. Bhai Lehna without any hesitation asked: Your Holiness, from which side should I lift the sheet. The Guru looked towards Bhai Lehna with benevolence and said: Lift from the middle of the sheet.

When Bhai Lehna lifted the sheet it was sacred sweet lying there. Guru Nanak Dev now looked towards Bhai Lehna with extreme graciousness, embraced him forthwith and said: You are my form now. You are the Supreme Guru.

When Guru Nanak Dev saw Bhai Lehna as a perfect disciple, he also saw that Bhai Lehna hadn't any ego. Bhai Lehna had all the good virtues like humility, sweetness, patience, forbearance, courtesy and strength to sustain spiritual power. His mind was fully detached from worldly desires and riches. His face emitted radiance and his body was like a fountain of love. He was in exuberance always and his glimpse gave ecstasy and rapture. Thus Bhai Lehna

became an image of Guru Nanak Dev. Now, he could sit on the throne of Guru-ship and preach the Lord's name with love to the people.

The Guru was immensely pleased with Lehna and gave him a new name, Angad, meaning, his own limb. He brought him back, gave him a bath, adorned him with fresh set of clothes, and seated him on a pedestal. He sent Baba Budha ji



to fetch him a coconut and five copper coins. He placed these before Lehna as offering and bowed before him in the same manner in which Bhai Lehna had always bowed before him.

He then asked Baba Budha to daub the saffron mark of Guruship on Lehna's forehead. It was through this symbolic ceremony that Guru Nanak installed Lehna as his successor. Then, Guru Nanak bade the congregation to bow before the new Guru as he himself had done in their presence.

Having become the spiritual successor of Guru Nanank, Lehna came to be known as Guru Angad Dev. Guru Nanak transferred his light, his authority and his power on to him.

Contrary to the usual practice of the followers finding a successor of a religious leader after his demise, Guru Nanak, while still alive himself, enthroned the most deserving of his followers as his successor and bowed before him and thus reversing the flow of the waters of tradition.

Thereafter, Guru Nanak made it a practice to sit at the feet of Guru Angad as his disciple for as long as he lived. What a reversal of roles between the Guru and the disciple !

Do  
You  
Know?

### Mata Khivi

For her great service  
of running Guru Ka Langar  
she is mentioned by name in  
Guru Granth Sahib ji.



## ॥ ਆਪ ਸਹਾਈ ਹੋਆ, ਸਚੇ ਦਾ ਸਚਾ ਢੋਆ ॥

ਕਰਨੈਲ ਸਿੰਘ

ਪ੍ਰਮਾਤਮਾ ਹਰ ਥਾਂ ਤੇ ਹਰ ਹਿਰਦੇ ਵਿੱਚ ਉਸ ਦੀ ਅੰਸ ਕੰਮ ਕਰ ਰਹੀ ਹੈ। ਉਸ ਪ੍ਰਮਾਤਮਾ ਵਾਹਿਗੁਰੂ ਜੀ ਵਰਗਾ ਨਾ ਕੋਈ ਹੋਇਆ ਹੈ, ਨਾ ਹੋ ਸਕਦਾ ਹੈ, ਨਾ ਕੋਈ ਹੋਵੇਗਾ ਕਿਉਂਕਿ ਪ੍ਰਮਾਤਮਾ ਜੂਨਾ ਵਿੱਚ ਨਹੀਂ ਹੈ ਆਪਣੇ ਆਪ ਤੋਂ ਹੀ ਸਵੈਮਾਨ ਹੈ। ਉਹ ਕਿਸੇ ਨੂੰ ਡਰਾਂਦਾ ਨਹੀਂ ਨਾ ਡਰਦਾ ਹੈ। ਹਰ ਜੀਵ ਦਾ ਰਖਿਅਕ ਬਣਕੇ ਸਾਰੇ ਸੰਸਾਰ ਵਿੱਚ ਆਪ ਹੀ ੮੪ ਲੱਖ ਜੂਨ ਦੀ ਪਾਲਣਾ ਕਰਦਾ ਹੈ। ਜਦੋਂ ਸੰਸਾਰ ਵਿੱਚ ਕੋਈ ਵੀ ਜੀਵ ਨੂੰ, ਕਿਸੇ ਪਦਵੀ ਦੀ ਪ੍ਰਾਪਤੀ ਹੋ ਜਾਵੇ ਉਹ ਉਸ ਵਿੱਚ ਮਸਤ ਹੋ ਉਹ ਗੁਰੂ ਤੇ ਪ੍ਰਮੇਸਰ ਤੋਂ ਵੀ ਨਿਰਾ ਬੇ-ਮੁੱਖ ਨਹੀਂ ਹੁੰਦਾ, ਸਭ ਪਾਸਿਆ ਤੋਂ ਬੇਖਬਰ ਤੇ ਲਾਪ੍ਰਵਾਹ ਹੋ ਜਾਂਦਾ ਹੈ। ਰਾਜਾ ਦਾ ਅਫਸਰ ਇੱਕ ਗਲਤ ਕੰਮ ਕਰਦਾ ਹੈ ਤਾਂ ਉਸ ਦੇ ਵਜ਼ੀਰ, ਅਮੀਰ, ਉਸ ਤੋਂ ਵੀ ਜਿਆਦਾ ਗਲਤ ਕੰਮ ਕਰਦੇ ਹਨ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਨ ਹੈ।

“ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥ ਜਾਇ ਜਗਾਇਨ੍ਹਿ ਬੈਠੇ ਸੁਤੇ॥

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ਹਿ ਘਾਉ॥ ਰਤ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ॥”

ਜੇ ਵੀ ਗੁਰਬਾਣੀ ਵਿੱਚ ਸਤਿਗੁਰ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ ਉਸ ਨੂੰ ਕੋਈ ਚੈਲਿੰਜ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਇਹੋ ਜਿਹਾ ਸੰਸਾਰ ਵਿੱਚ ਬਹੁਤ ਕੁਝ ਹੋ ਰਿਹਾ ਹੈ। ਜੇ ਸਤਿਗੁਰੂ ਜੀ ਹਰ ਜੀਵ ਨੂੰ ਸੋਝੀ ਦੇਣ ਤਾਂ ਹੀ ਇਹ ਰੁਕ ਸਕਦਾ ਹੈ। ਸੰਸਾਰ ਵਿੱਚ ਮਾਇਆ ਦਾ ਪ੍ਰਭਾਵ ਹੋਣ ਕਰਕੇ ਹਰ ਇਨਸਾਨ ਠਗਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਮਾਇਆ ਦੇ ਬਹੁਤ ਰੂਪ ਹਨ, ਜੋ ਕੁਝ ਸੰਸਾਰ ਵਿੱਚ ਦੇਖ ਰਹੇ ਹਾਂ ਇਹ ਸਭ ਕੁਝ ਮਾਇਆ ਹੀ ਹੈ।

“ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗੇ॥ ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ॥”

ਹਰ ਜੀਵ ਕਿਸੇ ਨਾ ਕਿਸੇ ਪਾਸਿਉਂ ਹਰ ਵਿਅਕਤੀ ਲੁਟਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਹ ਤੇ ਫਿਰ ਹੀ ਬਚਿਆ ਜਾ ਸਕਦਾ ਹੈ ਜੇਕਰ ਉਹ ਸ੍ਰੀਸ਼ਟੀ ਦਾ ਪਾਲਕ ਪਾਲਣਹਾਰ ਆਪ ਸਹਾਈ ਹੋ ਜਾਵੇ ਪਰ ਜਿਨ੍ਹਾਂ ਦੇ ਹਿਰਦੇ ਅੰਦਰ ਨਾਮ ਹੈ ਉਹਨਾਂ ਨੂੰ ਇਹ ਮਾਇਆ ਠਗ ਨਹੀਂ ਸਕਦੀ ਹੈ।

“ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥”

ਅਸੀਂ ਆਪਣੇ ਹੀ ਹਿਰਦੇ ਵਿੱਚ ਖੋਜ ਕਰਕੇ ਦੇਖੀਏ ਕਿ ਅਸੀਂ ਕਿਥੇ ਪਹੁੰਚੇ ਹਾਂ ਸਾਡਾ ਸਾਰਾ ਹੀ ਜੀਵਨ ਲੰਗਦਾ ਜਾ ਰਿਹਾ ਹੈ ਅਸੀਂ ਆਪਣੇ ਆਪ ਨੂੰ ਜੀਵਨ ਵਿੱਚ ਕਿੰਨਾ ਉਚਾ ਸੁੱਚਾ ਬਣਾਇਆ ਹੈ। ਕਾਰੋਬਾਰ ਵਧਾਏ ਹਨ ਬਹੁਤ ਹੀ ਚੰਗੀ ਗੱਲ ਹੈ, ਹਰ ਪੱਖ ਖੁਸ਼ੀ ਦਾ ਜੀਵ ਵਾਸਤੇ ਹਰ ਚੀਜ਼ ਬਣਾਈ ਹੈ। ਹਰ ਸੁਵਿਧਾ ਹੈ ਪਰ ਅਸੀਂ ਦੁੱਖੀ ਕਿਉਂ ਹਾਂ? ਇਸ ਦਾ ਕੀ ਕਾਰਣ ਹੈ? ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਇਹ ਬਚਨ ਬੇਨਤੀ ਕਰਕੇ ਪੁਛੀਏ ਕਿ ਕੀ ਕਾਰਣ ਹੈ? ਉਸ ਹਰ ਗੱਲ ਦੇ, ਹਰ ਪ੍ਰਸ਼ਨ ਦਾ ਜਵਾਬ ਗੁਰਬਾਣੀ ਦੇ ਰਹੀ ਹੈ। ਗੁਰਬਾਣੀ ਪੜ੍ਹਦੇ ਅਸੀਂ ਸਾਰੇ ਹਾਂ ਪਰ ਉਸ ਤੇ ਅਮਲ ਕੋਈ ਵਿਰਲਾ ਹੀ ਕਰਦਾ ਹੈ। ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਤੋਂ ਵੀ ਮੋਲਾਵਿਆਂ ਨੇ ਪੁੱਛਿਆ ਸੀ, ‘ਪੁਛਣਿ ਖੋਲਿ ਕਿਤਾਬ ਨੂੰ ਹਿੰਦੂ ਵੱਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ’, ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਜਵਾਬ ਦਿੱਤਾ ਸੀ ਕਿ “ਸੁਭ ਅਮਲਾ ਬਾਝੇ ਦੋਨੇ ਰੋਈ” ਚੰਗੇ ਗੁਣਾ ਤੇ ਬਿਨਾ ਸੰਸਾਰ ਵਿੱਚ ਵੀ ਧੱਕੇ ਲੋਕ ਮਾਰਦੇ ਨੇ ਜਦੋਂ ਨਿਰੰਕਾਰ ਦੇ ਪਾਸ ਜਾਣਾ ਹੈ ਉਥੇ ਕੀ ਹਸ਼ਰ ਹੋਵੇਗਾ ਇਹ ਤੇ ਉਹ ਨਿਰੰਕਾਰ ਹੀ ਜਾਣੇ। ਆਪ ਸਹਾਈ ਹੋ ਕੇ ਸਾਡੀ ਵਾਂਗ ਫੜਕੇ ਪਾਰ ਲੰਘਾਂ ਦੇਵੇਗਾ ਕਿ ਨਰਕਾ ਵਿੱਚ ਜੀਵ ਧੱਕੇ ਖਾਵੇਗਾ ਪ੍ਰਮਾਤਮਾ ਦੀ ਕੁਦਰਤ ਦਾ ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਲਗਾਇਆ ਜਾ ਸਕਦਾ। ਜਦੋਂ ਤੋਂ ਸੰਸਾਰ ਬਣਿਆ ਹੈ ਕਿੰਨੀ ਪੂਜਾ-ਪਾਠ ਹੋ ਰਹੇ ਹਨ ਪਰ ਨਾਲ-ਨਾਲ ਪਾਪ ਵੀ ਹੋ ਰਿਹਾ ਹੈ। ਪਾਪ ਕਰਨ ਵਾਲਿਆ ਦੀ ਵੀ ਕਮੀ ਨਹੀਂ ਹੈ। ਪੂਜਾ-ਪਾਠ ਕਰਨ ਵਾਲਿਆਂ ਦੀ ਕਮੀ ਵੀ ਨਹੀਂ ਹੈ। ਅੱਗੇ ਕਿਤੇ-ਕਿਤੇ ਪਾਠ ਹੁੰਦਾ ਸੀ ਤਾਂ ਬੰਦਾ ਧਰਮੀ ਸੀ। ਹੁਣ ਹਰ ਬੰਦਾ ਪਾਠ ਵੀ ਕਰੀ ਜਾਦਾ, ਪਾਪ ਵੀ ਕਰੀ ਜਾਦਾ; ਐਸਾ ਕਿਉਂ ਹੈ ਕਿ ਅਸੀਂ ਸਮਝੇ ਹੀ ਨਹੀਂ ਕਿਸ ਲਈ ਆਏ ਹਾਂ ਸੰਸਾਰ ਤੇ ਸਾਡਾ ਮਕਸਦ ਕੀ ਹੈ। ਜੀਵਨ ਕਿਉਂ ਮਿਲਿਆ ਹੈ। ਇਹ ਉਸ ਦੀ ਕ੍ਰਿਪਾ ਨਾਲ ਜੀਵਨ ਮਿਲਿਆ ਹੈ। ਅਸੀਂ ਜੀਵਨ ਨੂੰ ਸੁਆਰਨਾ ਹੈ। ਅਸੀਂ ਜੀਵਨ ਤਦ ਹੀ ਸੁਆਰ ਸਕਦੇ ਹਾਂ ਜੇਕਰ ਉਹ ਆਪ ਸਾਡੇ ਦੇ ਕ੍ਰਿਪਾ ਕਰ ਦੇਵੇ ਅਸੀਂ ਉਸ ਦੇ ਬਣ ਜਾਈਏ।

“ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ॥

ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ॥”

ਬਹੁਤ ਹੀ ਵਿਸਥਾਰ ਨਾਲ ਗੁਰਬਾਣੀ ਸਮਝਾਉਂਦੀ ਹੈ। ਪਰ ਅਸੀਂ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਜ਼ਰੂਰ ਕਰਨੀ ਹੈ। ਪ੍ਰਮਾਤਮਾ ਦੀ ਬੰਦਗੀ ਉਸ ਦੀ ਇਬਾਦਤ, ਉਸ ਦਾ ਭਜਨ ਜੀਵ ਵਾਸਤੇ ਹੈ। ਉਸ ਪ੍ਰਮਾਤਮਾ ਦੀ ਹਰ ਖੁਸ਼ੀ ਤਾਂ ਹੀ ਹੈ ਜੇ ਅਸੀਂ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਕਰੀਏ ਉਹ ਆਪ ਹੀ ਸਹਾਈ ਹੋ ਜਾਵੇਗਾ।

“ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥”

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# ਏ ਦਾ ਪ੍ਰਗਾੜਾ

ਇੱਕ ਦੂਣੀ ਦੂਣੀ, ਦੋ ਦੂਣੀ ਚਾਰ,  
ਪੰਜਾਬੀ ਸਕੂਲ ਲਈ ਹੋ ਜਾਉ ਜੀ ਤਿਆਰ ।  
ਤਿੰਨ ਦੂਣੀ ਛੇ, ਚਾਰ ਦੂਣੀ ਅੱਠ,  
ਪੰਜਾਬੀ ਸਕੂਲੇ ਜਾਈਏ ਨੱਠ - ਨੱਠ ।  
ਪੰਜ ਦੂਣੀ ਦਸ, ਛੇ ਦੂਣੀ ਬਾਰਾਂ,  
ਸਿੱਖ ਕੇ ਪੰਜਾਬੀ ਪੜ੍ਹੀਏ ਗੁਰਾਂ ਦੀਆਂ ਵਾਰਾਂ ।  
ਸੱਤ ਦੂਣੀ ਚੌਦਾਂ, ਅੱਠ ਦੂਣੀ ਸੋਲਾਂ,  
ਗੁਰਬਾਣੀ ਦੇ ਪੇਪਰ ਨਾ ਪੈਰਾ ਵਿੱਚ ਰੋਲਾਂ ।  
ਨੌ ਦੂਣੀ ਅਠਾਰਾਂ, ਦਸ ਦੂਣੀ ਵੀਹ,  
ਜਪੀਏ ਹਮੇਸ਼ਾ ਵਾਹਿਗੁਰੂ ਜੀ ।  
ਵੱਡਿਆ ਨੂੰ ਕਹੀਏ ਹਮੇਸ਼ਾ ਜੀ ਜੀ ।

## THE GURDUWARA

The Gurduwara is a place...  
Where friends and family meet,  
Punjabi teachers teach  
And spirituality is within our reach.  
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We remember God every day,  
So our lives can be full of happiness and gay.  
We can learn a lot about our religion,  
our loving and caring teachers,  
Teach us our language and tradition  
In Langar, we are shown...  
That all of us are equal,  
We eat delicious meals,  
Made by our own loving people.

The Gurduwara is a place,  
That is like no other, it is a place,  
That we can connect to God,  
And learn to love one another.

Nanki Nagpaul

## ਬੱਚੇ ਪੰਜਾਬੀ ਕਿਉਂ ਭੁੱਲ ਰਹੇ ਹਨ

ਦੁਨੀਆ ਦੇ ਹਰ ਕੋਨੇ ਵਿੱਚ ਪੰਜਾਬੀ ਵਸਦੇ ਹਨ। ਪਰ ਅੱਜ ਅਸੀਂ ਪੱਛਮੀ ਦੇਸ਼ਾਂ ਵਿੱਚ ਬੈਠ ਕੇ ਪੰਜਾਬੀ ਨੂੰ ਭੁੱਲ ਰਹੇ ਹਾਂ। ਕਿਉਂ (Why)? ਕਿਉਂਕੀ ਪੰਜਾਬੀ ਵਿੱਚ ਨਾ ਤਾਂ ਮਾਤਾ ਪਿਤਾ ਦੀ ਦਿਲਚਸਪੀ ਹੈ ਤੇ ਨਾ ਹੀ ਬੱਚਿਆਂ ਦੀ। ਅੱਜ ਸਾਡੀ ਦੌੜ ਸਿਰਫ਼ ਤੇ ਸਿਰਫ਼ ਅੰਗਰੇਜ਼ੀ ਮਗਰ ਲੱਗੀ ਹੋਈ ਹੈ। ਜਿਸ ਦੇਸ਼ ਵਿੱਚ ਵੀ ਅਸੀਂ ਰਹਿ ਰਹੇ ਹਾਂ ਉਹ ਚਾਹੇ ਅਮਰੀਕਾ, ਕਨੇਡਾ ਜਾਂ ਇੰਗਲੈਂਡ ਹੋਵੇ ਉਸ ਦੇਸ਼ ਵਿੱਚ ਰਹਿ ਕੇ ਅਸੀਂ ਚਾਹੁੰਦੇ ਹਾਂ ਕਿ ਸਾਡੇ ਬੱਚੇ ਚੰਗਾ ਪੜ੍ਹ ਲਿਖ ਕੇ ਡਾਕਟਰ, ਇੰਜੀਨੀਅਰ, ਪਾਇਲਟ, ਵਕੀਲ ਬਣ ਜਾਣ ਤੇ ਖੂਬ ਪੈਸਾ ਕਮਾਉਣ। ਉਸ ਵਾਸਤੇ ਅਸੀਂ ਬੱਚਿਆਂ ਨੂੰ ਵੱਖ-ਵੱਖ ਟਿਊਸ਼ਨਾਂ, ਪ੍ਰੋਗਰਾਮਾਂ ਵਿੱਚ ਪਾਉਂਦੇ ਹਾਂ ਤੇ ਸਾਰਾ ਦਿਨ ਬਿਜੀ (Busy) ਰੱਖਦੇ ਹਾਂ। ਕੀ ਕਦੇ ਸੋਚਿਆ ਹੈ ਕਿ ਅਸੀਂ ਬੱਚੇ ਨੂੰ ਪੰਜਾਬੀ ਸਕੂਲ ਵਿੱਚ ਨਾ ਲਿਆ ਕੇ ਪੰਜਾਬੀ ਤੇ ਸੱਭਿਆਚਾਰ ਤੋਂ ਦੂਰ ਲੈ ਕੇ ਜਾ ਰਹੇ ਹਾਂ। ਜਿਥੇ ਅੱਜ ਹਰ ਦੇਸ਼ ਵਿੱਚ ਇੱਕ ਗੁਰਦੁਆਰਾ ਬਣ ਰਿਹਾ ਹੈ ਉਸਦੇ ਅੰਦਰ ਪੰਜਾਬੀ ਸਕੂਲ ਵੀ ਬਣ ਰਿਹਾ ਹੈ। ਪਰ ਕੀ ਇਸਦੇ ਬਾਵਜੂਦ ਵੀ ਅਸੀਂ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਪੰਜਾਬੀ ਸਕੂਲ ਵਿੱਚ ਲੈ ਕੇ ਆਉਂਦੇ ਹਾਂ ? ਜਦ ਕਿ ਦੂਸਰੇ ਸਕੂਲ ਵਿੱਚ ਮੌਸਮ ਖਰਾਬ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਅਸੀਂ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਟਾਈਮ ਸਿਰ ਸਕੂਲ ਭੇਜਦੇ ਹਾਂ। ਇਸਦਾ ਇੱਕ ਹੱਲ ਹੈ ਕਿ ਮਾਤਾ ਪਿਤਾ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਟਾਈਮ ਸਿਰ ਸਕੂਲ ਲੈ ਕੇ ਆਉਣ। ਜਿਸ ਤਰ੍ਹਾਂ ਅਧਿਆਪਕ (Teacher) ਪੰਜਾਬੀ ਸਿਖਾਉਣ ਲਈ ਮਿਹਨਤ ਕਰਦੇ ਹਨ, ਮਾਤਾ ਪਿਤਾ ਦਾ ਵੀ ਫ਼ਰਜ਼ ਬਣਦਾ ਹੈ ਕਿ ਉਹ ਘਰ ਵੀ ਬੱਚਿਆਂ ਨੂੰ ਪੰਜਾਬੀ ਪੜ੍ਹਾਉਣ ਤੇ ਹੋਮ-ਵਰਕ ਕਰਾ ਕੇ ਲੈ ਕੇ ਆਉਣ ਤਾਂ ਕਿ ਉਹ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੁਆਰਾ ਬਖਸ਼ੀ ਹੋਈ ਗੁਰਮੁਖੀ ਨੂੰ ਸਤਿਕਾਰ ਦੇ ਸਕਣ। ਉਹਨਾਂ ਦੁਆਰਾ ਬਖਸ਼ੀ ਬਖਸ਼ਿਸ਼ ਨੂੰ ਸਿੱਖ ਕੇ ਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਨੂੰ ਪੜ੍ਹ ਸਕੀਏ। ਆਉ ਅੱਜ ਸਾਰੇ ਰਲ ਕੇ ਪ੍ਰਣ ਕਰੀਏ ਕਿ ਅਸੀਂ ਪੰਜਾਬੀ ਨੂੰ ਹਮੇਸ਼ਾ ਯਾਦ ਰੱਖਣਾ ਹੈ, ਭੁੱਲਣਾ ਨਹੀਂ। ਤੇ ਸਾਨੂੰ ਪੰਜਾਬੀ ਹੋਣ ਤੇ ਮਾਣ ਹੈ ।

ਗੁਲਸ਼ਨ ਕੌਰ

# Gurmukhi and Punjabi: **The difference**

By: Jaskirat Singh

On a random Friday night at Gurudwara, a seldom question seemed to have appeared out of nowhere. Is there perhaps, a difference between Gurmukhi and Punjabi? I've asked countless of acquaintances and they feel as if there is a distinct difference between Punjabi and Gurmukhi. There seems to be a growing trend within the Sikh community regarding the topics of Gurmukhi and Punjabi. Most perceive Gurmukhi and Punjabi as two separate means of communication. This is true only to a certain, miniscule extent. The question posed by numerous Sikhs across the world is, "Did the Guru's use a different language called Gurmukhi to produce the Holy Scripture we know as Sri Guru Granth Sahib? The answer to that is a blatant "no." The intentions of the Gurus at the time were to write the teachings and lessons of God in the most common language of that time period. That language would be none other than Punjabi. Punjabi is the common tongue of our ancestors. That was their prime method of verbal communication. Gurmukhi is a script. Gurmukhi is how one writes down Punjabi. Punjabi is an Indian language, which belongs to the Indo-Aryan languages. It is a modern Indo-Aryan language spoken primarily in the Punjab states of both India and Pakistan (and Brampton). It nearly resembles Hindi and Urdu, however it is different enough of the two to be a language of its own. There are two main scripts used by Punjabi speaking natives. There is the Perso-Arabic script known as Shahmukhi. Then, there is Gurmukhi, which was created by the second Sikh Guru, Sri Guru Angad Dev Ji. Contrary to the popular belief, Guru Ji did not invent Gurmukhi from scratch. Gurmukhi was developed from a language known as Landha. He then modified the Landha script to reflect pronunciation expressions to what is known as Gurmukhi today. The Landha had been around for centuries before the Guru Ji simply modified. Over the course of time, Punjabi, just like any other language, evolved and developed.

## Some Useful info about Sikhism:

By - Tanish Wadhwa

### Facts about Sikhism

Sikhism is the fifth largest religion in the world.

It is a distinct religion with its own unique, divine scriptures and beliefs.

The Sikh religion originated in the Punjab region of India in the 15th century by Guru Nanak Dev.

Sikhism is a monotheistic religion.

Sikhism advocates equality for men and women of every race and religion.

Many Sikhs throughout history are respected for having sacrificed their own lives, so that people of other religions may have freedom to worship in the manner of their choice.

### Sikhs Worldwide

There are over 30 million Sikhs worldwide.

Sikhs live in just about every major country around the world.

The vast majority of Sikhs live in the Punjab, a part of northern India.

There are over one million Sikhs in the United States and Canada. Sikhs have lived in North America for over 100 years.

About a half million Sikhs are estimated to live in the United Kingdom.

The first Sikh migration to the United Kingdom was in the 1950s.

### Faith

Sikh men and women cover their heads at all times as an expression of respect to their Gurus.

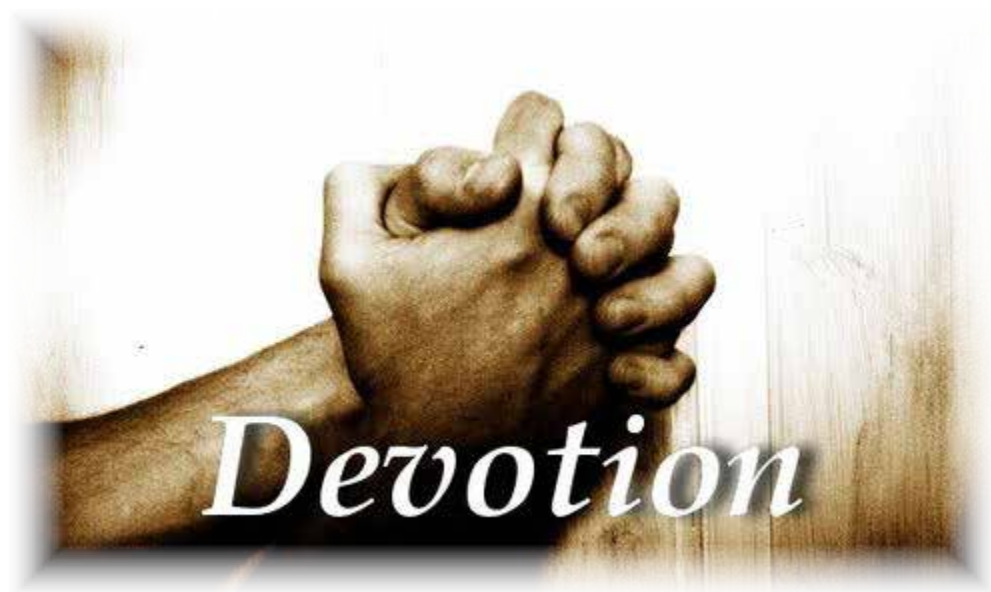
The Sikh turban symbolizes discipline, integrity, humility, and spirituality. The turban is a mandatory part of Sikh faith, not a social custom, or a hat that can be easily taken on or off.

Guru Granth Sahib ji

The universal symbol of Sikhism is the khanda, the double-edged sword flanked by two daggers (representing worldly and spiritual powers, bound by the oneness of God).

The traditional greeting used by Sikhs is "Waheguru ji ka Khalsa, Waheguru ji ki Fateh" which means "The Khalsa belongs to God, Victory belongs to God". Another traditional greeting is "Sat Sri Akal" which means "Immortal God is Truth".





Manveet Singh

### **Sikh Devotion to Gurus**

People may argue about, how children are less devoted to their religion these days. Well, are they really? Well, Sikhs in general are very devoted to their Gurus that is because more and more people are taking Amrit every year. Sikhism in current day is the fifth largest religion with over 20 million people. Sikhs show their devotion in many different ways some can do it simply in their daily life by doing path, while others may do it by reading devotional works written by other people.

Even after doing these different things, Sikhs will still share one way that they are able to show their devotion to the Guru; one thing in common with almost every Sikh is that they all go to the Gurdwara. It can be for many reasons such as special events or festivals or they may just go on their day off from work. Some people probably do not even know why they go to the Gurdwara. One of the main reasons to go is to search for spiritual wisdom. This is the place where you go and bow down to Guru Granth Sahib Ji. This is when you surrender yourself to the all mighty Guru. At the Gurdwara langar is also served where everyone eats the same way if you are rich or if you are poor everybody is equal and everybody is welcome to come eat some of the Gurus langar.

Many Sikhs in addition to going to the Gurdwara also show their devotion in their daily life. They may use the teachings of the Gurus in their daily life to influence their decisions and do the right thing. They may also always wear the Panj Kakar (AKA 5 K's) and recite nam. They will probably do path and do simran to the Guru. Many Sikhs also take Amrit in which they are handed certain responsibilities. Taking Amrit is a way of accepting the Gurus gift, it is like having a committed relationship with the Guru.

Another thing that Sikhs do to show their devotion is that they read devotional works. Some examples of Devotional works can be by Bhai Gurdas and Nand Lal. Sikhs over the years have shown their devotion to their religion in many different ways. People have also begun to show how much they care by sharing their religion by trying to become more visible to the world. And when they feel as if people are losing track of their ways, they may make a movie which are very influential and help show the youth the right way.

## ਅੰਮ੍ਰਿਤ ਦੀ ਫੁਹਾਰ

ਦੇਹੀ ਵਿੱਚ ਭਰਪੂਰ ਹੈ ਅੰਮ੍ਰਿਤ,  
ਮਨਮੁੱਖਾਂ ਨੂੰ ਨਹੀਂ ਮਿਲਦਾ।  
ਸਵਾਸਾਂ ਦੀ ਮਧਾਣੀ ਨਾਲ ਇਹ ਮੱਖਣ,  
ਨਾਭੀ ਵਿੱਚੋਂ ਨਿਕਲਦਾ।  
ਗੁਰੂ ਗ੍ਰੰਥ ਤੇ ਗੁਰੂ ਪੰਥ ਤੋਂ,  
ਗੁਰੂਤੀ ਇਸ ਦੀ ਮਿਲਦੀ।  
ਗੁਰੂ ਨੇ ਬਣਾਈ ਵਿਧੀ ਨਿਰਾਲੀ,  
ਗੁਰਮੁੱਖਾਂ ਨੂੰ ਹੈ ਮਿਲਦੀ।  
ਛੱਕ ਕੇ ਅੰਮ੍ਰਿਤ ਨਾਮ ਜਪੋ,  
ਫੁੱਟੇ ਅੰਦਰ ਅੰਮ੍ਰਿਤਧਾਰ।  
ਇਸ ਦੀ ਧਾਰ ਵਿੱਚ ਸੁਣੀਂਦੀ,  
ਅਨਹਦ ਦੀ ਝੰਕਾਰ।  
ਬਾਣੀ ਹੈ ਅੰਮ੍ਰਿਤ, ਨਾਮ ਹੈ ਅੰਮ੍ਰਿਤ,  
ਸ੍ਰਿਸ਼ਟੀ ਅੰਮ੍ਰਿਤ ਨਾਲ ਹੈ ਸਰਸਾਰ।  
ਸਿਰ ਦੇ ਕੇ ਮਿਲਦਾ ਹੈ ਇਹ,  
ਨਹੀਂ ਵਿਕਦਾ ਵਿੱਚ ਬਜ਼ਾਰ।  
ਜਰ ਨਹੀਂ ਸਕਦਾ ਸੁਆਦ ਨਿਰਾਲਾ,  
ਸਿਰਾ ਇਹ ਅਜ਼ਰ ਹੈ।  
ਅੰਮ੍ਰਿਤ ਦਾ ਝਰਨਾ ਝਰਨਦਾ,  
ਸੋਹਣਾ ਇਹ ਮੰਜਰ ਹੈ।  
ਅਨਹਦ-ਝੰਕਾਰ ਜੋਤਿ-ਪ੍ਰਕਾਸ਼,  
ਦੋਨ੍ਹਾਂ ਦਾ ਹੀ ਰਸ ਹੈ।  
ਇਸ ਦੀ ਫੁਹਾਰ ਛੱਕੋ,  
ਫੇਰ ਤਾਂ ਇਥੇ ਹੀ ਬਸ ਹੈ।

-ਜਸਬੀਰ ਸਿੰਘ ਕੋਹਲੀ (ਮੋਹਾਲੀ)

## ਅਨਹਦ ਦਾ ਨਾਦ

ਇੱਕ ਲਿਵ ਤਾਰ ਹੋ ਕੇ,  
ਸੁਰਤ ਨੂੰ ਸ਼ਬਦ ਨਾਲ ਰਲਾ ਕੇ,  
ਦਿਸਦਾ ਹੈ ਦਸਮ ਦੁਆਰ,  
ਫਿਰ ਉਰਧ ਮੁੱਖੀ ਜਾਕੇ॥  
ਲੈ ਜਾਂਦੀ ਹੈ ਉਪਰ ਸੁਰਤ ਨੂੰ,  
ਇੱਕ ਬਿਜਲੀ ਦੀ ਤਰੰਗ,  
ਮਿਲਾਉਂਦੀ ਹੈ ਸੁਰਤ ਨੂੰ ਅਨਹਦ ਸ਼ਬਦ ਵਿੱਚ,  
ਜਦੋਂ ਆ ਜਾਵੇ ਉਮੰਗ॥  
ਹਰ ਜ਼ੋਰੇ ਦੀ, ਪੂਰੀ ਕਾਇਨਾਤ ਦੀ,  
ਸਮਾਂ ਤੇ ਦੂਰੀ, ਮੁੱਕ ਜਾਂਦੀ ਹੈ॥  
ਉਸ ਸ਼ਬਦ ਦੀ ਡੋਰ ਵਿੱਚ,  
ਹਰ ਸ਼ੈ ਬੱਝੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ॥  
ਅਨਹਦ ਨਾਦ ਵਜਦਾ ਹੈ ਸਚਖੰਡ ਵਿੱਚ,  
ਉਹ ਨਿਰੰਕਾਰ ਦਾ ਹੀ ਸ਼ਬਦ ਰੂਪ ਹੈ॥  
ਕੰਨ ਨਹੀਂ ਸੁਣਦੇ,  
ਆਤਮਾ ਮਾਣਦੀ ਆਨੰਦ,  
ਅਨਹਦ ਦਾ ਨਾਦ, ਐਸਾ ਅਨੂਪ ਹੈ॥

-ਜਸਬੀਰ ਸਿੰਘ ਕੋਹਲੀ (ਮੋਹਾਲੀ)



# TURBAN - *Gift of the Guru*

Mukesh Wadhwa

The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kaurs who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act.

## **Bana: Appearance & Form**

The "bana" or form, the personal appearance of a Sikh, is one of the foremost ways that a Sikh maintains his or her consciousness as the Guru intended. The Guru has given his Sikh specific instructions to keep his or her natural form as created by God. Thus, all hair is maintained, uncut, and untrimmed. The Guru has given his Sikh a standard of dress which distinguishes him or her as a human being dedicated to a life of truthful living. The Guru has instructed his Sikhs to maintain high moral character, symbolized by the wearing of the steel bracelet, ("kara") and to stand prepared to defend righteousness, wearing the "kirpan" or sword.

All Sikhs cover their head while in Gurdwara. Turban is not a piece of cloth. It is the self crowning of the individual. Hair on the face is not a decoration. It is an acceptance of Akal Moorat, to live in image of the infinity. Guru Gobind Singh said "So long as you shall be 'Niara' specially exclusive, I will give you all the light of the Universe." To be a great teacher means to be the most perfect disciple, the most perfect student. It is presupposed that you are the men of God. You have your beard and you have your turban and you look divine.... but you don't act divine... people get very disappointed. Therefore the situation demands that you live it. Sikh is nothing but identity. Without identity there's no Sikh. Sikh is nothing but an identity of reality; without it, there is no Sikh religion. The Guru took us from the mud, the rituals, waste of time, and said "live 'niara', exclusively identified."

## **Turban - Gift of the Guru**

The turban of a Sikh is a gift given on Baisakhi Day of 1699 by the Tenth Master, Guru Gobind Singh. After giving Amrit to the Five Beloved Ones, he gave us bana, the distinctive dress that includes the turban. It is helpful to understand the historical context of his action.

During Guru Gobind Singh's time, the turban, or "dastar," as it is called in Persian, carried a totally different connotation from that of a hat in Europe. The turban represented respectability and was a sign of nobility. At that time, a Mughal aristocrat or a Hindu Rajput could be distinguished by his turban. The Hindu Rajputs were the only Hindus allowed to wear ornate turbans, carry weapons and have their mustache and beard. Also at this time, only the Rajputs could have Singh ("lion") or Kaur ("princess") as their second name. Even the Gurus did not have Singh as part of their name, until the Tenth Guru.

The down trodden followers of the Sikh faith did not have the means to display aristocratic attire, nor were they allowed to, even if they had the means. (Doing so was usually equivalent to a death sentence.) It was in this context that Guru Gobind Singh decided to turn the tables on the ruling aristocracy by commanding every Sikh to carry a sword, take up the name Singh or Kaur, and have kesh (hair) and turban displayed boldly, without any fear. This effectively made his followers see themselves on a par with the Mughal rulers.

When we are in the presence of the Guru, Guru is giving us the gift of his energy. That energy is sacred and when we retain it, Guru's energy lives in us and that gives us the living experience of Guru. To help retain that energy we cover our heads with a turban.

The 10th Sikh Master, Guru Gobind Singh, taught his Sikhs to take the next step: Put a turban on the head covering the coiled, uncut hair. The pressure of the multiple wraps keeps the 26 bones of the skull in place. There are pressure points on the forehead that keep you calm and relaxed. Turbans cover the temples, which protects you from mental or psychic negativity of other people. The pressure of the turban also changes the pattern of blood flow to the brain. (These are all reasons that women should also wear turbans.) When you tie up your hair and wrap the turban around it, all the parts of your skull are pulled together and supported. You feel clarity and readiness for the day and for what may come to you from the Unknown.

God is the Unknown. He is mastery as well as mystery. Living with an awareness of your God within you and the God outside of you (God in all) is an attitude. Covering your head is an action with the attitude that there is something greater than you know. Your willingness to stand under that greatness of God is expressed by taking the highest, most visible part of you and declaring it as a place that belongs to the Creator. Covering your head is also a declaration of humility, of your surrender to God.

For many, hair is also sexually attractive. By covering our hair we can keep from stimulating the lower nature of others who are not our spouses. It is up to each of us to maintain our purity and integrity.

ਸਤਿਸੰਗ, ਨਾਮ ਸਿਮਰਨ ਅਤੇ ਮਨੁੱਖੀ ਦੇਹ ਦੀ ਸੁਹਤਤਾ

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪੁਰਿਆ ਤਉ ਸੁਰਣਾਇ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੈਠਤੀ ਆਪਣੀ ਭਗਤੀ ਲਾਇ ॥

ਭਾਈ ਮਰਦਾਨਾ ਜੀ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਪੁਛਿਆ ਤੁਸੀਂ ਜਦੋਂ ਸਤਿਸੰਗ ਕਰਦੇ ਹੋ ਤਾਂ ਨਾਮ ਦੀ ਮਹਿਮਾ, ਸਿਮਰਨ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋ, ਪਰ ਜਦੋਂ ਰੋਜ਼ਾਨਾ ਜ਼ਿੰਦਗੀ'ਚ ਮੈਂ ਦੇਖਦਾ ਤਾਂ ਕੋਈ ਵੀ ਨਾਮ ਜਪਦਾ ਨਜ਼ਰ ਨਹੀਂ ਆਉਂਦਾ, ਇਸ ਦਾ ਕੀ ਕਾਰਣ?

ਮਹਾਰਾਜ ਸੱਚੇ ਪਾਤਿਸ਼ਾਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਕਹਿੰਦੇ ਨੇ ਮਰਦਾਨਿਆ “ਰੁਚੀ, ਲਗਨ ਦੇ ਹਿਸਾਬ ਨਾਲ ਹੀ ਬੰਦਾ ਕੋਈ ਕੰਮ ਕਰਦਾ ਹੈ, ਜਿਵੇਂ ਭੁੱਖ ਲਗੀ ਹੋਵੇ, ਮਨੁੱਖ ਪ੍ਰਸ਼ਾਦਾ ਛੱਕ ਲੈਂਦਾ ਭਾਂਵੇ ਪ੍ਰਸ਼ਾਦਾ ਰੁੱਖਾ-ਸੁੱਕਾ ਹੋਵੇ ਜਾਂ ਤਾਜ਼ਾ, ਪਰ ਜੇ ਭੁੱਖ ਦੀ ਰੁਚੀ ਹੀ ਨਾ ਹੋਵੇ ਤਾਂ ਫੇਰ ਵਧਿਆ ਤੋਂ ਵਧਿਆ ਪ੍ਰਸ਼ਾਦਾ ਲੈ ਕੇ ਚਲੇ ਜਾਵੇ ਤਾਂ ਹੱਥ ਨਾਲ ਪਰ੍ਹੇ ਕਰ ਦਿਉ, ਮੈਨੂੰ ਭੁੱਖ ਨਹੀਂ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਮਨੁੱਖ ਨੂੰ ਨਾਮ ਸਿਮਰਨ ਦੀ ਭੁੱਖ ਨਹੀਂ ਸੰਸਾਰ ਦੀ ਭੁੱਖ ਹੈ। ਜਿੰਨੀ ਚਿਰ ਰੁਚੀ ਨਹੀਂ ਜਾਗਦੀ ਨਾਮ ਸਿਮਰਨ ਦੀ ਉਦੋਂ ਤੱਕ ਨਾਮ ਨਹੀਂ ਜਪਿਆ ਜਾਂਦਾ।

ਮਰਦਾਨਾ ਜੀ ਨੇ ਫਿਰ ਪੁਛਿਆ “ਕੀ, ਤੁਸੀਂ ਤਾਂ ਬਹੁਤ ਸਮਝਾਉਂਦੇ ਹੋ, ਫੇਰ ਕਿਉਂ ਨਹੀਂ ਜਪਦੇ?”

ਮਹਾਰਾਜ ਨੇ ਕਿਹਾ “ਮਰਦਾਨਿਆ ਕੀਮਤੀ ਚੀਜ਼ਾਂ ਦੀ ਕਦਰ ਕਦਰਦਾਨਾਂ ਤੋਂ ਵਗ਼ੈਰ ਨਹੀਂ ਪਿਆ ਕਰਦੀ।” ਸੰਸਾਰ ਨੂੰ ਨਹੀਂ ਪਤਾ ਨਾਮ ਦੀ ਹੀ ਮਹਿਮਾ ਹੁੰਦੀ ਹੈ, ਸੰਸਾਰੀ ਲੋਕਾਂ ਨੂੰ ਜ਼ਮੀਨ ਜ਼ਾਇਦਾਦ, ਰਿਸ਼ਤੇਦਾਰੀ ਦਾ ਮੋਹ, ਹਰ ਬੰਦਾ ਜਿਹੜਾ ਕਿੱਤਾ ਕਰਦਾ ਉਸਨੂੰ ਉਸ ਕਿੱਤੇ ਦਾ ਪਤਾ ਹੁੰਦਾ।” ਇਸ ਤਰ੍ਹਾਂ ਜਿਹਨਾਂ ਅੰਦਰ ਲਗਨ ਲੱਗੀ ਹੈ, ਜਿਹੜਾ ਮਨੁੱਖੀ ਜੀਵਨ ਸਫਲ ਕਰਨ ਉਹਨਾਂ ਨੂੰ ਨਾਮ ਦੀ ਮਹਿਮਾ ਦਾ ਪਤਾ, ਸੰਸਾਰੀ ਬੰਦੇ ਨੂੰ ਨਹੀਂ ਪਤਾ॥

“ ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵੱਸਦੀ।”

ਸੰਸਾਰੀ “ਵਾਹਿਗੁਰੂ” ਨੂੰ ਅੱਖਰ ਜਾਂ ਸ਼ਬਦ ਜਾਣਦਾ, ਸੰਸਾਰੀ ਨੂੰ “ਵਾਹਿਗੁਰੂ” ਦੇ ਅੰਦਰ ਦੀ ਮਹਿਮਾ ਦੇ ਭਾਵ ਦਾ ਨਹੀਂ ਪਤਾ। ਦੋ ਚੀਜ਼ਾਂ ਇਸ ਸੰਸਾਰ ਅੰਦਰ ਬਹੁਤ ਦੁਰਲੱਭ ਹਨ, ਇੱਕ ਤਾਂ ਹੈ ਹਰੀ ਦਾ ਨਾਮ, ਦੂਜਾ ਸਾਧੂਆਂ ਦਾ ਸੰਗ ।

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# KARA

## FETTERS OF FREEDOM

GURCHARANJIT SINGH LAMBA

Kara, one of the five kakars of the Sikhs, is neither an ornament nor a tool, but is a blessed gift from Lord, the Tenth Master Guru Gobind Singh ji.

Alas, this great gift to the humanity has either been ignored or has not been appreciated in its true spirit.

Kara symbolises dignity, equality, independence and emancipation from slavery. Whether it is known to the world or not but it can be termed with certainty, that it is the prelude to the Charter of the UNO or the foundation stone of the human rights' movements in the world.

Guru Nanak Dev ji, the founder of the Khalsa Panth was born in year 1469 in Punjab, the land of five rivers. Coincidentally this was the same year when in the west Machiavelli was also born.

This was the time when the Indian society was cursed with four divisions on the basis of birth in a particular clan. Vast majority was termed as shudras, or so-called lower castes. The biggest challenge that the Guru faced at that time was to ensure the upliftment of vast majority of the people who were facing blood-stained subjugation, torture, humiliation, and deprivation, not on the basis of their ethnicity, colour, gender, knowledge, race or region, but the birth in the house of a shudra.

That was the time when the alleged low castes were deprived of their right to enter or participate in the temples of learning, and temples of religious prayers. A human being deprived of these two gifts will become and behave in a manner less than human beings. In older times the cursed were branded or forced to live in ghettos. Perpetuating and implementing his thoughts Manu, founding father of the socio-religious laws of Hindus, pronounced that the low caste shudras should wear the black-iron ornaments.

Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place. [Manu Smriti - Chapter X, canto 52.]

This was not acceptable and detested to the founder of Sikhism, Guru Nanak Dev ji. In absolute humility and humbleness, he categorically declared and identified himself with the lowest of the low by saying,

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥  
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥  
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥  
(ਸਿਰੀਰਾਗੁ ਮ:1)

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great? In that place where the lowly are cared for-there, the Blessings of Your Glance of Grace rain down. ||4||3||  
(Guru Granth Sahib, Siri Raag, M:1)

This message was carried to its logical ends by the Tenth Master, Guru Gobind Singh when he initiated the Khalsa Panth by bestowing Amrit (nectar). In order to de-brand the so-called shudras and to bestow divine acceptance to all he directed every Sikh to always wear kara (black iron bangle like ornament) on the wrist.

Kara thus became a divine hand-cuff reminding the adherent of his obligation to follow the diktats and desist from prohibited commands.

Renowned scholar and professor of Punjabi University Kirpal Kazaq who has had no formal education and had been in proximity with the worst and most nefarious professions, in his first meeting with the Vice Chancellor and team of professors of the University shocked them by saying that their dictionaries are full of inaccuracies. When asked to

prove it, he asked them to open any page of the dictionary published by the University. The entry which appeared there was "kara- which is worn on hand." Vice Chancellor asked him what is wrong with it. Kazaq's cryptic reply was that kara is worn on wrist and not on hand.

To look for material benefits or comforts from kara is belittling its true message. Once a student of Khalsa College, Amritsar asked Master Tara Singh, veteran gursikh leader, "what is the advantage of wearing a kara?" Master Tara Singh replied, "there is no benefit for you". Shocked student asked, "and it is beneficial to you?". Masterji replied in the affirmative.

When asked further Master Tara Singh's reply was terse and pointed. He explained that you are trying to look into the kara that if you wear it you will get some benefits or may get more marks in exams. Nothing of the sort is going to happen. But to me it is a constant and inspirational reminder that those who had this kara on their wrists had their skull ripped off with a chisel, were cut bit by bit, were boiled alive and baked on hot plates. To me this is a reminder that if I wear it I may be blessed this way for my commitment to my Guru. The importance of a Kara on the wrist of a Sikh can be visualised from the following words of a spiritual philosopher and scientist Prof. Puran Singh.

"I heard a stupid Sikh preacher the other day, trying to convince a mass gathering of the Sikhs that the iron ring of the Guru worn on the wrist is a protection against lightning. He said, as large buildings are made safe against lightning by a rod of iron, so the Guru has saved man from the stroke of lightning. He was hopelessly flinging his arms up and down to gather some straw of a reason to prove the rationale of the iron ring the Guru gave us as a gift. Coming to us from our personal God, dearer to us than our mother, father, sister or sweetheart, it comes to us as His Gift, as His Blessing, Fie on our manners that we argue over and over about it. He touched my hair and I keep it; when I toss my arm up in the air and the iron ring shines, I am reminded of His wrist that wore it – One exactly like this. Is this arm, by some stray gleam of the iron ring on my wrist, His? Other religions live in an elaborated symbolism; I the Sikh have no religion. He loved me, he made me His own. The sword is the mind where the Guru lives. The iron ring is the sign of His remembrance. The tresses of hair are as clouds round a snow peak – they always gather, gather—they always rain, rain. In my sacred

tresses flow Ganga, Jamna and Godavari. Have I got the comb, the Guru gave me? Have I got His other gifts? I may have lost them. But I cannot lose my tresses, I cannot lose my iron ring. Because, you remember how He called His disciple Bhai Gurdas from Benaras. The disciples went as bidden and brought him with his hands bound with a string from Benares to Amritsar. Once the call of the Master was answered thus. Each one of us is called. We are of His spiritual militia. We have to wear the ring which is His gift, and we are the prisoners of infinite love. These are the fetters of love, the price of our freedom. Each Sikh wears hair and the beard of Guru Gobind Singh. We are molded in His image."

A rand-mund-naar friend of mine K D Singh who used to wear a gold kara narrated a nightmare of his meeting with Bhai Ranjit Singh, the then Jathedar of Akal Takhat Sahib. He said Bhai Ranjit Singh asked him to show his gold kala, which K D obliged. He pulled out his kara and gave it over to the Jathedar. Bhai Ranjit Singh kept that in his shirt pocket and pulled out an iron kara and handed it over to KD. KD says he was so dumb stuck that neither he could say anything nor could he muster the courage to snatch it from Bhai Ranjit Singh. After some time he could say only this to the Jathedar that he is going to get worst thrashing from his wife. Bhai Ranjit Singh smiled and returned his gold kara on the condition that he will never wear it.

So kara in the hands of a Sikh is an article of faith and commitment to the society and should be honored and appreciated like that. It is neither an ornament nor a superstitious symbol. It is certainly a vocal and potent sign of commitment to the human rights of the entire humanity. A Sikh without kara is a declaration that he is not a Sikh.



## NEGLECTED IN THE LAND THEY FOUGHT FOR, SIKH FREEDOM FIGHTERS HONOURED IN THE US



Pashaura Singh Dhillon was around six or seven-years-old, when his family fled their village of Jandiala in Punjab. They were among the 14 million people who were displaced as the British precipitously abandoned the subcontinent, and India and Pakistan were carved out and created in 1947.

Pashaura, now a 75-year-old living in Madera, California, USA. An estimated one million people died during the Partition, one of the great forced migrations in human history. But Pashaura's family was lucky. They found shelter. Sohan Singh was the founding president of the Ghadar Party, a pre-eminent political and social organization that was formed in the United States a century ago by immigrant Sikhs.

On a bright and sunny November day in Berkeley, California around 75 people, mostly Sikh and South Asian, gathered at the Finnish Brotherhood Hall to commemorate the Ghadar Party. The location served as a reminder about the party's first meeting over 100 years ago to remember the Ghadar party's legacy and its relevance today.

But first, 75-year-old Pashaura Singh, who is also a singer, poet and retired architect, stood facing the crowd. Wearing a yellow turban and a dark grey suit, he sang a poem in tribute to the Ghadarites. November 1 was proclaimed by the city of Berkeley as Ghadar day in 2014. It became the seventh city in the state of California after Ceres, Fresno, Manteca, Modesto, Stockton, Turlock -- and the eighth in the west coast after Astoria, Oregon -- to officially recognise the roots and contributions of the Ghadar Party



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# Ravinder Singh of KHALSA AID

- Bhupinder Kaur (Simar)

"Recognise all of the human race as one."

- Guru Gobind Singh Ji



Ravinder Singh of Khalsa Aid, known for serving humanity around the world; have been making tremendous contributions for welfare of the humanity in many backward, developing and diaster / war affected areas, fearlessly.

He believes not only Sikhi Saroop but our fundamentals were laid out by our Gurus to make us stand out. 'Living a life per Sikh principles, we should unconditionally help one and all, and this is what we Sikhs have been known for.' In today's world we have familiarity, popularity and support, we should recognize this strength. 'We are not just a martial race; we are the *Sant Sipahis* (saint soldiers), who indulge in Seva (selfless service) for 'Sarbat da bhala (universal brotherhood).'

'Lot of youngsters do Nishan Sahib Seva and other religious services; however, Khalsa Aid believes in real service for the mankind.' Ravinder Singh adds, 'The best way to do seva is to let the needy relax with your complete support. Ensure they reach out for protection & sanctuary at our Gurdwaras, and are extended unconditional and the best possible help. Sikh history tells us, from Guru Nanak Dev ji to Bhai Ghanaiya ji, Sikhs had been the harbingers of humanitarian service.'

'Sava lakh se ek ladayun. Ravinder Singh ji is true example of that. 'I have been travelling alone to Iraq to serve in the refugee camps to serve the needy people with all possible aid.'

His mission is to spread the message across all communities that four doors of a Gurdwara Sahib are

to welcome people from all directions and walks of life. Anybody can reach out to Gurdwara Sahib or to a Sikh for help. So, when in need, go to Gurdwara Sahib.'

### **Langar for needy:**

Ravinder shares his concern, 'Langar in the western world is usually like a luxurious feast. Instead we should be holding langer for needy and Non-Sikhs, like homeless or lower section of the societies. '

### **Don't condemn, do what you are good at:**

Do Seva & build your identity in the community. Involve youngsters in Seva. He emphasized that we learn from what do we do in life; should keep learning & getting the inspiration from our Gurus and divine. Sikhi is about helping all humans Sikh or non Sikhs. Guru Nanak Dev ji didnt discriminate on color or creed, he travelled & interacted with Sajan thug and even Sidhis; and helped all in need.

### **Message for Youth:**

Youngsters should be encouraged to interact with all sections of society with the aim of helping, "People refrain the young generation to speak to addicted or homeless; instead encouraged them to talk to them; and ask them to work with the needy section of society; to mould their habits and thinking for better across the world, including USA, UK, Asia."

### **Foundation of the Khalsa Aid:**

Born in Singapore, Ravinder Singh grew up in Punjab. At 12, he came to UK.

In 1999, there was war in Europe, when he and some of his Sikh friends were preparing for Vaisakhi to celebrate the 300 years of Khalsa; they thought of sending trucks to war affected areas with food, following the principle of Deg teg fateh. There was no fear, only call for humanity. 'We thought of taking the Deg/food - bread, fruits for the refugees. Within two weeks, we had sent three trucks of food to all affected areas of UK - Albania and Kosova border. It was a very strange journey, we had crossed two seas... and Khalsa Aid was formed. '

When he started Khalsa Aid, for 10 years he did it as voluntary work; while working as a salesman at a low salary. Now Khalsa Aid has full time and part time employees. And has tax exemption of UK gift aid. It has branches over the world including US.

### **Bakery in Iraq:**

There are 16,000 refugees, mainly Yazidis from Shangal, in 2 camps of Iraq. This is a dangerous place which poses high risks for the aid workers as well as the refugees. Ravinder Singh, responded to those in need. Most western aid organizations had kept themselves away after the killing of journalists and aid workers. But the Khalsa Aid has established a bakery in the Pesh Harbour area, about 35 km from the Kurdish city of Duhok and 10 kms from the Syrian border. Ravinder says, 'We make members around the world but won't take anyone to Iraq; as within minutes of entering the area one could become a causality of war. Who knows?' he alone goes there.

This started with Ravinder Singh's visit to the refugee camps in the northern Iraq and saw for himself the desperate plight of the refugees. Many approached him in desperation once they came to know that he was a British Sikh, and pleaded for help. He noted many difficulties in food distribution and food preparation. Bread is the staple diet of the people so Khalsa Aid has continued to work closely with medical staff from the Swedish Specialist Hospital to fund a bakery which has been set up in a camp. The total cost of the machinery and installation is \$40, 000 USD and there will also be monthly running costs. Supported by generous donors, the Khalsa Aid is paying for the machines and 4 staff members, 3 of whom have been hired from the refugee camp itself. The estimated cost of the entire project including the machines and a minimum 6 month commitment for the running costs is estimated at USD 65,000. This bakery is fully operational.

Khalsa Aid in the field is the practical interpretation of Khalsa ideals of "Dasvand" and "seva". Of sharing with, and serving, those in need.



# HEALTHY DIETARY STYLES

Dr Pinky Shetty

While current research comparing diets of differing macronutrient ratios may not point to one “perfect” diet, there is compelling research about certain dietary styles, including the Mediterranean diet, that offers strong guidance. Curious about “quick fixes” like diet pills and gastric bypass surgery? Check out our tips for how to reach to healthy weight and lifestyle.

**LOW FAT DOESN'T WORK THAT MUCH** -While low-fat was once the diet to lose much weight subsequent research has shown that low-fat diets are ineffective, and moreover, that eating healthy fats is beneficial for health. In the United States, obesity has become increasingly common even as the percentage of fat in the American diet has declined from 45 percent in the 1960s to about 33 percent in the late 1990s. So, cutting fat is not shrinking waistlines. Experimental studies lasting one year or longer have not shown a link between dietary fat and weight. In the eight-year Women's Health Initiative Dietary Modification Trial, women assigned to a low-fat diet didn't lose or gain more weight than women eating their usual fare.

**LOW CARBOHYDRATE DIETS CAN BE EFFECTIVE**

While many “diets” are fads meant to be followed for short periods of time, research shows that some approaches, including some low carbohydrate diet and Mediterranean diets can be good models upon which to base your own dietary strategy as long as they incorporate healthy, high-quality foods.

One study comparing a low-carbohydrate, low-fat, and Mediterranean diet followed over 300 people for a 2-year period and found that diets composed of different foods can lead to different weight loss outcomes. Published in the New England Journal of Medicine, this study concluded that:

- Mediterranean and low-carbohydrate diets might be more effective than low-fat diets.
- The positive effects of the low-carbohydrate diet and the Mediterranean diet upon lipids and glycemic control suggest that individualized dietary interventions – which take personal preferences and metabolic considerations into account – could be effective.

A 2013 study on the effects of a Mediterranean diet on cardiovascular disease showed that among patients at high risk for CVD, a Mediterranean diet supplemented with extra-virgin olive oil or nuts reduced the incidence of major cardiovascular events over 4.8-years of follow-up.

- This was the first randomized trial that showed reduced cardiac events over a long follow-up period, so it provided strong scientific evidence that the Mediterranean diet is a heart-healthy dietary approach.
- Though this study focused on cardiovascular outcomes rather than weight loss, it still provides solid evidence that “a calorie is a calorie” is not the case, and that instead, food quality is a key contributor to personal health.
- It also shows that low-fat diets are continuing to lose credibility, and that incorporating healthy fats – such as those included in the Mediterranean diet – can improve heart health and weight loss.

There isn't one exact Mediterranean diet, as this eating style takes into account the different foods, eating patterns, and lifestyles in multiple countries that border the Mediterranean Sea. However, there are similarities that define a Mediterranean eating pattern. As described by a 2013 study, the traditional Mediterranean diet includes:

- High intake of olive oil (preferably extra virgin), nuts, vegetables, fruits, and cereals
- Moderate intake of fish and poultry
- Low intake of dairy products, red meat, processed meats, and sweets
- Wine in moderation, consumed with meals

Calories matter, but quality is equally important. A healthy diet for weight loss also needs to be sustainable, and regardless of what you're eating, you need to make sure you're not eating too many calories overall. Calories do matter, but focus first on choosing high-quality, healthy foods.

**Conclusion:** The best diet incorporates high-quality foods in appropriate portions; there isn't one “perfect” diet for everyone.



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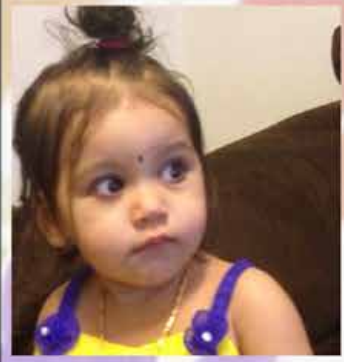
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<b>Name:</b> Avtar Singh <b>Title:</b> Secretary <b>Contact:</b> (201) 707-4583	
<b>Name:</b> Gurdev Singh <b>Title:</b> Asst. Secretary <b>Contact:</b> (973) 991-7353	
<b>Name:</b> Sarjinder Pal Singh <b>Title:</b> Asst. Secretary <b>Contact:</b> (201) 662-1042	
<b>Name:</b> Narinderpal Singh <b>Title:</b> Treasurer <b>Contact:</b> (908) 307-3772	
<b>Name:</b> Harcharan Singh <b>Title:</b> Asst. Treasurer <b>Contact:</b> (201) 562-7627	
<b>Name:</b> Sarbjeet Singh <b>Title:</b> Asst. Treasurer <b>Contact:</b> (540) 818-1186	
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<b>Name:</b> Gurbeer Singh <b>Title:</b> Member <b>Contact:</b> (908) 209-3743	
<b>Name:</b> Inderjit Singh <b>Title:</b> Member <b>Contact:</b> (201) 616-6162	
<b>Name:</b> Sukhdeep Sidhu <b>Title:</b> Member <b>Contact:</b> (862) 307-5974	

# ਪ੍ਰਧਾਨ ਦਾ ਸਨਦੇਸ਼

ਵਹਿਗੁਰੂ ਜੀ ਦਾ ਖਾਲਸਾ,  
ਵਹਿਗੁਰੂ ਜੀ ਦੀ ਫਤਿਹ ।

ਆਪ ਸਭ ਨੂੰ ਖਾਲਸਾ ਦਿਵਸ ਦੀਆਂ  
ਵਧਾਈਆਂ ਜੀ॥

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ  
ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ

ਗੁਰੂ ਮਹਾਰਾਜ ਸੰਗਤੀ ਰੂਪ ਵਿੱਚ ਹਮੇਸ਼ਾ  
ਸਾਡੇ ਨਾਲ ਬਿਰਾਜਮਾਨ ਹਨ। ਸੰਗਤ ਦੇ  
ਉੱਦਮ ਸਦਕਾ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਨਾਮ  
ਜਹਾਜ਼ ਨੇ ਧਰਮ ਤੇ ਸਮਾਜਿਕ ਕਾਰਜਾਂ  
ਵਿੱਚ ਵੱਧ ਚੜ੍ਹ ਕੇ ਹਿੱਸਾ ਲਿਆ । ਜਿਸ  
ਦੇ ਲਈ ਅਸੀਂ ਕਮੇਟੀ ਮੈਂਬਰ ਆਪ ਸਭ  
ਦੇ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ ਜੀ ।



ਸਿੱਖ ਦੀ ਹੋਂਦ ਉਸਦੇ ਸੇਵਾ ਭਾਵ ਨਾਲ  
ਜੁੜੀ ਹੋਈ ਹੈ ਜੋ ਸਰਬੱਤ ਦੇ ਭਲੇ ਲਈ  
ਹਮੇਸ਼ਾ ਜੁੱਟਿਆ ਰਹਿੰਦਾ ਹੈ । ਗੁਰਦੁਆਰਾ  
ਸਾਹਿਬ ਵਿੱਚ ਆਪਣੀ ਕਿਰਤ ਕਮਾਈ ਤੋਂ  
ਦਸਵੰਧ ਪਾਉਣ ਦੇ ਨਾਲ ਨਾਲ ਕੀਰਤਨ  
ਰਾਗੀਂ ਅਧਿਆਤਮ ਆਨੰਦ ਪ੍ਰਾਪਤ ਕਰਕੇ  
ਗੁਰੂ ਘਰ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਦੇ  
ਰਹੇ। ਨਾਲ ਹੀ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਵੀ  
ਪ੍ਰੇਰਿਤ ਕਰੇ ਤਾਂ ਜੋ ਉਹ ਵੀ ਸਿੱਖੀ ਸਿਦਕ  
ਮਾਣ ਸਕਣ। ਗੁਰਦੁਆਰਾ ਕਮੇਟੀ ਦੀ  
ਇਹੋ ਕੋਸ਼ਿਸ਼ ਹੈ ਕਿ ਅਸੀਂ ਬੱਚਿਆਂ ਨੂੰ  
ਵਿਰਸੇ ਤੇ ਕੌਮੀ ਏਕਤਾ ਲਈ ਪ੍ਰੇਰਿਤ  
ਕਰੀਏ ਤਾਂ ਜੋ ਉਹ ਆਪਣੀ ਸਿੱਖ ਹੋਂਦ  
ਨੂੰ ਬਣਾਈ ਰੱਖਣ ਅਤੇ ਉਸ ਤੇ ਮਾਣ  
ਕਰਣ ।

ਪੂਜਾ ਅਕਾਲ ਦੀ, ਪਰਚਾ ਸ਼ਬਦ ਦਾ ਤੇ  
ਦੀਦਾਰ ਖਾਲਸੇ ਦਾ ।

ਗੁਰੂ ਮਿਹਰ ਸਦਕਾ ਅਸੀਂ ਤੁਹਾਡਾ  
ਸਹਿਯੋਗ ਮਾਣਦੇ ਰਹੀਏ ਅਤੇ ਸਾਰੇ ਸੰਗਤ  
ਰੂਪ ਵਿੱਚ ਜੁੜੇ ਰਹੀਏ। ਇਹੋ ਮੇਰੀ  
ਅਰਦਾਸ ਹੈ।

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ  
ਧੰਨਵਾਦ

# TRUSTEES

	<b>Name:</b> Karnail Singh <b>Title:</b> Chairman <b>Contact:</b> (551) 358-4843
	<b>Name:</b> Onkar Singh <b>Title:</b> Vice Chairman <b>Contact:</b> (201) 726-6362
	<b>Name:</b> Dhanveer Singh <b>Title:</b> Member <b>Contact:</b> (201) 954-5132
	<b>Name:</b> Gurmeet Singh <b>Title:</b> Member <b>Contact:</b> (201) 963-5722
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	<b>Name:</b> Kumar Wadhwa <b>Title:</b> Member <b>Contact:</b> (973) 583-9992
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	<b>Name:</b> Resham Singh <b>Title:</b> Member <b>Contact:</b> (201) 786-3304
	<b>Name:</b> Talwinder Singh <b>Title:</b> Member <b>Contact:</b> (201) 320-0335

# EGOIST CANNOT EARN HONOUR

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥ ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥  
ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥ (SGGS, 474)

**ਅਰਥ:-** ਜੇ ਕੋਈ ਨੌਕਰ ਆਪਣੇ ਮਾਲਕ ਦੀ ਨੌਕਰੀ ਭੀ ਕਰੇ, ਤੇ ਨਾਲ ਨਾਲ ਆਪਣੇ ਮਾਲਕ ਅੱਗੇ ਆਕੜ ਦੀਆਂ ਗੱਲਾਂ ਭੀ ਕਰੀ ਜਾਏ ਅਤੇ ਇਹੋ ਜਿਹੀਆਂ ਬਾਹਰਲੀਆਂ ਗੱਲਾਂ ਮਾਲਕ ਦੇ ਸਾਮ੍ਹਣੇ ਕਰੇ, ਤਾਂ ਉਹ ਨੌਕਰ ਮਾਲਕ ਦੀ ਖੁਸ਼ੀ ਹਾਸਲ ਨਹੀਂ ਕਰ ਸਕਦਾ ।  
ਮਨੁੱਖ ਆਪਣਾ ਆਪ ਮਿਟਾ ਕੇ (ਮਾਲਕ ਦੀ) ਸੇਵਾ ਕਰੇ ਤਾਂ ਹੀ ਉਸ ਨੂੰ (ਮਾਲਕ ਦੇ ਦਰ ਤੋਂ) ਕੁਝ ਆਦਰ ਮਿਲਦਾ ਹੈ, ਤਾਂ ਹੀ, ਹੇ ਨਾਨਕ! ਉਹ ਮਨੁੱਖ ਆਪਣੇ ਉਸ ਮਾਲਕ ਨੂੰ ਮਿਲ ਪੈਂਦਾ ਹੈ ਜਿਸ ਦੀ ਸੇਵਾ ਵਿਚ ਲੱਗਾ ਹੋਇਆ ਹੈ। (ਆਪਣਾ ਆਪ ਗੁਆ ਕੇ ਸੇਵਾ ਵਿਚ) ਲੱਗਾ ਹੋਇਆ ਮਨੁੱਖ ਹੀ (ਮਾਲਕ ਦੇ ਦਰ ਤੋਂ) ਕਬੂਲ ਹੁੰਦਾ ਹੈ ।੧।

Serving the master if a servant shows his pride and is disputatious, his hyperbolic and excessive talk never wins the pleasure of the master. He attains a bit of honour only when he loses his pride and serves with humility. O Nanak, by mergence into the beloved Master, one finds approval of one and all.



Gurudwara Khadoor Sahib

# DEVOTION OF THE HEART IS GREAT

ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥ ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥ (SGGS, 954)

**ਅਰਥ:-** ਜੇ ਮਨ ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਵਿਚ ਪਤੀਜ ਜਾਏ ਤਾਂ ਜਪ ਤਪ ਆਦਿਕ ਹਰੇਕ ਉੱਦਮ (ਵਿੱਚੇ ਹੀ ਆ ਜਾਂਦਾ ਹੈ), (ਨਾਮ ਤੋਂ ਬਿਨਾ) ਹੋਰ ਸਾਰੇ ਕੰਮ ਵਿਅਰਥ ਹਨ। ਹੇ ਨਾਨਕ! 'ਨਾਮ' ਨੂੰ ਮੰਨਣ ਵਾਲਾ ਆਦਰ ਪਾਂਦਾ ਹੈ, ਇਹ ਗੱਲ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਸਮਝ ਸਕੀਦੀ ਹੈ ।੨।

**Meaning:** Silent recitation and austerities are contained in believing by heart, and all other deeds are of no use. O Nanak, only they are honoured who have real devotion and feeling of acceptance. However, this realization descends only by the grace of the Lord.





ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੇਇ॥  
ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ ਦੇਇ॥

*O Nanak, don't be anxious; the Lord will take care of you.*

*He created the creatures in water, and He gives them their nourishment.*

*- Sri Guru Angad Dev Sahib Ji*



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