

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

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Sakhi Series - 1 (SEWA)

It was during the time of Guru Arjan Dev Jee. Sangat was coming from Kabul (Afghanistan) to Amritsar for darshan of Gurujee. They met a Sikh and his wife on their way. This Sikh did a lot of sewa of the sangat. He massaged their legs, waved fan over them as they rested, brought water for them, everything. The next day they proceeded with this Sikh to Amritsar. As they reached Darbar Sahib, the jathedar of that Kabul sangat asked a few boys to take care of the shoes of everyone. None of the boys was ready to do it, as they all were very much eager to be the first ones to have darshan of Gurujee. At last this Sikh came forward and said I shall do it.

The sangat went inside and waited for 30-45 minutes, but Gurujee didn't show up. Then the jathedar went ahead and asked Baba Buddha Jee where Gurujee was.

Babajee : Gurujee has gone to see the sangat coming from Kabul.

Jathedar : But we are the sangat from Kabul!

Babajee : Didn't you meet Gurujee?

Jathedar : No Babajee, we didn't. But we met a Sikh and his wife and they did a lot of sewa.

Babajee : Where is that Sikh now?

Jathedar : We left him to look after the shoes of the sangat.

Babajee, followed by the jathedar, followed by the entire sangat went outside to look for that Sikh. They saw him cleaning all the shoes with his own chola.

It was none other than Guru Arjan Dev Jee Himself

Baba Buddha Jee went forward and took away the pair of shoes Gurujee was cleaning. Babajee said "Why are you doing this?". The entire sangat was now in tears. Gurujee smiled and said "Babajee, I haven't seen Guru Nanak Dev Jee, but you have. Take a look again at this pair of shoes". Babajee took a good look at the pair of shoes, and since he had been with Guru Nanak Dev Jee, he immediately recognized that it was Guru Nanak Dev Jee's pair of shoes.

Moral of the sakhi : When doing sewa at the Gurdwara, do it with this thought in mind that who knows who is visiting the Gurdwara today! Who knows which Gurmukh soul has come today! If you are cleaning a small kid's shoes, have in mind that it could belong to one of the Sahibzaade. If you are cleaning a bibi's shoes, have in mind that it could belong to Bibi Bhani. If you are cleaning a bhai ji's shoes, have in mind that it could belong to Bhai Bailo.

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Sakhi Series - 2 (Encounter with Ascetics)

Encounter with Ascetics

Sidhi Sadhus are a sect of ascetics. They generally live on high mountains. They believe that salvation can be sought by torturing the body.

Guru Nanak Dev was a constant traveller. After covering far flung areas in the plains of India he went to important places in the Himalayan hills. While travelling in the hills, the Guru met a group of ascetics led by Gorakh Nath. They were in the first instance surprised to see the Guru at an altitude of 6000 meters. They wanted to humble him in a debate on philosophy of life. This they could not do (i.e. they failed). Guru Nanak had better arguments. Some of the questions and answers from the discussions that took place are as follows...

Nanak: What is the use of wandering around? Purity comes only through Truth.

Sidhas : "Who are you? What is your name? What is your way? What is your goal? Where is your seat? Where do you live, boy? Where did you come from, and where are you going?"

Nanak: He (God) dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru. I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will.

Sidhas: The world-ocean is treacherous and impassable; how can one cross over?

Nanak: As does the lotus flower floats untouched upon the surface of the water, with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord and enshrine the one Lord in your heart.

Sidhas: "Where did we come from? Where are we going? Where will we be absorbed?"

Nanak: By His Command we come, and by His Command we go; by His Command, we merge in absorption. Through the Word of the Shabad, the state of dignity is attained. We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord.

Sidhas: "What can you tell us about the beginning? In what home did the absolute dwell then?"

Nanak: We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then.

Sidhas: Who is your guru? Whose disciple are you?

Nanak: The Shabad (Word) is the Guru, upon whom I lovingly focus my consciousness; I am the 'chaylaa', the disciple (of Shabad-Guru). O Nanak, throughout the ages, the Lord of the World is my Guru.

Sidhas: What is that meditation, which leads the mind to be absorbed in itself?"||45||

Nanak: Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God.

Sidhas : "What is that wisdom, by which one remains steady and stable? What food brings satisfaction?"

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Nanak: Drinking in the Ambrosial Nectar (Nectar of Shabad - Word), the soul settles in peace.
Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied.

Ultimately they decided to impress him by the power of their miracles. They gave the Guru an empty bowl and asked him to fill it with water from the nearby tank. The Guru went there but came back empty-handed. He was not distracted by diamonds and pearls which were lying there. The Guru said: "Sorry! There is no water there." They were ashamed to hear the Guru say: "I had gone there looking for water. I had nothing to do with diamonds". They became his disciples.

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Sakhi Series - 3 ("Vasde raho, Ujad Jao")

During one of his Udasis Guru Nanak Dev Ji Maharaj along with Bhai Mardana ji visited a village where the people were very mean and did not paid any attention to spiritual values or honesty in their lives. Upon leaving the village after some days he rose his hand up and blessed the villagers and said - "**Vasde raho**"(May u prosper).

Next day Guru Nanak Dev Ji Maharaj along with Bhai Mardana ji reached another village. In this village contrary to the people of the previous village the residents were very kind, honest and spiritual minded. They respected and paid utmost respect to Guru Nanak Dev ji. Guru ji spent some days there very comfortably and then bid farewell to village. While leaving, on outskirts of village Guru Nanak Dev Ji Maharaj rose his hand up again said, "**Ujad Jao**" (May you get displaced).

On hearing this Bhai Mardana ji was taken by surprise. He asked the Guru why he did so. The Guru's response was simple :
These people are good people with great values, and if they leave the village and go to different parts of the world wherever they go they will spread these values among the local population. More people will get influenced and become good and ethical (by doin their sangat). The world will change for the better. Whereas people from the first village had no values and thus must live there only because these are not the values that need to be spread.

"**Sat sangati kaisee jaaneeyai. Jithai eko naam vakhaaneeyai**" (sggs 72)

--> How is the Society of the saintly souls to be known? There, only God's Name is chanted

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Sakhi Series - 4 : (Power of Ardaas) Guru Gobind Singh Ji and Bhai Laal Singh jis "Dhaal"

Once in the darbaar of Guru Gobind Singh jee, a Sikh called Laal Singh came with a shield. He had spent a lot of time constructing this shield which was almost impossible to penetrate. It was not only strong but was also very light. Everyone in the darbaar praised the dhaal (shield) and Guru Sahib too expressed his happiness at the dhaal.

Bhai Laal Singh was a very good Sikh but when so many people praised his dhaal, he developed haume (ego) and declared in the sangat that no bullet can penetrate his shield. He said this very egoistically. As soon as he said this Guru Sahib told him that he would test Laal Singh's dhaal the next day. Bhai Laal Singh still did not realize his mistake and accepted the challenge saying that no bullet could penetrate his shield. As he came out of the darbaar of Guru Sahib, he realized that he had committed a blunder. He said to himself that Guru Sahib is a known warrior and on top of that he is Satguru. What could stop him from penetrating his shield? He greatly regretted his mistake and came to his lodging area greatly depressed. Although, he realized his mistake of challenging the sangat, he still wanted Guru Sahib to keep his honour and not let anyone break his shield.

He consulted his friends who were gursikhs as well and asked them what to do. They told him that Guru Sahib could no doubt penetrate his shield. They suggested to him that the only way for him to save his honour was to perform Ardaas in front of Guru Sahib. Bhai Laal Singh prepared "Degh"(Karaah Parshaad) and along with other Gursikhs did Ardaas before Waheguru to save his honour. Bhai Laal Singh did not sleep all night and kept doing paath all night. The next day Bhai Laal Singh arrived in the darbaar of Guru Kalgidhar Paatshaah but he arrived very humbly. After the bhog of Kirtan, Guru Sahib asked Bhai Laal Singh to get ready as he was going to test his dhaal. Bhai Laal Singh did not accept the challenge as he had done the previous day but responded very humbly to Guru Sahib. Guru Sahib asked Bhai Aalam Singh to test the dhaal first. Bhai Laal Singh stood there with the dhaal, constantly doing naam and paath. Bhai Aalam Singh tried three times but the bullet missed the dhaal and did not hit it.

Then Guru Sahib smilingly took over the gun and took aim at the dhaal. Guru Sahib just stood there but did not fire. After few moments he called off his aim and asked Bhai Laal Singh what he had been doing all night. Bhai Laal Singh fell at the lotus feet of Guru Sahib and told him everything. Guru Sahib, blessed Bhai Laal Singh and declared that indeed, no one could penetrate the dhaal as Vaheguru himself and all Gurus were present to protect the dhaal. Guru Sahib told Bhai Laal Singh to never talk in haume again.

CONCLUSION

- 1) So great is our Guru. Guru Sahib himself accepted the defeat by not penetrating the dhaal but protected the honour of his Sikh. Why should we leave such great Guru and get indulged in maaiya? Aseen kurbaan kyon nahi ho jaande apne Guru uppar?
- 2) It is a good idea to prepare deggh with full maryada and perform ardaas for our difficult kaarajs. Nothing is impossible if we do ardaas with full faith.
- 3) Never talk egoistically in Sangat.
- 4) Guru does not consider our shortcomings and weaknesses when we do ardaas. He ignores our shortcomings and accepts ardaas that is done with faith.

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Sakhi Series - 5 (Sajjan Thug)

Sajjan Thug

"Rehet Aavar Kuch Aavar Kamavat, Man Nahi Preet Mukho Gand Lavat" - Sukhmai Sahib...

Sajjan means a nice person, a friend, a helper. There was a man with this name living in Tulamba (now in Pakistan). He was known as a good man in his area. He had constructed an inn for travelers to rest for the night.

Whenever a traveler would forget anything in the inn, Sajjan kept it as his own. Slowly he developed the bad habit of stealing valuables of the travelers when they were sleeping at night. After some time, this bad habit made him a wicked man. He even killed people staying at his inn if he wanted to take away the travelers' belongings. A "sajjan" because of his bad habits thus became a "thug." The people, therefore, called him "Sajjan Thug."

On one of their journeys Guru Nanak Dev ji and Bhai Mardana ji stayed at Sajjan Thug's Inn for the night. In the evening When Sajjan Thug was to rob the visitors(Guru ji), Guru Nanak Dev ji started singing a shabad while Bhai Mardana played on the rebab. The shabad explained that **if a person is bad at heart, an outward show of good acts means nothing. God knows our mind and no one can bluff Him** . The true friends (sajjan) are actually the good deeds of a man. These good deeds help the man not only here in this world but also after death in the next life. By evil acts man makes his mind dirty, because of which he not only suffers here in this world, but also his soul remains dirty even after death.

Sajjan Thug had been listening to this shabad attentively. As the shabad went into his ears, his mind started "seeing" the truth. He realized he was an evil man. He was taking away the belongings of innocent travelers and doin harm to whom he was supposed to provide comfort and service.

Sajjan Thug went to the Guru, folded his hands and confessed before the Guru that he was Sajjan only by name. Actually, by his deeds he was a Thug. Sajjan Thug sincerely repented and promised to lead a holy life in the future.

The Guru was pleased by the change of his heart and he was very kind to Sajjan Thug. Sajjan was advised to distribute all the ill-got money to the needy and start his life afresh as an honest man. He sincerely practiced as the Guru advised him. He started helping the visitors and making their stay comfortable by whatever he could do for them.

Thus, a Sajjan by name, became a Sajjan by his deeds as well, after meeting Guru Nanak.

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Sakhi Series - 6 (Baba Nanak Shah Faquir; Hindu Da Guru, Musalman Da Peer)

Guru Nanak Dev ji, knowing that his time to depart from earth was approaching, appointed Angad Dev ji(formely bhai Lehna ji) his successor. On September 2, 1539 (2 Asu, 1596 Asu vadi 5) Guru Nanak placed five Paise before Bhai Lehna and bowed to him in token of his succession to the Guruship. He placed the umbrella of Spiritual Sovereignty over Bhai Lehna's head.

"Jot uha jugat sai seih kaya feir paltiai."

(Ramkali ki Var- Rai Balwand, p-966)

'Divine Light is the same
The Way and Mode are the same
The Master has merely changed the body.'
(Translation of the above)

When Guruship was passed on to Guru Angad, sangat/people realized that Guru Nanak was soon to depart bodily from the world (As a Divine Light and Spirit, the Guru is always present). The Sikhs, the Hindus and the Muslims came from all over to have holy glimpse of Guru Nanak.

Guru's Muslim devotees wanted to bury Guruji after his death. whereas the Hindu followers desired to cremate Gurujis body. When Guruji was asked for his decision, he replied,

"Let the Hindus place flowers on my right and the Muslims on my left.

Those whose flowers are found fresh in the morning, may have the disposal rights of my body."

The Guru drew a sheet over him. When the sheet was removed next morning, there was nothing, but the flowers on both sides were afresh. The light blended with Light and the spirit went back and merged with the Master Spirit.

The Hindus and the Muslims removed their respective flowers and cut the sheet into two. The former cremated the sheet and the latter buried it.

'Baba Nanak Shah Faquir; Hindu Da Guru, Musalman Da Peer'

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Sakhi Series - 7 (Bhai Manjh ji)

Bhai Manjh ji

In the time of Guru Arjan Dev jee, there was a powerful and rich man by the name of Teeratha. Teeratha was a follower of the Muslim sect of Sakhee Sarvar(who use to worship Pirkhana [tomb]) . He was the local leader of this sect and had hundreds of followers who all respected him. Teeratha would regularly lead the members of this sect on a pilgrimage to the main Sakhee Sarvar shrine (now in Pakistan).

Once he saw a large number of turbaned people, who were doing service with great zeal. He noted that they were reciting some Shabad (hymns), along with doing sewa (service), in a very melodious tone. When he went further, he saw the Langer (food) being cooked and served to everybody irrespective of any distinction. The devotion and enthusiasm of the people impressed Bhai Manjh, who felt a pull of love strings in his heart. He felt instant peace, solace and equipoise on listening to the divine hymns being sung there. The holy congregation was in the presence of the Guru Sahib himself. The congregation enjoyed all this with great emotional bliss. When the evening session ended, some of the people, who had come for the first time, sat down to have a dialogue and listen to Guru Sahib's sermons.

Bhai Manjh also sat down and after a while introduced himself and begged Guruji for Naam-Dhan. Guru jee explained to him that "Being a Sikh is no easy thing. The path is finer than a hair and sharper than the khanda. The primary principle of Sikhee is humility". After Teeratha's repeated request Guru Arjan Dev jee accepted his request and initiated him into Sikhee and gave him Naam.

Teeratha took leave of his followers and decided to stay with the Guru for some time. The Sikhs knew that Teeratha was from the Manjh clan and began to call him Bhai Manjh.

Bhai Manjh began to take the seva of bringing woods for the langar, cleaning the dishes, serving the visiting sangat and any other seva he could find. The Guru too heard of Bhai Manjh's sevaa and one day called Bhai Manjh to come see him.

Bhai Manjh ji appeared before the Guru and bowed. Guru Arjan asked, "Bhai Manjh, where do you eat?" Bhai Manjh replied, "Satguru, I eat from your langar..."

Guru Arjan jee then said, "well then, what you do is nothing but wage-labour isn't it?"

The sangat was stunned. They knew Bhai Manjh had sacrificed his entire wealth and prestige to become a Sikh and now did more seva than anyone else in the Darbaar. How could Guru jee have humiliated him like this in front of everyone? After all, the Langar was open to everyone, why would Guru jee say such a thing ? Bhai Manjh was once a powerful and proud aristocrat with hundreds of followers. He now hung his head and then said, "Satguru, you are wise. Please give me the wisdom to understand and accept your Hukam."

Bhai Manjh now decided to no longer eat in the langar. He decided to collect two bundles of wood from now on and he would give one to the langar and sell the other to earn his living and use it to purchase his food. Bhai Manjh's daughter asked her father why the Guru was so merciless to him. Bhai Manjh immediately replied, "No no! The Guru is merciful. He is testing our faith. We can not fail."

Bhai Manjh would rise early and begin to collect wood for seva and also to sell. After giving the first bundle and selling the second, he would return to the Darbaar and do seva all day. He would put all his extra money into the Golak.

Once, due to inclement weather, Manjh ji couldn't see the road clearly and fell down in a shallow unused well. Fortunately, the well was not very deep and there was not much water in it. Bhai Manjh stood up in the well and kept the bundle of firewood on his head so that the dry firewood might not get wet and can still be used for the Langar. When Bhai Manjh ji did not return with the woods for the langar, everybody started looking for him and found him in the well.

On hearing that Bhai Manjh ji had fallen in the well, Guru rushed to the well with necessary equipment. When the ropes were lowered, Bhai Manjh requested the Guru to draw out the fuel wood first, as he considered dry wood more essential than himself. It was done, and when Bhai Manjh was drawn out, the Guru embraced him in his wet clothes blessing him

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and said "Bhai Manjh! You have passed the test of Sikhi (Sikh way of life) very well, your sevaa has borne fruit. Ask for anything you want."

Bhai Manjh replied, "Guru jee, bless me that I may always be content and May my consciousness remain at your feet and may I never forget the meditation of your Naam."

Guru Arjan heard these words and then said,

**"Manjh Piara Guru Noo Guru Piara Manjh
Manjh Guru ka bohitha, jag langhan-hara**

→ Guru loves Bhai Manjh, Manjh loves the Guru. Whosoever keeps his company shall be redeemed."

Guru Sahib meant that those who are as devoted and do service to the Sikhi the way Bhai Manjh has done and lead the life as laid down by Gurbani, (they) will be liberated from ego and vanity. As vanity is the root cause of sufferings and miseries in this world, by being relieved from ego and vanity, the person will receive all the pleasures and grace from God.

AUDIO version: <http://www.sevatothemax.com/mp3s/files/manj.mp3>

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 8 (Gharib Dā Muh - Guru Ki Golak)

The Right Offering

"Gharib Dā Muh - Guru Ki Golak"

=> Poor man's mouth is the Guru's coffer.

Guru HarGobind ji once visited Kashmir. There lived his faithful follower Sewa Das who was always longing to serve the Guru. Sewa Das lived in the town of Srinagar (capital of Kashmir) where the Guru planned to go. On the way, however, another faithful follower, Kattu Shah, met the Guru and requested him to stay with him in his cottage for some days. The Guru promised to stay with Kattu Shah on his way back. He advised Kattu Shah to sing God's praises and serve the needy. Kattu Shah was very faithful and did as Guru had advised.

One day a group of pilgrims, on their way to see the Guru, broke their journey at Kattu's cottage. Kattu served them water and did lot of Sewa. He did all that he could for the Sangat. Kattu himself was very hungry and noticed a honeypot which the pilgrims were carrying for the Guru and requested them to show him the honey. When the pilgrims showed it to him he asked if he could have a little on his finger to taste, but the pilgrims refused, saying, "We cannot offer you any honey because it is meant for the Guru only and we cannot offer your leavings to the Guru."

Next day the pilgrims reached the Guru's camp and placed the offering before him. The Guru looked at the honeypot but declined to accept, saying, "**I have asked for the same on the way but you refused.**" This shocked the Sikhs who begged for pardon and requested Guru ji to please enlighten them with the knowledge of when did they declined to hand over the honey to Guru ji whereupon he said, "Listen my friends, the idea of the offerings is that those who can spare should help others in need. The offerings you bring to me are for the **common good**. God wants us to help and share with the needy. With the help of your offerings, Guru Arjan (5th Guru) started a home for lepers at Tarn Taran (Punjab). Wherever you find a needy person, place your offerings there and understand that in this way they will reach the Guru. The offerings that do not reach the needy are useless.

Take this honeypot away, this has become unfit for Human consumption as a result of refusing to help the needy in whom is the spirit of the Guru. Go to my kitchen, prepare fresh honey and take it to Kattu Shah at once."

All the Sikhs bowed before the Guru and understood the right way of making offerings.

gurasikhaa a(n) dhar sathigur varathai chun kadtae ladhovaarae ||
=> The True Guru prevails among His GurSikhs; they pick out and expel the wanderers. (Guru Raam Daas Ji, Raag Gauree, 312).

s o g u r o o s o s i k h h a i b h a a e e j i s j o t h e e j o t h m i l a a e ||1|| (Raag Sorath, 602).

=> He alone is the Guru, and he alone is a Sikh, O Siblings of Destiny, whose light merges in the Light. ||1||

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Sakhi Series - 9 (Guru Nanak Sahib Ji & the Burglar)

Guru Nanak once met a burglar who after listening to the Kirtan asked for Pardon from Guruji. Guru Nanak asked him not to break into people's houses and to live a honest life. When the latter pleaded that counsel was impossible for him to comply with(for didn't knew anything else/any other work), Guru Nanak suggested to him the following alternatives:

- (i) Do not harm unto a man who's salt you have tasted
- (i) Do not be the cause of suffering unto the poor
- (ii) Do not lie.

The burglar promised to accept these mottos.

Once the burglar entered a rich baron's house, collected valuables worth a hundred thousand rupees and was about to flee when he felt hunger and was tempted to partake some food lying on the table, which upon tasting found it to be having salt in it. He immediately remembered Guruji's words and left behind all the goods ready and packed.

When the baron found about it the next day, to guard against repetition of the occurrence which may be more effective in depriving him of his property, collected the poor of the vicinity, and began to subject them to severe persecution to make them tell him who the real culprit was. On seeing this the burglar was again reminded of Guruji's word (Not to be cause of suffering to the poor) and thus to stop the suffering of the poor, the burglar reported himself to the baron.

The baron was very surprised to see the burglar coming to him and confessing himself to save the poor from suffering. He asked the burglar the reason for his confession on which the burglar explained the whole story and his promise to Guru Nanak Sahib ji. The baron was very touched and requested to meet such a Guru. On meeting the Guru he was also reformed and led a life of honesty and truthfulness thereafter.

ਕਾਹੂ ਬਿਹਾਵੈ ਖੇਲਤ ਜੁਆ ॥

kaahoo bihaavai khaelath jooaa ||
Some pass their lives gambling.

ਕਾਹੂ ਬਿਹਾਵੈ ਅਮਲੀ ਹੁਆ ॥

kaahoo bihaavai amalee hooaa ||
Some pass their lives getting drunk.

ਕਾਹੂ ਬਿਹਾਵੈ ਪਰ ਦਰਬ ਚੁਰਾਏ ॥

kaahoo bihaavai par dharab chuoraaee ||
Some pass their lives stealing the property of others.

ਹਰਿ ਜਨ ਬਿਹਾਵੈ ਨਾਮ ਧਿਆਏ ॥੩॥

har jan bihaavai naam dhiaaee ||3||
The humble servants of the Lord pass their lives meditating on the Naam. ||3||

→ Guru Arjan Dev Ji

Raag Raamkalee pg 914

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 10 (Guru Nanak Sahib Ji & Namaz)

When Guru Nanak returned home Guru ji gave away most of his possessions to needy people spent a good deal of his time in meditation and satsang. On one occasion he was asked: "Are you a Hindu or a Muslim?" Guru Nanak replied, "With respect to my body, neither. I am no different from Hindus or from Muslims, but the divine light which is unceasingly shining within me (and in everybody) is neither Hindu nor Muslim."

One time on a Friday, the holy day of the Muslims, the Nawab and other Muslim courtiers were going to the mosque to do their routine prayers (namaz). A Muslim cleric said that if Nanak believed in only one God, Allah, then he should join them in prayer in the mosque. So Guru Nanak went to the mosque with them and stood in the line of Muslim worshippers.

"Deora Masit soi, Pooja namaz ohi"

--> Temple and Mosque are the same, Hindu way of prayer and the muslim method of prayer are the same

During the prayer the *worshippers* bent down and put their heads on the ground to show their servitude to Allah, but Guru Nanak stood in silence without taking part in the namaz. After the prayers the Muslim cleric questioned Nanak: "We showed our respect to God. Why did you not partake in this with us?" Baba Nanak replied, "I did take part in the prayer but both of you did not." Then he explained "Your mouth indeed was murmuring the prayers, but your mind was intent on your mare which today has given birth to a colt. Your mind was filled with fear lest the newborn colt might fall in the well. Now, you tell me, how can this kind of prayer be accepted by God?" The cleric felt embarrassed and was mortified.

The Nawab, who was listening to the conversation, asked Nanak, "Tell me, will my prayer be accepted in the heavens?" Baba Nanak replied, "Your mind also was not in the prayer. You were anticipating the arrival of the horses that you have ordered from Kandahar. Your mind was distracted by concerns about buying and selling horses." The Nawab responded with exasperation, declaring: "Nanak is a mystic, he is a prophet. But, this is my misfortune -- he was my minister but now he has become a fakir!"

Guru Nanak Dev then advised them that true worship is a matter of the heart and not of formal ritualism. According to Guru Nanak "There can be no worship without performing good deed.". Both admitted the truth of Guru's statements and the Nawab cried aloud to the Qazi, "Thou seest not Khuda (God) speaking to us through Nanak?" The Muslims perform five Namaz at five different times a day. The Guru addressed the meaning and virtue of Namaz:

**"Five prayers thou sayest five times a day,
With five different names;
But if Truth be thy first prayer,
The second to honestly earn your daily living,
The third to give in God's name,
Purity of mind by thy fourth prayer,
And praise and prayer to God thy fifth;
If thou practiseth these five virtues,
And good deeds be thine Kalma- the article of faith,
Then thy can call thyself a true Muslim.
By mere hypocrisy, O Nanak,
A man is deemed false through and through." (Majh ki Var Mohalla 1, p-141)**

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Sakhi Series - 11 (Bibi Harsharan Kaur: The Final Shaheed of the Battle of Chamkaur)

Bibi Harsharan Kaur: The Final Shaheed of the Battle of Chamkaur

In the battle of Chamkaur, Guru Gobind Singh jee and 40 starving Singhs battle the Mughal army. The battle which took place in Chamkaur's mud fort lasted 72 hours and saw the loss of many Mughal soldiers and also 36 of Guru Gobind Singh jee's companions along with the two Sahibzadas. Fighting an army of hundreds of thousands, Guru Gobind Singh jee gave an exhibition of his battle skills. Guru jee, following the orders of the Panth Khalsa (in the form of the Punj Pyaaray) left the fort along with Bhai Daya Singh, Bhai Maan Singh and one other Singh, after giving his clothes to Bhai Sangat Singh jee to wear. Only Bhai Sangat Singh and Bhai Sant Singh fought the battle to its end. They too were martyred. Seeing Guru jee's clothes on Bhai Sangat Singh, the Mughals were ecstatic and taking him to be Guru Gobind Singh, cut off his head and took it to Delhi.

In every village it was announced that Guru Gobind Singh had been killed, "Look here at his chopped off head! His family is also finished. His two sons were killed in the battle and the two younger ones will also die abandoned. The revolution has been crushed. No one should go to the Chamkaur Fort. No one should cremate the dead Singhs."

A tight cordon was put around the Fort. As the soldiers were going from village to village making their announcement, the people were retreating in terror into their homes. However, in village Khroond, a daughter of Guru Gobind Singh, Bibi Harsharan Kaur, asked for her mother's permission to perform the final rites for the Shaheeds. Her old mother replied, "it is total darkness outside and soldiers are everywhere around the fort, how will you even go near?"

Hearing this, Kalgeedhar's lioness daughter replied with resolve "I will avoid the soldiers and perform the cremation, and if need be, I'll fight and die."

The mother gave her courage and hugged her daughter and then explained the maryada to follow for the cremation. After performing Ardaas, Bibi Harsharan Kaur left for the Chamkaur Fort.

The battlefield which saw iron smashing against iron, the bellows of elephants, the trotting of hooves and calls of "Kill! Capture!", was now totally silent and enveloped in complete darkness. In such a situation, the 16 year old girl Bibi Harsharan Kaur avoided the guards and arrived at the Fort. She saw that bodies were lying everywhere and distinguishing between Sikh and Mughal was very difficult. She still had faith and began to find arms with kaRas and torsos with kachheras and heads with long kesh. As she found a body, she would wipe the face of every shaheed. Both Sahibzadas and about 30

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shaheeds were found and then she began to collect wood. Fearing the approaching light of dawn, Bibi Harsharan Kaur worked very quickly and soon prepared a pyre. She then lit the fire.

Seeing the rising flames, the guards were shocked and advanced towards the pyre. Bibi Harsharan Kaur was seen in the light of the flames sitting beside the pyre. She was quietly reciting Keertan Sohilaa. The guards were shocked and confused as to how a lone woman could come into the fort on such a dark night. The guards asked in a loud voice, "Who are you?!"

Bibi jee: I am the daughter of Guru Gobind Singh

Officer: What are you doing here?

Bibi Jee: I am cremating my martyred brothers.

Officer: Don't you know about the order that coming here is a crime?

Bibi Jee: I know it.

Officer: Then why have you disobeyed that order?

Bibi Jee: The orders of a false king do not stand before the orders of the Sachay Patshah (True King)

Officer: Meaning?

Bibi Jee: Meaning that I have respect for the Singhs in my heart and with the Guru's grace I have done my duty. I don't care about your King's orders.

Hearing such stern answers from Bibi Harsharan Kaur, the infuriated Mughal soldiers attempted to capture her and attacked. Bibi jee grabbed her kirpaan and fought back with determination. After killing and maiming many soldiers, Bibi Harsharan Kaur was injured and fell to the ground. The soldiers picked Bibi Harsharan Kaur up and threw her into the pyre, burning her alive.

The next day the cordon around the Fort was lifted because it was clear that the Sahibzadas and most of the Shaheed Singhs had been cremated. The ancestors of the Phulkiaan family, Rama and Triloka, then cremated whichever Singhs remained. The story of Bibi Harsharan Kaur reached Guru Gobind Singh jee Mahaaraaj in Talvande Sabo (Damdama Sahib).

Upon hearing of her daughter's martyrdom, the old mother thanked Akaal Purakh. She said, "my daughter has proven herself worthy." The story of the cremation of the Chamkaur Shaheeds will forever serve as a glowing star of inspiration for all Singhs and Singhnees.

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Sakhi Series 12 - (Har Rai Sahib Ji)

As a young child Sri (Guru) Har Rai Sahib Ji was running in the flower garden at Kiratpur Sahib. He was wearing a baggy cloak. While running the cloak he brushed passed some flowers, thus the flowers were damaged.

With love and compassion, Guru Hargobind Sahib Ji, the seventh Guru jis grandfather, explained to the Guru Har Rai Sahib Ji, "Always walk and move with care. Look after and manage your cloak and ensure that it doesn't hurt or damage anything in its path."

Similarly, we obtain the understanding that when walking in life, we should manage ourselves and look after our conduct and behavior and ensure that we don't cause harm to anyone or anything

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Sakhi Series - 13 (Humility : Baba Sri Chand Jee meeting the Fourth Guru)

Once the elder son of Guru Nanak Sahib Jee went to Amritsar to visit Guru Raam Daas Sahib Jee, the fourth heir to the throne of Guru Nanak Sahib Jee.

Baba Sri Chand Jee tried to belittle and laugh at the Guru. He said, "O Raam Daas! Why is your beard so long?" The Guru replied "I have a long beard to wipe the feet of holy men like you." The Guru Sahib's humility hit Baba Sri Chand Jee who fell at the feet of Guru Sahib and he said; "Now I know why I didn't become chosen to be Guru and instead you are sitting on my father's throne."

**"Kabeera, janaa gyan tah Dharam hai jahaa jhooth tah paap
Jahaa lobh tah kaal, jahaa khima tah aap"**

Kabeer, where there is spiritual wisdom, there is righteousness and Dharma.
Where there is falsehood, there is sin.

Where there is greed, there is death. Where there is forgiveness, there is God Himself. --> **Bhagat Kabeer, SGGS**

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Sakhi Series 14 (The way of the Khalsa - Sant-Sipahee)

There is a Sakhi (historic event) about a great Sant-Sipahee.(Saint-Soldier).. he truly had attained one-ness with Waheguru ji and had mastered weaponry too. In the battlefield he fought for justice. His opponent had been overpowered and lay on his back on the floor. The Sant-sipahee was about to destroy the sinner by plunging the sword of Akal into his chest, when the opponent spat in the Sant-Sipahee's face.

The Sant-Sipahee's blood boiled, rage and fury burned him for a moment, he raised his sword with new fervour.but stopped the sword in mid-swing!. The enemy was shocked, expecting to be dead, he grunted 'Kill Me Sikh, you have beaten me'.

The Sant-Sipahee replied, 'Before I was fighting for justice, against the evil actions of your army, and destroying you was destroying injustice . When you spat in my face I wanted to kill you because you insulted ME. I was going to kill you out of ANGER AND HATE which would have been wrong and against the principle of Sikhi/Khalsa. I would have to have been reborn because of that, so I have spared you'.

The enemy soldier was so incredibly amazed at the Khalsa soldier, that within a few months he left his troops and joined the Khalsa.

Criticise and Punish the Actions,
Love the Person.....It's a hard path to follow finer than a hair and sharper than a sword .

"Kabeera, janaa gyan tah Dharam hai jahaa jhooth tah paap" – (Guru Granth Sahib Ji)
→ Kabeer, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin.

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Sakhi Series - 15 (Bhagat Trilochan & Bhagat Namdev ji)

"Jin Prem Kiyo Tin Hi Prabh Paayo" - Guru Gobind Singh ji
=> Pure Love Leads to God

Trilochan awoke early daily just to have sight of Namdev,

Together they would concentrate on the Lord and Namdev would tell him the grand stories of God.

(Trilochan asked Namdev) "kindly pray for me so that if the Lord accepts, I may also have a glimpse of His blessed vision."

Namdev asked Thakur, the Lord, as to how Trilochan could have sight of the Lord ?

The Lord God smiled and explained to Naamdev;

"No offerings are needed by me. Out of my delight only, I would make Trilochan to have sight of me. "

I am under the total control of the devotees and their loving claims I can never reject; rather I myself also cannot understand them.

Their loving devotion, in fact, becomes mediator and makes them meet me."

- Bhai Gurdaas Ji in Vaars Bhai Gurdaas on Pannaa 10

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Sakhi Series - 16 (Rain, Ardas and Faith)

maer ae prabh saradhhaa bhagath man bhaavai jan k ee paj savaarae ||1||

Faith and devotion are pleasing to my God's Mind; He saves the honor of His humble servants. //1 | (Guru Granth Sahib Ji, Pannaa 982)

Once there was no rain in a particular area for an extended period. The people of that area decided to do [Ardas](#) so that their crops are saved. The people gathered together at one place for Ardas. One passing by Sikh Saint stopped there and asked them the purpose of gathering. One of them told the Sikh Saint that that they had gathered here to do [Ardas](#) because the crops will be destroyed in the absence of rain. The Saint said that is good but none of you brought any umbrellas or barsatie (rain coats)... When Waheguru accepted your Ardas then there will be lot of rain. One group leader laughingly said, but we do not know whether it will rain or not. The Saint said,

"How will your Ardas be accepted when you do not have faith in Waheguru" . He told them to go home .

mai thaan dheebaan thoohai maerae suaamee mai thudhh aagai aradhaas || mai hor thhaao
naahee jis pehi karo baena(n)thee maeraa dhukh sukh thujh hee paas ||2||

*You alone are my strength, and my Court, O my Lord and Master; unto You alone I pray.
There is no other place where I can offer my prayers; I can tell my pains and pleasures
only to You. //2 || (Guru Granth Sahib Ji, Pannaa 735)*

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Sakhi Series - 17 (A Pound Of Flesh)

ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਣੁ ਹੈ ਦਰਗਹ ਪਵੈ ਥਾਇ ॥

bhagath aa kaa b ol iaa paravaa n hai dharageh pav ai thaa e ||
The speech of the devotees is approved; it is accepted in the Court of the Lord.
-- Guru granth Sahib ji pg 521

There's a story about a saint who lived in his own anand, he cared about everyone and everyone loved him. Another blessed man also lived in the same town. One day a childless woman went to see the blessed man, she said , 'Ask your God to grant me a son'. The Blessed man went to the top of the mountain and spoke to God of the poor woman's request. He came back and told the lady, 'God said that there are no children in your destiny'.

A few days later, the woman came back full of joy and happiness, she was giving sweets to one and all, the blessed man asked what she was celebrating. She replied, 'The Saint has said I will be blessed with a beautiful baby boy, my dreams have come true!'.

The blessed man couldn't understand it, he climbed the mountain and asked God 'O Lord You said the lady had no children in her destiny, yet the saint has granted her a son. How can he overrule your decision?' God replied, 'O Blessed Man, before I answer that, go to the town and tell my children's (villagers) that God wants a pound of their flesh.'

The Blessed Man spent the next few days telling everyone, they looked at him and ran away, no-one was prepared to give a pound of flesh. Then the Saint met him and he told him of the strange request to which the saint replied, 'O Blessed Man, go back to God and ask him from which part of my body he wants it from.'

On top of the mountain the blessed man said to God, 'Only the saint was prepared to obey your command, Lord. Even I was scared to obey it.' God then answered him, 'My Saint is prepared to die for me, I am bound by what he says. My saint can overturn destiny, everything belongs to the saint.'

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥

sabh k o thae r ai vas agam ag ocharaa ||
Everyone is under Your power, O inaccessible, unfathomable Lord.

ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥੧੦॥

th oo bhagathaa kai vas bhagath aa thaa n thaer aa ||10||
You are under the control of Your devotees; You are the strength of Your devotees. ||10||
-- Guru granth Sahib ji pg 962

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Sakhi Series - 18 (Bibi Basant Lata Kaur Jee)

Bibi Basant Kaur Jee

"When the Mughal forces laid siege around Anandpur Sahib, many Singhs deserted the Guru, including the 40 Singhs who later became the 40 Muktas. Guru Gobind Singh Jee asked Bibi Basant Kaur if she wanted to leave the fort, as there would be terrible hardships in the coming months. However Bibi Jee politely declined, saying that she would not leave her Guru whatever the circumstances.

After some months of real difficulties and hunger, Guru Gobind Singh Jee decided to leave Anandpur Sahib at the request of his Sikhs. Evading the Mughal forces, the Guru and his Sikhs reached the River Sirsa. It was the winter months, and due to the cold weather and fast flowing river current, the Sikhs got scattered. Guru Gobind Singh Jee, Sahibzada Ajit Singh and Sahibzada Jujhar Singh got separated from Mata Gujjer Kaur (Mata Gujri), Sahibzada Zorawar Singh and Sahibzada Fateh Singh.

Bibi Basant Kaur was with Mata Gujjer Kaur at this critical time, leading Mata Jee's horse through the River Sarsa. Mata Jee's horse led her to the other side of the river, but Bibi Basant Kaur got swept away by the cold but rapidly flowing river water. As the river carried her for some distance, she fell unconscious due to the horrendously cold water. Finally her body was washed up on the side of the riverbank.

A Mughal soldier, Samund Khan, seeing Bibi Basant Kaur unconscious, took advantage of her vulnerability and took her to his house. When she regained her consciousness, he asked her to accept Islam and become his wife. He said if she accepted his wishes, she would have all the material pleasures that she could ever dream of. Bibi Jee replied: "I could have left my Guru months ago and not had to endure such hardships at Anandpur Sahib. I will never leave my Guru." Samund Khan was taken aback by Bibi Jee's response, but thought leaving her locked up and hungry in a cell for some days would easily break her resolve.

Bibi Basant Kaur's health was already in a bad state, but throughout her stay in the cell, she resolved to make Gurbani her Aasra. She sat cross-legged in one spot, but with deep concentration and faith in Waheguroo, she kept doing Sukhmani Sahib da Paath. No fears about the future could remove her concentration from Guru Jee and Gurbani.

When Samund Khan came to Bibi Jee after eight days, her resolve was nowhere near broken. This left Samund Khan seething with anger. Evil thoughts crossed his mind. He started to move towards Bibi Jee. Bibi Jee realised the situation, and started praying to Kalgidhaar Dasmesh Pita.

Samund Khan was saying in an antagonising and sarcastic manner "what's your Guru going to do for you now? Are you ready to accept Islam now?" Bibi Jee responded "My Guru is always with me. You cannot do anything to me." "Don't lie ... your Guru is nowhere to be seen," he said in a taunting manner, as he moved further towards Bibi Jee. Bibi Jee started to do Ardaas to Guru Sahib with even greater pyaar and faith. Suddenly, out of nowhere, Bibi Jee said "My Guru is here." He was now within touching distance of Bibi Jee. He said, "I cannot see him ... you're imagining things." Bibi Jee said, "you will not be able to see him ... you're a Paapi person, full of the 5 vices. Only those with high Kamayee can see him. My Guru Jee is here with me."

"gur m aera i sa(n)g sadh aa hai n aalae || s imar si mar th is sadhaa samh aalae ||1||
reh aao ||"

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My Guru is always with me, near at hand. Meditating, meditating in remembrance on Him, I cherish Him forever.
//I//Pause// - Guru Granth Sahib Ji Pg 394

At this instance, Samund Khan tried to move further towards Bibi Jee, yet his body had now frozen. Although he could see with his eyes and speak with his mouth, all his body's muscle had frozen, as if he was a statue. Bibi Jee had realised what her Guru Jee had done. She asked, "I thought you said my Guru would not save me? I thought you said he was not here?"

After a few minutes of being frozen like a statue, he started begging Bibi Jee to do Ardaas to unfreeze him. Bibi Jee said that her Ardaas would only happen if Samund Khan promised to be a decent God-fearing person. Samund Khan readily agreed. Bibi Jee did her Ardaas, and Guru Gobind Singh Jee unfroze the Mughal soldier. For the following few weeks, having seen the Kamayee and Gursikhi Jeevan of Bibi Basant Kaur, he served Bibi Jee very well whilst Bibi Jee continued doing Bhagti. He then took Bibi Jee personally to Dina Kangoor to re-unite Bibi Jee with Guru Gobind Singh Jee.

What can we learn from this episode?

Guru Jee is always with us, but only those fortunate souls with high Bhagti and Naam Jeevan realise this. Such souls can speak, feed, see and call upon their Guru all the time and at any time.

If we are to reach this stage, we must have full faith in the Guru, incorporate his teachings into our lives and never leave the Guru ... just like Bibi Basant Kaur Jee.

If we become Bhagats of Waheguroo, Waheguroo will always preserve our honour, saving us physically whilst having mortal form and saving us forever once our soul leaves the body.

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 19 (whether Hindu is great or the Muslim)

Qazi and maulvis got together and began discussing religion.

A great fantasy has been created and no one could understand its mystery. They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim.

Baba replied to the pilgrim hajis, that, without good deeds both will have to weep and wail.

Only by being a Hindu or a Muslim one can not get accepted in the court of the Lord.

As the colour of safflower is impermanent and is washed away in water, likewise the colours of religiosity are also temporary.

(Followers of both the religions) In their expositions, denounce Ram and Rahim. The whole of the world is following the ways of Satan

- Taken from a Shabad by Bhai Gurdaas Ji in Vaars Bhai Gurdaas

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series -20 (GURU NANAK in JAGANATH PURI - Aarti)

GURU NANAK in JAGANATH PURI

The temple of Jagan Nath, was one of the four most revered temples of the Hindus. It is said that Jagan Nath's idol was sculptured by the architect of the gods and it was installed at the temple by Lord Brahma himself. It was the anniversary of installation of the idol when Guru Nanak reached the temple. The Guru visited the temple not to adore their Lord but to educate the people that the worship of God was superior to the worship of the deity.

It was the evening time and the priests brought a salver full of many lighted lamps, flowers, incense and pearls and then all stood to offer the salver to their enshrined idol-god. The ceremony was called 'Aarti', a song of dedication. The high-priest invited the Guru to join in the god's worship. The Guru declined to join their service which enraged the priests. On being asked the reason the Guru explained that a wonderful serenade was being sung by nature before the invisible altar of God. The sun and the moon were the lamps, placed in the salver of the firmament and the fragrance wafted from the Malayan mountains was serving as incense. The Guru, therefore, instead of accepting the invitation of the high-priest to adore the idol, raised his eyes to the heaven and uttered the following Sabad of Arti:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

gagan m ai thhaa | rav cha(n)dh dh eepak ban ae thaa r ik aa ma(n)ddal janak mo th ee ||
Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

dhh oo p malaaa nal o pavan chavar o karae sagal banar aae f oo la(n)th jo th ee ||1||
The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord.
||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

k ai see aarath ee ho e || bhav kha(n)ddan aa th ae ree aarath ee ||
What a beautiful lamp-lit worship service this is! O Destroyer of Fear, this Ceremony of Lights is Yours.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

anehath aa sabadh v aa ja(n)th bh aer ee ||1|| reh aa o ||
The Unstruck Sound-current of the Shabad is the vibration of the temple drums.
||1||Pause||

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੁਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

sehas thav n ai n nan nai n hehi th ohi ko sehas moorath nan aa eae k thuoh ee ||
You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

sehas padh b i mal nan eae k padh ga(n)dhh b in sehas thav ga(n)dhh e i v chalath m oh ee ||2||
You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

sabh meh i j oth j oth h ai s oe ||

Amongst all is the Light-You are that Light.

ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

th i s dhai ch aanan sabh meh i chaa nan h oe ||

By this Illumination, that Light is radiant within all.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

g u r s aakh ee j o th paragatt h oe ||

Through the Guru's Teachings, the Light shines forth.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

j o th is bh aav ai s aarath ee h o e ||3||

Whatever is pleasing to Him, that itself is a lamp-lit worship service. ||3||

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥

har charan kaval makara(n)dh l obhi th mano anadh inuo moh i aa hee p iaasaa ||

My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

k i rapaa jal dh aeh i naa nak s aar i (n)g ko ho e j aa th ae thae r ai n aa e vaa s aa ||4||3||

Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name. ||4||3||

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Sakhi Series -21 (Guru Ramdas ji and the Yogi's)

After Guru Ramdas had taken the gurgaddi he still continued doing lot of physical sewa. Once Baba Sri chand , son of Guru Nanak ji decided to meet Guru Ramdas ji. As soon as the word traveled to Ramdas ji, Guru Ramdas sent his followers to meet Sri Chand ji at the edge of the city and himself left his sewa to meet him. When Baba Sri Chand saw guru Ramdas he was shocked because with his yogic eyes he saw his father Guru Nanak in Guru Ramdas ji. He proclaimed you are the image of my father .. you have the light of my father, but your beard is much longer than my father! why is your beard so long ?? Guru Ramdas ji answered - my beard is so long so that I can wipe the feet of the saints like u and he actually bent over to rub over Sri Chand's feet. This surprised Sri Chand ji who jumped back and said even after so many years of 'tap' I have'nt been able to achieve this grace and humility. I have never seen such humility beofre. you are the king. you sit on the throne. you are the king of the yoga. They both enjoyed the meeting after that.

"With the rising of the sun, the Gurmukh speaks of the Lord. All through the night, he dwells upon the Sermon of the Lord. My God has infused this longing within me; I seek my Lord God. ||1|| My mind is the dust of the feet of the Holy. The Guru has implanted the Sweet Name of the Lord, Har, Har, within me. I dust the Guru's Feet with my hair. ||1||Pause|| - GGS ji pg:1355

Soon the word spread that Sri Chand ji declared Ramdas ji as the yoga king.. the yogi's stated to question what yoga does he knows and what is the throne he sits on ???.. so when they came to Guru Ramdas ji, ramdas ji told them to chant gods name instead of ausetrities and stop violence against their body, and instead of going to caves and leaving everything, live in your "grisht ashram" (homes) and bring moderation to your eating, sleeping and to your sensuality ..don't deny yourself as a human but bring moderation to it and infuse yourself with moral courage (sahaj yoga) and by these things they will gain union with god.. the way of yoga the celebs have adopted had actually seperated them from god for when they came close/in presence of a woman their equilibrium was disturbed bcos they were still humans.. Guru Ramdas told them to keep their equilibrium day and night by meditation and chanting gods name. and focusing on gods feet.

You may pluck the strings with your hand, O Yogi, but your playing of the harp is in vain. Under Guru's Instruction, chant the Glorious Praises of the Lord, O Yogi, and this mind of yours shall be imbued with the Lord's Love. ||1|| O Yogi, give your intellect the Teachings of the Lord. The Lord, the One Lord, is pervading throughout all the ages; I humbly bow down to Him. ||1||Pause|| You sing in so many Ragas and harmonies, and you talk so much, but this mind of yours is only playing a game You work the well and irrigate the fields, but the oxen have already left to graze in the jungle. ||2|| In the field of the body, plant the Lord's Name, and the Lord will sprout there, like a lush green field. O mortal, hook up your unstable mind like an ox, and irrigate your fields with the Lord's Name, through the Guru's Teachings. ||3|| The Yogis, the wandering Jangams, and all the world is Yours, O Lord. According to the wisdom which You give them, so do they follow their ways. O Lord God of servant Nanak, O Inner-knower, Searcher of hearts, please link my mind to You. ||4||9||61|| - GGS ji pg:368

He further explained.. yoga is acceptance of both polarities ..good and bad .. when there is no good no bad .. (kaun bhale ko mande) ?? when u accept all of it as god then you merge with god in ecstasy. and this is true yoga

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 22 (Dhan Guru Nanak Sahib ji, Gursikh and the Goldmine.)

Dhan Guru Nanak Sahib ji, Gursikh and the Goldmine

Dhan sahib Sri Guru Nanak Dev Ji and Mardana ji were on their travels, when they came across a humble servant of the lord who had nothing but a little mud hut to live in. Guru Sahib and Bhai Mardhana Ji decided to grace the humble Gursikh with their presence, agreeing to reside at the hut for the night. This Gursikh was most pleased, he had little to eat in the house, but prepared what he did have for Guru Ji - Bhai Mardhana Ji felt a little sad, knowing this humble servant had very little - and eating out of it.

Guru Sahib knew this and told Bhai Mardhana not to worry, we must live in the will of Waheguru. The Gursikhs humbleness and love was his everything.

Once they had finished their langar, Guru Sahib looked deep in thought, before asking Bhai Mardhana ji to break the little mud plates they had been eating on. Bhai Mardhana Ji looked confused, but led a sat-bachni lifestyle and agreed to what Guru Sahib was saying. The Gursikh agreed saying "I'm your humble slave, whatever you wish, you should do". So Bhai Mardhana Ji proceeded to break the few belongings the Gursikh had.

The following day, Guru Sahib arose and advised the Gursikh that they would need to continue with their travels. The Gursikhs could not bear the thought of his Guru leaving his home and asked Guru Ji if he could walk some distance with them, and at least spend a little more time in their presence. Guru Ji agreed, and the humble Gursikh followed them on their journey for a very short while.

Before they left their home, Guru ji, again after some deep thought asked Bhai Mardhana Ji to destroy the little mud hut of the Gursikh, at this point, Bhai Mardhana ji was puzzled and asked Guruji why he should destroy what little this humble slave had. The Gursikh turned to Bhai Mardhana Ji with pleading eyes and said "Please, do as my Guru say's - whatever hukam they give you, just adhere to it. Nothing here is mine, it is all Guru Ji's" - his pleading came to use and Bhai Mardhana grudgingly proceeded to destroy the mud hut.

Guru Ji, Bhai Mardhana Ji and the Gursikh then continued their journey. As night began to fall Guruji advised Gursikh that he should now be getting back to what little was left of his hut. Guru Ji gave him hukam to do so and blessed the Gursikh for his seva over the course of the night.

As the Gursikh returned to the place where his home used to be, he saw what he considered the blessing of Maharaj Sahib Sri Guru Nanak Dev Ji. as he circled what used to be his home, he noticed a little two feet tall wall still remained - thinking that Bhai Mardhana ji did not complete the task thoroughly he began breaking down the last of the wall ..

As he broke down bit after bit, he noticed the ground beneath becoming weaker and separating, beneath those two foot walls lay a gold mine .. this humble servant, amazing Gursikh had been living on a goldmine without knowing about it. Guru Ji's blessings came in such a disguise, that far from destroying everything this humble being had, they in fact gave him more than he ever imagined having ..

[This is the beauty of our Guru Ji's blessings - we are all living on Gold mines without actually knowing it. if we, and me especially, lived the life whereby we adhered to every one of our Guru Ji's hukams, then we too would be rewarded with a gold mine each ..](#)

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Humbleness, Seva, and pyaar can lead us to the most amazing riches in the world - our Guru Ji's blessings...

"Visar nahee datar apana naam deho Gun gava din raat nanak chao eho"

=> *Forget me not O Giver, give me your name*

Singing your virtues day and night is Nanak's desire

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Sakhi Series – 23 (The Power Of Five)

'suva luc se ek laroa, thabay gobind singh naam kahao '

"It was during the anti-Sikh riots. I was at that time living in Gurudwara Nanaksar in Haryana. There were 7 other sewadars in the Gurudwara. Trouble started brewing early in the morning. We noticed about 50 young men gathering outside a few hundred metres away from the Gurudwara sahib. We didn't really pay too much attention to them.

By noon, the group had turned into a rowdy crowd of about 300. We became quite concerned at that point. Our telephone wires had been cut, so there really was not much we could do. But we were still in chardi kala.

At about 3 pm, a truck driven by a Singh was driving by the crowd when the crowd attacked it. The Singh gave up the truck and ran to the Gurudwara. Some gundas overtook him and injured him but he, being a strong man, managed to escape. Still, he was quite bloody when he came in. That increased our number to 9. The number outside had increased to about 500 by evening. They were very loud and obnoxious by now. We tried to ignore them and began our evening diwan at 6 pm. But as the darkness approached, the crowd became more and more bold. In fact, soon they started stoning the Gurudwara. We stopped the evening programme and placed all the Guru Granth Sahib jees in the safest place possible.

At 7.30 pm it was very dark and the rabble became so bold that they put fire to the Gurudwara's gate. It hit us then how serious the situation was. We soon would be killed! Our jathedar gathered us and said, "Khalsa jee, the Khalsa has faced worse situations than this. The Khalsa has gone through two holocausts but the Khalsa lives and will live in freedom forever! Khalsa jee, the Khalsa has never given up and will never give up. The enemy stands outside. There are 500 hundred, we are 9 but remember Guru Gobind Singh jee has made each of us equivalent to sava-lakh (125,000)! Khalsa jee, get prepared to fight!"

He said this with so much josh and bir ras that our body hair stood on their ends. Even though I had been seriously ill for the past 3 months, I too was ready to fight. The jathedar then told us that we must make two groups. The first group of five will go out first and fight the enemy. The rest (4) can go later. Everybody agreed. Jathedar Sahib then chose 4 other pyaras. I was not chosen, most probably due to my illness.

The five were ready. Then the jathedar sahib did Ardas to Guru Gobind Singh jee. The five then took out their kirpans and with BOLE SO NEHAAL! SAT SRI AKAL! BOLE SO NEHAAL! SAT SRI AKAL! filling the air, came out to face the enemy. You will not believe what happened then. Seeing 5 Khalsa in the uniform of Guru Gobind Singh jee, the rabble of 500 ran away. It was as if 5 lions were chasing 500 hyenas away!

One of the Singhs managed to cut off a running man's ear. The Khalsa's victory was sweet." waheguru waheguru waheguru waheguru...

Just as an epilogue, some police officers had the gall to come a few days later to investigate the ear injury!!!! But this was so ridiculous and the Singhs were in such high spirits that the police had to leave without even a bribe.

gagan dhamaamaa baajiou pariou neesaanai ghaao || khaeth j maa(n)ddiou sooramaa ab joojhan ko dhaao
||1||

The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.

The spiritual warriors enter the field of battle; now is the time to fight! ||1||

- Bhagat kabir ji GGS - pg 1105

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Sakhi Series - 24 (Malik Bhago and Bhai Lalo)

Malik Bhago and Bhai Lalo

**"Taking the rights of others pollutes the mind.
Always be honest, ever be kind."**

Once Guru Nanak Dev stayed with Bhai Lalo (a devotee) when he began his preaching missions. Bhai Lalo was a carpenter who earned his living honestly by working hard all day. The local village official was a corrupt person. He was known as Malik Bhago. One day he invited every resident of the village to a feast, so he could make a good image with the people. Guru Nanak Dev declined to go to the feast. Special messengers were sent to bring him. Bhago offered delicious food to the Guru and in response to his offer, waited for good words from him but Guru Nanak Dev, rather than blessing Malik Bhago declined to accept any food from him. Bhago was surprised to hear a refusal for the delicious food and he immediately asked the reason for the refusal.

The Guru told him that the food that Malik Bhago considered to be tasty and sweet was, in fact, made from blood of the poor. Malik Bhago had been extracting money from the people, instead of living on his honest earnings. Bhago was very much embarrassed by the bold and frank comments of the Guru. Everyone else appreciated the truth spoken fearlessly by Guru Nanak Dev. Bhago could not deny the allegations. Good sense prevailed and Malik Bhago confessed his guilt. He requested to be pardoned for his past deeds and promised to live a true and honest life in the future.

Guru Nanak Dev told the gathering there that only honestly earned food, such as that of Bhai Lalo, tastes good and sweet like milk. All dishonest earnings are like the blood of the innocent. If drops of blood fall on a cloth, it becomes dirty. How can the mind of a person who lives on the blood of the helpless people remain pious and clean?

Such was the effect of Guru Nanak's piety and personality that people did visualize blood in Malik Bhago's delicious dinner and milk in Bhai Lalo's frugal meal.

Taking away the rights of others is like drawing their blood ; it pollutes the mind. Honest earnings are like sweet milk; they make the mind pious.

ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

har r ukhee r ott ee khaae sam aal ae har a(n)thar baa har nadhar nih aalae
One who meditates as he eats dry bread, sees the Blessed Lord inwardly and outwardly.

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੁ ਕੀ ਵਾੜੀ ਜੀਉ ॥੨॥

kh aae khaa e karae badhaf ailee j aan v isoo k ee v aarree j eeo 2
Know this well, that one who eats and eats while practicing evil, is like a field of poisonous plants. 2

- Guru Granth Sahib ji - pg 105

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Sakhi Series - 25 (Anand bhya meree maaye, Satguroo main paaya)

Sikh and Gurbani:

Once, a Sikh made a request before the Guru Ji, "O true King! I am grieved by the world. Eliminate the pain of birth and death. Save me from sins. I am in your protection" I am illiterate so cannot even recite or understand Gurbani.

Guru Ji said, "Brother Sikh! You are blessed that you became detached (from the world). To gain wisdom, knowledge is very important. One should get education. An uneducated person cannot understand anything.

Guru Ji asked another learned Sikh to teach that Sikh with love. The Learned Sikh started to teach him. While teaching, he taught him this line of Anand Sahib prayer, "Anand bhya meree maaye, Satguroo main paaya." (The heavenly pleasure occurred, O my mother, for I have found my True Guru).

The Sikh recited this line with love and went on reciting it. His faith increased reciting this line. After six months, Guru Ji asked the learned Sikh, "Did he learn?"

He replied, "He did not return after learning one line."

Guru Ji called for that Sikh and asked, "You were sent to learn."

He replied with folded hands, "Guru Ji! One line was enough. When the True Guru has been found, 'Anand' is gotten. " what else I could possibly ask for ?

Guru Ji smiled and said, "You are 'nihaal' (bliss). Your cycle of birth and death has been curtailed."

He has gained wisdom with this one pankti of gurbani.

har har naam m aerai pr aan vasaae ae sabh sa(n)saa dh ookh gavaae iaa adhisatt ag ochar gur
bachan dhh iaeeiaa pav ithr param padh paae iaa

He has enshrined the Name of the Lord, Har, Har within my breath of life, and all my doubts and sorrows have departed. I have meditated on the invisible and unapproachable Lord, through the Guru's Word, and I have obtained the pure, supreme status.

anehadh dhhun v aajehi n ith vaaj ae gaaee sath igur b aanee n aanak dhaath kar ee prabh dhaath ai
joth ee joth sam aanee 1

The unstruck melody resounds, and the instruments ever vibrate, singing the Bani of the True Guru. O Nanak, God the Great Giver has given me a gift; He has blended my light into the Light. 1

-- GGS ji pg 442

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 26 (Guru Tegh Bahadur ji's - upholding the principle of freedom of conscience)

Guru Tegh Bahadur ji's Sacrifice

["Do not frighten anyone nor be afraid of anybody"](#)

This event happened long before the United Nations Universal Declaration of Human Rights (1948) guaranteed every one right to freedom of thought, conscience and religion. It was also much before the establishment of Western democracies. The Guru carried the conviction more than three hundred years ago, when religious intolerance and persecution were common all over the world that every individual must have the freedom to worship the faith of his or her choice.

Guru Tegh Bahadur lived at a time when even personal laws were oppressive and the right to worship as per one's choice was denied, culminating in an atmosphere of fear and severe backlash. Guru Tegh Bahadur became the spiritual head of the Sikhs just at the time when the Mughal Emperor of India , Aurangzeb, was imposing Islam on the people.

He had no tolerance for other religions and proceeded on a brutal campaign of repression. Aurangzeb closed down Hindu schools, demolished temples or turned them into mosques, charged non-Muslims heavy taxes and Emperor persecuted those who would not conform to Islamic law. He forbade Hindus from celebrating their festivals, ordered that only Muslims could be landlords of crown lands, dismissed all Hindu clerks and ordered governors to put a stop to the teachings and practicing of idolatrous forms of worship.

Denied the freedom to follow their faith, the Hindus of Kashmir approached Guru Tegh Bahadur for help and guidance. The Hindu Brahmin Pandits of Kashmir were among the most highly learned and orthodox of the Hindu leadership. Aurangzeb felt if they could be converted, the rest of the country would easily follow. Given this ultimatum, a large delegation of 500 Kashmiri Pandits met the Guru and explained their dire predicament and requested him to intercede on their behalf.

When an anguished Guru Tegh Bahadur sought a way to help the suffering multitude, his son Guru Gobind Singh, as a nine-year-old, spoke words of encouragement, which energized him to pursue the path of wisdom. He told the Pandits to inform Aurangzeb that the Brahmins would gladly accept and embrace Islam if Guru Tegh Bahadur can be convinced to do so and made preparations to go to Delhi and sacrifice his life.

As soon as Aurangzeb heard the news he ordered the immediate arrest of the Guru. He ordered Guru Tegh Bahadur to be forced to convert to Islam through torture or be killed. Guru Tegh Bahadur refused to embrace Islam, saying

["For me, there is only one religion - of God - and whosoever belongs to it, be he a Hindu or a Muslim, him I own and he owns me. I neither convert others by force, nor submit to force, to change my faith."](#)

Guru Tegh Bahadur was subjected to many cruelties; he was kept in an iron cage and starved for many days. The Guru faced a further test to his righteousness when three of his followers were tortured in his presence. Yet he remained steadfast and bore these cruelties without flinching or showing any anger or distress. He preferred the torture of the flesh to sacrificing the ideals of virtue. Finally on November 11, 1675 Guru Tegh

Bahadur was publicly beheaded as he prayed. The bodies of those so executed were usually quartered and exposed to public view, but Tegh Bahadur's followers managed to steal the body under cover of darkness, cremate it in Delhi , and bring the severed head to Tegh Bahadur's son Gobind Rai, 250 miles away in Anandpur. The last rites were performed in Anandpur Sahib by Guru Gobind Singh ji.

The site of Guru Tegh Bahadur jis execution was later turned into an important Gurudwara (Sikh House of Worship) Sisganj in Delhi, India . Millions of people of all social and religious backgrounds pay homage to the Guru at this shrine. He is honoured as a man who gave his life for religious freedom for all peoples, not just Sikhs. The shrine holds the symbolism of war against injustice, a determination to stand up to atrocity, though it may mean sacrifice of the self.

He taught the ethos of self-sacrifice for the common good of mankind and this is enshrined in his spiritual legacy. Never in history has the religious leader of one religion sacrificed his life to save the freedom of another religion .

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

"One untouched by avarice, attachment, egotism and pursuit of evil passions,
And one risen above joy and sorrow " know such a one to be God's own image."

Thus sang Guru Tegh Bahadur. Guru sacrificed his life for upholding the principle of freedom of conscience.

In today world, scarred by religious fanaticism and intolerance Guru Tegh Bahadur is truly a hero to be revered and emulated.

Mystic Saint Kabir in one of his verses says, "The true hero is one who in defence of the helpless may be hacked limb to limb, but flees not the field," and there can be no greater testimonial to the Guru's unflinching courage which earned him the praise as "one who covered dharma (religion) and protected it."

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Sakhi Series - 27 (Guru Angad and the Tapa)

Guru Angad lived at Khadur Sahib in the Punjab, India. There lived a yogi named Shiv Nath in the same village. Yogis were saints who did not marry. They had a great hold on the people. Shiv Nath was very proud. He became jealous of the Guru's fame. So he started making plans to get rid of the Guru by fair means or foul. He was on the look out for a chance to make the Guru feel small.

Once, it did not rain for a long time. There was a danger of drought. So the people were worried. They went to the yogi and asked him to do something about it. The yogi replied in anger, 'How can you expect rain, you fools, when you look upon a married man as your Guru? Turn him out of the village and you will surely get rain.'

The people were carried away by the yogi's words. They went to the Guru and said, "O Guru, the crops are dying for want of rain. If you will kindly leave this village, the yogi can save us by bringing rain for us."

"Dear friends," replied the Guru, "Rain and sunshine are natural. They are in the hands of God. Still, I don't mind leaving the village if it is in your interest." The next day, the Guru left the village. The people went to the yogi once more to ask for rain. The yogi could do nothing against the law of nature. It did not rain. The people waited for some days but then became very angry and realised their fault. They dragged the yogi out of his hut into their fields. It so happened that it rained in every field into which they dragged the yogi. So everyone was keen to drag the yogi into his own field first. They dragged him this way and that till he was sorry and accepted that he lied about the Guru.

The villagers were very sorry to have turned the Guru out of the village. They realised their mistake. They went to him and begged his pardon. They brought Guruji back with great respect. The Guru told the people to have faith in the Will of God. He then started a common kitchen in that village, with the help of his followers. This was known as the 'Guru Ka Langar' ("the Guru's Kitchen"). Anyone could come at any time and have a free dinner in the Langar. Men, women and children of all castes, religions, colours and races sat and ate together. Many people cheerfully offered free service in the Langar and joined the sangat regularly.

"Why call him blind, who is blind by the Will of God? Nanak, it is he who will not understand God's Will, who should be called blind." (Guru Angad)

"What pleases Him, Nanak, is good. They who must abide by His Will, have no power of their own" (Guru Angad)

"When He gives His order, Men must follow, Men must act according to God's Will; Nanak, Men come when they are sent by God, And die when they are called by Him." (Guru Angad)

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Sakhi Series - 28 (Guru Arjan dev ji & Shabad Hazare)

A cousin of Guru Ram Das Ji came to Amritsar from Lahore especially to ask Guru Sahib to attend his son's wedding. But Guru Ji being unable to attend the wedding personally for some reason said, "Perhaps I can send one of my Sons instead." Guru Ram Das Ji had three sons: Prithi Chand or Prithia, Mahadev, and Arjan Mal. Prithia was in charge of collecting donations. When the Guru asked him to attend the wedding, Prithia said, "I have to take care of the collections. And I hate going to weddings." Actually, he was afraid if he were away from the Guru for too long, he might not be appointed the Guru's successor. Guru Ji then turned to Mahadev. Mahadev lived his life in meditation and said, "I have no desire to involve myself in worldly affairs." Finally, Guru Sahib Ji asked Arjan if he would go. Arjan said, "I only desire to do what you wish." Guru Ji was very pleased. He asked Arjan to spend some time in Lahore to share the Guru's teachings with the Sikhs there. Any donations he received were to be given to the free kitchen to feed the poor. The last words he said to Arjan were, "You should stay in Lahore until I send for you"

Arjan Mal stayed in Lahore after the wedding and grew to be much loved by his relations and the Sikhs there. Still, all the time he was there, his heart was with his father/Guru, Guru Ram Das Ji. When he expressed his longing to his new friends, they suggested he write a letter asking that he be able to return. Arjan Mal wrote a beautiful shabad :

["My soul longs for the Guru like the pied-cuckoo longs for the rain of the monsoon. I am always a sacrifice unto the True Guru."](#)

He sent this letter with one of the Sikhs who had come with him to Lahore. When the messenger reached Amritsar, Prithia saw him and suspected that he had a letter for the Guru from his brother. He said "I will take the letter to the Guru myself." When he read the letter he knew that it was so beautiful that it would move the Guru's heart in Arjan's favor. So he hid the letter in his coat and sent the Sikh back to Arjan telling him that the Guru said he should stay in Lahore until sent for. When Arjan received this message, he knew that Prithia, and not his father, had sent it. He then wrote a second letter with strict orders that it be given only to the Guru. In it, he wrote,

["I love the sight of the Guru's face and the sound of his words, and it has been long since I have seen him. I am ever a sacrifice unto the True Guru."](#)

This time, Prithia grabbed the letter out of the messenger's hands, and grew more angry than before. Again, he hid the letter in his coat. He sent another message that Arjan was to remain in Lahore until sent for. When Arjan heard this from the messenger, he wrote a third letter, this time putting a number "3" on it. He told the messenger to be on his guard against Prithia and to give the letter to Guru Ram Das Ji himself. The messenger waited until Prithia had to go home, and then quickly reached the Guru and gave him the letter. In it, Arjan said,

["Each second away from the Guru is like an age. I cannot sleep without a sight of the Guru. I am ever a sacrifice unto him."](#)

On this letter, the Guru saw the number "3", and knew instantly that he had not received the other two letters. The messenger related the story to him, and the Guru grew very angry. He called for Prithia and asked him three times if he knew anything about the other letters. Prithia denied it everytime. The all knowing Guru knew his thoughts, and told the messenger to go get the coat in Prithia's house. When he returned with it, the two missing letters were in the pocket. At once, the Guru sent Bhai Buddha to Lahore with a carriage to bring ArjanMal home as soon as possible. When Arjan was finally united with his father, he placed his head on Guru Sahib Ji's chest against his long beard. He remained that way for many moments, while the Guru held

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him gently in his arms. The Guru then said that as he had written three stanzas, he should write a fourth to finish the poem. Arjan wrote the last verse saying,

"It is my good fortune to have met the True Guru, and I have found the Immortal God in my own home. My greatest desire is to never be separated from him again, not even for an instant. I am ever a sacrifice to the True Guru."

Upon hearing this, the Guru was very pleased. He said, "The Guruship is passed on because of merit. As only the one who is most humble can claim it, I grant it to you." Guru Ji then sent for a coconut and five paisey and placed them before Arjan. He descended from his throne and seated Arjan upon it in front of the whole sangat. Bhai Buddha pressed the tilak on Arjan's forehead as a symbol that the light of Guru Ram Das Ji had now passed to Arjan, who then became Guru Arjun Dev Ji the fifth Guru of the Sikhs.

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Sakhi Series - 29 (Mai Bhag Kaur and the 40 mukte's)

Mai Bhag Kaur: As a young girl, she had heard sakhis of Sikh Gurus' and their disciples (other sikhs). A regular hearing of the sakhis made a deep effect on her tender heart and inspired her to live a life of a Khalsa Women. She went to Anandpur Sahib along with his father in 1699 A.D., when Guru Gobind Singh Sahib ji <http://photos1.blogger.com/blogger/3604/1963/1600/BRAVEDAUGTHEROFTHEKHALSA.jpg> founded the Khalsa Panth. *"She took Amrit and learned the art of fighting and self defence."*

When mughals and hilly chiefs had surrounded Anandpur sahib and were demanding it be evacuated. They called that any Sikh who says that "he/she is not anymore a Sikh of Guru Gobind" will be left untouched. A group of 40 Sikhs, led by Mahan Singh told Guru Gobind Singh that they are not his Sikhs anymore. Guru told them that they have to write it in a document that "they are not his Sikhs anymore" and sign it. *"All forty Sikhs signed this document Bedava and left Guru Gobind Singh."*

<http://photos1.blogger.com/blogger/3604/1963/1600/bravemaibhago.jpg>

Mai Bhag Kaur was distressed to hear that some of the Sikhs of her neighborhood who had gone to Anandpur to fight for Guru Gobind Singh had deserted him under adverse conditions. Hearing her taunts, these Sikhs were ashamed at their deed. Her sharp words awakened the souls of numerous men. she inspired them to return to the Guru's fold and led them to meet the Guru and seek his pardon.

It was the consciousness of MaiBhag Kaur and the Khalsa wives of this 40 Sikhs what inspired them to return. This Sikh Women would have rather endured all the worldly hardships than to see their husbands walk away from their destinies and betray their Guru.

Knowing that Wajir Khan was advancing to attack the Guru, Mai Bhago took up positions along with this forty Sikhs and others at Mukatsar.

Meanwhile, Guru Gobind Singh had to evacuate the fort of Anandpur, The Sahibzada's were lost in the confusion. Two youngest one's Zorawar Singh and Fateh Singh, went along with their grandmother (mother of Guru Gobind Singh). While elder one's Ajit Singh and Jhujhar Singh were with their father. Then at battle of Chamkaur Guru's elder sons attained martyrdom, Guru was persuaded by the five Sikhs (Panj Pyaara's) to evacuate Chamkaur and was traveling in Malva region, being pursued by Mughal forces of Aurungzeb. Traveling day and night in the Jungles of Malva region, imperial Mughal forces were in constant pursuit of Guru. Guru Gobind Singh had reached village of Khidrana, when Mai Bhag Kaur and the men, she was leading stopped near the dhab or pool of Khidrana where the imperial army in pursuit of Guru Gobind Singh had also reached. They challenged the pursuing host and fought furiously forcing it to retreat. All forty Sikhs attained martyrdom in this pitched battle, in which Guru himself was supporting them with a shower of arrows from a nearby high ground. Guruji found all the men except one Mahan Singh, killed when he visited the battlefield. Mai Bhag Kaur and Guru Gobind Singh ji were the sole survivors of this fiercely fought battle.

"Mai Bhag Kaur showed the bravery by lighting with valour and redeemed the honour of the faithless forty Sikhs."

<http://photos1.blogger.com/blogger/3604/1963/1600/bravemaibhago.0.jpg> Mahan Singh, who had been seriously wounded, requested Guru ji to tear the 'Bedava' on which they had written that they were no Sikhs of the Guru. The Guru took him into his lap, tore the Bedava and blessed him. Guru Gobind Singh blessed those forty dead as the Forty Liberated Ones.

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**Kabeera, janaa gyan tah Dharam hai jahaa jhooth tah paap
Jahaa lobh tah kaal, jahaa khima tah aap**

Kabeer, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin.

Where there is greed, there is death. Where there is forgiveness, there is God Himself.

--Bhagat Kabeer, GGS ji

After the battle was won, Guru Gobind Singh asked Mai Bhag Kaur to go back to her village. *"She told Guru her long cherished desire to become an active saint soldier in the army of the Guru's."*

He took into his care Mai Bhag Kaur who had also suffered injury in the battle. She there after stayed on with Guru Gobind Singh as one of his bodyguard. After the death of Guru Gobind Singh at Nanded in 1708, she retired further south. She settled down at Jinvara, 11 km from Bidar in Karnataka where, immersed in meditation, she lived to attain a ripe old age. Her hut in Jinvara has now been converted into Gurdwara Tap Asthan Mai Bhag Kaur. At Nanded, too, a hall within the compound of Takht Sachkhand. Sri Hazur Sahib marking the site of her residence is known as Bunga Mai Bhag Kaur.

"One becomes Jivan-mukta - liberated while yet alive, by listening to the Shabad.

Living a truthful way of life, one finds true peace. || 7 ||" (GGS ji)

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Sakhi Series - 31 (Bulleh Shah)

Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name they alone are blessed; O Nanak, they are the perfect Saints. ||1||

Once Baba Bulleh Shah was sitting on bank of river when he saw this lady selling carrots. People were coming to buy it, but when they start picking and choosing she would say "I only sell carrots in volumes there is no pick and choose". So all these people had to buy carrots in volumes/in bulk.

Then there was this beautiful man, who came to her to get carrots, but this time she herself picked the best carrots for him ! Bulleh shah was quite surprised looking at the incident so after this men had left Bulleh shah asked her how come you let only him to hand pick the carrots, in fact you picked and choose carrots for him yourself. She replied, Bulleh Shah ji, he is my husband, there is no counting/accounts between lovers.

This made Bullah Shah realize, what's the point of carrying a rosary. He put it away and asked himself, Bullah are you insane? Why are you doing counting with your beloved? Why count what Waheguru has given me ? How many times have I done simran or went to Gurudwara, or how much money did I gave for charity and then brag about the same etc ?

*Make good deeds the soil, and let the Word of the Shabad be the seed; irrigate it continually with the water of Truth. Become such a farmer, and faith will sprout. This brings knowledge of heaven and hell, you fool! ||1||
Do not think that your Husband Lord can be obtained by mere words.
You are wasting this life in the pride of wealth and the splendor of beauty. ||1||Pause||*

- Guru Granth Sahib ji pg 24

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Sakhi Series : 30 (Bhai Bachittar Singh and the elephant)

Bhai Bachittar Singh and the elephant

Raja Bhim Chand of Kahlur was the leader of the hill Rajas, but he did not possess the foresight to realise the difference between friend and foe. He again made war preparations and advanced to fight against Guru Gobind Singh Ji at Loh Garh fort. His plan was to break open the front gate with the help of an intoxicated elephant and let his forces in to the fort in large numbers. Guru Sahib Ji came to know of this plan and asked Duni Chand, a hefty well built man, to get ready to face the elephant. But this massand got cold feet and wanted to escape from the fort. In his place Bhai Bachittar Singh volunteered and was thus deputed to make a frontal attack on the elephant. Instead of waiting for the elephant to attack the gates were opened and Bhai Bachittar Singh rode out on horseback with a nagni Barchhi (spear). He was followed by Bhai Udai Singh and several Sikhs on horseback. Bhai Bachittar Singh riding his horse and standing in the stirrups confronted the elephant and in spite of a metal plate tied to its forehead was able to pierce it successfully with his nagni. With lightning alacrity, he attacked again and cut the elephant's trunk with a blow of his sword. The wounded elephant shrieked and ran back into the enemy forces causing havoc. In the meantime Bhai Udai Singh had killed one of the hill rajas, Raja Kesri Chand. The battle ensued with heavy losses on both sides but with the death of Kesri Chand and the much prided elephant, Raja Bhim Chand withdrew his forces from the battlefield and fled.

dh aagae ho hi s ran mehi joojhehi b in dhaag ae bhag jaaee

-> [Those who are branded with Your brand fight bravely in battle; those without Your brand run away.](#)

saadhoo hoe s bhagath pashhaa nai har leae khajaanai p aae 3

-> [One who becomes a spiritual person, appreciates the value of devotional worship to the Lord. The Lord places him in His treasury. 3](#)

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Sakhi Series : 32 (Bibi Rajni)

The Tradition of the Faithful Bibi Rajni

In the era of Guru Ram Das Ji, one cannot leave out Rajni, youngest daughter of Rai Duni Chand, revenue collector (kardar) of Patti. (The story has all the myth, magic and miracles of a genuine Sakhi, but is nevertheless a charming story). Rajni was a Sikh, a disciple of the Guru. One day she was sitting with her sisters admiring some new clothing they all had received from their father. The girls were ecstatic and exclaiming how good their father was to them.

Rajni observed that all gifts are ultimately from God. Their father was merely an instrument of His greatness. Unfortunately for her, he overheard her comment and became very angry. It was not the First time that she incurred his wrath because of her extreme piety. The infuriated father, believing her to be an ungrateful wretch, married her to a leper with a taunt that he would see how her God would help her lead a normal life. The leper was severely disfigured and a foul smell came from his body. The poor girl had accepted her fate ungrudgingly and worked hard to maintain herself and her crippled husband.

She kept repeating the name of God, and was certain that he was testing her with this turn of events. It became very difficult at times to earn their living. Still she bathed and fed her leper husband, never losing faith.

ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੈ ਕੀਆ ਸਰਬ ਕਲਾ ਸਮਰਥੁ ॥

I have made the One Lord my Friend; He is All-powerful to do everything.

ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੰਦੜੀ ਵਥੁ ॥੧॥

My soul is a sacrifice to Him; the Lord is the treasure of my mind and body. ||1||

One day, she reached the site of a pool on her way to a neighboring village. Placing the basket containing her husband by the side of the pool under the shade of a tree, she had gone off to look for work/food. In the meantime, her crippled husband saw a black crow dip into the water of the pool and come out white !!

Amazed at this miracle, the man somehow crawled up to the edge of the pool and managed a dip. He found himself completely cured. When his wife returned, she was amazed to find her husband in good health. He was handsome and whole. At first, she was alarmed and suspected that he might be a different person. He had, however, kept one finger with leprosy marks un-dipped. He showed her the diseased finger as proof of his identity.

The couple thanked God, and went to the Guru to seek his blessings. It is believed that the pool was the future site of the Sri Harminder Sahib. The medicinal properties of the water were said to have come from Basil (Tulsi), which grew in abundance on its banks. Guru Amar Das Ji used to pick the herb there to make poultices for an infected toe that plagued Guru Angad Ji. The legendary importance of the site highlights the medicinal properties of the waters of the pool, Rajni's leper husband was cured in.

Sakhi relates that if you keep faith in God then one day all rewards are paid. Bibi Rajni had always kept the Faith in Guru and God, being happy with whatever she had and thus was rewarded at the end.

ਭੋਰੀ ਭਰਮੁ ਵਵਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕੁ ਤੂ ॥

bh o ree bharam van(j) aae p i ree m uhabath h i k thoo ||

If you can dispel your doubts, even for an instant, and love your only Beloved,

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ਜਿਥਹੁ ਵੰਞੈ ਜਾਇ ਤਿਥਾਉ ਮਉਜੂਦੁ ਸੋਇ ॥੧॥

j i thhah u va(n)n(j) ai j aae th i thh aao mo uj oo dh s oe ||1||
then wherever you go, there you shall find Him. ||1|| (GGS ji – pg 322)

- Sakhi adapted from <http://dedicatedkaurs.blogspot.com>

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Sakhi Series : 33 (Hari Singh Nalwa & Begum Bano)

During the times of Sher-e-Panjab, Raja Ranjit Singh, the Sikh Raaj (kingdom) stretched from Delhi to Kabul (in Afghanistan). Raja Ranjit Singh's key general was Sardar Hari Singh Nalwa, who was a Rehatvan (strict observant) Sikh of the Guru. Once Hari Singh Nalwa had set up camp with his army in Jamraud in Afghanistan. A local Muslim woman called 'Bano' watched the Sikhs set up camp. She found Hari Singh Nalwa very handsome and attractive, and wished to have an illicit relationship with him.

One day Bano came to see Hari Singh Nalwa. He was sitting in his tent, when the Sikh guards told him that he had a local woman who wished to see him. Not knowing who this lady was or what she wanted, Hari Singh gave permission to come and see him. Bano said, "I had heard of the Sikhs. You are remarkable people. I have been watching you from a distance. I am not married and have no children, but desire to have a son who is like you."

Hari Singh did not understand the motivation or intention of Bano and said, "May Waheguru bless you that you may have a son with the qualities of a Sikh." Bano irritably said, "I want to have a son with you Sardar Ji."

Hari Singh Nalwa said, "O sister! I am already married. I am sorry I cannot marry you or give you what you want."

Bano's eyes welled up with tears of disappointment. About to leave, she said, "I had heard your Guru Nanak was great and that no one leaves empty handed from Guru Nanak's House, but today I am being turned away without the wish of a son being fulfilled."

Hari Singh Nalwa, a true example of a Sikh of the Guru, replied, "It is true that no one goes empty handed from Guru Nanak's House. I cannot give you a son, but if you desire a son to be like me, then **instead if you accept, from now on I will be your son, and I will consider you my mother.**" Bano was shocked and overwhelmed by Hari Singh Nalwa's sincerity, high moral character and faith in the Guru. She said, "I had heard that Sikhs of the Guru are great honorable people, but today I have seen it with my own eyes. From that day on Hari Singh Nalwa addressed Begum Bano as "Maa" (Mother) and she addressed Hari Singh as "Putar" (Son)

ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ ॥੧॥

n aa nak so h aagan k aa kiaa ch ihan h ai a(n)dhar sach mu kh o ujal aa khasamai m aah i samaa e ||1||

O Nanak, what is the character of the happy soul-bride? Within her, is Truth; her face is bright and radiant, and she is absorbed in her Lord and Master. ||1||

- Guru Granth Sahib Ji 785

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Sakhi Series : 34 (Guru Amar Das ji and King Akbar)

Guru Amar Das ji and King Akbar

Akbar was a famous king of India. He was a kind and good king and respected the Sikh Gurus for their teachings. In the year 1569, Akbar came to the Punjab and wanted to see the Guru. So he sent a message to Guru Amar Das ji that he was coming to visit him. The Sikhs were very happy at the news. Some Sikhs thought that special arrangements should be made to welcome the king. But the Guru said, "Akbar is as much a human being as others are. The Guru's place is open to all. The king and his subjects, the Hindus and the Muslims, the rich and the poor are all equal here. So Akbar will be welcomed like all other visitors to the Guru's place and special arrangements need not be made."

"Caste has no power in the next world; Only the humble are exalted there. It is only the good who are honoured for good acts." (Guru Amar Das in GGS ji – 469)

The king, along with the Rajah of Haripur, arrived in Goindwal where the Guru lived. The Guru and a few Sikhs received them warmly. They were shown round the place. Akbar was interested to know how the Guru's Langar was run. Simple food was served to all in the Guru's Langar. It remained open day and night. **Travellers, beggars, and strangers, as well as the followers of the Guru, were all served with food.** Whatever was left was thrown to the cattle and birds so that nothing was wasted. The Guru had given an order that all persons coming to visit his place must have their food in the Langar (when hungry). There they were to sit in rows (Pangat) as equals and were to be served simple food in turn.

Akbar and the Rajah of Haripur took their meals in the Guru's Langar. They sat among the common people in a row and the Sikhs served them food. They enjoyed the simple food and were very happy. Akbar liked the working of the Guru's Langar very much. Before leaving, Akbar said to the Guru, "I like Guru Nanak's religion very much and I respect you for your teachings. I want to make a grant of land for running the Langar. Would you mind it!"

"Dear Akbar," said the Guru, "I am very glad you like the path of Baba Nanak. I am also grateful to you for your offer of a grant of land for the Langar, but I am sorry I cannot accept it because the Guru likes all to work hard to earn (Kirt Karni) and to share their honest earnings (Wand Chakna) with others, by giving something to the Langar from their honest earnings to help others. As such, the Guru's langar is the people's (Sangat's) Langar and it must be run on people's free gifts and not on a royal grant. That is why all share equally in the Guru's Langar and no one is looked upon as an outsider. In the Guru's Langar, each gives as much as we can spare and takes as much as he/she needs. Here, there is no difference between kings and beggars. All sit together; and eat simple food served with loving care." Akbar liked the Guru's idea very much.

Gwil Kwie iKCu hQhu dyie] nwnk rwhu pCwxih syie]1]

gh aa l kh aae k ishh hathhah u dh aee n aanak r aa hu pashh aaneh i sae e 1

One who works for what he eats, and gives some of what he has - O Nanak, he knows the Path. 1 (Guru Granth Sahib ji – 1245)

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Sakhi Series : 35 (Bhagat Naamdev ji at the Temple)

Bhagat Naamdev at the Temple

Once a king in India went to Guru Nanak Dev Ji and asked: "O Guru! As you told us , God Himself supports His true worshiper, but God has so many apostles, why does He support Himself? Why does He not send His apostles to help the worshiper?" As he said this, his own son who was playing on the bank of a river nearby slipped in the river. The king did not wait for a second and jumped in the river as well to save his child. After saving his child he returned to the Guru. The Guru asked : " My dear friend, you were sitting here with me a minute ago and why did you jump in the river? The king explained that his son had slipped into the river and he went to save him. Then the Guru asked : "Dear friend, you have so many servants , why did you jump in the river yourself? Why did not you send your servants to save him?" The king said : "By the time I would have asked my servants, he would have drowned. I love my child very much and do not want to lose him at any cost. " Then Guru said: "My dear friend, God loves His worshipers the same way as you love your son. That is why He Himself saves His true worshiper. "

Such a worshipper was Naamdev. For all of his life, Naamdev had worshipped God and had faith in Him for each and every moment. He did not worship anyone else but the one immortal God. He says :

"O my tongue, other occupations are false. The state of Nirvaana comes only through the Lord's Name. ||2|| The performance of countless millions of other devotions is not even equal to one devotion to the Name of God" (Guru Granth Sahib, 1163).

The materialistic things would not deter Naamdev j's spiritual path to meet God. Once while sewing , he wrote:

"My needle is of gold and my thread is very expensive but my mind is attached to God (Guru Granth Sahib, 485).

He cared neither for gold nor silver; he was in love with God. Even though as a result of his true worship he had become a highly spiritual person, he was still completely devoid of pride (or ego). Naamdev knew that God does care for the person who recites His name and remembers Him all the time.

Once Naamdev went to Avandanagnath Temple situated in the state of Maharashtra , India. The Hindu priests of that temple believed in the caste system. After reaching the temple, Naamdev sat and started worshipping God but the Hindu priests grabbed his arm and drove him out of the temple. The priests said that Naamdev could not visit the temple because he was of a low class. Naamdev was deeply hurt so he went to the back of the temple and started worshipping God. In his prayer he said:

"Joyfully, I came to Your Temple, O Lord. While Naamdev was worshipping, he was driven out. I am of a low social class, O Lord; why was I born into a family of fabric dyers? I picked up my blanket and went back, to sit behind the temple" (Guru Granth Sahib, 1164).

Naamdev also said:

"O Lord, please do not forget me because if You forget me then where should I go. There is nowhere else to go and no one else to believe in except You'.

He further prayed:

"Please do not forget me, do not forget me, please do not forget me, O Lord. The temple priests have doubts about this, and everyone is furious with me. Calling me low-caste and untouchable, they beat me and drove me out; what should I do now, O Beloved Father Lord? If You

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give me salvation after I am dead, no one will know that I attained salvation. These Priests, these religious scholars, call me low-born; when they say this, they tarnish Your honour as well. You are called kind and compassionate; the power of Your Arm is absolutely unrivalled" (Guru Granth Sahib, 1292).

"As Naamdev uttered the Glorious Praises of the Lord, the temple turned around to face the Lord's humble devotee " (Guru Granth Sahib, 1164).

"The Lord turned the temple around to face Naamdev and its back to the Priests" (Guru Granth Sahib, 1292).

That temple is still rotated. This is the symbol of the true love of God towards His true worshiper.

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Sakhi Series: 36 (Gobind Singh in Disguise & Bhai Nand Lal Ji's Langar)

Guru Gobind Singh ji in Disguise

Gobind Singh often sported with his disciples, and had many surprises for them. It was ordained at Anandpur that every disciple should keep a langar of his own to feed the pilgrims and the needy, and the orders were that none should be sent away disappointed.

Very early one day, the Master disguised as a common pilgrim, went round all these langars, asking for bread. The disciples were busy getting the bread ready, so they could not promise anything till they were fully prepared to receive guests. The Master went from door to door till he reached Bhai Nandlal's langar.

Bhai Nandlal welcomed the guest with a beaming face and brought everything that was in the room; butter, half-kneaded flour, half-cooked pulse, and other vegetables; and placed them before the guest.

"This is ready and is all for you, but if you permit me, I will prepare them for you, and serve you in the Name of My Master", said Bhai Nandlal.

Next morning, the Guru told everyone that there was but one Temple of Bread at Anandpur, and that was Bhai Nandlal's.

ਇੰਦ੍ਰ ਪੁਰੀ ਲਖ ਰਾਜ ਨੀਰ ਭਰਾਵਣੀ॥ ਲਖ ਸੁਰਗ ਸਿਰਤਾਜ ਗਲਾ ਪੀਰਾਵਣੀ॥

e i (n)dhr pu r ee lakh r aa j nee r bhar aavan ee || lakh su rag s irath aa j galaa p eeh aa vanee ||
Fetching water for the holy congregation is equal to the kingdom of lacs of Indrapuris.
Grinding of corn (for the holy congregation) is more than the pleasure of myriads of heavens.

ਰਿਧ ਸਿਧ ਨਿਧ ਲਖ ਸਾਜ ਚੁਲ ਝਕਾਵਣੀ॥ ਸਾਧ ਗਰੀਬ ਨਿਵਾਜ ਗਰੀਬੀ ਆਵਣੀ॥

r i dhh si dhh n idhh lakh s aa j chu l jhak aavan ee || saa dhh gar eeb n i vaa j gar eeb ee aa van ee||
Arranging for and putting in woods into the hearth of langar (free kitchen) for the congregation is equal to the rddhis, siddhis and the nine treasures.
The holy persons are the caretakers of the poor and in their company the humility resides in the heart (of people).

ਅਨਹਦ ਸ਼ਬਦ ਅਗਾਜਬਾਣੀ ਗਾਵਣੀ ॥੧੦॥

anehadh shabadh ag aa jabaa n ee g aa vanee ||aa||
Singing of hymns of the Guru is the personification of the unstruck melody.
→ Bhai Gurdaas ji Vaars , Pannaa 14

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Sakhi Series: 37 (Bhai Pheru Jee - Humility)

Bhai Pheru Jee - Good Masand

Masands who were appointed by the third Guru, Guru Amardas jee were very chardi kala wale Gursikhs but by the time Guru Gobind Singh jee took the Guruship from Guru Tegh Bahadur Sahib, the masands got corrupted very badly.

The masands who were appointed to preach Gursikhee, collect Daswand and provide social, political and religious leadership to the Sikhs who lived in far off lands, totally forgot their duties and started extorting money from people, and did some very bad things etc. They made the people quiet by scaring them with curses and other means. In short they had become scoundrels from saints.

When Guru Gobind Singh jee heard all this he got very upset. He ordered his Khalsa to make the masands appear in front of him. He further ordered his Singhs to bring them holding them by their beards. The Singhs heard this and heeded by dragging and abducting the masands and made them appear before Guru Sahib.

In those days the masand of Lahore was Bhai Pheru jee who apart from being the true masand was a Gursikh of high spritual stages. When the Singhs came to get him they could not dare to put their hands on the beard of such a great Gursikh. At this Bhai Pheru jee begged them to hold him by the beard but the Singhs could not do it. Then Bhai Sahib jee held his beard in his own hand and came in the darbar of king of kings Guru Gobind Singh jee.

When Guru Gobind Singh jee saw Bhai Pheru coming, he got 'bairaag'. He got up from his Singhaasan (throne) and embraced Bhai Pheru jee and said that the order of holding the masands by beard was not for the Gursikhs like you. Such is the humility of Gursikhs. Bhai Pheru jee took amrit and got even more respect now after appearing in the Guru darbar.

Moral : Gursikhs keep humility and never ever show pride in the darbar of Guru. What is the being (aukaat) of a human. If Guru takes away the sight of mercy from an individual, a person becomes dust in two seconds.

"Kabeer, let yourself be a pebble on the path; abandon your egoism. Such a humble slave will meet God. Kabeer, what good would it be, to be a pebble? It would only hurt the traveler on the path. Your slave, O God, is like the dust of the earth. Kabeer, what then, if one could become dust? It is blown up by the wind, and sticks to the body. The humble servant of God should be like water, which cleans everything. Kabeer, what then, if one could become water? It becomes cold, then hot. The humble servant of God should be just like God" - (Guru Granth Sahib - 1372).

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Sakhi Series :- 38 (Baba Deep Singh Jee)

Baba Deep Singh Jee

CHUNKAR AZ HAMA HEELTE DARGUZASHST, HALAL AST BURDAN SHAMHER DAST.

→ When all peaceful means of settlement are exhausted, it is justified to take up the sword (against tyranny for justice) – Guru Gobind Singh ji

Baba Deep Singh was a Sikh belonging to the village Pahuwind in the District of Amritsar. He was tall, strong, and uncommonly brave. He had received baptism from the hands of Guru Gobind Singh Jee himself. He was a bold and fearless Sant-Sipahi (saint-warrior).

Besides being a strong and fearless warrior, he was a great scholar and practiced Bani regularly. In fact he was one of the most scholarly Sikhs of his time. Along with Bhai Mani Singh ji, he spent lot of his time preparing copies of Guru Granth Sahib. Some he wrote with his own hands. Others he got written under his direct supervision. Copies of the Guru Grath Sahib ji written by his own hands or issued by him with his approval were accepted as most authentic.

At the time that we are talking of, Ahamad Shah Abdali was in India on his fourth invasion. On his return from Delhi, he stayed for sometime in Lahore. He had experienced a good deal of trouble at the hands of the Sikhs. Hence, while staying at Lahore, he sent out a force to punish the Sikhs at Amritsar. The city was plundered. The sacred places, including Sri Harmandir Sahib, were demolished. The sacred tank (sarovar) was filled up.

The news of what had been done to the holy places at Amritsar soon reached Damdama Sahib. On hearing it, Baba Deep Singh Jee felt as if an arrow had pierced his heart. At once, he decided to go to Amritsar and avenge the insult to the sacred places there. He started immediately. Many brave Sikhs with whatever weapon they had with them collected at Damdama Sahib. Baba Deep Singh drew a line on the ground with his double edged Khanda, weighing 18Kgs and addressed the gathered Sikhs, "Only those should cross this line who are prepared to die but not turn back to the enemy in the battlefield

A band of five hundred Sikhs volunteered to accompany him. He announced the coming Diwali festival gathering would be celebrated at Amritsar. Sikhs went on joining him as he went along. By the time he reached Tarn Taran Sahib, he had about five thousand men with him.

"O Lord, of Thee this boon I ask,
That I never shun a righteous deed.
Let me be fearless when I go into battle,
Give me faith that victory will be mine.
Let one directive guide my mind,
That I may ever sing Thy praise,
And when comes the time to end my life,

I should die heroically fighting on the Battle field." – Guru Gobind Singh ji

The news of march of these brave Sikhs determined to take revenge for desecration of their holiest shrine and to restore its sanctity, reached the rulers in Lahore. Jahan Khan commanding an army of 20,000 soldiers proceeded towards Amritsar. Five miles from Amritsar, the two opposing forces confronted each other. The Sikhs fought with such bravery that soldiers of Jahan Khan's army ran for their lives. Hundred of soldiers of either side fell dead in the battle field. Bhai Dayal Singh,

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companion of Baba Deep Singh leading a posse of 500 Sikhs, attacked Amir Jahan Khan's force and succeeded in cutting Amir Jahan Khan's head.

After this victory, the sikh forces arrived at Ramsar. By then Atai Khan came with a large army and artillery. His arrival turned the odds against the Sikhs. A fierce battle began. The Sikhs, with Baba Deep Singh Jee at their head, went on fighting and advancing towards Amritsar. Near Ramsar, Baba Deep Singh Jee received a mortal wound in the neck. Baba Deep Singh, more than seventy-five years of age at that time, started to lose his footing under the impact of the blow, when a Sikh reminded "Baba Jee, you had prayed that you should fall a martyr in the precincts of Sri Harmandir Sahib. But you seem to be departing here."

On hearing this, an inhuman energy suddenly took over and Baba Deep Singh Jee rallied at once. He supported his head with is left hand. With the right hand he went on wielding his heavy khanda cutting down his enemy.

Thus fighting, he reached the precincts of Sri Harmandir Sahib. His vow was fulfilled. He fell there to become a martyr. This happened in the year 1757.

At the place where he was wounded stands a Gurdwara "Shaheed Ganj Baba Deep Singh".

ਸੂਰਾ ਸੌ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥

s oo raa s o peh i chaa n eeai j lar ai dhee n k ae h ae th ||

He alone is known as a spiritual hero, who fights in defense of religion.

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥

p u rajaa p uraj aa katt marai kabeh oo n shh aa ddai kh aeth ||2||2||

He may be cut apart, piece by piece, but he never leaves the field of battle. ||2||2||

(Guru Granth Sahib ji 1105)

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Sakhi Series: 39 (Bhai Jodh jee)

ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥

gala(n)a ee asee cha(n)geaaa aachaa ree b ureeaa h ||
We are good at talking, but our actions are bad.

ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥

manah u ku sudhh aa kaa leeaa b aahar chi ttaveeah ||
Mentally, we are impure and black, but outwardly, we appear white.

ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥

r ee saa kar ih th inaa rreeaa j o sae vehi dhar kharr eeaaah ||
We imitate those who stand and serve at the Lord's Door.

ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥

n aa l khasamai ratheeah m aanehi sukh ral eeaaah ||
They are attuned to the Love of their Husband Lord, and they experience the pleasure of His Love.

ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਿ ਨਿਮਾਨਣੀਆਹ ॥

h o dhai th aan n ithaa neeaa reeh i ni maanan eeaaah ||
They remain powerless, even while they have power; they remain humble and meek.

ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨॥

n aa nak janam sakaa rathhaa j ae thi n kai sa(n)g m ilaa h ||2||
O Nanak, our lives become profitable if we associate with them. ||2||

(→ Guru granth Sahib ji pg 85)

Bhai Jodh Jee was a Brahman by caste. He was intellectual and held knowledge. He came to visit Guru Angad Jee's darbaar (court). He experienced happiness, which he never felt before. Everyday Bhai Jodh would listen to Guru's Keertan and sermon and then go to the Langar Hall, where he would wash all the jhoote bhaandey (dirty dishes) of the Sangat.

The GurSikhs saw that Bhai Jodh does a lot of Sewa but he does not sit in Pangat (with the congregation) to eat Langar. It must be because he is a Brahman and thinks he is higher than us that he doesn't eat with rest of Guru's Sangat. The GurSikhs reported this to Guru Angad. "Guru Angad Jee, Bhai Jodh does a lot of Sewa but he does not eat Langar in Pangat". Guru Angad Jee called Bhai Jodh to see him. Bhai Jodh arrived in the presence of the Guru.

Guru Angad Jee asked him, 'Bhai Jodh is it true that you do not eat in the Pangat like the rest of the Sangat?' 'No Maharaj! I do eat in the Sangat,' replied Bhai Jodh. The GurSikhs said, 'see, now he is a liar as well!' The Guru told Bhai Jodh, "you are holding something from me. When do you eat your Langar? Tell me."

Bhai Jodh, now had tears in his eyes and he told the Guru in front of the GurSikhs, 'Maharaj, when I clean the dirty dishes of the Sangat, sometimes people leave jhoot (left overs). I collect the jhoot of the Sangat in a small bowl. When all the Sangat leave, I then eat the left over jhoot.'

The listeners by were shocked to hear this, they thought Bhai Jodh didn't eat the rest because of his pride and ego. But they were wrong, how could a person be so humble and consider themselves so low. Guru Jee asked Bhai Jodh, 'O Sikh, why do eat the left overs of the Sangat. What makes you eat Jhoot?'

Bhai Jodh replied, "Maharaj, when I came to see you for the first time, I had a ego and pride that I

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was an educated Brahman. But I heard from you Guru Jee, that when we have hankaar (ego) we cannot obtain the happiness. Maharaj I hear from you that you don't like maan (pride) and hankaar (ego)." "I put jhoot in the mouth of hankaar, in the mouth of my Ego, the thing that doesn't let me get happiness", said Bhai Jodh.

"Don't say that Bhai Jodh!" replied the Guru. "Your sins have been washed, the Guru now dwells within you".

The next day, Bhai Jodh sat in the Pangat (congregation) and ate Langar.

Some people come to the Gurdwara just to criticise and pick up faults of people, we see this today . To get happiness (kushiaan) it is hard. You have to endure lots – sewa (selfless service), simran (meditation) as well as criticism as this is the sign of living in Kaljug (era of falsehood).

The GurSikhs who reported Bhai Jodh the day before saw him eating in the Pangat. They told him, "Why are you eating in the Pangat? Has the leftovers (jhoot) finished or something? We knew you were a Pakandee, a fake."

Now the reply Bhai Jodh said was heart moving (in Bairaag). "I ate Jooth before because I had ego and pride within me. But now within me is the Guru (the Guru's teachings were enshrined in his heart). You can put a dirty spoon in the mouth of Ego. Ego used to dwell within me. But when I look within me now, when I contemplate within now, I see only the Guru and only feel the Guru . When I eat I, I eat for the Guru, I feed Guru within. I cannot feed my Guru jhoot so I cannot feed my Guru jhoot which resides within me."

Guru Angad Maharaj Jee over heard this conversation. He hugged and embraced Bhai Jodh Jee.

'jodh rasoeaa devthaa gur saevaa kar dhuthar thaaree||'

→ Jodh, the cook, served the Guru and swam across the world ocean.

(Bhai Gurdas ji vaar 11th Vaar, Pauree 15)

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Sakhi Series: 39 (Bhai Mardana ji and the Stone)

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥

kab eer m aa nas janam dh ula(n)bh h ai h o e n b aar ai b aa r ||

Kabeer, it is so difficult to obtain this human body; it does not just come over and over again.

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ ॥੩੦॥

j i o ban fal paa kae bh ue gi rehi bah ur n laa gehi dd aar ||30||

It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-attached to the branch.

||30|| (GGS ji pg 1366)

One afternoon Guru Nanak ji and Mardana ji were resting on the banks of the Ganges at Patna . Mardana was idly inspecting a stone he had picked up along the road, thinking of the vast throngs who had come to hear the Guru. "Master," said Mardana, "you teach a way for every person to find liberation. But many of those who listen still seem to spend much of their time in conflict, and in seeking out excitement and other idle pursuits. Why do they waste away their lives so?"

The blessing of this human life has been obtained, but still, people do not lovingly focus their thoughts on the Name of the Lord. (GGS ji, pg 27)

"Most people don't recognize its value," replied the Guru, "although human life is the dearest treasure on this earth."

"Surly everyone can see the value of life," said Mardana.

"No," said Nanak. "Each man places his own value on things according to what he thinks. A different man with different knowledge will place a different value. That stone you found in the dirt will make a good example. Take it to the marketplace and see what you can get for it."

Puzzled, Mardana took the stone to the marketplace and at a stall that sold sweets asked what the vendor would trade for it. The man laughed. "Go away, you're wasting my time."

He next tried a produce seller. "I have paying customers to wait on," said the grocer. "I'll give you an onion for it just to get you out of here."

Mardana tried several more shops with no better response. Finally he came to the shop of Salis Raj, the jeweler. Salis Raj's eyes opened wide when he saw the stone. "I'm sorry," he said, "I don't have enough money to buy your gem. But I will give you a hundred rupees if you will let me look at it a while longer."

Mardana hurried back to the Guru to tell him what had happened.

"See," said Guru Nanak, "how when we are ignorant we mistake a valuable gem for a worthless stone. If someone had told you its value before you knew what it was, you would have thought they were crazy. Such a jewel is human life, and whatever you've traded for it, that is what is yours."

ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ ॥ ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥਿ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥੨੧੬॥

kab eer man j aa n ai sabh b aath j aa nath h ee ao ugan kar ai || k aa hae k ee k usalaa th haathh dh eep koo eae par ai ||216||

*Kabeer, the mortal knows everything, and knowing, he still makes mistakes.
What good is a lamp in one's hand, if he (still) falls into the well? ||216|| (GGS ji pg 1376)*

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Sakhi Series: 40 (Bhai Mona)

Sakhi Gur Ka Bachan (Source : <http://gururamdass.blogspot.com>)

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥

g u r k e e s a e v a a s a b a d h v e e c h a a r ||
In the Guru's service is reflection upon the Shabad.

ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

h o u m a i m a a r a e k a r a n e e s a a r ||7||
Subduing ego, practice pure actions. ||7|| (GGS ji – 223)

There was a sikh called Bhai Mona who was serving in the langar of Guru Angad Dev Ji Maharaj. Mona was extremely arrogant and greedy. Some people complained to the Guru the insulting behavior Bhai Mona displayed whilst serving langar. The Guru called him for an explanation. Bhai Mona said that he was the servant of the Guru and would do anything for him and that he was not a servant of the others(sangat).

The Guru than asked him to go to the nearby forest, chop some wood, make a pyre and cremate himself. Without understanding the consequences of the Guru's orders he went to the forest, cut the wood, makes a pyre and lit it. On seeing the blazing fire he became scared and was reluctant to jump in the fire. Meanwhile a thief arrived and asked Bhai Mona what he was going to do. Bhai Mona told him the whole story. The thief (who was good at heart) thought that he had an opportunity of wiping out the sins of his past life. He accordingly said to Bhai Mona that he would give him a bag of jewels if he would let him die on the pyre and get salvation. Bhai Mona happily agreed.

The thief jumped in the fire but was saved by Guru ji's grace. Bhai Mona on the other hand was arrested for the theft of the jewels and was hanged.

On hearing this the Guru said that a sinner could get salvation by believing in and obeying Guru's orders no matter what he had done before; whereas the pride and vices like anger and greed would destroy the result of all the service(when done in ego).

s a t h i g u r k e e s a e v a a s a f a l h a i j a e k o k a r a e c h i t h l a a e ||

Fruitful is service to the True Guru, if one does so with a sincere mind . (GGS)
If someone just clings onto the word of the Guru they will be saved, through the
Guru's grace ... Gur Ka Bachan....

ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥

s a e v a a s u r a t h s a b a d h c h i t h l a a e a e ||
Center your awareness on seva-selfless service-and focus your consciousness on the Word of the Shabad.

ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ ॥੧॥

h o u m a i m a a r s a d h a a s u k h p a a e i a a m a a e i a a m o h u c h u k a a v a n i a a ||1||
Subduing your ego, you shall find a lasting peace, and your emotional attachment to Maya will be dispelled. ||1|| (GGS ji – 109)

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series: 41 (Two shopkeepers)

Sant I shar Singh ji said everyone plans for the future. You study hard because you want a good job when you get older you put money away in a pension scheme so you have a good retirement. One step beyond that we need to plan for our next life. What happens to us depends on our actions now. Do good actions (karam) now and reap the fruits in the next life. (apeh beej apeh hee kao - Japji).

There are many types of good deeds : give money in charity, help people etc but Guru Nanak ji says that these aren't even worth a sesame seed when your accounts are read. (Tirath tap daya dat dan je ko bhavai til ka man - Japji).

The real karam is listening and obeying the Gurus's teachings, loving SatGuru ji in your mind and bathing in the temple of the heart (Sunnia mannia man keeta bhao, antargat teerath mal nao - Japji).

Two shopkeepers

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥

thav g u n kehaa jagath gu r aa jo karam n naa sai ||

What is Your value, O Guru of the world, if You will not erase the karma of my past actions?

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥

s i (n)gh saran kath jaaeeai jo ja(n)bu k gr aas ai ||1|| reh aao ||

Why seek safety from a lion, if one is to be eaten by a jackal? ||1||Pause||

(GGS ji - Bhagat sadhana pg 858)

Two shopkeepers had their shops next to one another. The Gurmukh (follower of the Guru's (Gur) words (mukh)) used to go to sadh sangat every day and have darshan of Guru Nanak Dev ji do seva and come home. The manmukh (follower of his mind's (man) mukh (words)) used to go to meet a prostitute. One day the GurMukh said come with me to the sadh sangat, after some persuasion the manmukh agreed, on the way the manmukh remembered his prostitute and backed out of going to the sadh sangat. He said I'm going to go to my normal activities but I'll meet you at the tree across the road tonight and we can go back together.

The manmukh went to see the prostitute but she wasn't there so he arrived at the tree much earlier than expected. While waiting for the Gurmukh he started poking a twig into the ground. He found a gold coin, he quickly dug more and more but he only found a pile of ashes. When the Gurmukh returned he was limping along he'd stepped on a thorn.

ਸਿਰਿ ਸਿਰਿ ਸਚੜੈ ਲਿਖਿਆ ਦੁਖੁ ਸੁਖੁ ਪੁਰਬਿ ਵੀਚਾਰੋਵਾ ॥

s i r sir sacharr ai l ikhiaa dh ukh s u kh purab v ee ch aaro v aa ||

Upon each and every head, the True Lord writes their destiny of pain and pleasure, according to their past actions.

ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ ਕੀਆ ਸੋ ਨਿਬਹੈ ਜੀਅ ਨਾਲੇ ॥

dh u kh sukh dh eeaa j aehaa k eeaa s o nibeh ai j eea naa l ae ||

He bestows pain and pleasure, according to the deeds done; the record of these deeds stays with the soul.

ਜੇਹੇ ਕਰਮ ਕਰਾਏ ਕਰਤਾ ਦੂਜੀ ਕਾਰ ਨ ਭਾਲੇ ॥

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

j ae h ae karam kar aae ae karath aa dh ooj ee k aar n bh aal ae ||

He does those deeds which the Creator Lord causes him to do; he attempts no other actions.

The manmukh said I do my dirty deeds and get good luck you do good deeds but get bad luck .
The Gurmukh said lets ask Guru jee to explain. Guru ji told the manmukh, in your previous life you donated one gold piece to a Saint, for doing such a virtuous deed you were to receive the rewards in this life of many gold coins. But because of your sinful deeds you burned your reward away and were left with your original gold coin. The Gurmukh was told, in your previous life you killed someone with a wooden spear, in this life you were to be killed in the same way, but because of your seva to the Guru your bad deed has been reduced to being pricked with a thorn.

ਕਿਰਤੁ ਓਨ੍ਹਾ ਕਾ ਮਿਟਸਿ ਨਾਹਿ ॥ ਓਇ ਅਪਣਾ ਬੀਜਿਆ ਆਪਿ ਖਾਹਿ ॥

k i rath ounhaa kaa m ittas naa hi || oue apan aa beej iaa aap khaa hi ||

The record of their past actions cannot be erased. They harvest and eat what they have planted.

ਜਨ ਕਾ ਰਖਵਾਲਾ ਆਪਿ ਸੋਇ ॥ ਜਨ ਕਉ ਪਹੁਚਿ ਨ ਸਕਸਿ ਕੋਇ ॥੩॥

jan k aa rakhavaa laa aap so e || jan ko pah uch n sakas k o e ||3||

The Lord Himself is the Protector of His humble servants. No one can rival the humble servant of the Lord. ||3||

(GGS ji pg 1183)

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series: 42 (Guru Gobind Singh Ji and Bhai Bela Ji)

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥

n aa nak gu roo n ch aethanee man aapan ai su chaeth ||

O Nanak, those who do not think of the Guru, and who think of themselves as clever,

ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਢੇ ਅੰਦਰਿ ਖੇਤ ॥

shh u ttae th il b ooaarr ji o su(n)n(j) ae a(n)dhar khae th ||

shall be left abandoned in the field, like the scattered sesame. - (GGS ji – 463)

Bhai Bela Ji was a Gursikh during the times of Guru Gobind Singh Ji. He came to Guru Ji and asked if he could stay at Anandpur Sahib. Guru Ji consented so long as Bhai Bela agreed to partake in Seva. He was asked what form of Seva he wished to partake in, such as, langar seva, recite Bani or join the Guru's army and fight in the battlefield. Bhai Bela replied that he could not cook, read Gurbani or knew how to use shashtars. Thus Guru Ji assigned Bhai Bela Ji the duty of looking after the horses and their stables. At the same time Bhai Bela Ji would be taught Gurbani by Guru Ji.

Guru Ji started by teaching Bhai Bela Ji one line of the JapJi Sahib per day. Bhai Bela Ji would spend his whole day, whilst fulfilling his daily chores, repeating that same line. The following morning he would recite it back to Guru Ji to make sure that he had memorised it correctly, and thus he could progress and go on to learn the next line.

One day, Bhai Bela Ji came to Guru Ji ready for his next lesson. However Guru Ji was busy and was preparing to go out. Just as Guru Ji was about to leave, Bhai Bela Ji got in the way saying, "Guru Ji, I am ready for my next lesson. I want to learn the next line of JapJi Sahib." Guru Gobind Singh Ji replied, "Bhai Bela, na vakhat veecharai naa veyla" meaning, "Bhai Bela, you are not considering the circumstances I am in; I am busy and must go out."

Yet Bhai Bela Ji was so innocent and obedient, that he understood Guru Ji's comment to be the next line of the JapJi Sahib and spent his whole day practising the phrase. When the other Sevadaars heard Bhai Bela Ji, they started laughing and began mocking him. But Bhai Bela Ji ignored them and continued reciting the phrase, eager to learn it well so that he could please Guru Ji the next morning by reciting it correctly.

The following morning when Bhai Bela Ji went to meet Guru Ji, the rest of the Sevadaars had gathered there as well. They wanted to see Guru Ji get angry with Bhai Bela Ji for incorrectly reciting the JapJi Sahib. However, when Bhai Bela Ji recited the line "Bhai Bela, na vakhat veecharai naa veyla," Guru Ji instead got up and embraced Bhai Bela Ji.

Guru Ji said, "this is what a true Sikh is. He does not allow his own intelligence to get in the way of his Guru's words. He believes his Guru's Bachan to be 100% true and does not consider his own intellect to be above that of his Guru's."

Too often we judge ourselves to be cleverer and more knowledgeable than our Guru. Bhai Bela Ji sacrificed himself entirely to the Guru's words. He was so innocent, subservient and obedient that he placed his faith entirely in the Guru's Bachan, forsaking his own mind and intellect.

May Guru Ji bless us with such pyaar, sharda and faith to forever live according to His Hukam, which is conveyed to us through His Shabad.

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥ ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

sal aa m jabaa b dhov ai karae mu(n)dtah u ghu thhaa j aae || n aa nak dho vai k oorreeaa thhaae n k aae paa e ||2||

One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.

O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2|| (GGS ji – 474)

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series: 43 (Guru Nanak and Bebe Nanaki ji's Roti)

Bebe Nanaki ji and Roti's (Source: <http://kaur-kaur.blogspot.com/>)

Xwd kry gurU sI nwnkI phuMcy bwr nw lweI[(pMQ pRkwS)

Translation: *Whenever Bibi Nanaki would remember her brother, he would come meet her right away.* (Panth Prakash)

Bebe Nanaki, the esteemed sister of Sri Guru Nanak Sahib, never sent telegrams and letters to her brother. Her loving remembrance was enough for instant response by the most adorable and lovable Sri Guru Nanak Sahib. True prem, True love cuts across all the barriers and limitations of time and space.

The Lord, the Guru thirsts and hungers badly for one commodity only and that is this rare and unique Prema.

"[Gobind Bhao Bhagat Da Bhookha](#)" - Bhai Gurdas Ji

When Guru Nanak Dev ji was going away on one of the Udaasii's, Bebe Nanaki asked Guru Nanak how will I live without seeing my dear brother? Guru Nanak Dev Ji replied, 'O dear sister, whenever you shall think of me I shall come to visit you'.

Once When Bebe Nanaki ji was making parshade's (roti's) one night, "*Parshada full gaya*" (sorry don't know how to say it in English!!) and she remembered how Guru Nanak ji loved "*fulle hoye parshade*"... she just thought how I wish my brother would come to eat this rotis I am making. Right at that very moment Guru Nanak Sahib ji walked in and said I'm so hungry. Guru Ji graced her with his presence and had the roti's she had made with so much pyaar.

Nowadays we communicate to people through mobile phones and by text messaging one another. It is expected that if you send a text message to a good friend, that he or she will reply to your text message. Now if we text messaged Vaheguru, then we would expect Vaheguru, who is our friend, our companion or beloved, to text back.

Simran is a form of text messaging on a spiritual level. If we text message Vaheguru, then Vaheguru will definitely text message us back. However, our message can only be received to the person we are sending it to, if we have reception. If our phone doesn't have any reception, then despite how many text messages we send, the recipient will not receive any of the messages we send. Similarly if we have no 'pyaar', love, for Vaheguru Ji, then our Simran will not be counted for and we will not be able to experience the Lord.

"[Saach K'ho Sun Leho Sabhai, Jin Prem Kiyo Tin Hee Prabh Paayo....](#) Guru Gobind Singh Sahib Ji

→ Listen everyone I speak the truth, only those who have love will experience Vaheguru, God."

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Sakhi Series : 44 (I need a head !)

Khalsa mero roop hai khaas. Khalsay may hau karo nivaas
→ Khalsa is my form and shape In the Khalsa I reside in spirit

(Guru Gobind Singh Ji in Sarb Loh Granth)

The day dawned clear and bright for the Baisakhi celebration of 1699. The Sikhs were in a festive mood because Guru Gobind Rai had proclaimed that all should come together at Anandpur Sahib. A small tent was pitched on a small hill now called Kesgarh Sahib at Anandpur and an open air dewan(assembly) was held.

The sangat gathered in anticipation in front of the Guru's tent. They expected to hear a stirring speech. No one was prepared for the sight of the Guru when he did appear from a tent after Asa Ki Waar. Guru ji was dressed in his royal blue uniform with his arms girded about him; his eyes were so intense that no one dared to look at him. He drew his sword and shouted, " I need a head!" "Today I need the head of a Sikh. Is there a Gursikh who loves the Guru and who follows the Guru's command, who will give me their head? There was much commotion, normally the Guru gives blessings and happiness and now people could not believe their ears. The Guru wanted to kill one of his beloved Sikhs? Again the cry rang out, and again. Many people ran away in fear and horror. But then one Gursikh, Daya Ram, rose and said, "*O beloved Guru, my head has always been yours.*"

The Guru took him into the tent and came out with a sword dripping with blood.

[Guru Sahib took Daya Ram into the tent and only Bhai Daya Ram and Guru Sahib know what happened inside the tent .Guru Ji nor Daya Ram ever told anyone what happened inside the tent. All that we know is that, when Guru Sahib came out of the tent his Kirpan was dripping with blood. Guru Ji did not want to tell anyone what he did, so what right do we have to make guesses as to what might have happened. In doing so the teaching of the Guru is left behind and arguments continue.]

Again he asked for a head. Dharm Das came up and said, "Take my head, O dear one." Once again, the Guru took him into his tent and emerged with a dripping sword. For the third time, he asked the question. Mokum Chand bowed before his Master. The Sikhs began to think that the Guru had lost all reason and went to his mother to complain. Two more times the call went out, and two more devoted Sikhs, Himmat and Sahib Chand, stepped forward to fill the void. The Guru then went into the tent himself.

Suddenly, the Guru and the five appeared. He had dressed them and himself in beautiful golden clothes so that they shone like the sun. To them he said, "You and I are one and the same."

The gathering cheered the five for their courage. The Guru then said, "From this day on the Khalsa, the Pure Ones, will be baptized by Khande dee Pahul (Amrit). They shall become Singhs and Kauras."

The Guru began stirring water in a bowl with his Khanda while reciting Gurbani. Sugar crystals called 'Patasas' were mixed in the water by Mata Sahib Kaur so that those who drank it would be both strong and kind. The Guru honored her by making her the Mother of the Khalsa.

The Guru gave the Amrit to the five in much the same manner as it is given today. He laid down the rehit: to wear the five K's, help the poor, be faithful to one's spouse, work by honest labor, keep a healthy body, keep long hair, and rise early and praise God's Name. When he had given them the Amrit, he asked them to give it to him. They were amazed at this request. The Guru said, "[The Khalsa is the Guru, and the Guru is the Khalsa. There is no difference between you and me.](#)" They then baptized Guru ji. He gave them the appellation of SINGHS or lions and they were named from Daya Ram to Daya Singh, Dharam Das to Dharam Singh, Mohkam Chand to Mohkam Singh, Himmat Chand to Himmat Singh, and Sahib Chand to Sahib

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Singh. He called the five Sikhs his "Panj Piare", or five beloved ones, and thus Guru Gobind Rai became Guru Gobind Singh.

*Baisakhi we were thousands, but only five had the courage for dying.
Then one brave man, one flashing sword, turned us all to lions.
And now we live His Legacy, to die before we fall.
And like the five who answered the call, we can't turn back at all.*

*Stand as the Khalsa, strong as steel, steady as stone.
Give our lives to God and Guru, mind and soul, breath and bone. – (from : Song of the Khalsa)*

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 45 (Power Of Gurbani)

Power Of Gurbani (Source: <http://www.sikhionz.com/>)

ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ ॥ ਤੇਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ ॥

a(n)mr i th thae ree b aaneeaa || th ae riaa bhagath aa r idhai sam aan eeaa ||

The Bani of Your Word is Ambrosial Nectar.

It permeates the hearts of Your devotees . - (Guru Granth Sahib ji, pg 72)

A young child went to a Gursikh and stated that no matter how hard he tried to keep Gurbani in his heart, he just could not understand or keep it. He stated that his mind was not a bucket, but a strainer, which let everything pass through and did not contain the meaning of gurbani.

The Gursikh said "Let us try an experiment. Here is a strainer, and here is some water. Now pour a bucket of water through the strainer."

The child did this and said "See, the water was not contained, it just passed through, my mind is just like this". The Gursikh said. "Do it once more", so he did, and still the water passed through the strainer. The Gursikh said. "Do it ten times at least". The child did, and at the end of this experiment, he said " See, water still passes through, no matter how many times , and how many buckets we pass through it" . The Gursikh said "Look carefully at the strainer and see if there is any thing different." The child did, and his eyes were filled with tears, and he said. "Yes, i see the difference now. The grimy dirty strainer is now shiny and bright, like never before."

The Gursikh said "My son, this is what Gurbani does for you. It cleans your mind, and even if you do not realize it, it slowly cleanses your mind, and protects you from the five vices. The more you recite Gurbani, your mind will not only become shinier, but become like the bucket itself, which will not only become clean, but hold the meaning of Gurbani in your heart".

The child smiled, and felt he had received the best example of the power of Gurbani, ever. Gurbani is that detergent that cleanses the mind of its dirt. The more we rub our 'surti' with Gurbani the more clean it will get. Dhur kee Baani is full of amrit. Whoever utters baani of Satguru literally drinks amrit.

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥

a(n)mr i th baan ee har har th aeree ||

The Word of Your Bani, Lord, is Ambrosial Nectar.

ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥

s u n sun h o v ai param gath mae ree ||

Hearing it again and again, I am elevated to the supreme heights.

ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੁਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥੧॥

jalan b u jhee s ee thal h oe manooaa sathig u r kaa dharasan p aa e ae jee o ||1||

The burning within me has been extinguished, and my mind has been cooled and soothed, by the Blessed Vision of the True Guru. ||1||

- (Guru Granth Sahib ji, pg 103)

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Sakhi Series : 46 (1978 : Martyrs of Amritsar)

1978 : Martyrs of Amritsar

Listen to the Audio Version (highly recommended):

<http://www.mrsikhnet.com/videos/mp3/Sikh%20Stories%20-%20Martyrs%20of%20Amritsar.mp3>

On 13th April 1978 the Sikhs gathered together from all over India at Amritsar to hold their yearly Vaisakhi Smagam. Kirtan had started from Amrit Vela and at about 10 o'clock a message was received. The message said that the followers of Nakali Nirankari Gurbachan Singh were holding a procession in Amritsar and were shouting slogans against the Satguru and shouting insults against the Sikh religion.

All the Sikh Sangat knew very well that the Nakali Nirankaris had been doing these things for the past few years. The Nirankaris had given degrading names to some GurSikhs including Mata Tripta Ji, Bhai Gurdas Ji, Baba Budha Ji and others. They called the Siri Guru Granth Sahib Ji a bundle of papers, and they called Kar Sewa, Bikar Sewa. The Nakali Nirankari leader said that Guru Gobind Singh Ji had made 5 Panj Pyarai, I shall make 7. etc etc

When Bhai Fauja Singh heard the news from the loudspeaker he rushed to the congregation. He delivered a short speech, explaining the dire situation and drew a line, asking for those who are willing to receive martyrdom to cross it. After performing Ardas, the Gursikhs bowed before the Satguru and went off to Ramdas Niwas.

Upon reaching Ramdas Niwas they found that the procession had finished. The Gursikhs then decided that they should go to the place where the Nirankaris had gathered and do a peaceful protest against the insults shouted at the Satguru. It is known that some of the Sikhs of the Akhand Kirtani Jatha and the Bhindra Jatha reached the Reego Bridge near Gobind Gar, where they were stopped by the police authorities. The Singhs told the police about the insults shouted at the Sikh Gurus and the Sikh Religion in the procession, and which were being shouted at their gathering, which was taking place at that time. These insults could be heard clearly from where they were standing. They told the police that they wanted to do a protest against the organisers of the gathering about the shouting of these insults. A police officer told the Singhs that he would go and stop the Nirankaris and for them to remain there. The police officer went to where the Nirankaris had gathered and the Sikhs waited for 30 minutes for him to return. On his return there were more policemen with him. Joshi D.S.P told the Jatha of Singhs to go back and that the meeting had finished a long time ago. But at that time violence provoking speeches could be heard on the loudspeakers. Then about 5-6000 uniformed Nakali Nirankaris rushed towards the 200-300 Singhs carrying rifles, guns, spears, swords and within seconds attacked with stones, acid bottles, hand-made bombs. The Singhs that were hit with bullets fell on the ground and were butchered with swords, spears and axes. When the ground became covered with bodies of the dead and wounded, the police fired tear gas, but even that was towards the Jatha of Singhs, so the Nirankaris received even more help and the Singhs received even more injuries.

Bhai Fauja Singh was fired upon by the Superintendent of Police, who emptied his 32-calibre pistol into Bhai Fauja Singh`s chest but even then he kept standing, uttering only Waheguru. Two Sikhs attempted to carry the still breathing and chanting Bhai Fauja Singh to the hospital for treatment, but those two were arrested by the Police. Bhai Fauja Singh`s body was taken by the Police and put into the Dead Wagon. Again, another Sikh came upon Bhai Fauja Singh and found him breathing and still uttering Waheguru. He attempted to help, but half an hour later, when Bibi Amarjit Kaur arrived, Bhai Sahib had attained martyrdom.

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The press also printed the news details of the incident incorrectly. The Singhs of the Akhand Kirtani Jatha and the Bhindra Jatha were called fanatics. Harbhajan Singh Yogi responded stating, *Today I read the newspaper report in which it was said, a body of fanatic Sikhs. If doing kirtan and defending the good name of our father Guru Gobind Singh Ji makes us fanatics, then we welcome this allegation. Remember, those who do not defend the grace of their father are never worthy of respect on the earth. These martyrs of Amritsar have shown us that we shall live in grace; if it is not possible, we choose to die in grace.*

In this bloody massacre 13 Singhs were martyred and there were more than 70 wounded.

PS: It should be noted that although Gurbachan Singh's movement call themselves Nirankaris, they do not have anything in common with the original Nirankari movement that made enormous sacrifices and significant contributions for GurPanth's reform .

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Sakhi Series :- 47 (Sikhs do not Lie)

"When practicality is not there in reality, our knowledge is of no worth if we do not practice." – Harbhajan Singh yogi ji

Once a Sikh was put on trial in the court of a Moughal king. King asked the Sikh to tell him his story and then asked the prosecutor to tell his side of the story. He then asked the prosecutor to prove his story so prosecutor brought all the witnesses to prove it. And after that the Moughal king told the Sikh to go away. He asked why? king said you are a Sikh and I trust you. My prosecutor has failed to prove his story and has tried hard to convince me of his story but am no idiot to believe him so easily. You go away and I shall find the truth. Everybody was shocked.

Prosecutor came to the king and asked that he had come for justice and have proved his story on the basis of facts. The king replied there is only ONE fact and that is he is a Sikh and Sikhs do not lie . why do they not lie?. The king said because they are not afraid of death and any person who is not afraid of death cannot lie.

The prosecutor said, well there are other things ... King replied "they are not opportunist either". The King continued - First of all in my area the law is that if you are a Sikh you shall be killed and no other punishment or reason is required. The first question we asked was 'who are you? And the Sikh replied "I am a Sikh" second "whose sikh are you" and sikh said "am Guru Gobind Singh jis Sikh'. Don't you understand he invited death right there and further nothing matters. And you have been bringing all this witnesses!!! But for the truth I give you a chance to prove that this man has spoken the truth. I give you 30 days to reaffirm your story and come back. 28 days passed and governor called the king and said that the you were right and the Sikh was telling the truth. The King inquired 'How come you were wrong?' He said we were listening to those who just wanted to please us. 'What about the sikh?.' He was telling the truth, his consciousness and intelligence was telling him to please the Guru. You can call it character, u can call it commitment, reality whatever but its nothing more that what Guru gave to Sikhs – aad sach, jugaad sach, hai bi sach, nanak hosi bi sach.

"We live in ego and save our face, we don't live in Love to save our grace." – Harbhajan Singh yogi ji

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series :- 48 (Bhagat Namdev ji and a Dog?)

Bhagat Namdev ji and a Dog

[Sab Gobind Hai Sab Gobind Hai Gobind Bin Nahin Koi](#) - (Aasaa Saint Nam Dev - Guru Granth Sahib Page 485)

=> God is everything, God is everything. Without God, there is nothing at all.

"Truth and unity are one. One supreme Reality pervades the whole universe. A true devotee of God has a universal vision, a --perception of oneness. Bhagat Namdev perceives his Lord everywhere and sings the Glory of his all pervading Lord accordingly in the foregoing hymn."

God's name was always on the lips of Bhagat Namdev Ji. Bhagat ji had realised that indeed, everything is God's creation, and that God dwells inside every creature.

Bhagat jis devotion reached such a pitch that , One day when Namdev ji was sitting at a place doing his Bhajan, a dog came to the spot and ran away with the bread he had prepared for his midday meal. It is said that Bhagat Namdev ran after the dog not with a stick in his hand, but with a cup of Ghee; and he addressed the dog thus: "O Lord of the world! Why do You want to eat the dry bread? Take some Ghee along with it. It will taste much better". On hearing this the Lord gave his d ivine vision to Bhagat Namdev ji

[hindhoo poojai dhaehuraa musulumaan museeth](#)

=> The Hindu worships at the temple, the Muslim at the mosque.

[naamae soee saeviaa jeh dhaehuraa n museeth](#)

=> Naam Dayv serves that Lord, who is not limited to either the temple or the mosque.
||4||3||7|| (Guru Granth Sahib Page 874)

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Sakhi Series - 49 (Bhai Prema Ji)

Mai bin gur dèkhè nīd na āvai.

Without seeing my Guru, sleep does not come. (Guru Granth sahib – ang 94)

There lived a devout Sikh named Prema in the village of Talwandi. He was lame, but yet able to walk with the aid of a crutch. He used every day to take a pitcher of milk to Sri Guru Amar Das Ji Maharaj, who drank some himself, and distributed the remainder among his guests. One day in the height of the rainy season, as the roads were full of mud, he set out with his usual offering.

The village chaudhri frequently observed him going and coming. On this particular day the chaudhri remained at home, and, having nothing better to do, watched the Sikh, and furtively took away his crutch, saying to him, 'Go not today ; there is too much mud on the ground. If you persist in going, you will fall down and die.'

Another man said to him, 'Your Guru is such a wonder-worker, why does he not cure your leg? If he cannot do so, how shall he save you hereafter? '

Prema prayed to be allowed to pay his usual visit to Sri Guru Amar Das Ji Maharaj. In reply to the impertinent inquiries he said he had not become a Sikh to have his leg made whole, and he had never asked the Guru for a new one. His tormentors continued to tease him for some time, and at last returned him his support. He quickly made his way to see his king, his beloved Guru Ji.

Guru AmarDas ji (the knower of hearts) already knew what had happened and on seeing Prema ji asked Bhai Prema ji to go to the bank of the river where dwells a Muslim faqir called Husaini Shah. Go and tell him that the Guru has sent you.'

Husaini Shah lived alone and allowed no one to approach him, but by the Guru's favour he made Prema an exception, and allowed him to sit down beside him.

When Prema had finished his narrative, the faqir took up a stick to hit him, as he had done other visitors for intruding on his privacy. Prema watching his movements ran away, forgetting in his haste to take his crutch with him. To his delight and surprise his leg became whole.

Prema then returned to the faqir, fell to the ground before him, and thanked him profusely for the cure he had given him in such an unceremonious and extraordinary manner.

Husaini modestly disclaimed all credit, and said, ' Your leg was cured the moment the Guru told you to come to me ; but he has given me the evil reputation of exercising supernatural power. Go now, fall at his feet, and offer him my homage also. There are many servants of God like me, but I am confident there is none like the Guru who is perfect and omnipotent.'

h u kamee o u tham n eech hu kam l ikh dh u kh sukh p aae ah i ||

By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained.

e i kanaa h u kam ee bakhasee s eik h u kamee sadh aa bhav aaeahi ||

Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever.

h u kamai a(n) dhar sabh k o b aahar hu kam n koe || n aa nak hu kamai j ae bu jh ai th ho u mai keh ai n k oe ||2||

Everyone is subject to His Command; no one is beyond His Command.
O Nanak, one who understands His Command, does not speak in ego. ||2||

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- Japji Sahib

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series - 50 (Sri Guru Har Rai Sahib Ji and Bhai Gonda)

Sri Guru Har Rai Sahib Ji and Bhai Gonda

This is an amazing sakhi about Satguru Sri Guru Har Rai Sahib Ji, the King of Kings and the Saint of Saints and his beloved sikh, Bhai Gonda.

A devout Sikh called Bhai Gonda abode with Satguru Sri Guru Har Rai Sahib Ji Maharaj. He was a saint in thought, word and deed. Guru Ji was very much pleased with his sincere devotion and said, 'Bhai Gonda, go to Kabul, instruct Sikhs over there in the worship of the true name and preach the faith of Guru Nanak Dev Ji. Feed holy men and pilgrims with the offerings that you receive, and send what remains for the maintenance of my kitchen. These are your duties, and I am confident that you will perform them'.

Although Kabul was a foreign country and there was danger from Muslim bigotry in residing there, yet Gonda cheerfully accepted the task which was given to him by his beloved Guru. On arriving in Kabul he built a Gurudwara, and carried out all Guru Ji's instructions. In other respects the following lines of Sri Guru Arjan Dev Ji Maharaj which he was accustomed to repeat, served him as a guide:

*Meditate in your heart on the Guru's image;
Regale your mind with the Guru's word and spell,
Put the Guru's feet into your heart,
And ever bow to the Guru, the Supreme Being.*

One day while Bhai Gonda was reciting Japji Sahib, he thought he was clinging onto Guru Ji's feet. He was in such a state of abstraction that he became quite unconscious. He grew as absorbed in the sight of Guru Ji as a drop of rain in the ocean.

All knowing Guru Ji, knew what was passing in Gonda's mind, and sat firmly on his throne keeping his feet together. When dinner was announced, as usual at mid-day, he made no response. When the announcement was repeated about an hour afterwards, he still remained silent. A third time after a longer interval dinner was announced and the sevadaars asked permission to serve it, however, still Guru Ji did not speak.

When several sikhs were on the point of making a representation to him, he broke his silence and said, 'My Brothers and Sisters, Bhai Gonda is in Kabul. He is in thought, word and deed, a sikh of the Guru. Today he has clasped my feet. How can I withdraw them from him? And how can I go and take my dinner until he lets go of my feet? I am therefore waiting until the conclusion of his meditation and obeisance.'

Bhai Gonda did not awake from his trance, before twilight, and it was only then that Guru Ji felt free to take his repast.

DHAN DHAN SATGURU SRI GURU HAR RAI SAHIB JI MAHARAJ

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Sakhi Series : 51 (mith bolarraa jee har sajan suaamee moraa)

Your mouth has not stopped slandering and gossiping about others. Your service is useless and fruitless. ||1|| (Guru granth Sahib ji – pg 1253)

Once Guru Gobind Singh was out camping and a man brought a bear and wanted to show the play, everybody got very excited to see what the bear could do. The man did so many acts with the bear that it pleased the Guru and the sangat.

Immediately after the show, Guruji asked the Sikhs to prepare karah prashad and did ardas. After which Guruji said to his chauria(the bear's caretaker), "Bhai, please give prashad to the bear also". But surprisingly after eating the Parshad the bear died on the spot. The bear's caretaker now started crying. Guruji then asked the 'Kazanchi' (the man who was in charge of the cash) to give him some money with which he can survive and start doing Kirt again.

The Sikhs were puzzled and requested Guruji to explain the episode.

Guru said, "The Bear was a great Gursikh and sewadar. Once when he was serving prashad in the congregation when another sikh who was bringing the wood to the city, and to the langar, thought he can just go in the congregation and pay obeisance to the Guru, get the prashad and run. So he left his bullock cart working(un-attended), and ran over to the Gurdwara and asked the sewadar to please give him prashad first. On this the sewadar (bear) asked him to "Sit down and wait his turn"

But the Sikh just clamped on him. The sewadar got irritated and said, "Why are you clamping on me like a bear?" "Don't you understand, you sit down and I'll give it to you !!" Meanwhile a little prashad fell down and the Sikh quitely picked it up and left.

It was because the sewadar had caused distress and used foul language for a sikh (sangat) that he himself became a bear. And since he was a Sikh and had done sewa in Guru ghar he was redeemed now by giving prashad and doing Ardas.

ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ ॥

m i t(h) bo larraa j ee har sajan suaamee m o raa ||
My Dear Lord and Master, my Friend, speaks so sweetly.

ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ ॥

ho sa(n)mal thak ee jee ouh u kadh ae n bo l ai ko u raa ||
I have grown weary of testing Him, but still, He never speaks harshly to me.

ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰੇ ॥

ko u rraa b o l n j aanai p ooran bhagav aa nai ao u gan k o n chi th aar ae ||
He does not know any bitter words; the Perfect Lord God does not even consider my faults and demerits.

ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲੇ ॥

path i th paavan har b i radh sadh aaeae e ik th i l nehee bha(n)nai gh aalae ||
It is the Lord's natural way to purify sinners; He does not overlook even an iota of service.

(Guru granth Sahib ji – pg 784)

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Sakhi Series : 52 (Guru Ji's Protects His Children...)

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

g ur maer ai sa(n)g sadh aa hai n aal ae || si mar simar th is sadhaa samhaal ae ||1||
My Guru is always with me, near at hand. Meditating, meditating in
remembrance on Him, I cherish Him forever. ||1||

After the assassination of Indra Gandhi on October 31, 1984, Sikhs were butchered across India.

This is a story about a Sikh couple living in an isolated village outside of Punjab. The couple was young and were amritdhari. The Singhni wore a dastaar and they had a young child.

The Sikh couple had an isolated farmhouse in a Hindu dominated area. When news of the assassination reached the area, and it was found out that Sikhs were being killed, some local thugs also decided it was the perfect chance to loot the farmhouse.

The Singh found out about these plans from some well wishers and told his wife that they had very little time and an attack was coming. The Singh said that they should leave their farm and escape to save their lives. The Singhnee however reminded him that they had done Parkash of Sri Guru Granth Sahib on the top floor of the house and how could they run away from Guru Sahib? The Singh again repeated that there was an attack coming and said that their young child would be killed. Singhnee jee insisted again that it would be wrong to run away from Guru Sahib and let the mob disrespect Guru Sahib's saroop.

The Singh in frustration then said, "Once they kill us, they will disrespect the saroop anyways so what is the point in staying? We can't save the saroop if we're dead. The best we can do is save ourselves now. There is no benefit in staying! You are being stubborn and stupid."

The Singhnee replied that while she had breath in her body, she would not abandon Guru Sahib, even to save her life and while she was alive, no one could dare do any disrespect.

With the mob now on its way, the Singh in frustration told his Singhnee that she could do what she wanted but he was leaving with their son. He then took the infant and escaped.

Singhnee jee went to Guru Sahib's room, and did ardaas. She asked Guru Sahib for protection and for the courage to, if need be, become Shahid in this seva. She then took a kirpan and waited.

When Singhnee jee saw the mob arrive, yelling and carrying weapons, ready to attack the house. She came down and stood at the door holding her unsheathed Sri Sahib. All of a sudden, the thugs in the mob began to turn around and run away, looking back in terror and then continuing to run. Singhnee jee was confused but amazed at Guru Sahib's kirpa as the mob retreated and did not return...

Some days later, the Singh came back to the village to check on the fate of his wife and their property. He fully expected that his wife would be assaulted and killed and their home looted. As he was nervously walking to his home, a Hindu acquaintance stopped him and asked, "Singh, where did you gather all those Nihangs from so quickly that day???"

The Singh was confused and asked, "What do you mean?"

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The Hindu replied, "That day, when the mob went to attack your house, your wife came and stood in the door and she was surrounded by so many massive Nihangs who were so tall and carrying all kinds of weapons. Where did you gather all of them from so quickly?"

The Singh realised that Shaheed Singhs had themselves come and protected Guru Sahib's saroop and his Singhnee's courage had been rewarded. He went home and begged for forgiveness from his Singhnee and told her about how all the villagers were talking about the army of Nihangs that had protected their house.

1984

ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ ਛਡਾਈ ॥

so sathigur piaaraa maerai naal hai jithhai kithhai maino le ae shaddaaee ||

That Beloved True Guru is always with me; wherever I may be, He will save me.

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Sakhi Series: 53 (Battle Of Saragarhi)

Dehi Shiva Bar Mohe Ihe (O Almighty God, give me this boon)
Shubh Karman Se Kabhun Na Taron (That I never desist from doing good deeds)
Na Daron Ari Son Jab Jai Laron (I be fearless when I fight the enemy)
Nischey Kar Apni Jeet Karon (And that I certainly attain victory)

- Guru Gobind Singh ji

INTRODUCTION

Saragarhi is the incredible story of 21 men of the 36th Sikh Regiment (currently the 4th Sikh Regiment) who gave up their lives in devotion to their duty. In keeping with the tradition of Sikhism and the Indian Army, they fought to the death rather than surrender to the enemy. The Battle at Saragarhi is one of eight stories of collective bravery published by UNESCO (United Nations Educational, Scientific and Cultural Organization). It has been mentioned as one of the five most significant events of its kind in the world which includes the Saga of Thermopylae associated with the heroic stand of a small Greek force against the mighty Persian Army of Xerxes in 480 B.C.

THE BATTLE

The British colonial rulers had constructed a series of forts to control the NWFP (North West Frontier Province - today a state in Pakistan) and to provide security to troops against marauding tribesmen and their lashkars (large body of troops). Most of these forts had initially been built by Maharaja Ranjit Singh as part of the consolidation of the Sikh empire in Punjab and the British added some more. The British had only partially succeeded in gaining control over this region, consequently, skirmishes and sometimes serious fights with the tribals were a frequent occurrence. However, the NWFP was a good training ground for the Indian Army to hone its skills and techniques.

Two such forts on the Samana ridge of the Hindukush & Sulaiman ranges that is Fort Lockhart and Fort Gulistan were a few miles apart. Since these forts were not inter-visible, a signalling relay post called Saragarhi was located mid-way on a bluff to provide heliographic communications between them. This post or picket had been fortified to provide safety and protection to the signalling detachment. In 1897 there was a general uprising in the NWFP engineered by Afghans as part of their policy, which came to be known as the 'prickly heat policy' to direct the wrath of the tribals against the British. In this uprising, Mullahs (Muslim religious leaders) played a prominent role. It was the duty of the 36th Sikh Regiment to occupy Gulistan and Lockhart forts. On 3rd and 9th September 1897, Orakzai and Afridi lashkars attacked Fort Gulistan. On both occasion the attacks were beaten back. A relief column was sent from the fort to assist in beating back these attacks.

The Saragarhi Post after the battle

The relief column from Lockhart on the return trip reinforced the signalling detachment at Saragarhi making its strength to 1 NCO (Non-Commissioned Officer) and 20 ORs (Other Ranks). In a renewed effort, on 12 September 1897, hordes of tribesmen laid siege to Fort Lockhart and Saragarhi, with the aim of overrunning the latter and at the same time preventing any help from the former. The Commanding Officer of 36th Sikh, Lt. Col. Haughton, was at Fort Lockhart and was in communication with the Saragarhi post through helicograph. The defenders of Saragarhi under the indomitable and inspiring leadership of their detachment commander, Havildar Ishar Singh, resolved to defend their post in the best tradition of their race and regiment. They were not there to hand over the post to the enemy and seek safety elsewhere. Havildar Singh and his men knew well that the post would fall, because a handful of men in that make-shift fort of stones & mud walls with a wooden door could not stand the onslaught of

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thousands of tribesmen. These plucky men knew that they will go down but they had resolved to do so fighting to the last.

From Fort Lockhart, troops and the Commanding Officer could count at least 14 standards and that gave an idea of the number of tribes and their massed strength against the Saragarhi relay post (estimated at between 10,000 to 12,000 tribals). From early morning the tribals started battering the fort. The Sikhs fought back valiantly. Charge after charge was repulsed by the men of the 36th Sikh. The tribal leaders started to make tempting promises so that the Sikhs would surrender. But Havildar Singh and his men ignored them. For quite some time, the troops held their own against the determined and repeated attacks by the wild and ferocious hordes. A few attempts were made to send a relief column from Fort Lockhart but these were foiled by the tribals.

At Saragarhi, the enemy made two determined attempts to rush the gate of the post and on both occasions the defenders repulsed the assault. While the enemy suffered heavy casualties, the ranks of the defenders too kept dwindling as the fire from the attackers took its toll and their ammunition stocks were depleting. Unmindful of his safety, Sepoy Gurmukh Singh kept signalling a minute-to-minute account of the battle from the signal tower in the post to Battalion HQs. The battle lasted the better part of the day. When repeated attacks failed, the enemy set fire to the surrounding bushes & shrubs and two of the tribesmen under cover of smoke, managed to close in with the post's boundary wall in an area blind to the defender's observation and rifle fire from the post holes. They succeeded in making a breach in the wall. This development could be seen from Fort Lockhart and was flashed to the post.

Cairn on the Site of Saragarhi Post

A few men from those defending the approaches to the gate were dispatched to deal with the breach in the wall. This diversion by the enemy and the defenders' reaction resulted in weakening of the fire covering the gate. The enemy now rushed the gate as well as the breach. Thereafter, one of the fiercest hand-to-hand fights followed. One of the Havildar Singh's men, who was seriously wounded and was profusely bleeding, had taken charge of the guardroom. He shot four of the enemy as they tried to approach his charge. All this time, Sepoy Gurmukh Singh continued flashing the details of the action at the post. Beside this the Commanding Officer of 36th Sikh and others at Lockhart Fort also saw his unique saga of heroism and valour unfold at Saragarhi. The battle had come too close for Sepoy Gurmukh Singh's comfort, so he asked Battalion HQs for permission to shut down the heliograph and take up his rifle. Permission was flashed back. He dismounted his heliograph equipment, packed it in a leather bag, fixed bayonet on his rifle and joined the fight. From this vantage point in the tower he wrought havoc on the intruders in the post. He died fighting, but took 20 of the enemy with him.

The tribals set fire to the post, while the brave garrison lay dead or dying with their ammunition exhausted. Next morning the relief column reached the post and the tell tale marks of the epic fight were there for all to see. The tribals later admitted to figure of 180 dead and many more wounded.

This episode when narrated in the British Parliament, drew from the members a standing ovation in the memory of the defenders of Saragarhi. The story of the heroic deeds of these men was also placed before Queen Victoria. The account was received all over the world with awe and admiration. All the 21 valiant men of this epic battle were awarded the Indian Order of Merit Class III (posthumously) which at the time was one of the highest gallantry awards given to Indian troops and is considered equivalent to the present-day Vir Chakra. All dependants of the Saragarhi heroes were awarded 50 acres of land and 500 Rupees.

Never before or since has a body of troops - that is, all of them won gallantry awards in a single action.

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Sakhi Series : 54 (Effect Of Taramati Rani's Saadh Sangat)

Raja Hari Chand had a wife named Taramati Rani. She was quite beautiful and Raja Hari chand was happy. However, he did not like to do sangat or being in the company of God oriented saintly people. Taramati Rani, on the other hand heard of a holy congregation which would meet daily at amritvela or in the early hours of the morning prior to dawn.

Taramati Rani would awaken each morning in the early ambrosial hours. She would bathe and then dress nicely to join the congregation of holy sages. She would walk the distance and after spending a few hours in the sangat, she would return home before Raja Hari chand would awaken to start his day.

One night after Taramati Rani had left to join the holy congregation Raja Hari chand woke up suddenly. He looked around and found his wife missing. He searched all throughout the palace but could not find her anywhere and the guards would not reveal the truth to him either. They knew that the queen went out in the early morning and were been given strict orders by her not to tell the King this secret.

Later in the morning Raja Hari chand asked his wife where she had been in the night but she did not tell him and brushed the topic aside. He devised a plan to find out where she went in the late night hours.

The following morning, Taramati Rani awakened at her usual time, took a bath and got dressed to go join her holy congregation. After she left the palace, Raja Hari chand followed her. He expected to find that she was seeing another man at night after leaving his bed. But he was surprised to find her joining the company of holy sages and saints.

For the few hours that Taramati Rani was in sangat enjoying Naam, Raja Hari chand stood outside listening and enjoying as well. He dared not enter but he also did not want to leave yet. So he stood there and let his ears enjoy Naam and have his mind washed clean.

[raanee pahuthee sa\(n\)gathee\(n\) raajae kharree kharraa\(n\)o neesaanee||](#)

The queen reached the holy congregation and the King lifted one of her sandals from there (so that he could prove the infidelity of the queen).

[saadhh sa\(n\)gath aaraadhhaa jorree jurree kharraaou\(n\) puraanee||](#)

When about to go, the queen concentrated upon the holy congregation and the one sandal became a pair (Vaaran Bhai Gurdaas Ji, Vaar 10).

As the hour was coming to an end, Raja Hari chand returned to his senses and remembered why he had followed his wife here. He took one of her sandals with him so later at home he would show it to her as proof that he had caught her going out at night. He quickly left and returned to the palace awaiting the queen's arrival.

When Taramati Rani came outside she found one sandal missing. She and the sangat searched but could not find the missing sandal. She was deeply worried because she was worried that the Raha might discover about her doing sangat and would stop her in future to continue. Alas, the sangat suggested praying (doin ardas) and God willing a solution would be found.

Together they supplicated in prayer and asked that the missing sandal be found. In answer to this prayer a sandal just like the one missing appeared next to the lone sandal.

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[raajae ddit\(h\)aa chalith eih kharraa\(n\)v hai choj viddaanee||](#)

The king upheld this feat and realized that there her matching sandal was a miracle.

[saadh sa\(n\)gath vittahu kurabaanee ||a||](#)

I am sacrifice unto the holy congregation.

When Taramati Rani arrived at the palace, Raja Hari chand followed her in and asked her to show him her sandals which he had given her before as a gift. Taramati pulled out her sandals to show him and he was deeply shocked at seeing she had a full pair when he he was sure he had taken one of the sandals. He then proceeded to tell her that he had actually followed her this morning and stole her sandal as proof that he knew of her wanderings. Raja Hari chand asked his wife how such a miracle was performed that a new sandal was appeared for her so instantly?

After explaining the whole incident to her husband, Raja Hari chand was very much humbled that he had ever doubted his wife. He too began rising early in the ambrosial hours and with his wife joined the holy congregation.

Those who come in the sangat with their body and mind even at a risk are always protected by Waheguroo.

[aapaniaa saevakaa kee aap paj rakhai aapaniaa bhagathaa kee pairee paavai ||](#)

He Himself preserves the honor of His servants; He causes others to fall at the feet of His devotees. (Sri Guru Granth Sahib Ji, ang 555).

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series 55 :- (King Janak: How To Meditate)

There was once a great sage and his disciple. The sage send this disciple to the court of King Janak to learn how to meditate. The disciple did not want to go. Here he was, a Brahmin, a monk who had renounced the world. What could a King who was only a Kshatriya teach him. But since the master had ordered him he went. When he reached the court of the King, he saw the King living a very luxurious lifestyle. He was disgusted; a great condemnation arose in him. What could such a person have to teach a monk. He bowed to the king. King Janak saw his mental state and said that if he wanted he "the monk" could return the very next day. On this condition the monk agreed to stay the night.

King Janak took every care of the monks needs. After having him fed and washed he personally escorted the monk to the bedroom where he was to spend the night. As can be expected the bedroom was luxurious and comfortable. The monk got into bed and tried to sleep. Just then he saw hanging above him a sword suspended from above from a thin thread. The slightest touch of breeze and the sword could fall injuring or even killing him.

The monk spent the entire night in a state of fear and extreme alertness since he knew that if he stopped being watchful for even a moment he might lose his life. The next morning King Janak asked the monk if he had spent a comfortable night. The monk grew indignant and asked what was the meaning of having him sleep under a naked sword. He said that he had not slept the whole night despite being very tired from his long journey.

King Janak replied that this was exactly the lesson on how to meditate that he had wanted the monk to learn. The monk had to be alert and aware the whole night. It was a matter of life and death to him. This was the teaching of King Janak. King Janak said that despite living in luxury and all else he remained aware of the sword hanging over his head. The sword was invisible, but it was very real. It was his own impending death. Since King Janak kept the awareness of death in his mind, he was able to stay detached from his luxurious lifestyle. He knew that it could end any moment; that in fact it would inevitably end one day. In this manner he lived in the palace and yet was a hermit.

This is exactly the attitude to be brought when we are learning how to meditate or to life itself. You can remain unaware if you think that you will live forever. But how can you be unaware when you know that life can end any moment. You will be constantly aware and on your guard.

jaano sath hova(n)tho marano dhrisattaen mithhiala
[Know for sure that death will come; whatever is seen is false.](#)

keerath saathh chala(n)thho bhana(n)th naanak saadh sa(n)gaen 3
[So chant the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy; this alone shall go along with you in the end. 3](#)

- GGS ji 1360

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 56 (FOLLOW ALL COMMANDS OF THE GURU)

kehi kabeer kishh gun beechaar ||
Says Kabeer, think of doing some good deeds.

chalaee juaaree dhue hathh jhaar ||4||2||
In the end, the gambler shall depart empty-handed. ||4||2||
(GGS ji – 1157)

Once a Sikh was plastering his wall with mud. Drops of dirty water from his hands soiled Guru Gobind Singh's (sic) robes. The Guru said, "Someone give him a slap. He who does so will be blessed." At this, all the Sikhs, who were sitting there, jumped on the poor Sikh. Some gave him as many as five slaps, some eight, some ten, until the Sikh was almost unconscious.

Then the Guru said, "He who gives this Sikh the hand of his daughter, will be blessed." At this, all of them slipped away. Nobody spoke.

"O Sikhs," said the Guru, "if you obey, you should obey all instructions, and not that you obey one and ignore the other. It seems that the first instruction to slap was found easy, while the one to offer a daughter was found difficult to carry out. You should have thought why so many started beating him ? Had he committed a murder ? So what if a drop of dirty water fell on my clothes ? And if you plead that you slapped him under instruction of the Guru, then you should have given him only one slap. Those who beat him, should have thought that if someone had given him one slap already, he should not have been dealt the second one. When the Guru's instruction to give one slap had been carried out, why deal additional slaps ? Why did you give him countless number of slaps ? You have beaten him so much that you have pushed him close to death. All slaps above one have been dealt by you under your own perverted appreciation (of my orders)." — from *Parchian Sewadas*

hodhai thaan n ithaaneeaa rehehi nimaananeeah ||
They remain powerless, even while they have power; they remain humble and meek.
(GGS ji – 85)

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Sakhi Series : 57 (Nawab Kapur Singh ji)

Nawab Kapur Singh:

h odhai th aan n ithaan eeaa rehh i nim aanan eeaaah ||

They remain powerless, even while they have power; they remain humble and meek.

n aanak janam sakaa rathhaa j ae thin k ai sa(n)g m ilaah ||2||

O Nanak, our lives become profitable if we associate with them. ||2||

(GGS ji 85)

Having failed to crush the Sikhs, the then Governor of Punjab, Zakariya Khan, adopted the policy of appeasement towards the Sikhs. He wanted to give the Sikhs a "jagir" with an annual revenue of one lakh rupees near Amritsar and offered the title of Nawab to their leader.

But Jathedar Darbara Singh (under whose leadership the Sikhs had organized themselves and resisted the Mughals) voluntarily declined to accept the title of Nawab and suggested that Kapur Singh be made the commander of the Khalsa Panth as a whole because he himself had become too old to carry the weight of such a heavy responsibility which demanded an energetic and strong leader

After a great reluctance Kapur Singh humbly accepted the honour *on the condition* that the Khalsa would permit him to continue serving in the community kitchen and looking after the horses. From that day onwards Kapur Singh became Nawab Kapur Singh. However Nawab Kapur Singh surrendered all the revenue from the Jagir to the Khalsa.

He was a great organiser who organised Sikhs into Dal Khalsa and carved out a national glory for them. Above all the greatest service rendered by him to the Khalsa was that although he ruled their destiny in the most effective manner, yet he did not permit its leadership to become personal and hereditary. Lastly his outstanding and wise contribution to the Khalsa was that he left their command into the most capable hands of Jassa Singh Ahluwalia and thus paved the way for their further glory and greatness.

According to S.M. Latif, Nawab Kapur Singh *"was undoubtedly the most distinguished of the Sikh leaders who paved the way for the greatness of the Sikh nation as an independent ruling power."*

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Sakhi Series : 58 (Bhai Kanhaiya Singh ji)

Bhai Kanhaiya Singh ji

"Na Ko Bairi Nahin Bigana, Sagal Sand Ham Ko Ban Aiye"

It was Sri Guru Tegh Bahadur Ji who planted the seed for sewa in the heart of Bhai Kanhaiya Ji. Later in life this virtue would earn him the blessings of Guru Gobind Singh Ji, and it is here that our story begins.

In 1705, when Bhai Kanhaiya Singh ji was on a visit to Anandpur Sahib, Anandpur was invested by a combination of hill troops and the imperial army. During the frequent sallies and skirmishes, Bhai Kanhaiya was often seen carrying a mashak (a sort of pouch that was used to carry water from one place to another), to serve water to anyone who was thirsty. He did this sewa with love and affection without any distinction of friend and foe. His act of compassion stirred up stern criticism amongst some of his fellow Sikhs, who did not understand his actions and went ahead and complained to [Guru Gobind Singh Ji](#), pointing out that Bhai Kanhaiya Singh Ji was serving water to the wounded soldier's from the enemy camp. They were especially annoyed because the [Mughals](#) had surrounded the city and stopped all their food supplies, and here was Bhai Kanhaiya sharing with them what little water they had.

When confronted by Guru Gobind Singh Ji, Bhai Kanhaiya Ji simply replied, "*I only see you; I see you in the Sikhs, I see you in the enemy, so then how can I not serve Thyself My Lord ?*" (Bhai Kanhaiya Ji saw God manifested in the Guru, and saw the Guru's reflection in every living being).

"Sabh meh jot jot hai so-ay. "Tis kai chaanan sabh meh chaanan ho-ay." (GGS ji pg 663)
Your divine light is shining in everyone. God you are that divine jot. You are that divine light. The brightness of that divine light is shining through all. Through all that divine light is shining.

The Guru, pleased with the reply, blessed him and told the Sikhs that Bhai Kanhaiya had understood the teaching of Gurbani correctly. Guru Gobind Singh Ji, went on to give Bhai Kanhaiya Ji ointment and bandages, so that he could complete his role in delivering medical aid to all the wounded, friends and foes alike.

Thus Bhai Kanhaiya Ji became the initiator of delivering first aid and therefore truly the initiator of the present Red Cross movement

*I have totally forgotten my jealousy of others,
since I found the Saadh Sangat (the holy congregation). ((1))Pause
No one is my enemy, and no one is a stranger. I get along with everyone. ((1))
Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy. ((2))
The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness. ((3)(8)) (GGS ji Page 1299)*

To have respect for every person is a fundamental pillar of Sikhism and a strong message advanced by the Tenth Guru.

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Sakhi Series: 59 (Guru Ladho Re, Guru Ladho Re !!)

apunae saevak kee aapae raakhai aapae naam japaavai || jeh jeh kaaj kirath saevak kee
thehaa thehaa out(h) dhhaavai ||1||

The Lord Himself protects His own servant and sustains his devotion to Naam. In response to the plight of His servant, the Lord rushes to his rescue. And manifests His immediate presence there.

saevak ko nikattee ho e dhikhaavai || j o jo kehahi t(h)aakur pehi saevak thathakaal hoe
aavai ||1|| rehaao ||

The Lord appears near at hand to His servant. Whatever the servant asks of his Lord and Master, immediately comes to pass. ||1||Pause||

(Guru Granth Sahib ji – pg 403)

Makhan Shah Lubana was a devout sikh and a rich merchant who used to bring merchandise from far away lands. Once, while he was returning home with his ships loaded with valuable cargo, there was a furious storm at sea and his vessels got caught in it. In the rising fury of the storm, disaster was imminent. When all hope of survival of men and of safety of the cargo had vanished, a pathetic cry arose from the depths of Makhan Shah's heart to the Lotus Feet of Guru Har Krishan, the Eighth Guru Nanak, to save him and his cargo. Scarcely had the prayer been made when the storm subsided and the ships of the devout follower cruised ashore.

When the prayer for his safety had escaped Makhan Shah's lips, his sinking heart had simultaneously pledged to offer 500 Mohurs (gold coins) as 'shukrana' at the Guru's holy feet on his safe arrival. On reaching Delhi, Makhan Shah learnt about Guru Har Krishan Sahib's parting words 'Baba Bakale' meaning that the next Guru was to be found in Bakala. He then immediately left for Bakala.

There Makhan Shah found that there were many impostors staking their claim to the holy throne of Sri Guru Nanak Sahib. Though he was anguished he did not give up hope as he yet had the ultimate test of truth with him.

He thought of a plan to trace the real Guru. He planned to offer two gold mohars to each self proclaimed Guru. The false would readily accept them, whereas the true Guru (knower of the hearts) would definitely ask for what had actually been promised.

Makhan Shah went to each of the self proclaimed gurus and offered them two gold mohars. They were all pleased at the sight of gold coins. Everyone praised himself to the skies, but no one asked for what had actually been promised.

Makhan Shah Lubana recalls the following hymns from Sukhmani Sahib:

As long as a man deems himself good
no goodness can approach him
He who deems himself as of the lowly
Shall be esteemed as the highest of the High.

He was confident that none of them was the real Guru. Finally when all the impostors had been tried, he enquired if there were any other holy men in Bakala. He was then informed about Bhai Tegha (son of Guru Har Gobind Sahib Ji). His full name was Tegh Bahadur, who lived in silence and makes no claims to the Guruship.

Makhan Shah went to test this holy man also and as usual placed two gold coins and bowed in reverence. Guru Tegh Bahadur, the Knower of all Hearts and the Supreme Saviour, opened his

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eyes and life giving Nectar flowed from His holy lips, "Makhan Shah, Guru does not need your money but having pledged 500, why are you offering only two". The mystery was unravelled.

Wonderstruck by the Eternal Glory of Guru Nanak, he fell head long at the holy feet of his Beloved Guru, the Ninth Guru Nanak, the Eternal "Jaagdi Jot" and thereafter rushed to the top of the House and started calling at the top of his voice in rapturous ecstasy "Guru Ladho Re, Guru Ladho Re". I have discovered the Holy Guru, I have found the Holy Guru. Thus was the Saviour discovered.

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Sakhi Series : 60 (Redemption of Tulsan Dassi)

Redemption of Tulsan Dassi

(from Nanak Chamatkar – by Bhai Sahib Bhai Vir Singh)

One day Mata Tripta ji (Guru Nanak dev jis Mataji) expounded. "Tulsan go and tell my dear son that the dinner is ready, come and relish it.

Tulsan: "As you direct, Madam."

And she proceeded to Satguru Nanak Dev Jee, the One who had endowed magnificence to world, was seated majestically. The resplendent countenance was so striking that Tulsan could not dare to rouse him. Then, she deliberated, 'If I massage his feet, he may awake.'

Reflecting, when she touched his feet, in her body she felt a reverberation like an electric current passing through. This tingling sensation diminished the opaqueness of her eyes, she intuited (knew instinctively) that the household offspring had emerged as the Son of the Universe. She envisaged that he was a True Being and was taking part in human drama. She awoke to the heavenly heights. She observed that whole mundane world had transformed, there were no afflictions, no bickering and the criteria of fear had flown away; peace and harmony were encompassing. Aha, the feet, which had twirled her whole concept, she, obviously, placed her forehead on them. She pressed her eyes on them and beheld: if there was any nucleus of the earth, then it must be there. In perturbation she kissed the feet and her swirling eyes opened up inside a sharp leathery but with soothing enlightenment.

What did she observe: the ship of a Guru's beloved Sikh was going to submerge near Sangladweep and, with full vision of Sri Guru Nanak Dev, he was, both body and soul, in supplication, and Sri Guru Jee, arriving there, was helping him. In the meantime, she noticed that the ship was coming out of danger.

Tulsan, following this wonder of the devotee with his Master, heeded to an inherent articulation, "Nee you, Tulsan Bibi! Be quick. Awaken the Dear Son and get him here." (said Mataji)

Sailing in such a mood, Tulsan suddenly got up, when the Reverend Mother again asked, "My Dear Son is up or not yet."

Tulsan: "Dear Mother! Don't call him Dear Son; call him Beholder of the Universe. He is not in sleep that I can wake him up. Mother! He is salvaging the drowning ship of a human being. I could not dare to rouse him."

Mata Jee: "Well, dear child! Who wouldn't ridicule? The ones who were brought up in our hands? How the time has changed. Are you making fool of us too?"

Lamenting thus the mother went herself and in her absence Bebe Nanaki took the place in the kitchen.

In the meantime, the mother woke up the divine Son and persuaded him to come. She served him meal and said, "Look my Dear Son! If you don't wander around with mendicants, adopt a vocation, sit with splendour in the Panchayat--the council, then, the people won't make fun of us, and won't ridicule. Previously only the outsiders used to, but, now, the servants of our household are indulging in sarcasm."

Satguru Jee: "Dear Mother! Who has uttered to you in disrespect?"

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Mother: "Look at her. Tulsan said today, `Who could I wake up? Dear Son was rescuing the ship in the seas."

Satguru jee: "Dear Mother, don't mind her. She is an idiotic. Why frown the insane."

Soon hearing this, Bebe(Nanaki) felt the land slipping under her feet, both earth and sky swiveled. With a `Ah' she grieved but alerted herself. She looked all around: Tulsan had become insane.

Next morning, when Sri Guru Jee was in solitary mood, Bebe, the epitome of compassion, implored, "Aye My Dear Brother, you the Godly Soul! Shower benediction on Tulsan."

Satguru Jee: "Bebe, My Dear Sister! Don't be distressed. Nothing has gone wrong with Tulsan. With the worship of the Lord, she will obtain redemption. She will wake up unaffected. The insanity will remain provided she don't slander the boon she had received. She won't become idiotic through anything else. Insane is that who cannot speak in the love of Waheguru. Tulsan has been provided with digestive powder, she will forbear a life of internal happiness."

Bebe, the premier perceiver of the Celestial Soul, expended her thankful obeisance, and Tulsan passed her days blissfully.

charrh eikeeh po urreeaaa(n) nira(n)kaar gur shabadh seheerree ||
Climbing the steps of non-duality they adopt the Word of the formless Guru.

gu(n)gae dheer mat(h)iaaeai akathh kathhaa visamaadh bacheerree||
They enjoy His ineffable story like they enjoyment by a dumb person of the sweets.

guramukh su kh fal sehaj aleerree ||a||
Through the natural devotion, the gurmukhs attain the fruit of delight.

- Vaars Bhai Gurdaas on Pannaa 11

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Sakhi Series : 61 (Bhai Tilaku jee and a Yogi)

Bhai Tilaku jee and a Yogi

(Source : <http://www.rajkaregakhalsa.net>)

Bhai Tilaku was a Sikh of Siri Guru Arjun Dev jee and lived in the Garh Shankar town of Punjab. He was a great 'rasiya' (practitioner) of Naam and Gurbani. He used to recite Mool Mantr a lot and his abhyaas was so intensive that he did not let any moment go without Mool Mantr.

He led his life in a very honest fashion and never said anything bad to anyone. He earned his living working hard and neither he owed anyone nor anyone owed him anything.

In Garh Shankar there also lived a Yogi who was an accomplished Yogi. He had a lot of Ridhi Sidhi (mystical powers). He was more than 100 years old and had a great following in the city he lived in. But along with Ridhi Sidhi, he also was infected with the Haume Rog (disease of Ego). People used to sing his praises on his face and this resulted in his downfall and he developed the terrible haume rog (ego).

The Yogi organized a great bhandaara (inviting people to his house for eating) in which everyone from the town was invited. The Yogi announced that whoever would attend his bhandaara would get 2 years of Swarag (heaven). Hearing the Yogi's invitation, the residents of Garh Shankar flocked to the dera of the Yogi and sang his praises.

Hearing his praises, the Yogi got more egoistic and asked his followers to see if anyone from the town had not come to his bhandaara. The Yogi's followers came back and told him that Bhai Tilaku had not come to his bhandaara. They also told the Yogi that Bhai Tilaku had said that he did not need any Swarag and as thus did not need to attend the bhandaara.

The Yogi's ego got hurt hearing Bhai Tilaku's response and he sent his followers telling them that he was offering Bhai Tilaku 10 years in Swarag, if he agreed to come to the bhandaara. Hearing this Bhai Tilaku smilingly said that he would consider any effort for Swarag a paap and as such refused to go to the bhandaara.

KYA NARAK, KYAA SURAG BICHAARA, SANTAN DOYOO RAADE|| (GGS ji)

=> [The Gursikhs do not care about heaven and hell as they don't have to go to either of these places](#)

Hearing the response of Bhai Tilaku, the Yogi got very upset. Everyone had found out by then that Bhai Tilaku had refused to come. The Yogi, vowed that he would use his Yogic powers and force Bhai Tilaku to come. He developed a great feeling of enmity and anger towards Bhai Tilaku. Because of his such feelings, his kamaayee (spiritual earnings) got reduced.

The Yogi got into smadhi and using his yogic powers called up the evil powers like bhoot, pretis (ghosts), birs etc. He dispatched them to go to Bhai Tilaku and force him to come to him. The evil powers arrived at Bhai Tilaku's house and tried to harm Bhai Sahib. As these powers arrived closer to Bhai Sahib, they felt helpless to hurt him. Bhai Sahib was reciting Mool Mantr with utmost concentration. They tried their best but could not do anything.

After trying and losing to Bhai Sahib, the evil forces came back to the Yogi and expressed their helplessness. By then, the Yogi felt empty as his power had got spent in trying to harm Bhai Sahib. The evil powers told the Yogi that some higher power was protecting Bhai Sahib.

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The Yogi after losing all his shakti, came back to his senses and decided to go and see Bhai Tilaku himself. He arrived at his house and knocked his door. He was accompanied by the whole city. When Bhai Sahib opened his door, the Yogi very humbly saluted him and Bhai Sahib responded accordingly. The first question the Yogi asked was about the identity of Bhai Sahib's Guru. Bhai Sahib responded by saying that he was a humble servant of Guru Arjun Dev jee.

At this the Yogi asked him about the mantra he used against him. Bhai Tilaku told him about Guru Sahib's baani and also told him that he did not have any bad feeling for the Yogi and he did not use it against him. He told the Yogi that Gurbani was pure Amrit (nectar) and reciting baani (hymns) is like drinking sweet amrit.

Hearing some baani from Bhai Sahib, the Yogi felt compelled to see Guru Sahib. Bhai Tilaku brought the Yogi to Siri Amritsar Sahib, where the Yogi met Guru Sahib and became his Sikh.

[If we keep our expectations on Naam and Gurbani and have faith in them, nothing can harm us.](#)

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Sakhi Series : 62 (Sakhi Sacha Sauda)

Sacha Sauda:

At the age of eighteen, Guru Nanak Sahib Ji, was sent by his father Bhai Mehta Kalu Ji to the city to do business. His father was disappointed that Guru Sahib's mind was not into farming and other worldly work, therefore, he thought perhaps engaging him in trade would firstly, be a good profitable profession, and secondly his son would be happy all day talking to his clients about his business.

Thinking this way and choosing an auspicious day, he called Bhai Mardana Ji to accompany Guru Sahib.

Pita Kalu Ji gave twenty rupees to Guru Nanak and Bhai Mardana Ji and said, "Go with Nanak. Buy and bring some genuine goods by selling of which we may make profit. In this way if you make a profitable transaction, next time I will send you with more money to buy goods."

Guru Nanak and Bhai Mardana Ji started from Talwandi towards Choohar-khaana to purchase some merchandise. They had hardly gone ten or twelve miles from the village when they came across a village, where the people were thirsty, hungry and sick due to lack of water and an outbreak of disease. Guru Nanak Sahib Ji said to Bhai Mardana Ji, "Father has asked us to carry out some profitable transaction. No bargain can be more truly profitable than to feed and clothe the needy. I cannot leave this true bargain. It is seldom that we get an opportunity to carry out some profitable transaction like this."

Guru Nanak took all the money to the next nearest village dwelling, where he bought plentiful supply of food and brought water for these people. Guru Sahib invested the twenty rupees into what we today call "Langar."

eis bhaekh ai thhaavahu gireho bhal aa jithhahu ko varas aae ||

["Instead of wearing these beggar's robes, it is better to be a householder, and give to others."](#) (Guru Granth Sahib, Ang 587)

As well as bringing food and water to the villagers, Bhai Mardana Ji and Guru Sahib brought clothes for with the money that was left. Taking leave from the villagers, they started back 'empty-handed'.

When both reached near Talwandi, Guru Nanak said to Mardana Ji, 'You go to the village alone, I shall sit at this well.' Bhai Mardana Ji went to the village and narrated the whole story to Pita Mehta Kalu Ji. He told him where Guru Nanak was sitting. Mehta Kalu was very angry that they had wasted money on feeding, clothing and taking care of needy people and didn't make any profit. Putting aside all work he took Bhai Mardana Ji along and started towards the well. Guru Nanak Dev asked his father not to get angry with him. He tried to convince his father by telling that he had not done anything wrong with the money but has done a 'Sacha Sauda' (True bargain) in the true sense.

At the place where the true bargain took place, Gurdwara Sacha Sauda Sahib is built. In current day Pakistan the Gurdwara Sacha Sauda is in the city of Farooqabad.

Doing good to the people is the way of a Sikh. Sharing with the needy, makes the day of a Sikh. The true bargain of life is sharing one's earning with the needy and helping in whatever way we can

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Sakhi Series :63 (Guru Har Krishan Sahib ji and the Queen)

Guru Har Krishan Sahib ji and the Queen

anik jathan nehee hoth shhuttaaraa || bah uth siaanap aagal bhaar aa ||

By all sorts of efforts, people do not find salvation. Through clever tricks, the weight is only piled on more and more.

har kee saev aa niramal haeth || prabh kee dharageh s obhaa saeth ||1||

Serving the Lord with a pure heart, you shall be received with honor at God's Court.
||1||

- Guru Granth Sahib ji – pg 178

When Guru Har Krishan visited Delhi he stayed at Jai Singh's place (which is now the site of Gurdwara Bangla Sahib). However it is said that Jai Singh and his wife (the queen) had some doubts probably because of Guru sahib's age(who was very young : 7-8 yrs of age at the time).

So in order to test the Guru that evening Raja Jai Singh sent his queen disguised as a maidservant. After the evening prayer, the queen(disguised as a maidservant) visited the Guru, along with some of her maids, and asked the Guru if he could go with them to see the queen to discuss religion with her. The Guru said that there was no need to go to the queen's palace because she could hear him very well if he spoke from his seat. The maids again asked the Guru to accompany them to the queen's palace because it was the royal order. The Guru smiled and said, "I am sorry you care more for tricks than for truth."

Saying this he rose from his seat, picked up a small stick and walked towards the maids. He stroked the first with his stick and said, "God bless you." Then he stroked the second and said, "bhali karre kartaar" He stopped near the real queen, put his stick on her head and said, " *Truth is more powerful than tricks*. You need to learn more, your Majesty. The time is fast approaching when queens like you will become maids not in disguise but in reality." Everybody, was surprised at this incident and the Guru's words. The matter was reported to the king who felt satisfied that Har Krishan Sahib was the real Guru of the Sikhs.

sath keho sun man maerae saran parahu har raae ||

I speak the Truth - listen, O my mind: take to the Sanctuary of the Sovereign Lord King.

oukath siaanap sagal thiaag naanak leae samaae ||1||

Give up all your clever tricks, O Nanak, and He shall absorb you into Himself. ||1||

- Guru Granth Sahib ji – pg 260

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series :64 (Bhai Soma Shah ji)

Bhai Soma Shah ji
(source: www.sonapreet.net)

thoo(n) dhaathaa jeeaa sabhanaa kaa thaeraa dhithaa pehirehi khaae ||2
You are the Giver of all beings; they eat and wear what You give them. ||2||
- Guru Granth Sahib ji pg 431

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

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

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

On the sixth day, Soma saw Guru Sahib at the Sarovar looking at the sangat doing sewa, with full Kirpa-Drishtee (gaze of grace). This time Soma did not wait for Guru Sahib to ask for the money but he came, 'matha tek'ed Guru Sahib and placed all his earning at the lotus feet of Guru Sahib. Guru Sahib, who was only testing Soma, was extremely pleased at Soma and said, "Today am not going to take anything from you but am going to give you. Hence forth you shall not be Soma but Soma Shah" (Shah means very rich person).

Guru Sahib's 'bachan' (word) of calling Soma, Soma Shah, showered the abundant force of Vaheguru's power to come in action. With waheguru jis grace Bhai Soma became a 'shah' (rich person) and kept expanding his business. He became a shah of not only money but also of Naam.

kabeer maeraa mujh mehi kishh nehee jo kishh hai so thaeraa ||
Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord.

thaeraa thujh ko soupathae kiaa laagai maeraa ||203||
If I surrender to You what is already Yours, what does it cost me? ||203||
-Guru Granth Sahib ji pg 1375

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Sakhi Series: 65 (State of Blissfulness..)

jo gur kehahi soee bhal meet(h)aa man kee math thiaag ||1|| rehaao ||
Whatever the Guru says is good and sweet to me. I have renounced the intellectual
wisdom of my mind. ||1||Pause||

- Guru Granth Sahib ji pg 1339

Once, a King went to see Guru Gobind Singh jee. He was in the court of Guru Gobind Singh jee and while going to retire Guru jee saw the King and stopped by the place he was sitting. He said to the King, "O Sikh, I am happy to see you here. Ask what you want and your wish will be fulfilled". Upon this the King who was already rich, asked Guru Gobind Singh jee to shower his blessings (Kirpa) on him (so that he could be progressive spiritually as well). Guru Gobind Singh jee then looked at another Sikh and then turned to the King and asked him, "So should I turn you into a Sikh like him, Nihal Singh who is standing over there". The King for a moment saw Nihal Singh and thought in his mind that has the Guru gone crazy. Nihal Singh does not look in right state as his clothes were all shabby and the spade to which cow dung was sticking was on his shoulders and he smelled awful. The King asked the Guru that if he was showing his mercy (Kirpa) or his anger (Keher) by turning him (a King) into a person like Nihal Singh (peasant).

Then Guru Gobind Singh jee called Nihal Singh and also said to him, "O Sikh, I am happy to see you here. Ask what you want and your wish will be fulfilled". Upon this Nihal Singh too asked Guru Gobind Singh jee to shower his blessings (Kirpa) on him. Guru Gobind Singh jee then looked at the King and then turned to Nihal Singh as asked him, "So should I turn you like that King who is standing over there. Upon this Nihal Singh humbly with folded hands asked the Guru that if he was showing his mercy (Kirpa) or his anger (Keher) on him by turning him into a person like the King.

Hearing this, the King was amazed. He thought that Nihal Singh would be glad to accept the Guru's offer to turn him into a King, but Nihal Singh was not happy to be a King like him. Then the Guru explained to the King. He said, "O King, you thought Nihal Singh to be an ordinary man, but he is nothing ordinary. He is a devout Sikh who has lots of Sewa and Simran behind him and he is in the blissful state of being one with the Almighty. When I asked you that should I turn you into a person like Nihal Singh, what I meant was spiritually. But O King, you only saw Nihal Singh's outer appearance and though you also wanted to achieve the blissful state but you could not recognize that Nihal Singh was in that state and you thought that I am going to turn you into a peasant. On the other hand, Nihal Singh when was offered to be turned into a King got scared that he will lose his Sewa and Simran by becoming a King as he might get pride in his head, thus he declined to become a King and leave his state of blissfulness because once you reach that state, nothing entices you any more. The king felt real sorry for judging Nihal Singh just by what he looked and asked Guru jee for his forgiveness.

tujuh oopar maeraa hai maanaa thoohai maeraa thaanaa raam ||
I take pride in You; You are my only Strength, Lord.

surath math chathuraaee thaeree thoo jaanaaeihi jaanaa raam ||
You are my understanding, intellect and knowledge. I know only what You cause me to know,
Lord.

soee jaanai soee pashhaanai jaa ko nadhar sira(n)dhae ||
He alone knows, and he alone understands, upon whom the Creator Lord bestows His Grace.

manamukh bhoolee bahuthee raahee faathhee maaeiaa fa(n)dhae ||
The self-willed manmukh wanders along many paths, and is trapped in the net of Maya.

t(h)aakur bhaanee saa gunava(n)thee thin hee sabh ra(n)g maanaa ||
She alone is virtuous, who is pleasing to her Lord and Master. She alone enjoys all the
pleasures.

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

naanak kee dhar thoo hai t(h)aakur thoo naanak kaa maanaa ||3||
[You, O Lord, are Nanak's only support. You are Nanak's only pride. ||3||](#) (GGS ji – 779)

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series: 66 (Guru Har Rai jis compassion)

fareedhaa bu rae dhaa bhalaa kar gusaa man n hadtaae ||
Fareed, answer evil with goodness; do not fill your mind with anger.

dhaehee rog n lag ee palai sabh kishh paae ||78||
Your body shall not suffer from any disease, and you shall obtain everything. ||78||
- Guru Granth sahib ji – 1381

Guru Har Rai was a saint soldier like Guru Hargobind Sahib ji. Guruji would miss no opportunity to inculcate in his disciples the noble sentiments of humility, compassion and selfless service.

Guru Har Rai ji set up hospitals for relieving the distress of the sick. Medicines were given free to those who came for treatment.

Once, when Emperor Shah Jehan's eldest son, Dara Shikoh became dangerously ill, the Emperor searched everywhere for the ingredients (for the medicine prescribed by the royal physician) but they could not be found. It was then that his Prime Minister, who had heard of the Guru Har Rai ji's fame, informed that they were available from the Gurus' store house. Although the Emperor was hostile to the Guru, yet as the Guru's house was a mine of sympathy and compassion for all, there was no doubt that he would grant the articles required. The Emperor thus humbled himself before the Guru and sent a letter. The Guru on receiving the letter consented to give the required medicines.

When asked by some Sikhs about why Guruji was helping the son of Shah Jahan who had quarreled with his grandfather and father (Guru Arjan Dev ji and Guru Hargobind Sahib ji). Guru ji is believed to have said "*with one hand man breaks flowers and with one hand offers them, but the flowers perfume both hands alike. The axe cuts the sandal tree, yet the sandal perfumes the axe .*" The Guru ought, therefore, to return good for evil.

The medicine was administered and effected a speedy and complete cure.

gunaa kaa h ovai vaasulaa kadt vaas leejai ||
One who has a basket of fragrant virtues, should enjoy its fragrance.

j ae gun hovanih saajanaa mil saajh kareejai ||
If my friends have virtues, I will share in them.

s aajh kareejai guneh kaeree shhodd avagan chaleeai ||
Let us form a partnership, and share our virtues; let us abandon our faults, and walk on the Path.

peh irae patta(n)bar kar adda(n)bar aapanaa pirr maleeai ||
Let us wear our virtues like silk clothes; let us decorate ourselves, and enter the arena.

j ithhai jaae beheeai bhalaa keheeeai jhol a(n)mrith peejai ||
Let us speak of goodness, wherever we go and sit; let us skim off the Ambrosial Nectar, and drink it in.

g unaa kaa hovai vaasulaa kadt vaas leejai ||3||
One who has a basket of fragrant virtues, should enjoy its fragrance. ||3||
- Guru Granth sahib ji – 765

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 67 (The Entire World is Full of Pain)

Guru Nanak, accompanied by Mardana, continued to travel southwards from Kanchi and reached the town Trivanmalai. The town these days falls within the district of South Arcot. In the 16th century, it was situated on the highway leading to South. On its western side were pathways passing through mountains. The word 'trivanmalai' means the sacred fire aflame on the mountain.

As per ancient mythology, It is said that once Shiva's consort Parvati put her hands on Shiva's eyes, thus causing darkness in the entire world. At this, Shiva got annoyed with Parvati and sent her down to the world. Trivanmalai was one of the places where she did penance. For some time, she meditated here. Then Shiva sprouted fire on the adjoining hill, thus indicating that her lapse had been condoned. Thus, the town that came into being on the foot of the hill on which fire had sprouted came to be known as Trivanmalai.

Guru Nanak stayed put in Trivanmalai for some time. Here stands a gurdwara in the memory of his visit. The gurdwara was managed by Mahant Narinder Nath until the 1960s. While putting up here, Guru Nanak thought that no god or goddess had been able to get free from the consequences of his or her karmas . Even Parvati had also to resort to penance. It is only through the Name Divine that one could escape from the effect of karma. It is believed that it was here that Guruji recited the following hymn:

seha(n)sar dhaan dhae ei(n)dhra roaa eiaa || paras raam rovai ghar aaeiaa ||
Branded with a thousand marks of disgrace, Indra cried in shame. Paras Raam returned home crying.

ajai s rovai bheekhiaa khaae ||
Ajai cried and wept, when he was made to eat the manure he had given, pretending it was charity.

aisee dharageh milai sajaae ||
Such is the punishment received in the Court of the Lord.

rovai raam nikaalaa bhaeiaa || seethaa lakhaman vishhurr gaeiaa ||
Rama wept when he was sent into exile, and separated from Sita and Lakhshman.

rovai dhehasir la(n)k gavaae || jin seethaa aadhee ddouroo vaae ||
The ten-headed Raawan, who stole away Sita with the beat of his tambourine, wept when he lost Sri Lanka.

rovehi paa(n)ddav bhaae majoor || jin kai suaamee rehath hadhoor ||
The Paandavas once lived in the Presence of the Lord; they were made slaves, and wept.

rovai janamaejaa khue gaeiaa || eaekee kaaran paapee bhaeiaa ||
Janmayjaa wept, that he had lost his way. One mistake, and he became a sinner.

rovehi saekh masaaeik peer || a(n)th kaal math laagai bheerr ||
The Shaykhs, Pirs and spiritual teachers weep; at the very last instant, they suffer in agony.

rovehi raajae ka(n)n parraae || ghar ghar maagehi bheekhiaa jaae ||
The kings weep - their ears are cut; they go begging from house to house.

rovehi kirapan sa(n)chehi dhhan jaae || pa(n)ddith rovehi giaan gavaae ||
The miser weeps; he has to leave behind the wealth he has gathered.
The Pandit, the religious scholar, weeps when his learning is gone.

baalee rovai naahi bhathaar || naanak dhukheea sabh sa(n)saar ||
The young woman weeps because she has no husband. O Nanak, the whole world is suffering.

ma(n)nae naao soee jin jaae || aouree karam n laekhai laae ||1||
He alone is victorious, who believes in the Lord's Name. No other action is of any account. ||1||

-Guru Granth Sahib, pp. 953-54

The Guru stayed here for some time and then travelled on to the South.

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Sakhi Series : 68 (GOD LOOKS AFTER EVERYBODY)

*One who calls himself a guru or a spiritual teacher, while he goes around begging
-don'tever touch his feet.*

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

- (Guru Granth sahib ji, ps 1245)

Once a householder Sikh came to see Guru Har Rai ji, and narrated his problem thus: "O True King, I had a son who grew into a promising young man. He is dead now. I had hoped that he would take over the responsibilities of the household, and that I will come and stay in your service to earn salvation at your door. But my hopes have been shattered. What should I do in this plight? This is troubling me constantly."

"Tell me how many members are there in your family, and what do you do to make a living?" asked the Guru.

"O True King, there are two younger sons and a daughter, besides their mother. I am the fifth. With regard to livelihood, whatever I earn, is used to feed us all," replied the Sikh.

"If you are really keen to serve the Guru, start right away. Do your 'Kirt' and leave their care to God. He will look after them. You can make your life fruitful," said the Guru.

"O True King, my thinking is immature. I believe that without me they will perish. You are the Guru. Everything is at your command. Please, show me something to put faith into me."

Guru said "First you should do a task for me. We shall talk about faith, when you return. Deliver a message to my Sikh in 'so and so' village and make sure he has read the letter before you turn back."

"Please, give me the letter," requested the Sikh. . The Sikh w/o knowing what was in the letter carried the letter and delivered it and request the Sikh to please read the letter so that he can return. In the letter The Guru wrote a message, instructing that the messenger should be held back for six months, after which he should be released, and that he should be looked after well !!! and thus He was detained as per the Guru's instruction. The Sikh pleaded, "O brother, I have four persons to support. They can eat only if I earn. Without me they will starve. Please, let me go."

The Sikh replied, "Listen brother, it is you who have brought this letter. The Guru at whose command everything happens, has instructed that the man who brings this message, should NOT be allowed to return for six months. Now you advise whether we should obey you or the Guru who is omnipotent. Consider what is proper for you and what is proper for me, and then speak."

"Who am I? You should obey the all-powerful Guru."

"You have understood the situation correctly. Now be patient. Relax for six months, concentrate on the Guru in mind, after which I shall let you go. It is in both of our interests to obey the Guru." The Sikh agreed.

At the other end, the Guru arranged for the sustenance of the Sikh's family in this way.

They went without one meal. Their neighbors asked them why they had not cooked their meal. The Sikh's wife replied, "The one who earned (for the family) has abandoned us. God knows what was his consideration. Now our sustenance is in the hands of God. If He gives, we shall

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cook and eat. Otherwise, we shall bear it quietly." The neighbors thought it was not proper that the family should stay hungry in their midst, and that some arrangements must be made for them. To start with, each one of them brought one tray of flour for the family. There were fifty houses in the neighborhood. Thus, fifty trays of flour were collected. Then the inhabitants of the locality gave them employment. The two sons started working as attendants, and thus earning their livelihood. A lady from the neighborhood started giving the little girl and her mother lessons in embroidery. Thus, their sustenance was no longer a problem and they started earning their living.

On expiry of six months, the Sikh was released from detention. He immediately went to his family. He had been greatly worried. He was afraid that they would be no more. But when he found them hale and hearty, he was very happy. In fact, he saw that they were better off as compared to earlier times. When his wife told him the truth about the family, he understood Guru Ji's play and it made him all the more happy. He realized that the Guru had arranged all this to put faith into him. He went to see the Guru again, and out of gratefulness, said happily,

"O True King, you have taken me out of hell, and brought the reality before my eyes. Otherwise, my entire life would have been wasted worrying about food for the family. Now I have seen that in fact I was a hindrance in their sustenance. When I was away, there was abundance of everything. Now I shall do as instructed by you. Because of your mercy I have found true understanding and bliss."

keethaa kīaa saalaah eeai karae soe saalaahi ||
Why praise the created being? Praise the One who created all.

naanak eaekee baaharaa dhoojaa dhaathaa naahi ||
O Nanak, there is no other Giver, except the One Lord.

karathaa so saalaahēeai jin keethaa aakaar ||
Praise the Creator Lord, who created the creation.

dhaathaa so saalaah eeai j sabhasai dhae aadhhaar ||
Praise the Great Giver, who gives sustenance to all.

naanak aap sadheev hai p ooraā jis bha(n)ddaar ||
O Nanak, the treasure of the Eternal Lord is over-flowing.

vaddaa kar saalaahēeai a(n)th n p aaraavaar ||2||
Praise and honor the One, who has no end or limitation. ||2||

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Sakhi Series : 69 (Bhai Taru Singh Ji - "More than asked For")

Bhai Tahru Sahib was resident of village Poola, where he had a small piece of land. The wheat and the maize that he produced and the humble mud hut he had, he happily shared with all the weary travellers who passed through the village and needed a shelter to sleep for the night. He belonged wholly to the Guru's hymns and early in the morning, under the stars, while on the plough, he recited the Japji; The Japji which has in it the inimitable cosmic-ness of life in nature. The villagers loved Taru Singh for his fellow feeling, harmlessness and spiritual purity.

But the authoritarian Mughal government of medieval India, was not willing to appreciate the way of life of the Sikhs, which drew no dividing line between man and man, between Hindus and Muslims, between Brahmins and the Shudras(so called lower caste people).

"Manas ki jat sab ek hi pahchanbo". (Guru Gobind Singh)

→ "All men are the same", was a creed which cut at the very root of Mughal establishment based on human distinctions. To extinguish this smithy of love, the government offered to its subjects numerous monetary awards for the heads of the Sikhs and they were declared outlaws. The greed for gold tempted one Bhai Nirangi to lodge a complaint against Bhai Taru Singh, with the Subedar (governor) of Lahore, stating that he(Bhai Taru) gave shelter, to dacoits, the Sikhs, and thus the property of Muslim and Hindu subjects of His Gracious Majesty, was unsafe.

When the Subedar, saw this young man of 23, he was overwhelmed and shaken by his presence. Addressing Taru Singh, the Nawab said, "O, graceful Sikh, I feel sorry for you and I wish to give you a new lease of life". Taru Singh with tears in his eyes, responded: "Reward me with a new lease of life? Why stain me with such dishonour while my brothers and sisters are being martyred here before me, everyday, every hour."

The Subedar said, your presence is expounded with a heavenly light. Somehow my heart does not permit me to have you killed, but you must cut and present me your tress-knot" (juuda - Hairs).

Taru Singh replied, "The Sikh and his hair are one. I will be pleased to give you more than you ask me, my head with my tress-knot". These hair are the eternal Gift of love of immeasurable beauty to the Khalsa by our Guru, they cannot be separated from a Sikhs head, without separating his head. The one who just looks at them can never understand them. It is like looking into a mirror, but you are not one with the mirror. The observer is only capable of experiencing; he is never the mirror, the experience, the state itself. These hair are the fountain of joy, the spring of life for us.

The Subedar, still confident of bribing him, then said: "Taru Singh, you are too young. You have not yet experienced the beauty and joys of life. I will make arrangements for your marriage with a woman of your choice. You will be awarded with a high mansab (office) in the Mughal army. You will be endowed with a hereditary jagir(estate), I promise you all sorts of luxuries but you must part with sikh way of life".

A Guru's Sikh can never be tamed and now his tears mingling with a smile of joy, Taru Singh replied, "Having been sent by Him they come (into the world) and recalled by Him they go back", said Guru Nanak. "It is the right and privilege of the brave to die," sayeth He. "For a Sikh, life has beginning and no end- it is both death and life. Neither my life nor my hair are for bargaining in your court which views beauty, life and religion in weights of gold. The value and beauty of our hair cannot be measured in terms of luxuries. Your thinking is materialistic and is therefore negligible, but an integrated living is always spiritual".

The Subedar could no longer bear this song of truth and he cried out, "Stop him, for he disturbs the law and order of our province. Kill him at once, but cut his hair before". The Mughal soldiers caught hold of Bhai Sahib's head and chin, but the barber found it impossible to bring his hand near his head. With a stroke of his head he would push back his captors and make them whirl on the ground. A cobbler was then sent for, to try his skill with his tools and scrap off Taru Singh's hair, but his attempt too proved abortive. At last the help of a carpenter was asked for the foul deed. With a stroke of his adze, he cut off Bhai Taru Singh's head (1743 A.D.) but failed to cut his tress-knot.

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Thakur Rabindranath Tagore, a great mystic-poet of Bengal (India) has a beautiful song of this episode: Prarthona Atit Dan -- "More than asked For"

For a Sikh to cut his tress-knots
Amounts to discarding his dharma.
The Pathans brought,
bound hand and foot, the Sikh prisoners,
Shahid Ganj earth turned red with their blood.
The Nawab addressing Taru Singh,
said unto him:
'I wish to spare thy life'.
Taru Singh retorted: 'Spare my life!
why thou dishonors me?
Said the Nawab: 'Thou art bravest of the brave?
I don't wish to wreak my anger on thee.
Taru Singh replied: 'O Nawab thy request
with my heart I comply and liberally grant thee
more than what thou beg'est of me:
'My head with my tress-knot.'

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Sakhi Series: 70 (Bhai Lehna ji meeting Guru Nanak Dev ji)

sach m i lai sach oo paj ai sach mehi saach sam aa e ||

Meeting the True One, Truth wells up. The truthful are absorbed into the True Lord.

s u rath ho vai path oogavai g urabachan ee bho khaa e ||

Intuitive understanding is obtained and one is welcomed with honor, through the Guru's Word, filled with the Fear of God.

- Guru Granth Sahib ji – pg17

Guru Nanak Dev founded a new village and named it Kartarpur. The Guru used to do farming there. He held his daily satsang(congregation) with the people in the village to tell them about God and the goal of human life. Bhai Lehna ji, a resident of village Khadur, believed in the worship of the goddess.

One early morning at village Sangar, Bhai Lehna went for a bath in the nearby stream, where he saw Bhai Jodha, a Sikh of Guru Nanak, singing the hymns of his Guru (Asa-ki-Vaar) after having his bath. When Bhai Lehna heard these serene and divine heart touching hymns, he was captivated and filled to the brim with ecstasy. He enquired about this spiritual composition from Bhai Jodha, who assigned this divine verse to Guru Nanak, whose present abode was at Kartarpur.

Bhai Lehna with his heart full of divine attraction immediately made up his mind to have holy glimpses of Guru Nanak while going to the Goddess' pilgrimage with his fellow worshippers. As usual, on the way they halted for the night about 5 miles from Kartarpur. Bhai Lehna took leave of the group and proceeded towards Kartarpur for having Holy glimpses (darshan) of the Guru.

Simultaneously, Guru Nanak left his Holy seat to receive Bhai Lehna:

Charan saran Gur ek painda jaaeh chal, Satgur kot paindaa aageh hoeh layt hai

If you take one step towards the Guru, The Guru will take millions of steps to welcome you.

- Bhai Gurdas ji

On the way Bhai Lehna, riding on his horseback, came across an old man with a spiritual glowing face, from whom he inquired about the abode of Guru Nanak. The gentle old man asked Bhai Lehna to follow him. On reaching the destination, the old man told Bhai Lehna, to tie the horse on the corner and enter the holy abode (satsang). The Holy Old man, being Guru Nanak himself, entered from the other side and immediately sat on his seat, where the congregation was reciting the divine hymns.

While entering the abode, Bhai Lehna, in a state of trance, fell on the feet of Guru Nanak. Guru ji lifted his head with divine affection. As soon as Bhai Lehna glanced at the divine radiating face of Guru Nanak, he felt shocked, humiliated and tears rolled down his cheeks. Guru Nanak patted him and asked for the reason for his tears. He replied that he had committed a great sin that being a disciple; he was riding on the horseback, whereas his holy master was leading him on foot. On hearing this, Guru Ji asked his name and he replied that the humble servant was called Lehna (meaning " the dues to be collected" in Punjabi). Guru Nanak affectionately told him with a divine smile that a person who is a 'creditor' (lehna) always comes to the debtor on horseback, whereas the debtor always approaches the creditor on foot.

Bhai Lehna could not understand this divine prophecy for forthcoming happenings(ie he would one day be the Guru succeeding Guru Nanak). At night, Bhai Lehna had a vision of a beautiful lady, wearing red cloths and sweeping the abode of Guru Nanak. On enquiry, she replied that

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

she was the same Goddess, whom he used to visit every year for blessings. The reply left Bhai Lehna wonderstruck. Then the Goddess gently explained that there was no need for Bhai Lehna to feel depressed. This was the abode of Almighty Lord from where she gets every thing and distributes them to her devotees. This divine vision left deep imprint upon his mind and he thanked Almighty Lord, who had brought him on to his real abode.

Next day, after waiting for a long time, fellow pilgrims came to Bhai Lehna and asked him to lead the group for pilgrimage. He humbly brushed aside their persuasions and told them that he had found the divine abode, which he was searching for, all his life. Now, he won't go anywhere.

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Sakhi Series :- 71 (Bhai Lehna to Guru Angad)

There are many *sakhis(stories)* about the obedience of Bhai Lehna ji, telling us how he gave up his ego and followed the path shown by the Guru. He was never reluctant to do what the Guru wanted the Sikhs, the disciples, to do. The *sakhis* given below tell us about the sincere love and commitment of Bhai Lehna for the Guru.

s aevaa karath h oe n ihakaam ee || th is ko ho th paraapath s uaamee ||

One who performs selfless service, without thought of reward, shall attain his Lord and Master. -Guru Granth Sahib – pg 286

1) Once an unusual congregation of devotees assembled at Kartarpur, where ceaseless rain continued for three days. Guru ji looked towards his sons Baba Sri Chand and Lakhmi Das and said, "O dear sons! Ration is exhausted, devotees are to be served. Climb up the acacia (Kikar) Tree and shake it up, so that the eatables drop for the serving". Both the sons laughed away the idea and refused to carry out the command. To comply the wishes of his divine master, Bhai Lehna at once climbed and shook the tree. And lo behold! The eatables started dropping in plenty.

2) One day while working in the rice fields, some grass growing in the crop was removed. It was to be fed to the animals in the house. The Guru asked his sons, Bhai Sri Chand and Bhai Lakhmi Chand to carry the bundle home. They declined to do that because the muddy water dripping from the wet roots of the grass would spoil their clothes. When the Guru looked towards Bhai Lehna, he immediately picked up the bundle of grass and brought it home. As they entered the house, the Guru's wife said with great concern: "Sire! See how his fine clothes are stained with mud!" Guru Nanak looked back and said, "Mud! Seest thou not, good lady! He bears the burden of suffering humanity. They are not mud stains, they are the sacred saffron-anointing's ! The Heaven anoints him, he is a Guru."

3) Once Guru Nanak Dev was taking a bath and while doing so, the cup he used for pouring water on his body slipped and rolled into a pit containing dirty water. When asked to take out the cup, the sons of the Guru advised him to get that dirty job done by someone else. Bhai Lehna, however, did not mind at all. He put his hand in the dirty water, took out the cup, cleaned it and handed it over to the Guru.

The thorough destruction of his ego and his complete obedience to the Guru made Bhai Lehna suitable to be chosen as the second Nanak. Before leaving for heavenly abode, Guru Nanak Dev passed on the responsibility of the guruship to Bhai Lehna Guru Nanak then blessed Lehna with his ang (hand) and gave him a new name, Angad, saying "you are a part of my body"

aa p sachaa sabh sach h ai gur sabadh b ujh aae ||

He Himself is True, and everything is True; this is revealed through the Word of the Guru's Shabad.

th aeree s aev aa so kar ae j is no laih i thoo laae ||

He alone serves You, whom You have enjoined to do so.

b in saev aa k inai n p aae iaa dhoo jai bharam kh uaaee ||3||

Without serving Him, no one finds Him; in duality and doubt, they are ruined. ||3||

s o kio manah u v isaar eeai n ith dhae vai charr ai savaa eiaa ||

How could we forget Him from our minds? The gifts which he bestows increase day by day.

j eeo pi(n)dd sabh th is dh aa saah u th inai v ich p aaeiaa ||

Soul and body, all belong to Him; He infused the breath into us.

j aa kirap aa kar ae thaa s aev eeai sae v sach samaae iaa ||4||

If he shows His Mercy, then we serve Him; serving Him, we merge in Truth. ||4||

(- Guru Granth Sahib – pg 1011)

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 72 (Guru Nanak and Kaljug Pandit)

(source: www.sikhmissionarycollege.org)

This incident took place in 1510 (during Guru Nanak Sahib jis first preaching odyssey - Udasi) . A Brahmin named 'Kalyug' had made his abode there. He was a learned man beside being very rich. Many pilgrims were his followers and often stayed in his Dera (Camp).

This Pandit was swindling the gullible people who were not aware of what the true religion was. Many rich persons who visited him were more interested in knowing about their future life or the life hereafter. They would feel happy listening to good and favourable stories about themselves. Pleased with such fables, they would make handsome offerings to him.

In Jagannath Puri, where Satguru ji condemned the ritualistic. *Aarti* (A form of prayer in temples), he also unmasked the deeds of 'Kalyug' pandit. Kalyug Pandit was sitting in meditative mood while many devotees were surrounding him. He had a small pitcher (jug) like metallic container placed in his front in which the pilgrims were putting their offerings. He would close his eyes for sometime and open them again.

Sometimes he would close one of his nostrils, either right or left with his hand. Then he would suddenly declare that he is seeing Vishnu Bhagwan in the heaven. Similarly he would claim an audience with other gods and his visits to Brahmipuri (Abode of Brahma) and Shivpuri (Abode of Shivji). The devotees were listening to all his claims with rapt silence and expected that soon he would take them to the divine trip too. He then asked all those present to shut their eyes and perceive the heaven in their minds, and he would help them see it.

When all those present there closed their eyes, Guru ji signalled Bhai Mardana to pick up the small pitcher like container from his front and hide it behind him in a bush. When the ' Panda ' opened his eyes, he did not see the container in his front. He was beside himself with rage and started shouting loudly and asking who had taken his small container. "Don't crack jokes with the Saints. We don't crave for money... etc.", he said. The pilgrims in his attendance were also surprised. Hearing his shouts, many more people gathered around. Guru ji stepped forward and said, "Pandit ji, you were able to see *Brahmpuri*, *Shivpuri* and *Vishnupuri*, why don't you look around in this Universe ? You may be able to locate where the container is lying". Hearing these remarks the 'Panda' vexed still more. Some present also said, "Pandit ji, you were seeing the divine abode but now you can't find your small pitcher. How could it be ?" People understood the deceit of the Pandit.

Guru ji well disclosed his beguile and advised people that those who sit in meditative postures, closing their eyes, nose and ears were not to be trusted. They were like herons who stood still on one leg in the water to pounce upon at fish and frogs. Here was that 'Pandit' who could see the divine abodes but could not spot his money container lying behind him.

Guru ji further explained that these were the tricks used by the imposters to swindle people of their hard earned money. *Satguru ji explained to all the pilgrims that remembering God is the right path of this life. All other ritualistic actions are not worship but acts of impressing people.*

Kalyug Panda was highly impressed by the personality of Guru ji and his sermons. He requested Guru ji to honour him with his stay in his abode. Guru ji agreed and during this period apprised him with the true path.

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Dhanaasaree, First Mehla, Third House:

One Universal Creator God. By The Grace Of The True Guru:

No, no, this is not the time, when people know the way to Yoga and Truth.

The holy places of worship in the world are polluted, and so the world is drowning. ||1||

In this Dark Age of Kali Yuga, the Lord's Name is the most sublime.

Some people try to deceive the world by closing their eyes and holding their nostrils closed.

||1||Pause||

They close off their nostrils with their fingers, and claim to see the three worlds.

But they cannot even see what is behind them. What a strange lotus pose this is! ||2||

The K'shatriyas have abandoned their religion, and have adopted a foreign language.

The whole world has been reduced to the same social status; the state of righteousness and

Dharma has been lost. ||3||

They analyze eight chapters of (Panini's) grammar and the Puraanas. They study the Vedas, but without the Lord's Name, no one is liberated; so says Nanak, the Lord's slave.

||4||1||6||8||

- Guru Granth Sahib ji – pg 662

The holymen and religious leaders of today are no different than the Pandit described above. These people have adopted the Sikh externalities and have initiated many false hoods in the name of religion and are leading a luxurious life under its cover. Barring a few, most of our preachers and self appointed saints are duping the people and collecting money/wealth from them through deceitful means.

With Gurbani available to the Sikhs, no Sikh should fall in their trap. It is the duty of all the Sikhs to remember the advise of the Guru given in this hymn and keep themselves away from the impostors and cheaters.

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Sakhi Series : 73 (Three Holy Men) (Source: Book → From the heart)

man maaeiaa mai fadh reh iou bisariou go bi(n)dh naam ||
The mortal is entangled in Maya; he has forgotten the Name of the Lord of the Universe.

kahu naanak bin har bhajan j eevan kounae k aam ||30||
Says Nanak, without meditating on the Lord, what is the use of this human life? ||30||
- Guru Granth Sahib ji - 1428

Bhai **Blissful Singh** jee, Bhai **Wonderful Singh** jee and Bhai **Is-he-a Singh** jee were three gursikhs.

Once they were discussing dasvand (a tenth of a Sikhs earnings offered to the Guru) and Bhai Blissful Singh jee said,
"I don't like counting money at all. So taking out dasvand was a hassle for me, until I discovered a very nice way to share the money with guru jee."

Bhai Wonderful Singh jee said, "waheguru waheguru - And what - waheguru waheguru - might that - waheguru - be, pyare - waheguru waheguru waheguru waheguru waheguru - Blissful Singh jee?"
"I just draw a star shape on the floor. It's radius is of 10 inches. Then I stand 10 inches away from the star and throw all the money towards it. The money that lands inside the star is the guru and the rest is mine."

Bhai Wonderful Singh jee said, "Wonderful - wahe wahe wahe wahe... - idea. Actually, great minds - waheguru waheguru - think alike. I too do the same, except I draw a circle of 10 inches - waheguru waheguru waheguru waheguru".

Saying that both of them starting crying out of love for waheguru.

After their tears had dried up, they both looked at Bhai Is-he-a Singh jee. Now, Bhai Is-he-a Singh jee was a curious holy man. They had never seen him actually sitting down for simran - although, he would talk about Naam all the time and would make up naam-related stories on the spot.

When asked why he was always sleeping during amrit vela, he would roll his eyes up and reply, "O Saints, my spiritual state is such that sleep and simran are same to me. I do simran in sleep and sleep in simran."

Being quite intoxicated in naam, both Bhai Blissful Singh jee and Bhai Wonderful Singh jee would nod their heads and do more "waheguru waheguru..."

When Bhai Is-he-a Singh was asked why he watched TV so much, he would again roll his eyes and say, "O Beloved ones, I see waheguru in all. TV allows me to see many wahegurus at the same time."

On the question on why the TV show "Bay Watch" was his favorite show, he would say, "O saints, waheguru is in each grain of sand. In "Bay Watch" I see millions of waheguru all at once." (For those of us who are innocent, "Bay Watch" is a TV show in which people run around on the beach).

Anyways, asked about dasvand, Bhai Is-he-a Singh jee replied, "Sikho, I just throw all my money in the air. The amount that the guru wants, the guru keeps. The rest he throws right back."

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Sakhi Series : 74 (Bhagat Ravidas ji and 2 Paise)

Bhagat Ravidas and 2 Paise

Once, a Brahmin was about to set out for Haridwar (as per Hindu rites) to have a ritual purificatory bath there. Bhagat Ravidas approached him with a two-pese (small Indian coin) that he had saved from his righteous earnings and requested him that he may offer this coin to mother Ganges only when she stretches out her hands seeking the offer. The Brahmin took it as a joke, but still he accepted the coin and left for Haridwar. It is said that as the Brahmin was having his bath, mother Ganges stretched out her hands and sought the offering her devotee Ravidas had sent. The Brahmin was wonderstruck, but still he put the coin on her hands. Mother Ganges was immensely pleased on receiving an offering from her devotee, and in return she gave for Ravidas, a golden bangle to the Brahmin who was tempted by this beautiful and costly object. On his return he did not give the bangle to Ravidas, but instead gave it to a King and earned considerable wealth in lieu of it. The Kings' wife was pleased beyond words on receiving such a wondrous gift. Still she requested her husband that he should order the Brahmin to bring another similar bangle for her so that she has at least a pair of such bangles. The King ordered the Brahmin to bring one more bangle of the same quality and beauty.

The Brahmin now found himself in a tight corner. When he could not think of a way out, he at last went to Ravidas ji. He admitted his deceit and narrated the whole incident to him. He further told Ravidas ji that his life could only be spared if Bhagat Ravidas helps him get another bangle for the queen. He fell prostrate before Ravidas and made a humble request with folded hands that he should be kind enough to help him out and thus save his life. Ravidas ji asked him to have patience, and then asked him to look into the bowl which was full of water used to dip the leather in to make it soft, in the shoe-making process. The Brahmin looked intently into the bowl. He saw the Ganges flowing therein and many, many such bangles also lying on the bottom. The Brahmin was puzzled. Ravidas told him to put his hands into the bowl and take out a bangle to fulfil his need. Thus, he came to know the spiritual position of Ravidas. Those were the intellectually blind and ego-ridden who looked upon him as a low-caste man.

Guru Ram Das has also said about the spiritual greatness of Bhagat Ravidas ji that people from all four varnas (castes) – ie everybody fell on his feet because of his spiritual attainment. An extract from this hymn is given below:

Ravi Das, the leather-worker, praised the Lord, and sang the Kirtan of His Praises
each and every instant.

Although he was of low social status, he was exalted and elevated, and people of all
four castes came and bowed at his feet. ||2||

- Guru Granth Sahib ji pg 733
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The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 75 (BHAI MANI SINGH JI) (Source : <http://www.panthic.org>)

Bhai Mani Singh was the Head Granthi of Sri Darbaar Sahib, Amritsar. Mata Jeeto Ji (short for Ajeet Kaur, also known as Mata Sundri Ji), the wife of Guru Gobind Singh Ji requested Bhai Mani Singh to sort out the disputes amongst the different Sikh groups, which had formed, and unite the Sikh nation as one. Bhai Mani Singh Ji planned to use Bandi Chhor Divas, Diwali, as an opportunity to unite the Khalsa together at Sri Harimandar Sahib.

Permission was sought from the Mughal authorities to allow the big gathering on Diwali. The Governor of Panjab, Zakhriya Khan accepted the plea in return of 5000 gold coins worth of tax. Bhai Mani Singh Ji accepted and sent letters out to the Sikhs across Panjab that all Sikhs will unite on Diwali day at Amritsar.

However, the Mughals were cunning and they planned to attack the Sikhs and kill all the young Sikh men when they gathered at Amritsar. With the blessings of Waheguru, an informant informed Bhai Mani Singh of the Mughal plans. Bhai Mani Singh Ji was angered at the betrayal of Zakhriya Khan. He resent letters out to the Sikhs across Panjab, telling them not to come to Amritsar on Diwali and that the gathering of the all the Khalsa has been cancelled.

Bhai Mani Singh Ji refused to pay the tax for Sikh gathering at Amritsar, which was supposed take place on Diwali day but was cancelled. On refusing to pay the 5000 gold coins worth of tax, Bhai Mani Singh Ji was arrested by the Mughal police force and brought to Lahore to the court of Zakhriya Khan. Bhai Mani Singh Ji greeted Zakhriya Khan with Guru Gobind Sing Ji's salutation, "Waheguru Jee Ka Khalsa, Waheguru Jee Ki Fateh (the Khalsa is Waheguru's, the victory is Waheguru's).

Listening, Zakhriya Khan became enraged and said, "Oh Mani Singh, open your eyes and see, you are that this moment not walking in the parkarmaa of Harimandar, where you shout these slogans! You are now in Lahore, in Zakhriya Khan's court, where the air says, "Allah is great, Allah is great", where do you get the nerve to say your Sikh slogans? Bhai Mani Singh said with might and power, "you haven't met a fox today, you have today met a lion of Guru Gobind Singh Ji!"

Zakhriya Khan contained his anger and said, "Oh old man, you are no longer young. If you convert into my religion, then I will convert the remainder of your life into happiness and pleasure. I will give you many wives, I will give you land and will give you a throne to sit on. Oh Mani Singh, what is the difference, before you read Gurbaani and now can you read the Qur'an. Before you used to say 'Waheguru', now you can say 'Allah is Great'. What is the difference in this?"

Bhai Mani Singh, who was an educated Sikh, said, "Oh Zakhriya Khan, remember, we have no anger or hatred with your religion. Our Bani says...

Fareeda be nevaajaa kutiyaa, eh naa bhallee reeth. Kabhee chal naa aayiaa panjey vakath maseeth...

Fareed: O faithless dog, this is not a good way of life. You never come to the Mosque for your five daily prayers

- Guru Granth Sahib , Ang 1381

Aval Allah noor upaayiaa, kudhrath ke sabh bandhey. Eik noor the sabh jag upjiyia, a kaun bhalley ko mundhey...

First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad?

- Guru Granth Sahib , Ang 1349

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"Oh Zakhriya Khan, remember, living our life as a Sikh is our good fortune and by gods grace we will breath our last breaths as Sikhs. You cannot force me to leave Sikhi" said Bhai Mani Singh Ji.

Zakhriya Khan replied to Bhai Mani Singh Ji, "Your talk is very big Mani Singh. Remember, I will give you that type of torture; I will decree that type of fatwaa, legal decree, that you will shake and tremble.

With a smile on his face, Bhai Mani Singh Ji answered back, "The land can shake, the sky can tremble, but a Sikh of Guru Nanak Ji cannot tremble or shake. Sikhi is that religion, whose fifth Guru, Guru Arjan Dev Ji sat on a hot plate and faced tortures. It is that religion, that in order to uphold righteousness, countless preferred to give their lives but not their Dharma and didn't bow in front of the tyrants. Remember Zakhriya, I will die for my religion, but will not do what you say."

The next day, Zakhriya Khan called the Qazi. "Oh Qazi, from your book of Shari'a Law, I want you declare a fatwaa (legal judgement), such a fatwaa that the whole earth and sky will tremble," said Zakhriya Khan. The Qazi opened the Book of Shari'a and announced the fatwaa: "May this Kaafir (Infidel) be cut piece by piece, limb by limb."

While the executioner sharpened his blade, Bhai Mani Singh Ji sharpened his mind with Naam. He recited Japji sahib and on finishing reciting Gurbaani he roared a loud jaikaara, "Boley so nihaal! Sat sri Akaal!" With a glowing face with the power of Naam and Gurbaani, Bhai Mani Singh Ji shouted to the executioner, "Come on executioner, now me and you will talk." A wooden block was brought forward. Bhai Mani Singh came forward saying "Satnaam Waheguru" he put forward his right hand on the wooden block.

The executioner makes his mark on Bhai Mani Singh's fingers. Bhai Mani Singh Ji pulls away his hand. "Mani Singh, you got scared! Before you were talking so much, yet this is the first cut. You couldn't even handle the first cut, yet we are going to cut you limb by limb, your whole body," said Zakhriya Khan.

Bhai Mani Singh Ji replied back, "Oh executioner, what were your orders? You were ordered to cut me piece by piece. You have left all my fingers. Zakhriya Khan, ensure your servant doesn't disrespect your orders and I will not disrespect my Father, Guru Gobind Singh Ji Paatshaah's orders.

Piece by piece, Bhai Mani Singh Ji's body was cut to bits. Bhai Mani Singh Ji only recited Gurbaani, and it was what he had lived and breathed...

Purjaa purjaa katt marai, kabhooh naa chhaadai keyth...
He may be cut apart, piece by piece, but he never leaves the field of battle'

- Guru Granth Sahib , Ang 1105

Saying 'Satnaam Waheguru' Bhai Mani Singh Ji's fingers, wrist, elbows, shoulder, toes and knees were all chopped on the wooden block. There was a pool of blood. The body lay severed into pieces. No arms, no legs.

Mera Sir Jaava Taa Jaava Par Meri Sikhi Sidq naa java...
If my head goes then so be it, but may I never give up my Sikh faith."

We salute Bhai Mani Singh Ji.

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 76 (Bhagat Beni Ji)

BHAGAT BENI Ji

Source: *Vaar 10 Pauri 14 Beni Vaaran Bhai Gurdas*

(BENI, BHAGAT is one of the fifteen saints and sufis some of whose compositions have been incorporated in the Guru Granth Sāhib.)

Saint Beni, a gurmukh, used to sit in solitude and would enter a meditative trance. He would perform spiritual activities and in humbleness would never tell anyone. Reaching back home when asked, he would tell people that he had gone to the door of his king (the Supreme Lord). When his wife asked for some household material he would avoid her and thus spend his time performing spiritual activities.

One day while concentrating on the Lord with single-minded devotion, a strange miracle happened.

To keep the glory of the devotee, God Himself in the form of King went to his house. In great joy, He consoled everyone and made available profuse money for expenditure.

From there He came to His devotee Beni and compassionately loved him. This way He arranges applause for His devotees.

Source: *Vaar 10 Pauri 14 Beni Vaaran Bhai Gurdas*

sil poojas chakr ganae sa(n) || nis jaagas bhagath pravaesa(n) ||
You worship the stone idol, and paint ceremonial marks of Ganesha.
You remain awake throughout the night, pretending to worship God.

pag naachas chith akarama(n) || eae la(n)patt naach adhharama(n) ||3||
You dance, but your consciousness is filled with evil. You are lewd and depraved - this is such
an unrighteous dance! ||3||

mrig aasan thulasee maalaa || kar oojal th ilak kapaalaa ||
You sit on a deer-skin, and chant on your mala. You put the sacred mark, the tilak, on your
forehead.

ridhai korr ka(n)t(h) rudhraakha(n) || rae la(n)patt k irasan abhaakha(n) ||4||
You wear the rosary beads of Shiva around your neck, but your heart is filled with falsehood.
You are lewd and depraved - you do not chant God's Name. ||4||

jin aatham thath n cheenihaaa || sabh fokatt dharam ab eeniaa ||
Whoever does not realize the essence of the soul all his religious actions are hollow and false.

kahu baenee guramukh dhiaavai || b in sathigur baatt n paavai ||5||1||
Says Baynee, as Gurmukh, meditate. Without the True Guru, you shall not find the Way.
||5||1||

- Bhagat Baynee ji GGS Ang- 1351

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sakhi Series : 77 (What can you see ?)

WHAT CAN YOU SEE?

(Source: <http://manvirsingh.blogspot.com/>)

sathigur kee baanee sath sath kar jaanahu gurasikhahu har karathaa
aap muhahu kadtaaeae ||

O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true.
The Creator Lord Himself causes the Guru to chant it

Guru Nanak Sahib jee was sitting in the gathering of the Sangat along with his sons, when he lifted one takka (a 2 paise coin) and held it in his hand. Guru jee asked Baba Siri Chand, his elder son, "What do you see lying in my hand?" Baba Siri Chand replied, "I see only a takka, which you had just lifted in front of the entire Sangat?" Guru jee then turned to his younger son, Baba Lakhmi Daas, to ask him the same question, which he got the same reply.

Guru Nanak Sahib jee asked the Sangat members what they saw, which they humbly replied, "O Guru Gareeb Niwaaj (O Guru, Sanctuary of the Helpless) due to our limited vision we can only say that there is one takka in your palm." When Guru jee asked Bhai Lehna jee, "O Dear Sikh! What do you see lying in my hand?" Bhai Lehna jee with utmost humility, tears rolling down his eyes and with folded hands said, " O Sachey Paatshaah (O True King!), with my little vision, I see all the wealth and happiness of this world (lok) and the next world (parlok) in your hands. I am unable to see beyond that".

May Waheguru do kirpaa on us all that when we look at Satguru Sri Guru Granth Sahib jee, we don't just see ink, paper and the colourful decorated rumaalay (draperies). Instead, may we be blessed with the vision of seeing living, speaking and ever-present Jyot (Divine Light) of Guru Nanak Sahib jee manifest in full glory in the Partak Guru, Satguru Sri Guru Granth Sahib jee.

jis no paratheeth hovai th is kaa gaaviaa thhaae pavai so paavai dharageh maan ||
One who has faith - his singing is approved. He is honored in the Court of the Lord .

jo bin paratheethee kapattee koorr ee koorree akhee meettadhae oun kaa outhar jaaeigaa jhoot(h)
gumaan ||3||
Those who lack faith may close their eyes, hypocritically pretending and faking devotion, but their false pretenses shall soon wear off. ||3||

- Guru Granth Sahib Ang 734

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Sakhi Series : 78 (MOHENA - SOHENA)

MOHENA - SOHENA

From From Kalgidhar Chamatkar by Bhai Sahib Bhai Vir Singh ji

Punjabi to English Translation by Bimal Inderjit Singh (<http://www.apnaorg.com/articles/mohena/> <<http://www.apnaorg.com/articles/mohena/>>)

The sky is over-cast and a slight drizzle has begun to fall. A tentative breeze shakes the bare branches of the trees. It is the height of winter season and very, very cold. Now the clouds and rain have added that extra chill to the air, making the people seek protection in the warmth of their homes.

In a quiet area of the town there is a beautiful garden, imaginatively laid out with shrubs, flowering plants and trees, and, in between, there are marble fountains and paved pathways. But all is still and the vegetation seems to wait with bated breath for that first touch of spring, to burst forth in all its colour and beauty.

In a far-off corner there is a simple mud hut. Its door is closed and a dim light glows at its single window. A tall and graceful lady walks up to the door and knocks on it with the handle of a 'kirpan' which she is holding in her hand. It is indeed, a strange sight to see this regal figure waiting at the door of this poor hovel. After a while the door opens and she goes in.

The interior of the hut is spotlessly clean; the walls have been white-washed and the floor is covered with handmade mats. The leaping flames of the fire burning brightly in a corner offer a warm welcome.

The young woman, who opened the door, greets the lady respectfully and after spreading a clean cloth on a stool offers it to her guest to sit on. She herself sits down on the floor near by and with loving entreaty in her voice says, "Ammi ji, my dearest mother, how wonderful you are! In spite of the cold and the rain you have taken the trouble to come. Why didn't you send for me?"

Ammi ji : "Because I had promised that I would come."

Mohena : "Yes, but it is so cold. You only had to send a message, and I, your humble servant, would have been too happy to obey."

Ammi ji : "You must not call yourself a servant. You are under my care, and as you know I too, am a seeker of the Almighty's grace."

Mohena : "My dear, dear mother! You are so good to me. I have some fresh goat's milk, honey and plain bread. Please say you will have some."

Ammi ji : "My child, I have already served Him the evening meal and eaten before coming. Now, you know what draws me here and for which I am waiting so eagerly."

Mohena bowed her head and going to a corner, took down the 'Sarod' which was hanging there. Quickly she tuned it and played a few notes of Raag Malhar, which soon changed to Raag Sarang. Ammi ji got up from the stool and sat down on the floor with her eyes closed. Mohena began to sing :

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"Har bin kiyu rahiye dukh biyapay,
Jehwa saad na pheekee rus bin, bin prabh kaal santapay."

The sweetness of the singing and the beauty of the words cast a magic spell and time passed swiftly. Suddenly, the distant clock-tower struck three. Ammi ji got up at once to leave, but at Mohena's pleading, stayed to have a hot cup of salted tea with some almonds and walnuts. As she reached the door, Mohena's eyes filled with tears, she became very pale and losing her balance she sat down abruptly. Ammi ji put her head in her lap and caressed her lovingly. But Mohena's tears would not stop.

Ammi ji : "Mohena, why do you cry? I have taken over your burden now. Everything will be fine. Persevere on the path which you are following with such faith and devotion", and reassuring her with these kind words Ammi ji departed.

Mohena got up and after washing her face went to the rear of the hut where some vegetables were growing. Picking some spinach leaves she put them in the pot for cooking and sat down to recite 'Rehras Saheb' (Gurbani recited daily after sunset).

Shortly afterwards the door opened and Mohena's husband, Sohenaji came in. He had been away for the past few days. After asking about her welfare, he had a wash and they sat down to talk.

Sohena : "Did you meet Ammi ji while I was away?"

Mohena : "Yes, twice. Once I had gone there and today she came and spent some time here."

Sohena : "We are so lucky! And she is so generous, taking care of poor creatures like us."

Mohena : "She doesn't like us to call ourselves such names. When I say I am your servant, she scolds me gently with these words, 'I have adopted you and taken you under my wing. Why do you call yourself a servant?' When I address her as 'Ammi ji' she looks happy, but if I try to praise her, frown lines appear on her serene forehead."

Sohena : "The Lord has been really good to the likes of us! We can feel the joy of His love in her hearts. But Mohena, have you seen any signs of a change in our situation?"

Mohena : "Not yet. When I asked her, Ammi ji said, 'It is not His wish!'"

Sohena : "Very well. But tell me, dear, you are not feeling too unhappy, are you?"

Mohena : "No, not in the way I used to - so lonely and lost. But yes, the eager desire to have 'darshan' and the pain of longing are still there."

Sohena : "I too feel the same. I didn't want to go away at all. If this job had not been for Ammi ji, I would have come back from half-way."

Mohena : "To live in obedience to His will, is the only way for us. May the Lord guide us so that we obey Him always, but the love and longing must not lessen. Let us bear the pain of this as happily and for as long as we can and leave the rest in the Lord's hands."

Sohena : "Yes, we must do what the Master says. He must remain dear to us; our love for Him ever increasing. Then.... may be.... one day"

Mohena : "Yes, my dear one, 'darshan' is a gift, a boon! Our actions have been lifeless because we are spiritually dead; like the efforts of a cripple to reach the mountain - top! Only the Lord's grace can make him reach there. Like a beggar, we can stretch our hands in supplication, for that is the limit of a beggar's action. We must not be impatient, nor must we become arrogantly demanding. We must believe that the Lord will hear our prayers one day, and so must remain ever hopeful."

"We have already seen the result of our rigid and egoistic rituals. Now we must follow Ammi ji's advice, and be thankful for the blessing of her care and interest. In spite of the cold and rain she kept

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her promise and came all the way to spend time with me, a person who is not worth the dust under her feet!"

Sohena ji was listening with his eyes closed. Now and then a tear rolled down his cheek. In a while Mohena too became quiet and both sat in deep contemplation. Time passed, the fire died down, the light in the earthen lamp began to flicker and the pot on the stove kept bubbling.

Just then there was a knock on the door. Mohena opened her eyes, which reflected the peace and happiness she had been experiencing. A servant stood outside the door and politely said, "Bibi ji, Ammi ji has sent a message that the flowers she had ordered for the morning have not arrived. She wants you to pick some fresh flowers, so that she can greet Mahraj ji in the morning with a fresh garland as is her routine."

A thrill of happiness coursed through their hearts. Quickly they went to the small plot where, by using great care and artifice they had managed to grow fresh flowers. The plants were covered with a thatch to protect them from the icy winds, and small vessels with burning wood had been kept at intervals in the flower-beds, to create the necessary warmth. Lifting the thatch from one side they began to pluck the golden - coloured 'Genda'(Marigolds) and as they filled a small basket with the fresh blossoms, their hearts sent a prayer of thankfulness to Ammi ji for giving them such a beautiful task to perform.

They handed the basket of flowers to the messenger with longing and envy in their hearts. For, soon, these very same flowers would feel the blessed touch of Guru ji, while they waited, out of sight, denied the joy of His darshan.

Who are Mohena and Sohena ji? Why are they living in such poverty? Why do they feel so much love and longing in their hearts? And who is Ammi ji, who showers so much affection on them?

The young couple belong to a wealthy and cultured family of Raipur. Mohena is a trained classical singer and plays the Sarod while her husband, Sohena ji is a poet, and also an expert veena player. They had been married for some time and lived happy and carefree lives. In due course their hearts had turned to spiritualism. They had met a Bairagi 'Sadhu' who had taught them the intricacies of idol worship and the art of meditation.

In spite of a house full of servants, they had made it a daily ritual to wake up early and after a bath, to go to the nearby well and bring fresh, clean water for bathing the idols with. While chanting 'mantras', they would make fresh garlands and perform 'Puja'. Then they would play the 'Sarod' and the 'Veena' and sing 'Bhajans' with great fervour for long stretches of time.

One morning when they were returning with the water from the well, a young man ran up to them. His clothes were torn, his turban was loosened and he was bleeding profusely from a deep wound in his side. He fell down near them and gasped "Water, water!"

Seeing his condition, they paused for a moment, but then the thought that the clean water was for their gods and it would become impure if anyone drank from it, made them turn away. The young man kept crying out for water, but, rigid in their belief they walked away.

With his last breath the wounded man called out, "What kind of devotion is this that forsakes a needy person! He will not give you 'darshan'!"

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Unheeding, they went off home, and began their daily ritual of prayers. But, today they found no peace in the mantras, no joy in singing the Lords praises. A great unease filled their hearts. Finally, they decided to go back and give the wounded man some water, in case he put a curse on them. But when they reached the well, the young man was dead and they could only look at his body with horror and dismay. They had come back to ease their restlessness, but now it increased manifolds.

Just then a group of people ran up and seeing the young man's body, said, "Yes, he is the one." When they enquired about the man, they were told that he was a brave and devoted follower of the Guru of Anandpur Sahib. He lived in the jungles as a hermit but along with his rosary for his daily prayers, he used to carry a sword. Today, when he heard that a group of travellers was being attacked by some robbers, he rushed there and fought so valiantly that the robbers ran away without harming the group, but he, himself was grievously wounded. He had rushed off in search of water. They had looked all-over for him and had managed to find him only now and in this condition.

The couple seemed to hear the words "He will not give you his darshan," even louder and their eyes filled with tears. Bitterly they regretted their action, but it was too late!

"Nanak Samiyo Rum Gaiyo Ab Kyon Rovat Andh"

(says Nanak, when the moment has passed, what use is it to cry, you blind fool!).

Mohena and Sohena ji were in a strange, distracted mood after this incident. They could not concentrate on their daily prayers and meditation, nor did they get joy or peace from their music and singing. If they sat down to meditate, the words, "He will not give you darshan," would shake them out of their concentration. The echo of these words seemed to go everywhere with them.

They gave large sums of money in charity to feed the poor and needy, and tried various other ways to expiate this wrong but to no avail. The words were etched deeply in their conscience and would not let them rest.

One day, they heard that the Guru of Anandpur was coming to Raipur. From the stories told by people who knew and revered Him, they had begun to believe that He was a true saviour. They had also heard in detail about the young man who had fought off the robbers so daringly, and who was a true Sikh of the same Guru.

Slowly, a desire to have 'darshan' of Guru ji grew in their hearts. When they learnt that He had come to Raipur and blessed the Rani and her family, they too decided to go, but despite many attempts, they were unable to see Him. Finally, on the day He was to leave Raipur, they went to the outskirts of the town and waited on the main road by which He was to pass. To their chagrin they found that though the followers and the 'sangat' went by that route, Guru ji took a different path.

Though deeply disappointed, they were now firmly convinced that the words 'He will not give you his darshan' were eternal and Guru ji knew of the plight of His Sikh caused by their callous act. They continued to hear tales of Guru ji's great compassion and love, His spiritual strength, from the people who narrated their wonderful experiences to them. They decided to go to Anandpur Sahib to offer their services and to beg forgiveness for their sin in any way they could.

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The thought of the words: "He will not give you His darshan," however, made them hesitate. Guru ji had come to their city, blessed hundreds of people, yet they had not been able to see Him in spite of their best efforts.

What if they were rebuffed and turned away when they reached Anandpur Sahib?

After much thinking they came to the conclusion that if they wished to offer selfless service and beg forgiveness, then humility was essential and true humility could not be achieved with the assurance of wealth and status in the background.

So, they set about giving away all their worldly possessions to the poor and needy and, with a minimum of belongings, they set off for Anandpur Sahib.

To be Continued ...

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Sakhi Series : 78 (MOHENA - SOHENA) [PART II]

Part 2 : <http://www.apnaorg.com/articles/mohena/>

From Kalgidhar Chamatkar by Bhai Sahib Bhai Vir Singh ji
Punjabi to English Translation by Bimal Inderjit Singh

Mohena and her husband Sohena ji reached Anandpur Sahib with only their meager belongings. They were an educated, artistic and cultured couple and under different circumstances they would have been honorably received in Guru ji's 'darbar'. But they knew this could not be. They had come with the burning desire to serve Guruji with all their love and devotion, and to receive His forgiveness.

With this in mind, they met the chief gardener, Kesra Singh, who looked after Guruji's estate. They loved plants and had sufficient experience through working in their own gardens. Kesra Singh was impressed with their knowledge and after a few days trial he engaged them as his assistants and allotted a small hut for them to live in. Their artistry soon brought about a change in the gardens. One day Guru ji was taking a stroll and happened to see the flowerbeds which were in Mohena and Sohena's care. He looked very pleased and congratulated Kesra Singh.

Kesra Singh respectfully bowed his head and with folded hands, said, "Maharaj ji, this is not my work but that of the new 'mali' and his wife. They work diligently and seem to have the power to coax the plants to grow and flower better than ever. They are a very unusual couple."

At these words, Guru ji's expression changed. His eyes became somber and he looked heavenwards. Then lowering his eyes he said softly. "*He will not give you his 'darshan'!*" and turning, He went back.

Later in the day, Kesra Singh met Sohenaji and related the whole incident adding, "Guruji has especially asked that you must not see Him nor be seen by Him. But you can continue to work, if you like."

This incident convinced them further that Guruji was truly omniscient and knew of the suffering they had caused to his beloved Sikh. But they were grateful that they had been given permission to continue working for Him.

Humbly and respectfully Sohenaji said, "We are here to serve and not to demand. We shall be happy to obey each and every command of the Master which you convey to us. But we don't know if we can kill the yearning for Guruji's 'darshan' from our hearts," and his voice choked with emotion.

Kesra Singh was deeply moved by the simple sincerity and the pain behind these words.

Reassuring them to carry on with their tasks he returned to his work.

And thus, a new way of life, a new form of worship started for Mohena and Sohenaji. A life of untold wealth and luxury was exchanged for one of simple living and service, and adoration of a living god but without the joy of having the beloveds 'darshan'. Yet they were content and grateful.

Guru Gobind Singh ji's wife, Mata Jito ji was a pious and devoted lady. She used to wake up in the early hours of the morning to say her prayers and to meditate. When Guru ji used to leave for the 'darbar' where Sikhs from far and wide congregated, she would touch His feet and place a garland of fresh flowers around His neck. It was Kesra Singh's duty to bring these flowers every morning.

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One day, Mata ji stopped Kesra Singh and said, "The flowers you brought yesterday were beautiful. Sri Kalgidhar ji was very pleased."

Kesra Singh : "Ammi ji, those flowers were not grown by me, but by a poor couple who have started working here recently. Sadly they are not allowed to have Guru ji's 'darshan'."

Ammi ji : "Why"?

Kesra Singh : "It is Guru ji's wish."

Ammi ji : "Then why do you bring me flowers grown by them?"

Kesra Singh : "Ammi ji, Guru ji has given them permission to work, but not to come into His presence."

Ammi ji thought for a moment and said, "Guru ji must be deeply fond of them. Some wrong is being set right." That evening when Guru ji returned, Mata Jito ji asked Him about Mohena and Sohena.

Guru ji said, "A young and devoted Sikh spoke these words for them in great distress: 'He will not give you His darshan.'"

"If a Guru punishes, His Sikhs can plead and obtain forgiveness for the wrong –doer, but when a Sikh makes such a pronouncement, the Guru cannot overturn it - this is an eternal truth.

Mohena, Sohena are dear to me but I am bound by the dying words of my Sikh. Had he been alive, he could have taken his words back.

Now, they must work out their salvation. When they are spiritually awake and have got rid of the fear of death they will be free of these fateful words."

Ammi ji : "Will it be all right if I meet them and try to help them?"

Guru ji : "That would be a great kindness indeed, and it will make me happy.

Our Father has said :

[Jan Nanak Dhoorh Mangaay Tis Gursikh Ki](#)

[Jo Aap Japaay Awreh Nam Japawayi](#)

(says Guru Nanak ji - He wants to touch the dust of the feet of that Sikh who, not only recites the Lords name himself, but also encourages others to do the same).

"To enlighten someone and fill his dead spirit with new life, is dear to the heart of Waheguru ji.

A person becomes alive only when his inner being comes alive to Waheguru ji's presence :

[So Jeevaih Jis Man Vasiya Soy Nanak Avar Na Jivas Koy](#)

(Only he has lived in whose heart lives the Lord, says Guru Nanak ji, the others have not truly lived).

[Hor Mirtak Hai Sansar](#) (The rest of the world is like the dead).

"Those who are in tune with the Lord, are like the lower strings of the sitar, which vibrate when the larger ones are played upon. Their spirits have become one with the Creator. Hence their every word and action resonates to His will. That is why the Sikh's words are eternal."

Ammi ji : "Maharaj ji, it is your nature to be loving and to forgive the faults of us humans.

You have given us the gift of spiritual life. I do not ask you to break your vow, but if it pleases you, guide me so I can help this couple to regain your grace."

Guru ji : "Jit0 ji, may Waheguru ji grant you the strength to relieve their suffering."

Mata Jito ji began to call Mohena to the house and sometimes, when she went for a stroll in the garden, she would stop by her hut and spend some time with her. She became very fond of Mohena. With her gentle words and kindly presence, Mata ji brought about a marked change in her personality.

Slowly, Mohena and her husband began to experience the joy and peace which comes from single-minded devotion. "Waheguru! Waheguru!" was constantly on their lips and in their hearts. They stopped thinking of themselves as cursed beings, burning with self-recrimination.

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They began to feel the surge of a new life, a new and deeper contentment than they had ever known before.

The desire for Guru ji's 'darshan' was keener than ever. However there was no accompanying feeling of depression, but a slow spreading of hope, of conviction almost, that all would be well.

Their tears were now caused by " *Shukrana*" (thankfulness) and their beings were steeped in gratitude for Ammi ji's blessed presence.

Time passed and gradually Mohena and Sohena began to understand that there is only one Creator whose creation stretches along both banks of the river of Death. It is according to His will that a person stays on this side or that. Death is not painful, neither is it final destruction nor eternal parting. They realized that for people who are immersed in 'SIMRAN', there is no separation – not from their Creator, nor from His creation. They began to lose the fear of Death and to appreciate the beauty and joy of Waheguru ji's gift of life.

Their spirits were up-lifted and as a result, they saw only the splendor of Waheguru ji's creation, and thought of Him as a loving Father, (PITA), Mother (MATA), Friend (BANDHAP), Brother (BHRATA); a Protector and Saviour(RAKHA), whose presence destroyed doubt and fearfulness.

One day, a wandering 'fakir' (sadhu) came into the garden and after walking about, stopped at Mohena's door, and called out: "Malan, Aulakh! A 'fakir' has come to your door. Make some offering!"

Mohena quickly went in and brought some millet flour from the bin, and offered it to the fakir.

He gave her a disdainful look and began to sing, and as he sang, he shook the rod he carried in his hand. He chanted that he was a special minion of the Lord and could work miracles, but if he was displeased he could be as vengeful as the black cobra. She should not try and get rid of him with excuses but give him what he asked for. In return he would shower them with his blessings. He did not want money – he was not a beggar - he was Roda Jalali !

Mohena watched his antics nervously, as he rolled his red-rimmed eyes and his bald pate shone in the sun's rays. When he stopped, she folded her hands and said, "Swamy, be merciful in what you ask. We are not the owners, but poor servants. Whatever is ours is yours."

Roda : "O Malan, what is this that you are keeping hidden under this glass casing? Ah, ha! Such beautiful flowers and in this season! I like them. I like them all and I shall have them." Mohena was dumb-struck. A tremor shook her body, and she slumped to the ground in a dead faint. The Roda waited awhile but when the Malan did not move, he left the garden singing and dancing the way he had come.

A short while later Sohenaji came home and was shocked to see Mohena lying on the ground.

He sprinkled some water on her face and when she revived, he asked, "Dear, what happened?" Mohena told the whole story in a strained voice, "These flowers, which are being grown especially on Ammi ji's instructions for Sri Guru ji's Gurburab..., a 'fakir' came... he ...he frightened me with his singing and dancing. He would not take the flour I offered. He gave one look at the flowers and said he wanted them, otherwise he would curse us. I didn't know what to do. Once earlier we had refused someone's request.... and now when this holy man asked for the flowers I was afraid to say no, but... but how could I give them to him? They belong to Ammi ji. The fear that what we were doing for her was going to be destroyed ---I couldn't bear it! I thought that I had died but now I see that I am still alive and this problem is still in front of us."

Sohenaji was extremely worried at this turn of events. He had put his knowledge of horticulture to good use and created a glass house in one corner of the garden, so that the 'Motia' (Jasmine flower) and other unseasonal flowers could grow in a warm and protected environment. As a

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result, all the bushes were laden with buds.

Now, this situation had arisen and they could not see a way out of their dilemma. Mohena could sense that this Roda Jalali was a different type of person, but he was God's man and it would be unforgivable to refuse him. The whole night was spent in discussion. With the first light of dawn, the Roda re-appeared, dancing and singing the same song.

Sohenaji addressed him politely but firmly, "O Holy one, this garden and everything in it belong to the Master. We are only the servants and have no right to give away anything without His permission. *Please meet the head 'mali' Kesra Singh and ask him for whatever you want. But please forgive us, for our duty is only to grow these plants, not to pluck them.*"

Roda Jalali began to jump indignantly and to shout threats that he would take the flowers anyway and present them to Guruji himself.

Sohenaji : "Fakir ji, I beg you, take anything you like from my home – it is all yours. But the Master's property is His, and only He can decide what to do with it."

Roda Jalali was furious by this time. Scowling darkly, he flung a curse at them, "May you be destroyed and nothing of yours survive!" And he walked off in a huff.

Sohena and Mohena looked relieved, "He has blessed us! We don't want anything of ours to survive," they thought. With light hearts they sat down to sing 'Kirtan'. The incident had wasted a lot of time and created a break with 'Simran'. But as they went about their daily chores, their spirits revived and they began to feel more at peace.

Early next morning after completing their prayers, they came out of their room and were horrified at the sight which met their eyes. The specially erected glass-house lay shattered, and not a single flower remained on the stems. The marigold plants had been viciously torn and a few flowers and leaves now hung, forlorn and limp.

Mohena and Sohenaji stood as if turned to stone. Like sharp needles the thought pierced their hearts – "What will we tell Ammi ji? We could not do even this one small service for her, when she has given us so much love and support! Cursed sleep! Why didn't we stay awake and keep watch?"

They could not bear the over-whelming feelings of shame and regret. In that moment they felt as if their hearts had broken and they fell to the ground; two lifeless figures lying among the ruined plants.

Guru ji was sitting in the 'darbar'. From far and near people had come – intellectuals, poets, writers and "Sadhus" of various faiths. Everyone enjoyed the soothing 'Kirtan', and at its completion, they moved forward to greet Guru ji and offer Him gifts.

One 'fakir' came and placed a basket full of beautiful fresh flowers near Guru ji's feet. Usually this man came bare-headed but today he wore a tall hat.

Guru ji looked at him and asked, "O holy one, who are you?"

Fakir : "I am Roda Jalali, Sacha Patshah!"

Guru ji : "Jalali? If you are truly Jalali (powerful) then why haven't you brought a more substantial gift?"

Fakir : "As a broken pot cannot hold water, so a beggar cannot hold wealth, and without wealth one's hands are always empty."

Guru ji : "Then you should have come with empty hands for they are becoming to a 'fakir'".

Fakir : "True, but it is also against tradition to go empty-handed to meet a 'Maha Purakh'." (a great man)

Guru ji : "What meaning has tradition for a person who has nothing?"

Fakir : "Call it the whim of a 'fakir'."

Guru ji : "Whim or style?"

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Guru ji signaled to a Sikh sitting near Roda Jalali. The man reached up and knocked off the hat from Roda's head. Along with the hat a handful of gold and silver coins fell tinkling to the ground. Everyone began to laugh and the Roda's face became ashen.

Guru ji : "Roda Jalali! Are you Roda with the 'Jalal' of divinity or of wealth? And why did you remove these beautiful flowers from their stems?"

The Roda was speechless.

Guru ji : "These flowers were nurtured with such love and devotion! With whose permission did you pluck them?" Roda bowed his head and remained quiet.

Guru ji : "Ah! These blooms do not emit fragrance, but an oppressive air of fear and sadness; their very beauty marred by pain! Whose is this fear and whose is the pain?"

Guru ji closed His eyes. After a while two tears rolled down His cheeks. Frowning slightly, He looked towards Roda.

Guru ji : "O Rodiya! It is not flowers which you have destroyed but two hearts which you have broken; two spirits you have devastated!"

And Guru ji got up and began to walk quickly. His steps moved faster and faster and soon He was running, saying, "My children! My beloved children! I am coming."

The 'Sangat' was astonished and intrigued and began to follow Guru ji. One of the Sikhs, realizing instinctively that the basket of flowers had something to do with the incident, picked it up and hastened after them.

Meanwhile, Guru ji had rushed through the garden and reached the farthest corner. He came to the flower-beds which had been so lovingly nurtured and now, so ruthlessly torn apart! Mata Jito ji too had arrived and was shocked at the scene which confronted her eyes. But before she could help the two people lying there, Guru ji sat down on the damp ground and with great tenderness placed the heads of the couple in His lap. He caressed their foreheads, murmuring gently, "Awake, my children, awake!" But their eyes did not open.

What strange twist of Nature was this? These two, who had been banished from the Lord's presence by the words of a dying man, and for whom it had become their sole wish in life to receive forgiveness and the Lord's 'darshan', are lying here, unseeing, while the Lord's chosen one is beseeching them to open their eyes.

Mata ji began to massage Mohena's hands, urging her to wake up. The congregation of people stood all around, looking on in wonderment as another facet of Guru ji's personality was revealed.

Kesra Singh now stepped forward and offered a mug of water to Guru ji, who sprinkled some of it on Mohena and Sohena's faces and let a few drops trickle into their mouths. Within minutes Mohena and Sohena's eyes flickered open, and as understanding dawned, their faces became radiant with happiness. They tried to get up so as to prostrate themselves at Guru ji's feet, but the effort was too much, and their eyes closed again. Then Mata ji said, "Children, be strong and open your eyes."

Guru ji's loving caresses on their back and His smiling face, caused a magical vitality to flow through their limbs, and they sat up, looking at Guru ji with adoring eyes. Gradually Sohena and Mohena became aware of their surroundings, and that Guru ji was sitting on the muddy ground. They could not bear this and with moist eyes and folded hands Sohena spoke in a choked voice, "Please forgive us. We are sinners and do not deserve...."

Guru ji smiled understandingly. He got up and with Mata ji by His side, went inside the hut, while the rest of the 'Sangat' sat down on the ground outside.

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Sohena and Mohena quickly offered seats to Guru ji and Mata ji but could not think what else to offer them. Nothing had prepared them for this joyous moment and they were still in a daze.

Mata ji could understand their confusion. She smiled at Mohena and nodded towards the 'Saroda'. At once Mohena brought it down and after running her fingers over the strings, began to sing a 'Shabad':

"Jo Teri Sarnai Har Jiyo Tin Tu Rakhan Joag,
Tudh Jevad Main Awar Na Soojhay Na Ko Howa Na Hoag" (Prabhati Mahala 1)

It was a moment of pure joy for Mohena and Sohena. Their faces radiated contentment and peace. After a while Guru ji got up and blessing them once again He left. Mata ji gave the basket of flowers to them, telling them gently, to present it to Guru ji themselves on the following day.

'Gurpurab' day dawned, and a joyous air filled the town of Anandpur Sahib. Throngs of people came to the 'darbar' to have Guru ji's 'darshan' and to offer their gifts.

Mohena and Sohena made exquisite garlands from the flowers and with light hearts and soaring spirits, they approached Guru ji and placed their offerings at His feet.

Guru ji smiled and made them sit near Him. He told the congregation about their sacrifice and devotion. Then turning towards them, He said, "Tell me if you have any special wish."

Sohenaji said humbly, "Patshah, all our wishes have been fulfilled. But we have one request if it pleases you."

Guru ji nodded and Sohena continued, " Patshah, Roda Jalali has been locked up. We are all full of weaknesses and faults, and need your guidance to show us the right path. Please forgive Roda and bless him also."

At these words, Guru ji cast a loving glance at them and sent for Roda to be brought before Him. "You are a fakir, so your wrong actions are forgiven," He said, "But you must be strong and truly 'Jalali'. May Waheguruji's blessings be with you and may you never forget His name."

Roda fell at Guru ji's feet, and, with Guru ji's hand on his head, he got up a changed man.

When the congregation learnt how Sohena and Mohena had given up a life of wealth and comfort, and worked as menials under Kesra Singh, to atone for their wrong action, their affection for the couple new no bounds. Sohena and Mohena, hearts overflowing with gratitude and love for Guru ji, continued to live in Anandpur Saheb in a simple and frugal manner, serving Him and the 'sangat'.

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Sakhi Series : 79 (Bhagat Sain and the King)

Bhagat Sain :

*Namdev, Kabir, Trilochan, Sadhna, Sain-all are saved.
Saith Ravidas ; Listen ! devotees of God!
All within the Lord's power lies. - Guru Granth Sahib ji, pg 1106*

After Bhagat Kabir ji, who enjoyed great name and fame, another person from the so-called low castes to rise to spiritual heights was Bhagat Sain, a Naaie (barber) by profession. He used to remain absorbed in Divine Name at night and visit early morning to the royal palace to massage the king's body so as to cure it of various physical maladies.

One day he had some guests (Sangat) and he remained occupied all the night in Kirtan and singing of Divine eulogy. Thus in serving the saints and the Sangat he did not realize what time it was and missed his duty at the palace to serve the king. Realizing the intensity of his love for the saints and the Sangat, *God Himself* adopted Sain's form and went over to the palace and served the king. Consequently, the malady of the king was cured. On the other hand Bhagat Sain, after he got free from his guests, went to the king with utter humility so as to seek forgiveness for his absence. The king saw from afar Sain approaching, and calling him to his presence the king removed his cloak and put it on him as a token of his pleasure. He further told Sain that the way he massaged him this morning had really captivated him. All his ailments have vanished.

Bhagat Sain realized exactly what had happened and thanked God. In this way God Himself intervened to prove the greatness of his devotee.

*His devotees, tasks has the Lord Himself undertaken to fulfil;
These Himself has the Lord come to accomplish
- Guru Granth Sahib ji, pg 783*

When the king heard from Sain's own lips the account of his absence, he thought very highly of the spiritual greatness of the saint. He was so impressed that he, along with his family, became disciples of Bhagat Sain.

*s ain naaee buthak aareea ouhu ghar ghar s uniaa ||
Sain, the barber, the village drudge, became famous in each and every house.*

*h iradhae vasiaa p aarabreham bhagathaa mehi gan iaa ||3||
The Supreme Lord God dwelled in his heart, and he was counted among the devotees. ||3||*

The Gurus also felt it proper that a person's status should not be determined from one's profession or from the family in which he was born. Rather his deeds should determine his status in society. Any profession is pious if it is marked by honesty and righteousness.

Referring to the incident related above, Bhai Gurdas says.

*Learning of the name earned by Kabir,
Another Sikh, who came on the scene was Sain, the barber.
He performed loving devotion at night
and went to the king's court in the morn.
Once many saint-guests came*

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

*and Kirtan went on all the night.
He could not leave his saint guests,
and thus tailed to do duty at the king's.
Lord Himself took Sain's form
and entertained the king.
After bidding farewell to all his guests,
Sain reached the king with diffidence.
The king called him from afar,
and summoning near bestowed robes.
You have captivated me,
said the king and numberless people heard this.
Lord Himself bestows honour on His devotees.*

- Bhai Gurdas ji

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Sakhi Series : 80 (Bhagat Kabir Ji)

Bhagat Kabeer Ji:

Bhagat Kabeer Ji was a revolutionary saint who emphasized the equality and fraternity of all mankind. He would recite His (Gods) name eternally and worshiped God and none else. Kabeer Ji considered himself neither a Muslim nor a Hindu. He says,

"I do not keep fasts, nor do I observe the month of Ramadaan. I serve only the One, who will protect me in the end."

Due to all this he met with opposition from Pandits and Maulvis alike who in turn complained to the King - Sultan Sikandar Lodi. The king told him to accept Islam and sing only in the praise of Allah but Kabeer Ji refused and thus was punished in various ways ..

They threw Kabeer ji in front of an elephant to be crushed as explained by Kabeer ji below ...

"They tied my arms, bundled me up, and threw me before an elephant.

The elephant driver struck him on the head, and infuriated him.

But the elephant ran away, trumpeting,

"I am a sacrifice to this image of the Lord." ||1||

O my Lord and Master, You are my strength.

The Qazi shouted at the driver to drive the elephant on. ||1||Pause||

He yelled out, ""O driver, I shall cut you into pieces.

Hit him, and drive him on!""

But the elephant did not move; instead, he began to meditate.

The Lord God abides within his mind. ||2||"

What sin has this Saint committed,

that you have made him into a bundle and thrown him before the elephant?

Lifting up the bundle, the elephant bows down before it.

The Qazi could not understand it; he was blind. (in ego) ||3||

- Guru Granth Sahib, Ang:870

Then, He was tied up with the chains by the order of the king. The king's men brought Kabeer near the bank of the river Ganges. There was not a single person with Kabeer but God. Kabeer Ji says,

"The mother Ganges is deep and profound.

Tied up in chains, they took Kabeer there. ||1||

My mind was not shaken; why should my body be afraid?

My consciousness remained immersed in the Lotus Feet of the Lord. ||1||Pause||"

The king's men threw Kabeer's body tied up with chain's in the river Ganges to drown. Kabeer Ji describes this situation as follow,

"The waves of the Ganges broke the chains and Kabeer was seated on a deer skin. Says Kabeer, I have no friend or companion, on the water, and on the land, the Lord is my Savior" -

Guru Granth Sahib, Ang 1162

But God raised Kabeer Ji from the water to protect His devotee.

Watching all this, the king was amazed and full of embarrassment. The King begged Kabeer Ji for an apology.

Such are the ways of God who always saves His saints.

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Sakhi Series : 81 (Bhagat Sadhnaa ji) (Source : allaboutsikhs.com)

SADHNAA, one of the fifteen saints and sūfis whose hymns are incorporated in the Guru Granth Sâhib, was a qasāi or butcher by profession who, by his piety and devotion, had gained spiritual distinction.

A hymn by Sadhna has been included in the Guru Granth Sahib. It is said that Sadhna used Salgram (a form of stone idol) as a weight to weigh the meat he sold. One day an enlightened mendicant ('sadhu') passed by, and he scolded Sadhna for what he did. Sadhna repented and renounced his home and left for the forests. It is also said that on his way to the forests, a woman met him She felt so charmed by Sadhna that she wanted to possess him. However, Sadhna remained indifferent to all her actions. She thought that perhaps the presence of her husband is the hindrance and Sadhna does not take the initiative because of his fear. So the woman took no time in murdering her husband, thereby clearing the way for Sadhna. However, while committing this crime, she failed to read correctly the mental state of Sadhna who was then on the point of acquiring mystical unity with the Lord. Therefore, whatever she did, she failed to charm Sadhna. At last when she found defeat staring in her face, she alleged that Sadhna had killed her husband. Consequently, the poor Sadhna had his hands chopped off as a punishment for the crime he never committed.

God has always protected his devotees and there are extant evidences to prove this contention: for example, He saved Bhagat Prehlad, helped Namdev and saved the honour of Daropadi, similarly, Sadhna also prayed to God

Nothing am I, no pride is mine; nothing is mine,

On this occasion save the honour of Sadhna, the Servant. – Guru Granth Sahib, pg 858

'The Lord listened to his prayer and accepted it. God through His graceful benevolence made his hands healthy once again. This gesture of grace by God flowed in Sadhna's mana (mind), the river of devotion to God.

The only hymn of Sadhna ji wherein he prays God to save his honour and which finds inclusion in the Guru Granth Sahib (Pg 858) would read as under;

*For love of a king's daughter a man disguised himself as Vishnu
Of this man, lust-seeker, self-seeker, You saved the honour. (1)
Enlightener of the world! what merit is yours if our retribution of deeds leave us not?
Why seek shelter with the tiger if a jackal is to grip us? (1-Pause)
The Chatrik (cuckoo) for lack of a drop suffers.
If after its life is gone, even the ocean be found, what good? (2)
Tired, without poise is my life-
How may I delay supplicating Thee?
If after drowning comes the boat, who will then ride it?
Nothing am I, no pride is mine; nothing is mine.
On this occasion save the honour of Sadhna, The servant.*

Bhagat Sadhana, Guru Granth Sahib, pg 858

The whole Shabad conveys this message that the prayer made by a devotee in the court of his Lord should be saturated with devotion and submission otherwise it is just a formality which one observes and we all know fully well that unless the prayer is done from the core of heart with utmost devotion and dedication, it is not accepted in the court of Lord God.

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Sakhi Series : 82 (Pir Budhu Shah)

Sakhi: Pir Budhu Shah

(Source: <http://www.searchgurbani.com>)

Pir Budhu Shah was a Muslim saint who lived at Sadhaura, about ten or fifteen miles from Paunta Sahib. He was well known for his piety and had a large number of followers. He had heard of Guru Nanak and his mission. He had also learned that Guru Nanak's throne was then occupied by Guru Gobind Singh who was staying in the neighborhood (Paunta Sahib). Ultimately he decided to visit him. The Guru seated the Pir near him who beseeched, " Pray! tell us how one meets God Almighty." During the discussion the Pir humbly submitted to the Master. There was a glow in the eyes of the Guru which radiated Divine Light and the Pir exclaimed with sudden joy, " Allah-hu- Akbar!" - Great is God Almighty. After a while the Pir confessed, " Master, I was spiritually blind and you have shown me the Light." Blessed are the souls on whom the Guru bestows the divine grace.

Latter, on the recommendation of Pir Budhu Shah, 500 Pathans were enlisted in the Guru's army under the command of five chieftains- Kale Khan, Bhikan Khan, Nijabat Khan, Hyat Khan, and Umar Khan. But in October 1686 when the hill chieftains collected a force of 30,000 men, under the leadership of Raja Bhim Chand and Fateh Shah and rode towards Paonta Sahib (to attack the Guru), the Pathans became apprehensive of the scanty resources at the disposal of the Guru and they all except Kale Khan with one hundred men, deserted the Guru at the eleventh hour, and joined the hill Rajas. The Udasi Sadhus except their chief Mahant Kirpal (Kirpa Das), also took to their heels. The Guru informed Budhu Shah of the misconduct of the Pathan soldiers. Pir Budhu Shah looked upon their behavior as a personal disgrace. In order to compensate this loss, Budhu Shah accordingly placed himself, his brother, his four sons and seven hundred disciples at the Guru's disposal.

The Guru stationed his troops at an eminent place near Bhangani village about six miles from Paunta Sahib. The five sons of Bibi Viro- Sango Shah, Jit Mal, Gopal Chand, Ganga Ram and Mohri Chand organized the attack for the Guru's forces. They were ably backed by other Sikhs including Mahant Kirpa Das. While repeating his orders the Guru buckled on his sword, slung his quiver over his shoulders, took his bow in his hand, mounted his steed, and shouting 'Sat Sri Akal' in his loudest voice, proceeded to confront his enemies. As mentioned Guru's forces were also joined by Pir Budhu Shah's troops and one hundred Pathans under the command of Kale Khan.

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The enemy forces were led by Raja Fateh Shah who was joined by Raja Hari Chand of Hadur, Raja Gopal of Guler, Raja of Chandel, Rajas of Dadhwal and Jaswal, and four hundred Pathans who had deserted the Guru's side. A severe and bloody battle was raged. Many brave soldiers were killed on both sides. Although the opposite army far outnumbered the Guru's men, but they did not have the same spirit of sacrifice, nor did they have the same devotion to their leaders, as the Sikhs had.

"Khasam dushmani gar hazarawrad, Na yak mu-e o bazar awrad."

"The enemy may practise enmity in a thousand ways, but he will not succeed in hurting even the hair of the head of him whom God protector."

- Zafarnama (the Epistle of Victory).

Pir Buddhu Shah fought bravely as did his sons and followers in this bloody of battles at Bhangānī. Besides several hundred Sikhs, the two sons of Pir Buddhu Shah and a large number of his followers also died in the fighting.

After the battle Gurū Gobind Singh offered rich presents to the Pīr which the latter politely declined to accept. However he, as the tradition goes, the Guru was combing his hair. Budhu Shah begged of him to give him the comb with his loose hair as a sacred souvenir. The Guru gave him the turban, the comb with hair and a small sword. The greatest gift of all, the Guru blessed him with Nam.

The Rājput chiefs defeated at Bhangānī remained hostile towards Guru Gobind Singh, and wished to evict him from Anandpur to where Guruji had returned. To solicit help from the imperial government, they sent to the emperor reports describing the Gurū as a dangerous rebel. Complaints also reached the authority against Pīr Buddhū Shāh who had rendered assistance to the Gurū. The faujdār of Sirhind, under whose jurisdiction the parganah of Sadhaurā then fell, directed a local official, 'Usmān Khān, to reprimand the Pīr. The latter marched on Sadhaurā, arrested Buddhū Shāh and had him executed.

Bandā Singh Bahādur avenged the Pīr's execution in 1709 by storming Sadhaurā and punishing 'Usmān Khān. The ancestral house of Pir Budhu Shah in Sādhourā has since been converted into a Gurdwārā named after Pīr Buddhū Shāh.

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Sakhi Series : 83 (Gobind Rai and Bhikan Shah)

Gobind Rai and Bhikan Shah

There lived in the city of Kuhram a Muslim saint, Bhikan Shah. On the morning of Gobind Rai's (Later Guru Gobind Singh) birth, Bhikan Shah looked and bowed towards the east (towards Patna). His disciples asked why he bowed towards the east which was contrary to Muslim custom. He replied that there had just been born a spiritual and temporal king in the east who should establish true religion and destroy evil. Bhikan Shah set out for Patna along with his disciples to behold the young prince. When he reached Patna, the Muslim saint asked to have darshan (sight) of the newly-born child. When the infant was brought, Bhikan Shah bowed at the young prince's feet. He placed before him two earthen vessels covered with muslin, one containing milk and the other with water. The child touched both the vessels. Upon this Bhikan Shah thanked them for the opportunity given to him to behold the child and then prepared to leave. He was asked what he meant by the two vessels. Bhikan Shah explained that one vessel was marked for the Hindus and the other for the Muslims. He wanted to know whether he would favor the Hindus or the Muslims. As the child touched both the vessels, it meant that he should abide by both the Hindus and the Muslims and he should include both of them in his religion.

Someone is Hindu and someone a Muslim, then someone is Shia, and someone a Sunni, but all the human beings, as a species, are recognized as one and the same.

– (Guru Gobind Singh, Akal Ustat, Verse 85-15-1)

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Sakhi Series : 84 (Khudawand Karim = Bestower Of Bounties) (Source:

www.sikhee.com)

A mother was so heart-broken on losing her son, that she stayed by his grave and refused to leave. She cried bitterly the whole night.

By morning her cries had turn to rage. "Why have You done this to me? You are no loving and caring Lord, I don't need One like You! How dare You take the life of my dear, darling son?"

Ignoring the entreaties of her family, she carried on venting and raging. The second night, her poor husband went to the village Qazi for help. He promised to intervene in the morning.

The next morning, the Qazi approached the mother lying by her son's grave. He had a very noticeable limp, and seemed to be nursing his body. He joined the lady in her wailing.

She stopped abruptly and asked him what his problem was.

"Oh mother! The Lord visited me last night. Without a word, what hard kicks gave He this old man. What have I done wrong, O Khudawand Karim? I asked."

"A woman from your village has kept me awake all night, with insults" said He.

Four sons had He given her over the years and only taken back one. Not only was she getting no more, but He has half a mind to take back the remaining three!"

"O Qazi, ask Him to forgive me" sobbed she. "How blind have I been!" Hugging her family, she went home, still entreating the Qazi.

asattapadhee
Ashtapadee:

dhas basathoo lae paashhai paavai
He obtains ten things, and puts them behind him;

eaek basath kaaran bikhott gavaavai
for the sake of one thing withheld, he forfeits his faith.

eaek bhee n dhaee dhas bhee hir laee
But what if that one thing were not given, and the ten were taken away?

tho moorraa kahu kehaa karaee
Then, what could the fool say or do?

- Sukhmani Sahib

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Sakhi Series : 85 (Redeeming of Pledge by Akali Phoola Singh)

The early morning congregation took place on 14th March 1823. The entire army and the generals attended the assembly. Maharaja Ranjit Singh and the generals had already discussed about the impending battle. The Jathedars opined that if they delayed the attack a little longer, it would enable the enemy to muster their army in large number. So it was decided to launch an attack immediately. Accordingly, supplication (Ardas) was made before the Guru and the victory drum sounded. Every contingent of marched past Maharaja Ranjit Singh and proceeding further on the shouts of Bole so nihal, Sat Sri Akal. Maharaja Sahib motivated all of them to fight to win. The band of Akalis had gone past and that of S. Desa Singh was crossing when a spy informed that ten thousand soldiers along with 40 guns have arrived from Kabul for the help of the enemy. Maharaja Sahib re-assessed the situation and felt, he should postpone the decision of attack to the next day, since the confrontation had now become tough and the Khalsa artillery was expected to join them next day.

When Akali Phoola Singh learnt that Maharaja Sahib was planning to change the morning decision made for attack on the army, he went to him and said very courageously. "It is accepted that the enemy is in a stronger position today, but having resolved in the presence of Sri Guru Granth Sahib, it is against the principle of Khalsa. One may lose one's head but never the respect of the decision made in the presence of Satguru Ji." Maharaja Ranjit Singh said, "There is no harm in taking cognisance of the situation. The statesmanship advises that if this attack is launched a day later, what difference would it make? We are not shirking from fighting a battle and will reach the battle field, but keeping the situation in view, it is not advisable to hurry."

"Maharaja Sahib! our supplication before Sri Guru Granth Sahib was our pledge made with our Guru and we are not prepared to break this pledge even if the strength of the enemy go up ten times and we are to die in the battlefield. Kalghidhar pita is with us and he will help us stand by our pledge." Akali Ji replied with much confidence.

Maharaja Sahib was in a fix. He was not prepared to go to battle without his artillery support. Maharaja Sahib kept deliberating the created situation in his mind but Akali Phoola Singh felt that he was losing precious time. He said,

"You are the Emperor, You may do whatever you feel like. But I shall advance now to fulfil my vow. I am not bothered if I die in the battlefield, but I shall not let enemy step on even an inch of our territory. God alone knows how many sacrifices had been made by our elders to free it

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from the tyranny of the foreign invaders? We shall not let all their fallen blood go waste in our life time."

Before marching towards the battlefield, Akali Ji made an other Ardas (Supplication). Visualising the ten Guru's and Sri Guru Granth Sahib before him, he said, "Hey Satgur Ji, the strength of the enemy army is large. But this servant of your house is determined to attack the tyrannical and oppressive enemy who invades our land and take away the hard earned wealth of our people, their young wives, daughters and above all their respect. Hey Satguru Ji, grant us the strength that we may maintain the glory and grandeur of this Khalsa Raj even at the cost of our head. We had surrendered our head to you, the day we wore your apparel and took Khande-ki-Pahul. Losing my life is no worry for me but I shall never let your pious and holy name get tarnished even by a whisker and please do not let me live to see that day. So be kind and grant your Khalsa the boon of fighting gallantly in the battlefield."

This Ardas made in the valiant mood had a miraculous effect on the Akali army. No sooner had the Ardas finished than the sky resounded with the shouts of 'Sat Sri Akal'. The Akali army set out towards the battlefield to encounter the challenge of the enemy. Thirty thousand Ghazis blinded by the enthusiasm of Jihad let loose a volley of fire on the Khalsa army. Akalis kept advancing and wanted to take on the enemy in sword and lance battle. They were adept in their use and preferred it over the guns. Seeing the Akalis advancing fearlessly in the rain of bullets, Maharaja Sahib could not keep himself aloof from the scene of action. He ordered his army to march to the help of Akali brethren. He himself marched with his army. The Maharaja army attacked the Ghazis who were trying to encircle the army of Akali Ji and were looking to be succeeding. Akali army marched and faced the enemy face to face. The Jehadis were firing blindly. A bullet of the enemy penetrated the knee cap cover of Akali Phoola Singh Ji and entered into the body of the horse he was riding. The horse fell down. Akali Ji quickly mounted on his elephant. The Akalis now took the enemy in hand to hand combat. They used their swords to such an effect that the Ghazis forgot whether they were living or dead. Akali army was re-inforced by Maharaja. In the meantime, by an act of providence, the Khalsa artillery also reached the scene of action. The Pathans tried their best to gain a foot-hold but could not bear the sword of the Akalis. In the meantime, Prince Kharak Singh also reached there with his contingent. The battle raged the whole day. By evening, Ghazis ran away saving their lives.

The setting of the Sun brought the sunset on the courage of the Pathans. Akalis were marching towards a memorable victory. The Akalis chased the enemy so that they do not look this way again. Just then a Pathan sniper fired from close quarter and hit Akali Phoola Singh with his

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bullet. Akali Mahan Singh located his position and cut him into two. At last the battlefield fell into the hands of Khalsa army.

The great martyr Baba Phoola Singh who strived to keep the desires of keeping the fair and just regime of Khalsa alive in the minds of the youth even at the cost of his own life and fulfilling the vow made before his Satguru will always

be a lighthouse of sacrifice, bravery, faith, confidence and will to succeed for the coming generations. Our leaders should draw a leaf out of his life history and emulate his qualities of Panthic love, sympathy, unity and desire to achieve glory of the Panth

jaa thoo maerai val hai thaa kiasa muhashha(n)dhaa
thudhh sabh kishh maino soupiaa jaa thaeraa ba(n)dhaa

(Guru Granth Sahib ji, Ang 1096)

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Sakhi Series : 86 (Sukhdev Muni and King Janak)

Sukhdev Muni was a renunciate right from his birth, and whenever he used to ask his father, Ved Vyas, about Initiation, Ved Vyas would tell him, "King Janak is the only perfect Saint nowadays, but He is a King. You may think that He is a worldly person, but He is not, and He is the only one who can connect you with the Naam [and give you the] Initiation."

But Sukhdev Muni used to think, "How can a worldly person become the Master of a renunciate?" – So whenever Sukhdev Muni would think about going to King Janak to get Initiation his mind would bring up this question, "How can a worldly person become the Master of a renunciate?" that is why, for many years, he did not go to see King Janak. But later on, when he realized that there was no other substitute for him, that he would have to go to the king to get Initiation, he finally went to see King Janak. On his way up to see Him he left his clothes and a metal cup in the courtyard of the king's palace.

It so happened that When Sukhdev Muni and King Janak were talking with each other, an attendant came to King Janak and told Him that the cantonment [the army barracks] of that city was on fire. When King Janak heard that He did not react sharply. He didn't do anything; He was not confused. He said, "It is the Will of God"; and that attendant went away.

Sukhdev Muni thought, "This person is not fit to be a king because the army is like the heart of the king. He should have gone to rescue the people who are in the fire; he should have done something to save them, but he doesn't care. So that is why he is not fit to be the king."

After some time, when they were still talking, another person came and told King Janak, "Now the city is on fire." King Janak again remained calm and quiet; He only said, "It is the Will of God." Sukhdev Muni again had that negative thought. He thought, "He is the king and he must have a lot of things in his palace so that is why he thinks, 'Why should I worry about the city and the people of my kingdom?' But it is very bad that he doesn't care for the other people. He is only bothered and concerned about his own self. That is why he is only saying, 'It is God's Will,' and doing nothing to save the other people."

After some time another person came and said, "Your Highness, now even the palace is on fire. The courtyard of the palace is on fire." But this time before King Janak could say/do something, Sukhdev Muni jumped up to save his clothes and his metal cup. Then King Janak held him by his hand and said, "Now you tell me - who is the renunciate ? You left some clothes and some

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trivial things in my courtyard, and you are afraid that you will lose them if you don't rush to take them.

Then Sukhdev Muni learned that in reality he was attached to the world and King Janak was not. Even though King Janak who used to live like a worldly person, was a King and had many obligations, many responsibilities, He was not attached to all those things. He was just performing His duty. So when he realized that King Janak was a perfect One, and that he should take Initiation from Him, he requested, "Master, now You should give me Initiation."

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Bhai Mardana Ji And Charity

For forty-seven years Bhai Mardana ji went wherever Guru Nanak went. Whether it was bitter cold of the hills or the heat of the deserts he did not leave him. Fear of wild animals or hunger and thirst in the wilderness or even the love of home did not change his mind from the five vices- lust, anger, greed, attachment and pride. He replaced them with the five virtues - truth, contentment, patience, compassion and faith. He was given the honor to be saint and a brother to all.

Bhai Mardana was nine years older to Guru Nanak. His father was a 'Mirasi' Muslim who did odd jobs in the village of Mir Badra. There was no postal system of sending mail in olden days, so 'Mirasis' use to perform this duty. They would take messages of the village people to their relatives and bring back their replies. Their work was of great importance. Those who took their help had to look after them well. They were always on the move and so were used to bearing hardships. As they moved alone, they made it their hobby to sing and play instruments to amuse themselves and they took pride in being honest and truthful.

Bhai Mardana too was gifted with many things, one of them being playing the Rabab - a musical instrument on which he sang the hymns composed by Guru Nanak in nineteen different melodies. Guru ji who was working as a storekeeper at Modi Khana gave up his job. He chose Mardana as his companion and started going places to spread the word of God. They were going on foot from Sultanpur to Lahore. On their way they stopped for the night then woke up at dawn, bathed and Mardana played his instrument and Guru ji recited a hymn in praise of God.

Then Mardana took Guru ji's permission to go to a nearby village to get something to eat and drink. The village people gave him some clothes too as they use to give other hermits and fakirs. When Guru ji saw the bundle of clothes with Mardana he said "Bhai Mardana, distribute these clothes among the poor, by gathering things offered in charity one becomes greedy. A greedy man entangled by this urge can never do any good to mankind." So acting upon the command of Guru Nanak, Bhai Mardana gave away all the clothes to the poor as well as the extra food.

lobhee an ko saevadhae parr vaedhaa karai pookaar

The greedy people serve others, instead of the Lord, although they loudly announce their reading of scriptures.

bikhiaa a(n) dhar pach mueae naa ouravaar n paar 3

They are burnt to death by their own corruption; they are not at home, on either this shore or the one beyond. 3

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Sakhi Series : 88 (The Sakhi of Sacred Thread) (Article taken from . "Bedtime Stories" written by Santokh Singh)

When Guru Nanak attained the age of nine, the day was fixed for him to wear the sacred thread prescribed by Manu, the originator of Hindu rituals and the caste system. After worship and recitation, Pandit Hardial started to put the sacred thread around Guru Nanak's neck. Guru Nanak stopped him and asked, "Dear Pandit, what is the use of putting this thread around my neck ? What authority is attained by wearing it ? What special deeds of faith one can perform by wearing it in addition to those which are already performed without it ?"

Pandit Hardial replied, "O Nanak, one gets spiritual birth by wearing it. you get the liberty to go to the kitchen upon wearing it. you get the freedom to participate in the religious rituals of the world. Brahmins and Kshatris are impure without wearing it and cannot take part in religious rituals and ceremonies. They do not have the right to perform the Saradh—feast of serving food every year to Brahmins so that it may reach the dead ancestors. Without this their ancestors face the pangs of hunger and thirst in the next world.

Guru Nanak further asked, "If one gets spiritual birth by wearing it, the thread should be put around the soul. What is the use of wearing it if the wearer continues to tell lies, back-bite and do other lowly deeds after wearing it like the Brahmin administering it. The sacred thread should be such that its wearing may make the wearer compassionate, contented, celibate and truthful in his dealings. Dear Pandit, if you have a thread of this type, I am ready to wear it. This type of thread will not be broken, nor soiled or burnt when the body is cremated. That True Thread will always remain with the soul even when the body is burnt."

Pandit Hardial, in a bid to make Guru Nanak understand, said further, "O Nanak, we are not starting this sacred thread ritual for the first time today. This ritual has been performed for a long time. Nobody has refused it before you." In order to expose Brahmins' greed to eat and get offerings behind the facade of this ritual, Guru Nanak recited:

[A thread of cotton is spun and the Brahmin twists it, a goat is slaughtered and eaten and everyone is asked to wear the thread.](#) (Guru Granth Sahib, Ang. 471)

Pandit Hardial came to understand this hymn and was convinced that Guru Nanak would not wear that cotton thread around his neck. He also saw that if the common people grasped the

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meanings of what Guru Nanak had said, they would stop wearing the thread. He would be deprived of the goat and other offerings for performing this ritual from them also. On account of this fear he put the thread in his bag and returned home.

ho ho karae thai aap janaaeae

Practicing egotism and selfishness, they try to impress others by showing off.

bahu karam karai kishh thhaae n paaeae

They perform all sorts of rituals, but they gain no acceptance.

thujh thae baahar kishhoo n hovai bakhasae sabadh suhaavaniaa 5

Without You, Lord, nothing happens at all. You forgive those who are adorned with the Word of Your Shabad. 5

(Guru Granth Sahib, Ang. 127)

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Sikh Sakhis 89 : (Guru Nanak and Babur)

(Source: <http://www.info-sikh.com>)

While returning from his travels from the West, Guru Nanak Dev Ji paid a visit to Saidpur, now known as Eminabad to meet his devotee Bhai Lalo. Guru Sahib Ji write about these times of upheaval :

"The age is like a knife. In the dark night of falsehood I cannot see where the moon of truth is rising." (Majh ki Var). And again : "Modesty and religion have disappeared because falsehood reigns supreme. The Muslim mullha and the Hindu pandit have resigned their duties, the Devil reads the marriage vows. Praises of murder are sung and people smear themselves with blood instead of saffron." (Tilang).

Guru Ji writes about the Mughal invasions : "They who had beautiful locks with vermilion dyed the parting of their hair, have their tresses shorn with scissors and dust thrown on their heads. They who dwelt in palaces cannot find a place in the streets." (Asa)

During this period the Emperor Babur attacked Eminabad and captured Guru Ji with his companions and imprisoned them. The captured were given grinding mills and put to grind corn. While grinding the corn Guru Ji went into contemplation and sang the glories of God. While Guru Ji sang about the creator the grinding mill continued to grind without any visible means of power, all who observed bowed their heads for surely they were in the presence of a great soul. This news was carried to the ears of Babur. Babur came down to the dungeons and waited until Guru Ji had finished singing. When his eyes met with the Guru's he folded his hands and bowed and begged forgiveness.

Babur requested that Guru Ji accompany him to his tent. Guru Ji asked Babur to release all the prisoners as they had committed no crime, and then he accompanied Babur to his tent.

The emperor offered Guru Ji refreshments but Guru Sahib replied " My cup is full. I have drunk the cup of my Lord's love which fills me for all time."

"Listen O King, go and survey the scene of destruction that has been caused by your army. Take a warning from those who have defeated others. He who is victorious today may suffer defeat tomorrow. Where are those kings who ruled here yesterday ? Where are those games, those stables, those horses ? Where are those bugles, those clarions ? Where are those who buckled on their swords and were mighty in battle ? Where are those scarlet uniforms ? Where are those mirrors that reflected fair faces ? Where are those houses, those mansions, those palaces ? We see them no longer here. O Lord, this world is Thine. In one moment, Thou create, in another moment, Thou destroy Thy Creation."

On hearing the words of the Guru, Babur remained in deep thought for a long time and then asked Guru Ji humbly "What can I do for you ?"

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"Nothing," said the Guru "The soul supreme Being has Himself commissioned me to spread His message of Naam, and I enjoy His grace and gifts. Those who forsake Him and attach themselves to others lose all. He makes emperors and kings, and He turns them into dust."

Babur bowed before Guru Ji and begged for counsel for a better life.

"Be just to all, and never do injustice to anyone,"said Guru Ji. " Never depart from the path of truth. Be merciful and forgive others as you would wish to be forgiven. Do not covert that which belongs to others. Do not sow the seeds of cruelty. He who is cruel, suffers."

These words Babur took to heart and from then on endeavoured to be a just ruler.

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Sakhi Series : 90 (Guru Gobind Singh ji and a 'Guru ka-Lal')

aisae gur ko bal bal jaaeeai aap mukath mohi thaarai ||1|| rehaao ||

- I am a sacrifice, a sacrifice to such a Guru; He Himself is liberated, and He carries me across as well. ||1||Pause||

kavan kavan kavan gun keheeai a(n)th nehee kashh paarai ||

Which, which, which of Your Glorious Virtues should I chant? There is no end or limitation to them.

- Guru Granth Sahib, Ang 1301

Once a 'Kalal' - a wine distiller, came for the Guru ji's darshan and stood at a distance, for the 'caste' of the Kalal was considered low in the social hierarchy.

When Guru Gobind Singh Ji, saw him he said, "Come in and sit with all of us in the tent." The man quivered, hesitated and said, "How can I, the lowest of the low, sit in the assembly of the gods? Guru Ji, I am a kalal whose mere sight pollutes."

On hearing this, Guru Sahib instructed His musicians and bards, to welcome the man with music and songs and coming down from his couch to bless him. He said, "You are not a kalal, but a 'Guru ka-Lal', 'a Ruby of the Guru.' Who has such love for us?"

thaerae kavan kavan gun kehi kehi gaavaa thoo saahib gunee nidhhaanaa ||

Which, which of Your Glorious Virtues should I sing and recount, Lord? You are my Lord and Master, the treasure of excellence.

thumaree mehima baran n saako thoo(n) t(h)aakur ooch bhagavaanaa ||1||

I cannot express Your Glorious Praises. You are my Lord and Master, lofty and benevolent. ||1||

mai har har naam dhar soe ||

The Name of the Lord, Har, Har, is my only support.

jio bhaavai thio raakh maerae saahib mai thujh bin avar n koe ||1|| rehaao ||

If it pleases You, please save me, O my Lord and Master; without You, I have no other at all. ||1||Pause||

- Guru Granth Sahib, Ang 735

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Sakhi Series :- 91 (Bhai Sukha Singh and Mehtab Singh)

Quazi Abdul Razak the Chief of Police of Amritsar was killed in an encounter with the Sikhs in October 1738. Masa Rangar was appointed in his place.

Masa Rangar converted Harmander Saheb into a vice den. The officials drank wine and smoked tobacco while the Nauch girls entertained them. By his orders all the Sikhs of Amritsar were hounded and killed. Hindus too were looted on the pretext of supporting the Sikhs.

Tej Ram, a resident of Amritsar whose house had been looted went to Bikaner and narrated his own story and the plight of Harmander Saheb to the Sikh contingent there. The leader of the contingent informed the Sangat of the happenings at Amritsar and asked for a volunteer who would bring the back Masa Rangar's head. Two Sikhs, Bhai Sukha Singh and Mehtab Singh volunteered for the service.

After performing Ardaas before Guru Saheb both of them set out for Amritsar. They halted the night at Damdama Saheb. Next day disguised as Muslims carrying revenue collection from Patti they reached Amritsar. The two bags supposed to be containing money were actually filled with shredded pottery.

Entering Harmander Saheb they tied the horses with the Berry plant. Each one of them carried a bag on his shoulder. They saw Masa Rangar sitting on a cot drinking wine and smoking Hukka. The Nauch girls were dancing. They placed the bags on the floor near the cot saying that they had come to pay the revenue. When Masa Rangar bent down to see the contents of the bags one of the Sikhs swiftly pulled out the sword and cut off his head. He emptied one bag and put the swerved head in it while the other made short of the rest of the company of Masa Rangar.

In the confusion that prevailed around both the Sikhs moved out swiftly mounted on their horses and escaped. They halted the night at Damdama Saheb and presented the head to the Sangat the next day.

charr bohithhai chaalaso saagar leharee dhaee ||

I get on board the boat and set out, but the ocean is churning with waves.

t(h)aak n sachai bohithhai jae gur dhheerak dhaee ||

The boat of Truth encounters no obstruction, if the Guru gives encouragement.

thith dhar jaae outhaareeaa gur dhisai saavadhhaan ||

He takes us across to the door on the other side, as the Guru keeps watch.

naanak nadharee paaeeai dharageh chalai maan ||3||

O Nanak, if I am blessed with His Grace, I shall go to His Court with honor. ||3||

- Guru Granth Sahib Ji, Ang 1087

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Sakhi Series :- 92 ("Ekas Siyon Chith Laai")

Bhai Gopal Ji was a respected individual who use to run a karyana (grocery) store during the time of Guru Arjun Dev Ji Maharaj. People use to deposit money with him for safe keeping purposes.

One day a person named Jamaal Khan deposited 500 coins with Bhai Gopal Ji. Bhai Gopal Ji forgot to register them in his book and forgot to put them in his safe. After sometime Jamaal Khan asked for the return of his 500 coins. Bhai Gopal ji checked his book and checked the safe. The money was not recorded and not in the safe and he said to Jamaal Khan he did not have his money. Jamaal Khan said he would report Bhai gopal to the muslim emperor if he didn't return his money. Bhai Gopal checked once again but could not find the coins. He said to Jamaal Khan " I dont have your money. But if your saying, then I'll; give you the 500 coins".

Jamaal Khan went to the emperor who called Bhai Gopal Ji. The emperor said Bhai Gopal ji "what am I hearing...I know your Nanak's Sikh and you won't do anything of this sort but I also know that Jamaal Khan doesn't lie either." Bhai Gopal Ji said I don't have his money but if you say I will pay him 500 coins. The emperor not knowing how to do justice said he would leave it to God. They would heat a pan of oil and throw a copper coin in. The one who picks the coin out without getting burnt will be the truthful one.

Bhai Gopal Ji did Ardas to Guru Ji. "some people have someone for support and some people have others for support, but for me you are my one and only support. Please help me and look after me." Bhai Gopal Ji put his hand into the hot oil and picked the coin with no harm to his hand or arm.

kis hee koe koe ma(n)n(j) nimaanee eik thoo ||

Some people have others, but I am forlorn and dishonored; I have only You, Lord.

kio n mareejai roe jaa lag chith n aavehee ||1||

I might as well just die crying, if You will not come into my mind. ||1||

- Guru Granth Sahib Ji, Ang 791

Next Jamaal Khan put his hand in to the hot oil but his hand got burnt before he could pick up the coin. Immediately he was given medical treatment.

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Bhai Gopal Ji was upset that someone had been hurt because of him. Anyway some time passed and a customer came into Bhai Gopals store. Whilst looking for the item requested by the customer Bhai Gopal Ji found the 500 coins in a container with the food stuffs. Immediately he went to Jamaal Khan and said I have found your 500 coins here. Jamaal Khan refused to take the coins saying he had been embarrassed in the Royal court and in front of the village and that Bhai Gopal ji should keep the money. *Bhai Gopal Ji said it was not his money and he was not authrosied by Guru Ji to keep something which didnt belong to him.*

Jamaal Khan agreed to accept the money on condition that he could meet Guru Ji.

Bhai Gopal Ji and Jamaal Khan both visited Guru Ji who was in the middle of a diwan. As soon as Bhai Gopal Ji saw Guru Ji, his eyes washed Gurru Jis lotus feet with his tears. Guru Ji said to Bhai Gopal Ji.. "Bhai Gopal you have been accepted in Guru Ji's house". Jamaal Khan asked Guru Ji a question "both Gopal and I were both truthful yet my hand got burnt and his didn't. Why was this ?

Guru Ji replied "Firstly, Bhai Gopal Ji didn't deliberately do anything wrong or underhand. Secondly, Bhai Gopal Ji recited his Ardas to the one supreme god in whom he had complete faith and who helped him at his time of need. When you put your hand in, you recited/remembered various peers to help you but you didn't have faith and trust in ONE. Jamaal Khan agreed and said yes he had recited the support of various peers. In the company of Guru Ji both Bhai Gopal Ji and Jamaal Khan were both exalted by Guru Ji's darshan.

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

saahib maeraa eaeko hai || eaeko hai bhaaee eaeko hai ||1|| rehaao ||

My Lord and Master is One; He is the One and Only; O Siblings of Destiny, He is the One alone. ||1|| (Guru Granth Sahib Ji, Ang 350)

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Sakhi Series :- 93 (Bhai Kaliana)

Bhai Kaliana

(Source: <http://www.gurmat.info/>)

Bhai Kaliana was one of the followers of Guru Arjan. When the Guru needed money for the Golden Temple, he asked for help from his Sikhs. Kaliana offered help to the Guru and said, "My Lord, I shall go to the hill Rajahs in the North and collect money. I will also preach the Guru's word there." The Guru agreed and Bhai Kaliana set out for Mandi. On reaching there, Kaliana found the place so pleasant that he decided to stay there and tell people about the Guru's way of life. He sent money to the Guru and received permission to stay a little longer.

The king of Mandi and his subjects used to celebrate a special festival of religious worship every year. Everybody in his kingdom was required to join in the celebrations by order. That year the order read - "All the people will keep one day's fast. Nobody will sleep at night. Tomorrow all must go to the temples and break the fast by drinking water in which the idols have been washed. Those who do not obey these orders will be punished by law."

All the people obeyed the king's order. Bhai Kaliana was the only one who did not keep the fast and so did not join in the celebrations. When the king learnt about this, he was extremely angry. At once he gave orders for Kaliana's arrest. So Kaliana was brought before the king. Burning with anger, the king said, "Who are you? What is your religion? Why did you not obey my orders?"

"Sir," said Bhai Kaliana very humbly, "My name is Kaliana. I am a Sikh of the famous Guru Arjan, the fifth in the line of the great Guru Nanak. Like all his followers, I recite only hymns in praise of God and have no faith in stone idols which neither see nor hear nor speak. I wonder how a stone can be pleased and what we can gain from it! God is the life within our lives. He is ever merciful to us all. Yet that God you suppose to be a stone. How can God be pleased with you when you regard him as no better than a stone that lies around everywhere and is kicked by our feet."

The king was mad with anger. At once he ordered Kaliana to be put into prison. The next day, Kaliana was again ordered to come and bow down to the idol. But Kaliana refused and said, "My idol is living. He is the great Guru Arjan, the king of holy men. I will bow only to him and to no one else."

Red with anger, the king ordered that one leg of Bhai Kaliana be cut off and that he should be dragged out of the kingdom by the other leg. After giving these orders, however, the king fainted so the punishment was delayed. Doctors came and tried their best to cure the king but it seemed as if he was dead. Some wise men said, "This is all due to the unfair punishment given to the holy stranger. Instead of punishing him, the king should have shown respect to him."

One of the king's officers at once went to the jail and requested Kaliana to come to the king's bedside. Kaliana came and said, "I am very sorry for the king, but I have done nothing to him. I have no power to help him either. All such power lies with God. I can only say prayers and that too, only if you promise to make the king believe in God instead of a stone." The wise men and the ministers standing there promised to do that.

Kaliana stood up, folded his hands, asked the others to join him and prayed to God to save the life of the king. As soon as Kaliana had finished the prayer, the king rose up as strong as before. He bowed to Kaliana and said, "O holy man, please pardon me." Saying this he fell at Kaliana's feet. He then ordered his men to make his horse ready and to tell his queens to dress up quickly. When all was ready he requested Kaliana to lead them all to the Great Guru Arjan as quickly as possible.

The king, the queens, and many of his officers, set out to see the Guru at Amritsar. On the way, hundreds of other people joined them. Kaliana was leading them and they were all singing hymns in praise of God.

"Did God put aside all other days of the month That He should have been born on the eighth! Man, led astray by error, utters nonsense. God is not subject to birth and death. Man takes cakes and gives them

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secretly to an idol. O faithless animal, God is not born, nor does He die. All your sin results from fondling an idol; May the tongue that says 'God entered the womb' be burnt; Nanak's God is everywhere."
(Guru Arjan)

"Having found the company of holy men; I have rejected all ideas of duality. There is no enemy and no stranger; Everybody is my friend. Whatever God wills, is all honey to me; This noble instruction I have gained from the holy. One and the same God fills every heart; And it is this presence of the Lord everywhere that Makes Nanak feel jubilant."
(Guru Arjan)

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Sakhi Series :- 94 (True Service)

True Service

(Source: <http://www.sikhpoint.com/>)

One early morning (Guru) Amar Das Ji heard this hymn being sung.

*Actions are the paper, and the mind is the ink; good and bad are both recorded upon it.
As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord. ||1||
Why do you not keep Him in your consciousness, you mad man?
Forgetting the Lord, your own virtues shall rot away. ||1||Pause||
The night is a net, and the day is a net; there are as many traps as there are moments.
With relish and delight, you continually bite at the bait; you are trapped, you fool - how will you ever
escape? ||2||
The body is a furnace, and the mind is the iron within it; the five fires are heating it.
Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. ||3||
What was turned to slag is again transformed into gold, if one meets with the Guru.
He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held
steady. ||4||3|*

- Guru Granth Sahib Ji, Ang 990

This sweet voice was of Bibi Amro, daughter of Guru Angad Dev Ji, who had been married to the nephew of (Guru) Amar Das Ji.

After listening to the hymn, (Guru) Amar Das Ji decided to adopt its composer as his Guru Ji. At daybreak, he asked Bibi Amro about the composer of the hymn. She told, "This hymn was composed by Guru Nanak Dev Ji. Before his merger in God, he entrusted the responsibility of guiding the Sikhs to my father, Guru Angad Dev Ji." (Guru) Amar Das Ji took Bibi Amro with him.

On reaching Khadur Sahib, he placed his head at Guru Angad Dev Ji's feet and prayed, "Please accept me as your disciple." His age was 62 then. After that he stayed there forever and served Guru Ji with great earnest. He made it a routine to bring water from the river for the morning bath of Guru Ji. He served Guru's institution for 11 years. At last his service was acknowledged. Guru Angad Dev Ji chose him to install as the next Guru. On March 29, 1552 Baba Budha ji put a tilak on Guru Amar Das Ji's forehead and

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Guru Angad Dev Ji bowed before him. He told the Sikhs that from then onwards, Guru Amar Das Ji would be their spiritual leader.

saevaa karath hoe nihakaamee ||

One who performs selfless service, without thought of reward,

this ko hoth paraapath suaamee ||

shall attain his Lord and Master.

- Guru Granth Sahib Ji, Ang 286

Guru Angad Dev Ji acceded to his request and selecting an elevated site between the villages of Khadur and Sanghar, he set up a dwelling there. Congregations and recitals began to be held in the morning and evening; Community kitchen was also started round the clock. Guru Ji started teaching the children of the surrounding villages after the morning congregation. Before the evening congregation, he organized wrestling and other sports for entertainment and body fitness of the devotees. He advised everyone to do practical service and honest labour. He himself always twisted string used for weaving cots. He used to listen to the problems of the devotees and advised solutions

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Sakhi Series:- 95 [Babbar Sher Singh Jee]

Babbar Sher Singh Jee (when you don't get ras out of Naam and it feels like you are wasting your time ...)

(Source: Book – From the Heart)

ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ ॥

kavan s akhar kavan gun kavan s maneeaa ma(n)th ||

What is that word, what is that virtue, and what is that magic mantra?

ਕਵਣੁ ਸੁ ਵੇਸੋ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥੧੨੬॥

kavan s vaeso ho karee jith vas aavai ka(n)th ||126||

What are those clothes, which I can wear to captivate my Husband Lord? ||126||

ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ ॥

nivan s akhar khavan gun jihabaa maneeaa ma(n)th ||

Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra.

ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥੧੨੭॥

ae thrai bhainae vaes kar thaa(n) vas aavee ka(n)th ||127||

Wear these three robes, O sister, and you will captivate your Husband Lord. ||127||

→ Guru Granth Sahib

One morning after amrit vela simran (very early morning naam meditation), Babbar Sher Singh jee was travelling into the forest. He was drowning in the spiritual bliss of naam and walked right into a Moghul soldier's ambush.

Since he was an adept sant-sipahee (saint-soldier), he had no problem escaping the trap. The Moghul leader called out to him, "I have heard much about the Khalsa and their Guru. Come and show me what your Guru is made of." Listening to the challenge to his Guru - wonderful Guru Gobind Singh jee - Babbar Sher Singh jee could not resist the Moghul's call. So he returned.

The Moghul said, "We will each show our swordsmanship. The winner will walk free."

The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. (Guru Granth Sahib Ji - 951)

Babbar Sher Singh jee agreed. They stood a few feet apart. First, the Moghul took his sharp sword and with "whooshs" filling the air, managed to unhook Babbar Sher Singh jee's battledress (chowla) clean off. Every one was impressed.

Then Babbar Sher Singh jee took out his sword (Kirpan) and a few "whooshs" later, he sheathed it again. Apparently no damage had been done to the Moghul leader.

The Moghul laughed and said, "What good is that?"

The Babbar Sher Singh jee said, "Move you head..."

The Moghul leader moved his head slightly and lo and behold! his head came clean off his body.

How could this story be possibly related to Naam?

Now, now, my beloved friends not so much haste. This story has everything to do with Naam.

The sword is the Khanda of Naam, the Singh is Satguru and the Moghul is ego or humai. "Say what boy?"

Well, when we jap naam, our ego is being erased - this is confirmed several times in gurbanee. But yet we think we haven't changed a bit. We feel we are not progressing spiritually at all sometimes. And yet, Naam is doing it's work cleanly and deeply. And a time will come when Satguru will give us a slight push and our humai will come cleanly off.

So pyareoooo, don't ever get discouraged when you don't get ras out of Naam and it feels like you are wasting your time. The time spent sitting for Naam meditation is the most precious of all times. It's value cannot be described.

Even when the mind is going wild and it is only our mouth saying "waheguru waheguru", even that time is better than doing anything else. You might ask why?

Well, it is true that only "waheguru" said with dhian or concentration is of spiritual worth; but still, just by sitting we are training at least the body to be still. The mind will eventually follow when it sees that this gursikh refuses to obey it.

The mind says, "Let's sleep. We have a long day ahead." But this gursikh says, "Mind, I don't really give a hoot whether I have a long day ahead or not, I am not budging an inch."

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Finally, the mind will get the message and it too will start becoming still. Once it is still, it will feel naam ras (sweetness), because only in stillness is naam ras. Once it has felt naam ras, the other worldly ras will feel shallow and gross.

waheguru waheguru waheguru waheguru waheguru waheguru waheguruu....

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

jaalo aisee reeth jith mai piaaraa veesarai //

Burn away those rituals which lead you to forget the Beloved Lord.

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥੨॥

naanak saae bhalee pareeth jith saahib saethee path rehai ||2||

O Nanak, sublime is that love, which preserves my honor with my Lord Master. ||2||

→ Guru Granth Sahib

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Sakhi Series:-96 (Bhai Moola)

gur kee pa-orhee saach kee saachaa sukh ho-ee.

Truth is the Staircase to the Guru; climbing up to the True Lord, peace is obtained. -
Siri Guru Granth Sahib Ji Ang:766

On the way to Sialkat, which is near Pasrur, Guru Nanak rested outside the town under a wild caper tree, which stands there still. "Why do you prefer the wilderness to the comforts of town?" Mardana asked.

"There is no comfort in a place where there is no truth," replied the Guru. "The air of the town is filled with falseness. No one can safely breathe it."

"Master, I am hungry," said Mardana, "and unlike you, I can't live on just the air."

"Go into town," said the Guru, "and ask at every shop; 'My master would like a half-anna of truth, and a half-anna of falsehood.' He who answers will feed you."

Mardana, much amused, went into town and stopped at each shop. Some thought his was insane, others made fun of him. However, at certain shop, Moola, the owner, replied, "Tell your master that life is false, and death is true."

After he fed Mardana, he asked to be taken to the man who asked for such things. Moola, when he saw the Guru, humbly bowed before him and asked, "Show me the true way?"

"Seek it and you shall find it," said the Guru. "It is found by searching and lost by talking."

Moola was much impressed by Guru Nanak and followed him for many days, even to Kabul, until the Guru told him to go back to his home and family.

"I want to be a renuciant," said Moola. "I want to give up the world and be a holy man."

"It is not by shirking our duty that we become saints," said the Guru, "but by how we handle our responsibilities in our daily lives."

"Then why is it that people leave their homes in search of God?" he asked.

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"There are those who actually seek the truth and there are those who only seek to escape their responsibilities," said the Guru, "but the way I have come to show, is to live in service to God in the daily world, keeping His name on our lips and in our minds. Renunciation of outer things does not make for inner righteousness. Words are meaningless until translated into action."

Guru Nanak then repeated to him the Jap Ji, and Moola returned home to live the life of a householder.

Guru Nanak and Mardana had an occasion later to visit Sialkot and the Guru wished to see his student. Mardana went looking for Moola, but his wife, fearing that her husband would wish to leave again, convinced Moola that he could die in the wilderness if he went. And so he hid himself away until Mardana left.

When told, the Guru said, "This is the man who said that life is false and death is real, but now he seems to hold to falseness. So be it. But who can escape death? It comes to all no matter where they live.

It is said that Moola was subsequently bitten by a snake and died.

kavan s akhar kavan gun kavan s maneeaa ma(n)th ||

What is that word, what is that virtue, and what is that magic mantra?

kavan s vaeso ho karee jith vas aavai ka(n)th || 126 ||

What are those clothes, which I can wear to captivate my Husband Lord? ||126||

nivan s akhar khavan gun jhabaa maneeaa ma(n)th ||

Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra.

ee thrai bhainae vaes kar thaa(n) vas aavee ka(n)th || 127 ||

Wear these three robes, O sister, and you will captivate your Husband Lord.

||127|| - Siri Guru Granth Sahib Ji Ang:1384

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Sakhi Series:- 97 (Harmandir Sahib Sewa)

Harmandir Sahib Sewa

In sixteenth century, when the sewa of the holy sarowar at Harmandir Sahib was being performed under the fifth pathshahi, Guru Arjan Dev ji – one night the tired sewadars and Guru Sahebaan were resting after a hectic days sewa. Just before Amritwela, all woke up to some noise, as though someone was doing the sewa outside. Astonished as to who can it be, some sewadars went out to see and reported the matter to Guruji, in a state of total disbelief and great shock. What they saw was that there were some "elahi aatmaas" performing the sewa and the big tokra's which they were carrying, were not resting on their heads but were much above it. Guruji himself went out to see and found that all the gods, goddesses and numerous spiritual souls were all present and performing the sewa.

It is believed that it was there that Guruji spoke thus and narrated the shabad

sa(n)thaa kae kaaraj aap khloeiaa har ka(n)m karaavan aaeiaa raam ||

The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.

dhharath suhaavee thaal suhaavaa vich a(n)mrith jal shhaaeiaa raam ||

The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water

- Guru Granth Sahib Ji, Ang 783

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Sakhi Series :- 98 (Elephant, Corcodile and the Lord God)

Elephant, Corcodile and the Lord God

bal shhuttakiou ba(n)dhan parae kashhoo n hoth oupaae ||

My strength is exhausted, and I am in bondage; I cannot do anything at all.

kahu naanak ab outt har gaj jio hohu sehaae ||53||

Says Nanak, now, the Lord is my Support; He will help me, as He did the elephant. ||53||

- Guru Granth Sahib, Ang 1429

There is a story of a "Gaj" meaning elephant. He used to go across the river taking a flower to the temple. One day he was taking the flower as was his routine, and a crocodile caught him by the leg. You know, in the water a crocodile is stronger than an elephant and it is said that a crocodile in the water, a woman in anger and a king in his obnoxiousness are the worst creatures on the planet. Anyway, so the crocodile pulled and pulled, till the flower in that trunk came to be dipped and the elephant was going to die because there was no air.

jaa ko musakal ath banai dtoee koe n dhaae ||

When you are confronted with terrible hardships, and no one offers you any support,

laagoo hoeae dhusamanaa saak bh bhaj khalae ||

when your friends turn into enemies, and even your relatives have deserted you,

sabho bhajai aasaraa chukai sabh asaraao ||

and when all support has given way, and all hope has been lost

chith aavai ous paarabreham lagai n thathee vaao ||1||

-(but) if you come to remember the Supreme Lord God, even the hot wind shall not touch you.

- Guru Granth Sahib, Ang 70

In the end, all he said was: "If this flower can reach you, O my lord god, I shall feel liberated".
Death was inevitable.

And what happened? God came and tore open the jaw of the crocodile and freed the elephant so that he could lay the flower down.

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raam gur saran prabhoo rakhavaarae ||

In the Sanctuary of the Guru, the Lord God saves and protects us,

jio ku(n)char thadhooai pakar chalaaeiou kar oopar kadt nisathaarae ||1|| rehaao ||

as He protected the elephant, when the crocodile seized it and pulled it into the water; He lifted

him up and pulled him out. ||1||Pause||

- Guru Granth Sahib, Ang 982