BED TIME STORIES-1

(Guru Gobind Singh Ji)

(गुरु गोबिंद सिंह जी)
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First edition 1991
Second edition 1994
Third edition 1997

Price Rs. 60-00

Published by:
Sikh Missionary Resource Centre
346, Green Lane Rd.,
Small Heath, Birmingham
B95DR, England.
Ph-021-772-5365

Distributors:
SINGH BROTHERS
Bazar Mai Sewan, Amritsar.

Printers:
PRINTWELL, 146, Industrial Focal Point, Amritsar.
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Introduction

'Bed Time Stories-I' is a collection of twenty anecdotes in dual language with suitable sketches from the life history of Guru Gobind Singh. He was born on 22nd December 1666 at Patna.

At the age of five, he saw that the rulers were not performing their duty of looking after their subjects. The honour and the property of other sects was being looted in broad day light. There was no one to whom they could complain. In those dark days, he perceived that the poor should be able to defend themselves against oppression and tyranny. To make them fit, he began to train the children of his own age the art of battle at the river Ganges.

He learnt to recite the 'Granth Sahib' by heart in less than six months on arriving at Anandpur. In 1705 AD, at Damdama Sahib he dictated the scriptures, from memory to Bhai Mani Singh to write it down in its present form. The Guru made his Sikhs to read and understand the teachings of Guru Nanak. He arranged for the Hindu scriptures to be translated into Punjabi so that the Sikhs could learn, what was written in those books. He broke the shackles of Brahminism that the knowledge of Sanskrit and religious study should remain with Brahmins alone. The Brahmins for their own self interest and benefit, wanted the general public to remain ignorant in order to mislead and cheat the simple village folks. The Guru brought the literacy to his followers.

In 1699 AD, out of the lowly and the weak, Guru Gobind Singh created the "Khalsa", the army of God, to end the tyranny. The nectar bestowed by him made Sikhs into real Singh (lions). A Singh was imbued with such courage that he was prepared to face an army of thousands on his own. Even a recluse like Banda Singh Bahadur after baptism was so encouraged that he became the first Sikh ruler in Punjab. The Guru brought the women on equal footing with men. After baptism 'Kaur' is added to their name which means princess. In the Hindu caste system the women rights were the same as "Shudras", the lowest in the caste system.

Guru started the first "Red Cross Service". He had love for every one even those who were fighting against him, as he had no enemy except the reign of terror.

I acknowledge, the art work matching the stories by S. Sukhwant Singh, and am indebted to KP Singh Brar my friend for helping to translate the stories, typing the manuscript by my daughter Rajmeet Kaur and full co-operation of S.Pritam Singh Navyug Press, New Delhi.

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ਸਾਹਿਤ

ਚੇਤ ਸਿੱਖਾ ਘਰ ਭਰੀ ਕਿਹਾਂ
ਸੁਚ ਵਰਚ ਹੋ ਵਘਰੂ ਰ ਟਵੇਂ।।
ਠਾਣ ਵਿਚ ਮੋਹ ਭੇ ਪ੍ਰਵੇਲਾ
ਚਾਂ ਸਾਨੀ ਸੰਹਾਂ
ਮੋ ਸੀ ਵਰ ਅਪਤੀ ਨੀਡ ਵਾਲੇ।।
ਅਰਨ ਸਿੱਖ ਦੇ ਜੋਠ ਜੀ ਭਰਤ ਵੇਲ
ਵਿਹਾਰ ਸੁਚੇ ਵਿੱਚ ਵੁਝਿ ਉੱਠੇ ਰੱਖਿਆਂ।।
ਪ੍ਰਵੇਲਾ ਕਥਾ ਮੀਨ ਉਭਰਵਾਂ ਵਾਲੀ
ਅਲੂ ਸੀ ਤਲ ਮੇਂ ਉੱਘ ਸੁੱਕ ਮੇਲ।।

ਦੂਜੋ ਸੋਨਾ ਸਿੱਖ (ਚੇਕੀ ਚੋਠਵੇਂ)
Hymn

O' God, grant me this boon,
That I never shun from Thy righteous path.
Let the fear overtake me not,
When I go in the battlefields.
Give me the faith, I fight to win.
That I am instructed by my higher mind,
that I crave ever to sing Thy praise.
And when cometh The end of life
I die fighting in a holy war!
टूट अंतर्गत विवेचन सार

1666 ई.: दिन वाला उज़ा वर्णाला उन्नी साथ खेल बस बस ना माह। टूट अपने भजनाला पारंपरिक चेहरे में झिकी देखते हैं। टूट का दादा दिशा बाबा के मुख की कुस्ती नामक एक सज़ा दे दिया। टूट की दादा दिशा बाबा के दादा दिशा बाबा भजन की उपलब्धि के लिए नाम के मुख की कुस्ती नामक एक सज़ा दे दिया। टूट का दादा दिशा बाबा के मुख की कुस्ती नामक एक सज़ा दे दिया।

दिशाओं त्रो भजनाला हूँ जिन पर सज़ा लगा। टूट का दादा दिशा बाबा के मुख की कुस्ती नामक एक सज़ा दे दिया। टूट का दादा दिशा बाबा के मुख की कुस्ती नामक एक सज़ा दे दिया। टूट का दादा दिशा बाबा के मुख की कुस्ती नामक एक सज़ा दे दिया।
Far-sighted Bhikhan Shah
Far-Sighted Bhikhan Shah

In 1666 AD Guru Tegh Bahadur was on a tour of India. He was preaching to the oppressed and frightened population to break the bonds of tyranny. All the young and old of the country knew him. Prince Gobind Rai was born on the 22nd December 1666. The news of his birth spread throughout the country.

Pir Bhikhan Shah who viewed both Hindus and Muslims alike, also came to know the birth of the Guru's son. The Pir was a renowned Muslim saint. He was a resident of the village Gharam in district Ambala. A desire to see the Guru's son arose in the holy man's heart. Taking some of his followers with him, he proceeded towards Patna. Undergoing hardships on the way, the Pir reached Patna in two months. He requested Kirpal Chand the uncle of the Guru's son for the glimpse of the child.

Guru Tegh Bahadur was still on his tour of Assam. Uncle Kirpal Chand said to the Pir, "Nobody can have the glimpse of the child as long as the child's father does not see his son first." On hearing this, the Pir went on hunger strike and squated before the door. After a few days, Kirpal Chand took pity on the condition of the Pir and granted him permission to see the Prince.

The Pir was very pleased to behold Prince Gobind Rai. To see whether Prince Gobind Rai, on growing up, will love more Hindus or Muslims, he placed before him two small earthen pots, one filled with water and the other with milk. In his mind, he assigned the pot containing milk to Hindus and that with water to Muslims. The Prince who loved all and was loved by everybody, placed his hands on both the pots. The Pir understood that he would give equal love and respect to both the religions.

The Pir called for a third pot and presented it to the Prince. The child Guru placed his tender right hand on it. The Pir concluded from it that having equal respect for the two, he will create a third faith. The wish of the Pir was fulfilled. He returned to his hermitage at Gharam with his followers.

Prince Gobind Rai stopped for a night at Gharam with him on his way to Anandpur from Patna, several years later.
किमाने वेठ

"किमाने वेठ"

"किमाने वेठ" प्राचीन भारतीय देश की दूर काल प्रथम शताब्दी की चीज़ों में है। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की। इसे छिपकारा मानकर कुछ नयी खोज नहीं की।
Uncommon Games
Prince Gobind Rai was hardly five when he started to get weapon training. He began to break pitchers of women carrying water with the aim of his catapult. The women whose pitchers were broken would complain to his revered mother. The mother used to buy them brass utensils which would not break with the pellets.

The Prince asked his uncle Kirpal Chand and had bows and arrows made. The arrows had iron tips fitted. With the arrows he began piercing those brass utensils. The women again complained to his mother. The mother said spontaneously, “I am tired of these complaints. It would be better if the water of this well turns brackish.” The words of the revered mother came true. The water of that well turned brackish. The water thus became unfit for cooking food. The women stopped taking water from that well. The water is brackish to this day.

In Patna city, the Prince would gather children of his own age and take them to the banks of the river Ganges. He would divide them into two groups. He used to teach them the art of warfare and at the same time to defend themselves. In these mock battles, he would get the winning group rewarded by his mother. In this way, children went with him to the river bank and played the drama of the child army.

On reaching Anandpur, the Prince was taught horse-manship and use of weapons by Bhai Bajjar Singh. The Prince was entrusted with the leadership of the Sikhs at the age of nine on the martyrdom of Guru Tegh Bahadur.

On reaching the age of sixteen, the Guru ordered to make a very big drum. He named it “Ranjit Nagara” which means the drum of victory. That drum was beaten in the morning and evening before the start of prayers. Hearing the drum-beat Sikh devotees used to gather at the Guru’s institution. Every afternoon when the Guru went for hunting, the Sikhs would precede him beating the drum. This drum beat was a call of equality as only the kings (rajas) of the region could go hunting in this manner.

The Sikhs, who came to Anandpur for audience with the Guru were taught horse-manship and given weapon training before they returned back. After getting weapon training the Sikhs urged their relatives and others to go to Anandpur and get training. In this way the knowledge of the use of weapons spread among the Sikhs.

Keeping in mind the training of warfare, the Guru got the first fort constructed at Paonta Sahib. The Guru returned to Anandpur after the battle of Bhangani in Himachal Pradesh. He got five forts constructed around Anandpur. To fulfill the demand of the weapons, factories for the manufacture of arrows and swords were opened at Anandpur.
मेडी संगठन ने चेंदू पहुँच रहे उनके पुरानी सगीतकरण में। धवन तेजौति तमा जबा देखने महर। पूरी त्री तपकी रही मेडी संगठन ने। दुरुंगे देखी वर्षों तया में। दुरुंगे देख परस हस्त गुड़ नीडित मेडिक आर्थिक वितरण के पूरा। धरम त्री तपकी, मार्गितसार नीरित तकनीक देखे वे धरम त्री वर्ष, मैरा हू आपरे देवी नीरित तकनीक रखे धरम त्री हू आपरे देवी नीरित तकनीक रखे धरम त्री हू आपरे देवी नीरित तकनीक रखे धरम त्री हू आपरे देवी नीरित तकनीक रखे धरम त्री हू आपरे देवी नीरित तकनीक रखे धर
Rani Maini

Fateh Chand was a noted landlord of Patna. People knew him as a Raja, the king. His wife Maini was known as Rani. They had no children. They resorted to many amulets, incantations, worship and recitation but nothing bore fruit. Whenever Rani Maini saw Gobind Rai and his “child army” pass by her palace her yearning for a child increased.

One day, the Rani was immersed in deep thought on seeing the “child army”. A notion came to her mind that how nice it would be if Gobind Rai, the son of Mata (mother) Gujri may sit in her lap, call her mother and say, “I am feeling very hungry. Mother, please give gram-curry and fried cake (chhole and poori) that you have prepared and kept inside, to me and my companions.” Getting these thoughts, she got up and began preparing curry and cake.

The Rani had heard from Sikhs that the Prince can read the mind. Having prepared curry and cake, the Rani sat outside to wait for the “child army”. In a short while, the leader of the “child army” came to the courtyard where the Rani was waiting. Entering the courtyard the leader of the “child army” said, “Mother, bring the curry and cake that you have prepared. I and my companions are feeling very hungry.”

The Rani took the thought reading master in her lap and fondled him with love. She gave curry and cake to the “child master” with her own hands and also to the rest of the “child army”. The Rani felt motherly bliss by feeding the Prince in her lap like her own son. To get affection of a son the Rani began to prepare curry and cake daily for the “child army”. Under pretext of serving meals the Rani began to get love of a son daily.

One day, the maid in service of the Rani appealed to the child master that the Rani did not have a child of her own. She may be blessed with a son like you. The child master replied, “Only I resemble myself. None other can be like me. So if the Rani considers me her son I shall become her son.” From that day, the affection and love of the Rani for Prince Gobind Rai increased.

After the departure of Prince Gobind Rai from Patna, the Rani constructed a gurdwara in her house where she served curry and cake to the children. In this way she felt the presence of the Prince and she got affection of a son. That gurdwara came to be known as “Maini Sangat” where the blessed food of curry and cake is still distributed to the congregation to this day.
भान सभूची सत्या


dिन दिन राधा पुन विभक्त हि दिन दिन अभिन्न पंवेम समाज सिंद्री बत दिना मी। हूँम हिंदू हिंदू दिन चुट गात बुड़े से संभाल सभी, भारत ची समाज लड़ शैख दिन पड़ेत लड़। भारत उड़ दुप देव पेर वे भारत हे संसार वि दिन मात्र दी देवा राह संभाल सी। भारती दिन तेपे राण राण देवा, हूँम हे सभूची हूँ देन हिंदू दे दिना बे भान दिना। हूँम हूँ भारत नद्वृ दिने हिंद मी निधाने दिन संवाद सिंद्रा देरा दे चुट दिना भाने बने बत ती तथ नैते मल दे चुट गात बुड़े। गैद दिना दिना।

भानत सभूची सूच देव ला यह मै गायी। हूँम हूँ जविली मी वि गात भत ची मात्र टूट्या नाट कहे गरा। हूँम हूँ चुटीफे ने धरण दिन से हालत ले। हूँम हूँ नन दिन नल दिना वि गात भत से दिन दिन हिंद अपेक्षो दे बन लढी बिकबी अंशातो। मै अभ हूँम हूँ अप्ये रंगी बिकबी बिकबावे भानदाह। हूँम हूँ मे हिंद बुड़ा ने बुड़ हूँम पाम चाम, हूँम भारत हूँ देन सी सं आप्दे अव दिन दी सहू नही लाली।

1671 थी। हिंद मारिसेंसे हे पटे हे शहस्त्र हूँ नहे रेठे रेठे राग बुड़े बीड़ा। भारती हूँ नहे मारिसेंसे हे आपेक्ष दा पुष चर्चा मात्र हूँम हूँ दक्षत बटा दा सभूची बीड़। हूँम हूँ मेह नन हिंदा, मै तथ देव जब विकास बिकास बीडी हे गात मात्र भता वे दक्षत देन लढी अर्थात पीडी। भत सी मात्र बटाअं नाट कहे आ। भारती पाम जबसे हे दे बोड़ ले, "भा भा भा, बिदापूर निवधी बिन्हेरी भ्राता भे नही बिकित बट तथा है।" भारती मारिसेंसे हे दक्षत बटे हिंदावे रे गायी। हूँम हूँ मेह बिकबी बिकबी बिकास बीडी मी, मारिसेंसे हे नही बिकास हे। सिंध मंगाल सिकानी हूँम हूँ हे तथ दक्षत दा चुट चुट दी हिंदी दा सहस्त्र टूटुरिया हिंदा।

भारती हूँ विलुक्त वे गात दे सीचार बीडी पत नहे बसा पुष्या नाट हरी दरा दे दे अभी निधाना वे गायी। हूँम हूँ मारिसेंसे हे शहस्त्र हूँ पाम पाठी दी बोड़ी बीडी। हूँम हूँ मेह हिंदा, "शायद भा, मे अभ से नल राण दी रेठार। हुं मे बोड़ हिंदा देन रेठे रेठे भजी हिंद मारिसेंसे बिकास बिकास बीडी हे हूँम हूँ मेह दुरुळ दुरुळ हूँ मारिसेंसे।" भानत सभूची हे विलुक्त दहे दी बिवधी बोडे दे सक्षत बटा दा हिंदा है। भजी भजी भजी हूँने हे सक्षत दे नहे। हिंद मेह उन हे भारत आप्दे अवरी मात्र हे बोडी बोडे दे सक्षत बटे हिंदा है।

हूँम हूँ हिंदा हिंद मारिसेंसे हे मारिसेंसे यही बिकबी बिकास बीडी मी चुट गातान्बाद है। "चंद्री मारिसेंसे" हिंद मंगाल वे हे नही है।
Devotion of Mother Jamuna
Devotion of Mother Jamuna

One day a masand Sikh authorized by the Guru for the collection of offerings was collecting the offerings and the tithe from the Sikh devotees at village Danapur. A poor old woman, Mother Jamuna, lived in that village. She offered to put a small quantity of pulse and rice for the community kitchen in the bag of the masand. Seeing, the handful of pulse and rice, the masand thought that the offerings of the elderly woman would not increase the quantity of the material of the bag, so he stopped Mother Jamuna and sent her away with a reprimand. This greedy masand was one of those who kept a large part of the offerings of the Sikh devotees for themselves.

Mother Jamuna took the pulse and rice to her home. She believed that the Guru could read the desires of the mind. She resolved that one day the Guru would come to her and ask for the hotch potch to eat. "Then I shall prepare hotch potch myself and serve it to the Guru," she said to herself. After that day she stored whatever little she could instead of giving it to the masand.

In 1671 AD Prince Gobind Rai stayed at Danapur on his way to Anandpur from Patna. Mother Jamuna was overjoyed to hear the news of his stay as she could see him with her own eyes. She prepared hotch potch with great love and devotion and called to mind for the Prince to pay visit to her. The mind reader of the devotees presented himself before Mother Jamuna and said, "Grandma, bring that hotch potch which you have prepared for me." Mother Jamuna was very pleased to see the Prince. She brought the hotch potch she had prepared and offered it to the Prince. The hotch potch was also served to the Sikhs accompanying the Prince.

When the young Prince rose to go, the old woman requested him to stay with her forever. The Prince replied, "Grandma, I shall always be with you. If you want to see me, prepare hotch potch in this pot and serve it to the needy and poor. You can behold me before you."

Whenever Mother Jamuna wanted to behold the Prince, she prepared hotch potch and served it to the poor and she could feel the presence of the Prince. In this way she always had the glimpse of the Guru till her last breath.

That earthen pot (handi) in which Mother Jamuna had prepared hotch potch for the Guru is still kept in Gurdwara "Handi Sahib".
यह वे उगये

बाद नीचे निम्न कहा सबे विभाजनी चीत पशाम सी। हेतुं आप्व निमंत्रिे दे नेत मिस्कट लकिर तृत पशाम स्त्री अस्तित भिटटा ची विकिरए दिसी। निम्न स्वातंत्र्य वि म भल संयम से राजन वतल हली बिदा। राय वे चन्द्रपुर दिक्त सी भास्ती वहड़ताम आरंभ नी संकाय। आप चन्द्रपुर नी चित्र बुध दिनी ही भरतमवी नलिया ना संकाय।

1674 वि नित्व वास्रित् एवं गड़बड़ दे ं सेवरासेव ते घुमन राज विन्यासम तृत हें भें नेतार भास्त भगवानूर घाटपुर मात्र बिदा। दरु बृहत वतल रहे हें दुःख उबलिये दे उमी दिनिंदे नाते। परें अहकार में गड़बड़ दे घुमन दी बस्त्र बढ़े वैले ववक दे अभेंट मिस्कट भास्त घर धम थे। परें ने वास्रित्र दे चुरावें तृत यह घुमन घाटपुर दे वैदेश। यें रेंग लहर अरंभ अं बिंग के धंड दिने नभ दी भास्ती वेद राय नेम धात नभ अभिन्न आ दिवाली बीती। वंदेमन दिने नभ धात दी ने वित्सवकावे हें किमत में संस्कृत ची दिनिंदा निदा निमंत्रिे हें। हिम लहर दिनि हें धात दी देव धात नभ दी वर्तह अधर अप्व दहान्त लहर दिनिंदा हें।

राय नेम धात नभ हें रिसिकावें हें धात नभ हें हें किम नष्ट नभ अनर्थ दी हिम दिने हें वित्सवकावे दे वेद नर्ति। रिसिकावें दे धात नभ हें भास्त दी भास्ती वेद नर्ति दे निदा दिने नभ हें। नर्ति दे निदा दिने नभ हें भास्त दी वित्सवकावे दे नर्ति दे निदा दिने नभ हें। नर्ति दे निदा दिने नभ हें भास्त दी वित्सवकावे दे नर्ति दे निदा दिने नभ हें।

गमित्तमान दी हिम तृत हें सस्त्र देश दिनि हें धात नभ हें हें नर्ति आ निस्कन दिन नित्वचार वे वासु जनह दी नर्ति दी भास्ती वेद वर्तह दी ने वित्सवकावे हें नर्ति। नर्ति दे निदा दिने नभ हें भास्त दी भास्ती वेद नर्ति दे निदा दिने नभ हें। नर्ति दे निदा दिने नभ हें भास्त दी वित्सवकावे दे नर्ति दे निदा दिने नभ हें। नर्ति दे निदा दिने नभ हें भास्त दी वित्सवकावें हें नर्ति दे निदा दिने नभ हें।

भागित्त केले हिम तृत हें सस्त्र देश दिनि हें धात नभ हें हें नर्ति आ निस्कन दिन नित्वचार वे वासु जनह दी नर्ति। नर्ति दे निदा दिने नभ हें भास्त दी भास्ती वेद वर्तह दी ने वित्सवकावे हें नर्ति। नर्ति दे निदा दिने नभ हें भास्त दी भास्ती वेद वर्तह दी ने वित्सवकावे हें नर्ति। नर्ति दे निदा दिने नभ हें भास्त दी हिम दिने नभ हें नर्ति। नर्ति दे निदा दिने नभ हें भास्त दी नर्ति।
Defender of Faith

Of all the things, Guru Gobind Singh placed most reliance on religious faith. He taught his Sikhs and other people who met him, to face death and extermination in the cause of true faith. He told them to stand up and oppose the tyrants with all the might instead of bearing the tyranny. The defence of faith lies in standing up to tyranny. Real bliss can be enjoyed only by protection of faith. Nothing can be achieved without sacrifice.

In 1674 AD the governor of Kashmir, acting on the orders of the King Aurangzeb, started converting Hindus to Islam, forcibly. Those who refused were punished, chastised and tortured. The poor and weak, obeying the orders of the governor started to adopt Islam. When the Brahmins of Kashmir saw no other way of saving their faith, they came to Anandpur led by Pandit Kirpa Ram and narrated their woes to Guru Tegh Bahadur. Pandit Kirpa Ram used to teach Sanskrit at one time to his son Gobind Rai and knew all about Guru Tegh Bahadur.

Guru Tegh Bahadur after giving deep thought told the complainants, "Faith can be saved if some great saint is ready to lay down his life to save it." Prince Gobind Rai was also present in the court. Seeing a dead silence on all sides he pleaded, "Father! I do not see anyone greater than you who has the sufferings of the common man at his heart and who is ready to sacrifice himself for the sake of faith and righteousness."

Guru Tegh Bahadur was very pleased to hear this counsel of his son. He was satisfied that Gobind Rai was capable to take up the seat of guidance founded by Guru Nanak. He said to the Brahmins from Kashmir, "Go back to Kashmir and tell your governor that Guru Tegh Bahadur is our religious leader. If you convert him to Islam we all shall follow him and become Muslims."

On receiving the message of Guru Tegh Bahadur, Aurangzeb sent his soldiers to Anandpur to arrest the Guru. The Guru had already left for Delhi before the arrival of the soldiers. On his way to Delhi, the Guru wanted to familiarize his disciples with the barbarities committed by the ruler. The Guru was arrested at Agra and brought to Delhi. The Guru and the Sikhs accompanying him could not be convinced by arguments to become Muslims. To intimidate the Guru, they started martyring the Sikhs after torturing them in different ways. Still the Guru did not agree to become a Muslim. The Guru and the Sikhs remained firm in their faith. At last, the Guru was martyred on the 11th November 1675. After the martyrdom of the Guru, Aurangzeb was convinced that it was not possible to convert every Hindu to Islam by force.
अर्थस्थोत्र मिथिला वेंचट

भूतको सत्ता तुलू वत्स दे माँ श्री नाथ। नामं भिक्षु हूँ त्रिते त्रिते नामं हूँ बादु बादु वन दिस गुजारी भुजु जैरही प्रेमं जिन्हा बीहा वहाँ नहें। महात्मानं तिबिर उपरे दे पढ़ि। त्रित त्रिते त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रित त्रि
बन्दे।

पुजा ने मिश्रित बीव तम पैदा बनत लड़ी बड़ीमां पाँच सजण जिसकरोत्रों, रेतरात्रुः पाँच पुजार दे पुजुः बुद्ध सुधर लड़े हैं। पुजा ने मिश्रित मदनी सजाए रेत, पुजा दे पाँच राम बने हैं। मिश्रित ही मिष्टिक्य बेटी मदन दूः नाम फिस्ता ही बदरसेनी है। हृदय नी हे पुजार दे मिश्रित हृदय तत्त्व लह देना है। बदरसेनी है। मिश्रित हृदय दे पुजार घट दिनुः।

बदरसेनी मिश्रित हे अप दी बुद्ध घट दी शरदा बीकी मी। अहसेनविन देवता मधुं पुजा गाँव धर्मां दुःखत दें दे दे दे मह। सत्ता तद्वित पाठी हा दर्द राखे दुःख मधुं पानी गाँव तद्वित हृदय दें। पुजा ही तसी देशी घटी हिते बुद्ध बेदी घटी घटी निष्ठे सप्त मगिच, अवस मनुष्य, नरक विनांद, महते, संजी सत्त, देवसाम बदरसेन, सिबु रामव, वीर भीती, दुःख अदन, दुःख बुद्धि नीरी, समार तम भास्त, जिहार पूर्वेक, सत्तु विश्वास है दुःख मधुं।

बदरसेनी मिश्रित हे पुजा दिन घीटित दुः गुप्ता मंदिरा बिहार है। मेघालासेन दुश भूमिकर भी। मंगील दुम दी मनाग दे धिमबड़ मी। 1670 ही। हिस मेघालासेन हे अपके दत्त हिस मंगील दा मंकर्मा जंग दें। मेघालासेन हे बदनवां अहसेनविन अं हे देखे हैं। मिश्रित हृदय दी मंदिरा दूः मंकर्मा घुप दुः भी। बदरसेनी मिश्रित हृदय मी अप भुजेक, मेघालासेन हे मिश्रित बुद्ध ब्रह्मा दुः भी।

बदरसेनी हे बुद्ध राम एं अंगुलियों दु विम्बोधन दा खुदे हे उ। अपके पैदा पौध घड़े वर गिरावट बिहार मिश्रित बांसे मदन तम दे बुद्ध चुप रहे रहे मह।
Anandpur an Education Centre
Munshi Sahib Chand was a reciter of Granth Sahib at Guru's institution. He also taught the Punjabi language to the children in his spare time. After arrival at Anandpur from Patna, Prince Gobind Rai started learning Punjabi from Munshi Sahib Chand. Learning the Punjabi language was important as the teachings of Guru Nanak were written in it. The Prince was very clever and intelligent. He learnt to recite the whole of the Granth Sahib by heart in less then six months.

Munshi Pir Mohammad was assigned the job of teaching Persian to the Prince as Persian was the official language in that era. Pandit Kirpa Ram Datt taught him Sanskrit, Hindi and Brij Bhasha. In time the Guru became a top scholar of Punjabi, Persian, Sanskrit and Hindi. In 1680 AD, the institutions teaching Sanskrit were closed down by the orders of Aurangzeb. The Guru sent invitations and travel expenses to the scholars of these institutions to come to Anandpur. On reaching Anandpur, they were employed on salaries in accordance with their abilities and qualifications.

In 1686 AD Pandit Raghu Nath refused to impart the knowledge of Sanskrit to Sikhs. In his view, only Brahmins (high caste Hindus) could learn Sanskrit. It was a sin to teach Sanskrit to others. He argued that by learning Sanskrit, people would be able to read the books which contained all the religious knowledge of the times. He was convinced of the fact that if he passed the knowledge of these books to the general public then they would learn the reality. The Brahmins would then not be able to bluff them or scare them in the name of numerous Gods. The Guru had gone through all of these books so he wanted that his Sikhs should also know what their ancestors had written. By a thorough reading the Sikhs would gain religious knowledge, then they would discard the baseless rituals.

The Guru asked five Sikhs to don saffron robes and sent them disguised as "Nirmala Saints" to Kanshi to learn Sanskrit. Upon completion of their studies, they returned back to Anandpur and started teaching Sanskrit to Sikhs. By learning Sanskrit, Sikhs got the knowledge written in Vedas and Puranas. The Brahmins lost their respect with them. The truth that Brahmins had kept hidden for generations from the general public was passed to them by the Sikhs.

Shi'ah (Muslim sect) and Sufi (Muslim Saints) men of learning also came to Anandpur for fear of Aurangzeb. Bhai Nand Lal also came to Anandpur. In this way, fifty two poets gathered around the Guru. Anandpur had become a place for learning. Those who came to visit the Guru, were not allowed to return without learning Punjabi and were encouraged to learn sacred hymns by heart. A small book containing Guru's hymns was given to them at the time of departure. The Sikhs upon returning back to their villages, taught their other relatives and friends the sacred hymns by heart and encouraged them to go to Anandpur and learn...
Punjabi. Guru Gobind Singh used the money donated by the Sikhs, on propagating the teaching of Guru Nanak, constructing forts and looking after the buildings of the gurdwaras.

To instil courage in the Sikhs, the Guru got ballads written by the poets and had the ancient Purans (Hindu religious books) translated by the scholars in Punjabi. Purans, which eulogize charity, worship and recitations more important than truth. The teachings of these books teach people not to question the validity of truth but to follow them which make the people cowards and blind followers. The ballads of bravery written by the poets discouraged the stone worship. The Guru made Sikhs worshippers of Shakti (The power).

The Guru, himself, composed a number of ballads and hymns. At the time of leaving Anandpur, these books were laden on mules. Due to the heavy rains, the river Sirsa was in flood and the books were carried away by water. Only a small portion of the writing composed by the Guru was saved; namely Jap Sahib, Akal Ustat, Sawaiyas, Chandi Charitra, Chaubis Avtar, Var Bhagauti ji ki, Shastar Naam Mala, Gian Parbodh and some hymns of Charitar Pakhian.

Recitation of Guru’s word set to music (Kirtan) is considered supreme in the institution of Guru Nanak. Aurangzeb was a Sunni Muslim. Music was against his tenets. Aurangzeb had banned music in his kingdom in 1670 AD. Musicians took their abode at Anandpur where their art was given a place of honour. Guru Gobind Singh himself played a number of musical instruments, such as Mardang, Jori and Sarinda, very well.

By orders of the Guru, blind beggars who begged in the streets and were a burden on others, were taught the art of music which helped them to stand on their feet.
दूसरा पात्र की लक्षणहीन

पीठ दूसरा पात्र धिंग सन्देह विपरीतता धुरेम शे लोम दाले पिठ भागभाग घटीत सह। बालु नीचे लगे नी पुत्रा पता मधुर हो से। इटुंग लिंग पीठ नी ही। पात्री निदळके दी मैत्त बत करो मह। इम्यूंग हुं पुल विकल्प बिल बालु समझ दी बौद्धी दी समझ नापा पुत्रे निदळके रित्माम बत दिख गए। इटुंग पात्री निदळके शैले बेंद बालु नी पथ पुजते पुजते दिन, पिठे दूसरा मधुम ने से नाते अत्यधिक अवधि शहर रहता शक्तिविश्व दे हेवन-वधार रूप तिलकित बतने मह।

बालु नी दे समझ बवत इटूंग पीठ नी देवता हुं इटुंग संदी पुपट देवशी निदळके। इटुंग हुं पात्री पात्री पात्री शदी हुं संधि। बालु नी देवता दिबधा रंगस्थ बघते इटुंग से भले से माने पीछे छुड़ जा गाए। रघु देवता सागर सभा इटुंग से भले हिंसे "हर्ष ते मे" रा डेव कह रहे दिखा मी।

पात्री हिंसकी प्रवेश दी जी पीठ दूसरा पात्र दे बालु नी पात्री शदी निदळके शदी। इटुंग हुं प्राप्त अवधि पात्री पात्री शदी हुं देवता। इटुंग हुं डेख धिंग हुं बालु नी ही लक्षणी दिने पात्री पात्री, बनदुक समझ हुं दिख गए। डेव रामच नृत्य उड़न टेक रहे हिंसे भी। लक्षण बवत शदी दिबधा से भले से समझ से देवशी मी। पीठ रेड़ पंक्ष में चटाट बालु नी पात्री बवत नोले इटुंग हुं प्राप्त इटुंग। पात्री दिख इटुंग से ते प्रूण में अपनी अमृत मुराग बड़े हो जाने मी।

बालु नी देवता में पात्री पात्री शदी देवता सागर समझ देवता हुं जो बालु में पात्री अभाव में पात्री अत्यधिक पात्री हुं जाने जाने हो जाने, बालु हुं पात्री पात्री शदी। पात्री उड़न टेक हुं देवता हुं नाते अदुके हर्ष ते देवता मी। पीठ रेड़ पंक्ष में चटाट बालु नी पात्री बवत नोले इटुंग हुं प्राप्त इटुंग। पात्री दिख इटुंग से ते प्रूण में अपनी अमृत मुराग बड़े हो जाने मी।
Sacrifice of Budhu Shah

پرچم شاہ کی ورچورالی
Sacrifice of Budhu Shah

Pir Budhu Shah was a Muslim saint who lived at Sidhaura in Himachal Pradesh. While Guru Gobind Rai was staying at Paonta, the Pir was touring the hilly areas. The Pir came to know that Guru Gobind Rai, the tenth embodiment in the line of Guru Nanak, was staying at Paonta. He went to see the Guru, in a planquin, as it was the fashion among kings and emperors of those times to move with royal pomp and show, in planquins, with attendants and servants.

The audience with the Guru gave him the peace of mind which the study of religious books, prayers and meditation had not given. His mind was cleared of all doubts after exchange of views with the Guru. The difference of 'That is yours and this is mine' had disappeared from his mind. The Pir could see everything belongs to one God, when he left for Sidhaura.

After the first meeting it became routine for Pir Budhu Shah to visit the Guru. He no more needed a planquin to visit the Guru. He came to realise that the Guru's fight was not for any kingdom but against the tyranny which was being perpetrated against the poor people. Religion was being used as an excuse to commit tyranny.

He got five hundred Pathans (Natives of Afghanistan) who had been dismissed from Aurangzeb's army for being Shi'ah Muslim, enrolled with the Guru. Before starting the 'War of Bhangani', the hill states' rajas tempted and enticed four hundred of these five hundred Pathans to join them. When Pir Budhu Shah came to know this disloyalty of the Pathans, he came to the Guru's aid with his seven hundred followers, four sons and two brothers. Fierce battle was fought at Bhangani. Two of his sons attained martyrdom in the battle. The army of the hill rajas suffered heavy casualties in the war and their forces were routed.

After the war was over, the Pir came to take leave from the Guru to go back to Sidhaura. The Guru asked the Pir, "You have rendered great help to me in this war. You may ask if you have any special wish. Your wish will be fulfilled from the 'House of Nanak'." At the time, the Guru was combing his hair. The Pir said to the Guru, "If you are so pleased with my services, be kind enough to grant me this comb with your hair entangled in it."

The Guru gave the comb with the hair to Pir Budhu Shah. Later on Maharaja Bharpur Singh of Nabha state obtained that comb and hair from the descendants of the Pir after paying the sum asked by them.

When Aurangzeb came to know that the Pir had helped the Guru in the 'War of Bhangani', he sent Usman Khan with a force to Sidhaura. Usman Khan arrested the Pir. To punish the Pir for helping the Guru he was martyred by burying alive.
बाली बलिदान

बाली बलिदान नी तिथि में रात्र शिक्षा शैवशंकरदेव ने बताया उसे मॉर्ट से। भाप पिक्सी रही गर्दु देता बलिदान नी दे रहमात लहरी इत्यादि। गर्दु नी दे दक्षिण वृक्ष धीरे आग तू हट वृक्ष अन्तथा धीरे बलिदान बाली नी दे। नी दे संग्रहालय से हट डूबन उसे दे बलिदान बाली नी दे। नी दे संग्रहालय से हट डूबन उसे दे बलिदान बाली नी दे। 

बाली बलिदान का यूप बाली गर्दु देते हाली बाली बलिदान दे। नी दे आग हूँ बाली बलिदान दे नी दे आग हूँ माता दे। नी दे आग हूँ माता दे नी दे बलिदान बाली नी दे।

मिथक ने नी दे बाली बलिदान नी दे बाली बलिदान नी दे। बाली बलिदान नी दे बाली बलिदान नी दे। बाली बलिदान नी दे नी दे बाली बलिदान नी दे।

बाली बलिदान नी दे बाली बलिदान नी दे। बाली बलिदान नी दे। बाली बलिदान नी दे।

हाँ, बाली बलिदान नी दे।
The Red Cross

Bhai Kanahiya was a resident of village Sodhara, district Gujranwala. He came to Anandpur for the first time to have an audience with Guru Tegh Bahadur. He was delighted by the audience. To feel that bliss all the time he stayed on in the Guru's institution. He was entrusted the service of fetching water for the community kitchen.

Before the start of the Battle of Bhangani, Guru Gobind Rai bestowed upon him the duty of serving water to the needy in the battlefield. On the 15th April 1687, the hill states, rajas, weaning away four hundred Pathans (Natives of Afghanistan), attacked the Sikhs. In the battlefield whosoever was thirsty came to Bhai Kanahiya. He served them water. Hindus, Muslims, Sikhs and Pathans were given a drink of water by him. Thus refreshed, they again took to fighting.

When the Sikhs saw Bhai Kanahiya serving water to their enemy, they were annoyed. The Sikhs thought, “If Bhai Kanahiya does not serve water to the wounded soldiers of the enemy, they will surely die of thirst.” The Sikhs went to the Guru and complained about it. After narrating the whole story they beseeched that Bhai Kanahiya be prevented from serving water to the enemy.

The Guru called Bhai Kanahiya and asked him, “Brother, is it true that you are serving water to the enemy soldiers who are thirsty and wounded by the Sikhs, thus refreshing them to fight against them again?”

Bhai Kanahiya replied, “O’ True lord, I do not see any enemy. I behold you everywhere. Whom should I serve water and to whom should I refuse? I serve water to everyone who is in need and comes to me. You, yourself, have bestowed the service of giving water to those in need.”

The Guru was very pleased to hear the answer of Bhai Kanahiya. Giving him balm and bandages, the Guru said to him, “Bhai Kanahiya, from now on, besides serving water, you should also bandage the wounded. Take some other Sikhs with you and raise a team. You will be the leader of this band.”

Bhai Kanahiya did as directed. He set up a band of the Sikhs. He himself became the head of that band. This was the beginning of the first ‘Red Cross service’. Afterwards the bands looking after the needy and wounded began identifying themselves as ‘Sewa Panthi’
यदृच्छ बोधन, अनुभुति प्राप्त होने की फायदेमंद थी। यदृच्छ बोधन के बाद बोधन बनाने की क्रिया आरम्भित होनी चाहिए। यदृच्छ बोधन के बाद बोधन बनाने की क्रिया आरम्भित होनी चाहिए।

यदृच्छ बोधन अपनी भावना दर्शाता है। यदृच्छ बोधन अपनी भावना दर्शाता है। यदृच्छ बोधन अपनी भावना दर्शाता है।

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धन्यवाद देने वाली राज रिनान जीवाना अशीष उपन दिल्लियालू हुए बनविया हिया। दिल्ली से एकमात्र, एकमात्र ट्रेन के आधा दिन आशीष ने हिया इन दरो को नांदन की सफाई तो गाया।

सुदूर नी हे मानने हूँ वेदनी जीडी जिन्होंने दिल्ली नी ही अशीष जी राज स्किल्ड जिन्होंने गाया यहाँ नांदन।

सुदूर को रहने आशीष का घर बना बना रहे सुदूर की बौद्धिक नींदी।

सुदूर के घर से बाहर आने से दिए हुए राज स्किल्ड जिन्होंने राज की दरो के दिना।

सुदूर के हृदय बजने लगे थे राज स्किल्ड जिन्होंने राज की दरो के दिना।

सुदूर की एक बड़ी बधारे में बड़या है जिन्होंने बैठे बैठे राज स्किल्ड जिन्होंने राज की दरो के दिना।

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The Five Loved Ones
The Five Loved Ones

By the supreme sacrifice of Guru Tegh Bahadur at Delhi, the fame of the institution of Guru Nanak spread to every nook and corner of the country. The rich and the poor from far and near started coming to Anandpur to see and offer respects to Guru Gobind Rai. The Guru dispensed with the middlemen called Masands to collect the offerings and tithe from the Sikhs for the Guru's institution.

With the end of the middlemen, Sikhs themselves brought their offerings to Anandpur. This resulted in increase of love for the institution and the devotees began to get the pleasure of beholding their Guru face to face. The Muslim, petty landlords and other robbers began to harass the Sikh devotees on their way to Anandpur with their offerings. To escape the robberies and harassment on the way the Sikh devotees armed themselves. They used the arms for self-defence. The skirmishes were the signs of awakening of the lowly and down trodden classes. The Sikhs kept arms and had the skill to use them but did not carry them all the time.

The Guru, finding the suitable time, decided to arm the Sikhs. He sent invitations to the Sikhs to assemble at Anandpur on Baisakhi day, the 30th March 1699. An estimated eighty thousand Sikhs were present at Sri Kesgarh in the morning congregation. The Guru joined the congregation after the recitation of 'Asa Di War' (balled from Granth Sahib) was over. He had a shining sword in his hand. Showing the sword to the congregation, he said in a thunderous voice, "I need a head. Is there a Sikh who is ready to present his head to his guru."

Seeing this phenomenon of a sword in the Guru's hand and the demand for a head by the Guru, the congregation was terrified with disbelief and silence fell all around. After the third call, Bhai Daya Ram, a kshatri by caste from Lahore, Punjab rose and requested, "O' True lord, this body and soul belong to you and I offer it to you. Use it as you desire. I seek forgiveness for not offering myself on the first call."

Holding him by the arm, the Guru took him inside the tent. Dread and fear gripped. Congregation heard a sound from inside the tent as if the Guru had severed the head of Bhai Daya Ram from the body.

The Guru again came to the congregation and asked for another head. This time Bhai Dharam Dass, a farmer of Delhi offered his head. In this way, three other Sikhs - Bhai Himmat Rai, waterman of Jagan Nath Puri, Orissa, Bhai Mohkam Chand, tailor of Dwarka, Gujarat and Bhai Sahib Chand, barber of Bider, Andhra Pradesh presented their heads to the Guru.

After the five Sikhs had offered their heads, the Guru brought them out of the tent and presented them before the congregation. They were the Panj Piaras (the five loved ones) who had offered their heads to the Guru. They were dressed in a
similar attire as to the one worn by the Guru. They were the fully arrayed Singhs.

The Guru called for an iron bowl and in that he put the water of river Sutlej and sugar candy. Then the Guru and the five loved ones sat round that iron bowl. Taking a doubled edged sword, the Guru began stirring the water in the bowl and reciting the five banis (sacred hymns). The five hymns recited were Japu Ji, Jap Sahib, Swaiyas, Chaupai and Anand Sahib.

After the completion of recitation of the five sacred hymns, the Guru said, “This is the Amrit (nectar) which has been prepared. Khalsa (the pure) will be created with this nectar. Khalsa will be the army of Wahiguru (God). Khalsa will destroy tyranny.”

The nectar thus prepared was administered to the five loved ones. It was also sprinkled in their eyes and hair. By partaking of the nectar by the five loved ones, Khalsa was created. The Guru requested the Khalsa that he be administered the bounty of the nectar and be made Khalsa. Having partaken the Amrit Guru Gobind Rai became Guru Gobind Singh.

The Guru bestowed the gift of the nectar on the Sikhs and made them Singhs (lions) and gave women the title of Kaur which means princess. He abolished the four castes and differences created by the Brahmins. He put women on equal footing to men in all respect. The differences between high caste and low caste people were abolished among the Singhs. All the Singhs became brothers. The dirt of ego was washed from the minds of the Sikhs and they were made Khalsa – the pure one.

The Guru made compulsory for the Singhs to wear the five kakars: Kes (hair), Kangha (comb), Kara (iron bracelet), Kirpan (sword) and Kachhehra (long breeches).

He also forbid them from the company of other women (adultery), to eat meat of animals killed slowly in Islamic ways, use of intoxicants (to smoke) and to cut hair and asked them to recite the five sacred hymns daily. He made Khalsa the saintly soldier.

It is worth noting, that the five loved ones who offered their heads to the Guru were all from different states and only one of them was from Punjab. All the five were from different places, different professions and spoke different languages. From this, one can imagine how far the roots of Sikhism were spread. The Guru’s devotees were not only in Punjab and Delhi but were all over India. The whole of India was sick of the tyranny being committed and was ready to sacrifice everything, including their very lives.
मिठुन मिथ्य वे वंधु वटैः

दिन मामे यशसृत चीर्मा संवाद हुदू नीरविंद सिंह से दानबन्ध वर्ती अर्धस्तुप आहि। हुदू मंगाड़ दिति दिग्दिग देवाः देवाः मायाव द्वारा हुदू महर्षि। हुदू हैसनरु अग्नी हुदू बन्ध जहै थैंग व्रत व्रत आदेश थी। दिन में हुदू नी दे चतुरी मोक्ष दिग्दिग निमा दे दृष्टि हुदू महर्षि नी हुदू ढूंढ वर्ती बीजा, "काशी सिंह, देवा तम बीजा है?"] हुदू ते ढूंढ दिग्दिग, "मानै दण्डाय, मेरा दम ढूंढ़ा है।"

बाबू नी हे दिन मर्याद बीजा, "बाऻै, बिम नीरवाँ?"]

हुदू हैसनरु ते चतुरी दंती बाल ढूंढ दिग्दिग, "मानै दण्डाय, मेरा दम ढूंढ़ा है।"

मिठुनसं हुदू नीरवाँ, "ढंढी बाबू नीरवाँ, कैसे दम नीरवाँ?"]

हुदू हैसनरु हे बाल दंती बाल ढूंढ दिग्दिग, "मानै दण्डाय, मेरा दम ढूंढ़ा है।"

बाबू नी हे दिन मर्याद बीजा, "बाबू नी हे दिन मर्याद बीजा, मानै दण्डाय, मेरा दम ढूंढ़ा है।"
Hymn

“O, Lord hear, this call of your devotee,
Without you, even soft bed is full of pain,
like sharing the palace with the snakes.
Flask is like a thorn
drinking cup like a dagger.
Without Thine grace, comforts are nothing
but sufferings of butcher’s knife.
Living with Thy Lord in a straw hut is heaven,
hell is the rich dwellings without Thy grace.
ਸਧਨ

ਭੁਹੁ ਭੁਹਾਲੇ ਢੁੜ ਉਹਨਾ ਭਰੀਆਂ ਸਾ ਬਿਲਾਡਾਂ॥
ਹੁਣ ਵਿਰਾਤ ਦੇਵਾ ਬਸਾਣੀਆਂ ਰਾ ਹੀਤਾਂ
ਮਾਨਾ ਰਿਤਕਰਾ ਦੇ ਤਿਵਾਰ॥

ਸੁਨ ਸੁਰਕੀ ਜ਼ਾਿਨ ਵਿਨਾ ਵਾਲੁਆ
ਵਿਖਾ ਵਸਾਣੀਆਂ ਦਾ ਸਨਿਵਾਰ॥

ਜਾਕਾਲ ਦਾ ਮਾਨੁ ਸਕਰ ਚੇਵਾ
ਵੇਂਠ ਪੇਵੀਆਂ ਰਾ ਤਿਵਾਰ॥

ਮੁਖਾ ਪੋਲਾਂਵਾਂ ਨਾਹਿ
The Miracle

Struggle for the throne of Delhi ensued among the sons of Aurangzeb after his death. Guru Gobind Singh was still in Punjab at that time. Bahadur Shah asked for help from the Guru through Bhai Nand Lal. The Guru sent a squad of Singhs under the command of Bhai Daya Singh and Bhai Dharam Singh for help. That squad joined Bahadur Shah near Mathura. Bhai Dharam Singh also gave a message to Bahadur Shah from the Guru that he himself will join the battle.

On 18th June 1707, Bahadur Shah attacked the army of Azam near Agra. After the departure of squad with Bhai Dharam Singh more Singhs from Amritsar side joined the Guru. Taking them along, the Guru set up camp on high ground near the scene of the battle. From that mound the Guru shot an arrow which killed Azam. Bahadur Shah won the battle. Reaching Agra on the 19th June he held a court. He gave award to his chiefs, ministers and generals.

One day, Bahadur Shah asked Bhai Daya Singh, "The Guru had promised to take part in this battle but he did not come." The king had hardly completed this sentence when an arrow fell near him. This arrow resembled the one that had killed his brother Azam. Bahadur Shah said unintentionally that it was a miracle. Instantly another arrow fell. With that arrow was attached a letter. It read, "O, King, this is not a miracle, this is the excellence of skill."

The King came to realise that the Guru was a reader of thoughts and a great master of the art of archery. He was convinced that his victory was the result of the Guru's help and blessings. He sent Bhai Daya Singh to the Guru with the request to come to Agra and give an audience. The first meeting between the Guru and Bahadur Shah took place at Agra on the 2nd of August 1707.

Bahadur Shah seated Guru Gobind Singh on his right and offered great respect and honour. He offered him valuable gifts. It was hard for the royal head priest to bear this honour and respect for the Guru. To ascertain what super power the Guru had, he requested the Guru to show some miracle.

The Guru pointed towards Bahadur Shah and told him, "Look, dear priest, the King is a miracle. A man condemned to death, can go free by his orders." The priest replied, "This is no miracle. Every king can do this." Then the Guru showed him a gold coin and said, "Money is also a miracle. The world is mad after it. Everything in the world can be bought with it." The priest was not satisfied with this answer also. When he asked the third time, the Guru placed his hand on the hilt of his sword and said, "This is also a miracle. Those who do not agree, can be made to agree with this." The Guru was in the midst of these words when the head priest interrupted and said, "Yes sir, I have seen the miracle. I don't need to see anything more."
वर्गभाषा

अंगिनेरिचर ची भेड़ ठहरे, तिम हे ईटे गूंज़ा दिसत दिसती दे मधु सोटी बैंस रंड़ा मुमु उ तावी। गूहु तौरेन खिमी नी अंगिनेरिचर दिसत नी मधु मिर मधु चन्द मधु नी चन्द मधु है। गूहु नी देत दिसगु सोटी बाँटा बाँटा चन्द नी आपूर्ती बांटा बांटा दिसत दिसती दूर मधु मधु नी चन्द मधु मधु है। गूहु नी देत दिसत दिसती दे मधु नी चन्द मधु मधु है। 18 मई 1707 हु आपूर्ती दे देके वगने चन्द नी मधु मधु दिसगु सोटी दे मधु मधु है। गूहु नी देत दिसगु देत है। गूहु नी देत दिसगु सोटी देत है। गूहु नी देत दिसगु सोटी देत है। गूहु नी देत दिसगु सोटी देत है। गूहु नी देत दिसगु सोटी देत है।

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इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है। इम दिसगु दिसगु सोटी देत है।

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There were only two Singhs in the kitchen when Dalla called.

The Guru said to them, "I have called only one Sikh for the test and not two."

Both the Singhs made a request together, "My lord, you have ordered for one Sikh but had not mentioned any particular name. My lord, I heard your order first so I have presented myself. It is my privilege to become the target of the gun first."

The Guru made both of them to stand one before the other and fired the bullet over their heads. Both the Singhs stood firm. When Dalla saw the courage of the Singhs he was ashamed of his cowardice and that of his hale and hearty soldiers. He came to realise what type of brave Singhs were by the side of the Guru in the fortress of Chamkaur. Dalla stopped praising his soldiers from that day onwards.
The Proud Dalla

Leaving Chamkaur Guru Gobind Singh reached “Sabo-ki-Talwandi” passing through Machhiwara. That place is now known as “Damdama Sahib”. There, the village headman, Dalla came to the Guru and offered his services. When the governor of Sirhind came to know of the presence of the Guru at Dalla’s place, he sent orders to Dalla, “You have a rebel, Guru Gobind Singh at your place. Hand him over to me and you will be rewarded. If you do not obey my orders, I shall attack, and destroy you along with the Guru.”

Dalla did not pay any heed to the threat of the governor. He sent word to him, “I will never handover the Guru to you at any cost. You may try whatever means you want. You can clear your doubt, you may have in your mind.” Setting aside the fear of the governor, Dalla served the Guru very well and kept him at his place.

Dalla was very proud of his men. He always mentioned to the Guru like this, “Had my men been with you in the Chamkaur fortress, the army of the governor would not have dared to do any harm to you.” The Guru explained to the headman, “Brother Dalla, good health and bravery are two different traits of a man. It is not necessary for a healthy and strong man to be brave.” Even these arguments did not convince Dalla and the illusion in his mind persisted. Dalla often thought, “The Singhs who were with the Guru in the fortress at Chamkaur would not have been as brave and strong as his soldiers, due to which the princes had to go outside the fortress and lay down their lives.”

Providence provided an opportunity to test the manliness of Dalla’s brave men. One day a Singh from Lahore presented himself before the Guru with a new gun named as ‘Ram Janga’. At that time Dalla and a few of his soldiers were sitting in attendance. The Guru said to Dalla, “Brother Dalla, I want to test the aim of this new gun whether it hits the target or not. Please send one of your soldiers so that I may test this weapon on him.”

Dalla asked all the soldiers sitting with him one by one but no-body was ready to offer himself for target test. All declined one by one. The Guru said to him, “All right Dalla, if your brave men do not come forward, come yourself and stand in front so that we may test this gun and honour the Singh who has presented it.”

Dalla saw the loaded gun in the hands of the Guru and his heart lost courage on seeing death in front. He replied to the Guru, “Who wants to die this untimely death? If there is a war, I am ready to demonstrate my bravery.”

The Guru then said to Dalla, “Brother, go and see if there is any Singh in the kitchen. Tell him that your Guru wants to test the aim of the new gun. He wants one Sikh to be the target of the bullet of that gun.”

Dalla, facing the kitchen, announced the orders of the Guru from a distance as he was sure that no Sikh would be willing to be a target. Dalla was astonished to see two Singhgs running towards him, each one trying to get ahead of the other.
दी मिन्निप हटन पद्ध स्त्री दिनान लड़ी चैतन्य। इस्मल रेख बे राजपुत दे दिखावः, मरे डूम गू एर मिन्निप रेख चैतन्य ते ब्यूते बने अधिक सीतारी दिल्ली दे। हरे दी शाही पेट में द्वीताद दिल्ली दे दी मिन्निप मनः।

बारु नी दे दिनानिपिकः, "मैं डूं डूं मिन्निप गू हवारी ही पद्ध स्त्री में दिनानिपिकः दे, दे तो हवारी"

हंगाम मिन्निप दिल्ली दे रेख बीडी बीडी, "बारु नी, आप दे रेख मिन्निप गू उपनयन चैतन्य ता गुवाह बीडी दह दै हे रेख खुशिपिकः मी। गारु नी, आप दा गुवाह नाकः मां सुपिकः मी, मिन्निप मही में उपनयन हे दिनानिपिकः तां। बयूत दा हवारी घटना दा पतिक तेंद घटना है।"

बारु नी दे देख अर्थः प्रेम हवे देव दे बाँकी हंगाम में दिनान गू हवारी ही चैतन्य। गू हरे देव मिन्निप आधित देव हवे।

हंगाम हे मरे मिन्निप दी हरे हवारी, देव डूम गू आपटे देव हरे हवारी दे आपटे भें उल्ले महादान दी हवारी ही हवारी दे मह आधित स्त्री। डूम हूँ मांजः दे बाँकी वि बारु नी, मह सरवें दी बाँकी हिंस डूम उर्दू दे चुनाव पद्ध मिन्निप हे बारु नी दा मात्र दिनानिपिकः मी। हंगाम हे डूम हरे हे दिल्ली आपटे महादान दी मिन्निप भवितां घरे बन्त दीमी।
अधिभाजी इतिहास

ग्रृह नी सम्बन्धें हें चंदे हें भारतीय दिन दोनों ते रोजे वर्षी दो शताब्दी पूर्वें। धृष्ट या हो अलवर सम्पन्न माननीय जीवन जन्मान। धृष्ट वा इंद्र देवी ग्रृह नी दी में दिन उपमान विद्विक्षा। सूर्य मन्िलिस हो नवे ग्रृह नी दी हवेली ध्रुव तर धारा निवास। उं धृष्ट ते देवी हो धुरंधर दिन कारणजन ग्रृह ते वाहिक निष्ठा है। धृष्ट हो दे उत्तरे वर्षे दिनहरा उम्मकर बन है। 

महीम या हें नवे नदी दी भव्यी दी धारी पृथक म्यूजी। धृष्ट हो मुबंे हो मुजब ध्रूव दिन। धृष्ट हो मुबंे हो मुजब ध्रूव दिन। मुबंे हो मुबंे हो मुजब ध्रूव दिन। मुबंे हो वर्षा वर्षा नवे धृष्ट नी दी धारी अधुन उदाह बीडी हो अतर्के धारा विद्विक्षा। 

धृष्ट हो हो अपने अपने भागीजा दुर्गात धृष्ट हो भारी। धृष्ट हो ग्रृह नी दी उत्तरे मने धरिया त्वरितण। मी ने भेजे भारी अनुभव दी ग्रृह अधुन हो धुरी धृष्ट नी दी भारी।

धृष्ट नी सेले हो मार्ग दुर्दशा दी हवेली। धृष्ट नी संधा धारी अम्स एडन ग्रृह दोनों दी भारी। धृष्ट नी सेले हो मार्ग दुर्दशा दी हवेली। धृष्ट नी सेले हो मार्ग दुर्दशा दी हवेली। धृष्ट नी सेले हो मार्ग दुर्दशा दी हवेली।

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The Lion Hearted Sher Khan

Sher Khan the governor of the state of Malerkotla was a man devoted to God. The day young princes Fateh Singh and Zorawar Singh, the sons of Guru Gobind Singh, were presented in the court of the governor of Sirhind, Sher Khan was also present there. The governor of Sirhind, Vazir Khan suggested to him to take the revenge of his brother Nahar Khan's death, by torturing the young princes. Nahar Khan was killed by an arrow shot by the Guru while he was trying to scale the wall of the fortress of Chamkaur. The lion hearted Sher Khan refused his suggestion. When the qazi (Muslim magistrate) pronounced the sentence of embedding the princes alive in the wall, Sher Khan could not bear this atrocity being committed.

Sher Khan stood up and said in the full court, "These children are innocent. The children of five and seven years have done you no harm. They are not guilty. Giving punishment to the small children like these is in contravention of the tenets of Islam. The government has a quarrel with their father. You have not been able either to arrest him or to do him any harm. Inspite of an army of hundreds of thousands of men patrolling he is moving about in the country like a lion. To avenge anger, against him, on these innocent children is an injustice."

The qazi who had pronounced judgement replied, "Sher Khan, I am a qazi and I know the tenets of Islam better than you do. The Islamic law permits that the sons of an infidi can be crushed like sugarcane in a crusher. Taking pity on these innocent children, I have sentenced them to be embedded alive in a wall. In this case this sentence is befitting."

When Sher Khan saw that Vazir Khan was not agreeing with his point of view, he wrote to Aurangzeb about this injustice being committed and asked for the release of the Guru's sons. No heed was paid to Sher Khan's letter even by Aurangzeb. Aurangzeb did not stop the governor of Sirhind from committing unparalleled cruelty.

When Guru Gobind Singh came to know about the event that Sher Khan had raised his voice against this atrocity being committed, he said, "Malerkotla kingdom will endure for-ever."

These words said by the Guru came to be true. The Nawabs (governors) of Malerkotla ruled the state till attainment of freedom by India. Whenever the governor of that state committed any mistake, the Sikh chiefs chastised him but did not establish rule over the state. The governors and nawabs of other adjoining states kept on changing. Only the descendents of that lion hearted Sher Khan ruled the state of Malerkotla.
The Lion Hearted Sher Khan
मेवलिच नेता अग्र

मेन भूमित भर्त असलेन बेलसे दी विधानसभा रा रुद्रक धान्त दे ववा वरुक दान चेष्टा मी। निम्न रित दुःखी दिविच निथं दे खेते दे साप्ताहिक मुख्य महाराज ् ी व्यक्ति दिल ् भेख जीढ़ ताबे मर मर हिर दुर दी वस्तीय दिल उपन्यास ना। दुम्ह रु छांटे दे मुख्य राहत दे अपारे बना रुद्रक धान रा चक्र निर्धारण रेडियं वेंसियुः रेडियं धुयान करने खेत खरी दिना। धरुबा राफ़ी भेख बाहु दे दीघा लंबाई रा दीघा मी नसले दुर बाहरी की गाड़ी दी शेख टेंडर की वीक्षण तब दिना मी। निम्न मेन अशोक मेन श्रीनाथ ते धुम बन दिनी।

चालूं वस्ती दे चालूं वस्ती दिल रखे नाट दी मार्ग ् रुद्राधी कुं ज प्रत्य दिन रूप दे घरामाधुर रा बत डेशा।

मेन आग्र ते दोही वस्तीय दिल रखे ते दे दिना, "हेत बने अभमू उठा। दिनुः दे उमा रा बुच ठही विद्यालया। दिन विक्रमादित्य उठा। दिनुः दे मार्ग देखा समीम रा बनाया। दुम्ह रु दुम्ही बिक्रमादित्य ठही बनाया के राजी दुम्ह रा बुच बिद्यालया बनाया के। पूर्ण दुमां दी लंबा दी निदारित्वा, दिन रानी दे रु दे दे दिन थुसे मेन रंग दे दिन रंग देखा संच बूट दिना। दुम्ह रा देश कुंज दुमां अभमू वेंसियुः दुमां बेडता वेंसियुः है।"

मार्ग मुनिपुरुः देश वस्ती ते मेन भर्त हु दुमां रिंग, "मेन आग्र, मार्ग बनी दे दे मेनमध्य दी मयू दी बचन में देखे मरे देख नाट दुमां।" मेन राजी विरुद्ध रा दे देखा बार्दश दे चालूं वस्तीय दुम्ह दी मेनमध्य दी मयू दिनमाद रिंग है। वि वेंसियुः दी उदाँ धूलानी दिन वीक्षण रा मरा दे। मेन दिनुः दे मेन मार्ग मरे दे भागणा दुमां दुमां राज। राज़ी ते, दिनुः हु चीनका दिन पिंग दिने नाट दी दी मार्ग दिनी। दिन मार्ग मेन मार्ग दिन दिनुः दही चालू बूट है।"

मेन आग्र हे देख दिना दिना मुख्य दुमां दुमां दुमां दुमां दुमां मरे दे भागणासे हु दिन दुमां दुमां दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य दी मयू दी मेनमध्य ।
Great Deed by Little Ones

Prince Zorawar Singh and Prince Fateh Singh were the two younger sons of Guru Gobind Singh. They were seven and five years of age at the time of leaving Anandpur. While crossing Sirsa river in the darkness of night, the currents of water carried them and Mata Gujri, their grandmother, far away from the rest of the family. They were met by Gangu, the cook of the Guru's institution. Gangu took them along with him to his village Kheri. On the third day, he handed them over to the police.

When the governor of Sirhind came to know of these arrests, he was overjoyed. He said, "Let them be locked without food and drink in the cold tower and not be given any warm clothing or blanket to ward off the cold." As per orders of the governor, they were kept without food in the cold. A policeman was sent the next morning to bring them to the court. Before seeing them off, the grandmother advised them not to forsake their faith no matter what temptations, threats or intimidations were made by the governor.

Both sons of the Guru accompanied by the policeman, entered the court. Both of them folded their hands and said, "Wahiguru ji ka Khalsa, Wahiguru ji ki fateh, means Khalsa (The pure) of the wondrous lord, victory to the wondrous lord." The governor was about to say something on hearing this greeting of victory when his minister Sucha Nand spoke, "Children, this is the court of Mughal empire and not the court of Anandpur. Here, you have to bow your head to the governor. Inspite of being a Hindu, I bow my head before every governor."

Prince Zorawar Singh replied, "Our heads cannot bow before anyone except God and the Guru." This plain answer from the Prince incensed Sucha Nand very much yet he could not do anything and became silent. Vazir Khan, the governor of Sirhind, was confident that he would convert Guru's sons to Islam by luring them with riches and worldly comforts which would be the great victory for him. He lured and tempted the Princes with many things but they did not agree.

In the end, the governor asked them, "What will you do outside if I set you free?" Prince Zorawar Singh replied, "On growing up, we shall gather Singhs and fight against tyranny until it is finished or we die fighting. We shall follow the example set by our grandfather and his Sikhs. We cannot concede defeat to the tyranny. We shall live with honour and want to die with honour. We do not like the life of cowards."

The governor was alarmed on hearing that. He thought that there would be a perpetual threat to his life in case they live. He thought that his future would be safe in finishing them.

Princes aged seven and five were embedded alive in a wall by his orders. In fact, the determination of the princes to remain firm in their faith was another defeat for the governor.
Great Deed by Little Ones
हैटीआं सिंहं देंगा माघा

गांव गौरवेंक नमक से वसाड़ गियां देंगे बड़ा सन्देह हैं ते हेटीआं सागर एसा नहीं। उससे कहना चाहिए की नई वर्षा में भारतीय सभा की मांग करेंगे। भूल्ला रहेंगे हेट्रिंगों को। नई हेटीआं हैं भारत नये मोस्थिया गौरव विश्व विवाद नहीं।

मुख्य नर्सिंग हूँ तने हेटीआं खुदाळालिया का भा निजीतें क्यों हेटीआं दूर भर गए क्यों विश्वासः हेटीआं की विवाद किया। हेटीआं हैं विकास के पौधे पौधे देंगे देंगे देंगे देंगे हेटीआं हैं भारतीय विवाद की मांग नहीं हेटीआं हैं। नई हेटीआं हैं विवाद की मांग नहीं हेटीआं हैं। नई हेटीआं हैं विवाद की मांग नहीं हेटीआं हैं।

उसके नर्सिंग की बारे में हेटीआं की विवाद नहीं, बारे में हेटीआं की विवाद नहीं। हेटीआं हैं विवाद की मांग नहीं हेटीआं हैं। नई हेटीआं हैं विवाद की मांग नहीं हेटीआं हैं।

सर्वर विवाद ने नर्सिंग सागर से आसमान नहीं हेटीआं हैं भारतीय सभा की मांग करेंगे।
The Revered Saint

Obeying the command of the ‘Panth’ (Decision arrived at by five Singhys) Guru Gobind Singh left the fortress of Chamkaur in the darkness of night and started towards the forest of Machhiwara. The next morning the Guru reached the orchard whose owner was Gulaba, a Kshatri by caste. Seeing a shady tree, the Guru lay down under it. Being tired, he fell fast asleep. When Bhai Daya Singh, Dharm Singh and Maan Singh came, they woke him up. A worker in the garden informed his master Gulaba, about the Guru. Gulaba was frightened when he came to know that a rebel of the government was taking shelter in his garden. He came to Nabi Khan and Ghani Khan and informed them about him.

Nabi Khan and Ghani Khan, residents of Machhiwara in Ludhiana district, were brothers. Being traders of horses, people from far and near knew them by name. They also came to Anandpur from time to time to sell horses to Guru Gobind Singh. Seeing equal love for all at Guru’s institution, they also became devotees.

Nabi Khan and Ghani Khan prepared food for the Guru and the Singhys. Accompanying Gulaba, they came to the garden and offered the food to the Guru and the Singhys. Seeing Gulaba frightened, they requested the Guru, “Please accompany us to our house and give us a chance to serve you. While with us, we will do whatever you want us to do.” The Guru accepted their offer and moved to their house.

A plan was made at night to make the Guru “Uch Da Pir” (Head of saint sect from Multan province) and take him out of the seige of the patrolling army. Blue garments of homespun cotton were prepared during the night. Just at the break of dawn, the Guru was clad in blue garments and seated on a bed woven with strings making him “Uch Da Pir”. The two brothers and the three Singhys also wore blue garments. Nabi Khan and Ghani Khan took the front feet of the bed on their shoulders so that they may be able to reply to the enquiries on the way. Bhai Daya Singh took a fan of peacock feathers and began waving it over the Guru’s head. Bhai Dharam Singh and Maan Singh gave their shoulders to the rear posters of the bed.

On the way Munshi Pir Mohammad Qazi, who taught Persian to the Guru, gave testimony to his being “Uch Da Pir”. He said, “This is some angel in tune with Allah (God). He has no love for the material of the world. By stopping him you incur the wrath of God. He should be allowed to go where he may wish.”

The royal patrol believed what the Qazi said. They bowed to the Pir and asked forgiveness for their mistake.

Making the Guru the revered saint the two brothers took him out of the danger of the royal army and carried him to Alamgir in Ludhiana district. The Guru saw them off with a letter of honour.
The Revered Saint
चूंच दे पीत

पंस का तुल्भ भेंज वे गुड़ सोखित मिष्ट तर हो दे खाने दें दिन चमके रही यादी दिशे चावण भिवस वे महीनेर दे तरे तरे गुड़चे धंती दे चावण दिश हुंने। गायदी हां दल कूटा देखे वे चावण गूँद हैं दिन लेट दे। कतीदून उठता आये हुं गायदी तीत आ गायदी। गायदी चिधरा मिरघ, गायदी वात मिरघ दे गायदी भरार मिरघ मे आय हूं आ नगराधिकारा। चावण दे लाने दे मा, अपदे भास्क बसवान्हे हुं गायदी नी चावण भस्क बीडी। गुणवत्र बढाव इतिहास दे दिदी हूं धुं धुं धुं पानितारा भि मह्यात्त दा चावणी। गायदी दे चावण दिता चसू चाता हूं ना नगराधिकार।

लाली भरम दे गायदी भरार दे गायदी भास्कादलिस संवधान दे तरिंद माने रहा। गायदी दे गायदी तरिंद धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं }

गायदी भरार दे गायदी भरार दे गायदी भास्कादलिस संवधान दे तरिंद माने रहा। गायदी दे गायदी तरिंद धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं धुं
Making One Fight Against an Army

With the prolongation of seige of Anandpur, Aurangzeb became certain that it was not possible to capture Anandpur so long as the Sikhs were inside the fort. He adopted a policy of deceit. He wrote a letter to Guru Gobind Singh on the back of a Koran, meaning that the holy book was witness to his pledges, "Please leave Anandpur fort. The royal army shall not follow you. You can go anywhere you like in the country."

Believing what the letter said, the Guru left Anandpur. No sooner had he set foot out of the fort than the army pounced upon the Sikhs. Due to heavy rains the River Sirsa was in flood at that time. The sikhs were seperated from each other while crossing the river in the darkness of the night.

The Guru along with forty Sikhs and his two elder sons reached the clay-built fortress of Chamkaur the next evening. The villagers extended warm welcome to the Guru. The Guru fortified the fortress during the night. He posted the Sikhs on all sides and sat himself on the roof as the royal army was coming in pursuit. By day break the army arrived and surrounded the fortress. Army clad in black could be seen as far as the eyes could see. Their number was estimated to be in hundreds of thousands.

The generals knew that there were very few Sikhs inside the fortress. Early in the morning they ordered the army to mount an attack. From inside the fortress arrows rained with such ferocity as if there were thousands of Sikhs inside. The army had to retreat once. When the arrows had been exhausted a squad of Singhs came out opening the gate of the fortress, showed their valour with the sword and the spear and attained martyrdom.

Seeing the Sikhs showing their skills to their last breath, seventeen years old Prince Ajit Singh, the eldest son of the Guru, requested that he be allowed to show his valour in battle like his brethren. The Guru willingly acceded to his request and prepared him with his own hands to go to the battlefield. He was appointed commander of five Singhds and the gate of the fortress was opened for them to pass. When the soldiers saw the Prince, they pounced on him. In reply, the Singhds and the Prince offered a tough fight. The Guru was watching this whole scene from the roof of the fort. This squad sent hundreds out of the army of hundreds of thousands to their eternal sleep and attained martyrdom.

Seeing the elder brother attain martyrdom, there was a surge of enthusiasm in the heart of the second prince Jujhar Singh to go to the battlefield. He requested his father for permission. He was also prepared by the Guru and sent outside the fortress as the head of a squad of five Singhds to take on an army of hundreds of thousands. The Guru himself went on the roof of the fortress and saw with his own eyes how Prince Jujhar Singh fifteen years old attained martyrdom fighting against tyranny like his elder brother.
Making One Fight Against an Army
मदग साधन में देव सजाएं

अंतिम वेद ते धर्म धन्य न देव गाते पुजा तीर्थिक मिध नी दिये अंतर गद उन्हें उद पूजा हैं डिग्री वटा नी। पूजा हैं तुंगे ते पूजे देवी तीर्थी अवश्यक। धर्म ते गाते मैं तुंग बुनाते ही मान भले ही पूजा हैं तीस किसी : “में दूसरी हरिस्य हा दिनु की स्वाभाविक खेड़ ते देवी हैं आप ता पूजा रूप की ओर यात्रा करेंगी। धर्म ते धर्म में पूजा तीन करेंगी।”

इतना निश्चित देव नी निश्चित देव हैं, “में देवी के जीन बनाने अग्रभाग बनने अग्रभाग जे बिनाक हैं डिग्री।” अग्रभाग के विषय के जीन वर्ण ती देव मी ही जी गायत्री डिग्री में पूजा शुभ करेंगे। एका रूपों में हरिस्य हैं वर्तमान अग्रभाग ही। धर्म तीस का तट बनेंगे, तू हैं जो ती विषय दिन दिन खेड़ वटा नी।

धर्म मी नसी मिध दे हैं तीनी महर्षियाँग में आप चलेंगी दी देवी जगी जीवन मान हैं हुं। पूजा बनाक मी जी देव जगी हैं, देवी ने जी देव जगी हैं, देवी जी देव जगी हैं। पूजा मी नसी मिध दे हैं तीन महर्षियाँग में आप चलेंगी दी देवी जगी हैं, देवी जी देव जगी हैं। पूजा मी नसी मिध दे हैं तीन महर्षियाँग में आप चलेंगी दी देवी जगी हैं।

सततत जीवन में पूजा हैं उद्ध अग्रभाग हैं देवी। धर्म तीस का तट बनेंगे, तू हैं जो ती विषय दिन दिन खेड़ वटा नी।

धर्म मी नसी मिध दे हैं तीन महर्षियाँग में आप चलेंगी दी देवी जगी हैं, देवी जी देव जगी हैं। पूजा मी नसी मिध दे हैं तीन महर्षियाँग में आप चलेंगी दी देवी जगी हैं। पूजा मी नसी मिध दे हैं तीन महर्षियाँग में आप चलेंगी दी देवी जगी हैं।
The Mind Reader

The rajas of hill states and the governors had to face another defeat even at their third attack at Anandpur. Then they wrote an exaggerated letter to Aurangzeb saying, "The power of Guru Gobind Singh has increased so much that we are unable to defeat him and it is increasing day by day. It will be appropriate if something is done now. Any delay in action will pose a threat to Delhi regime as we have done our best."

On receiving the letter, Aurangzeb sent Said Khan to capture Anandpur. Said Khan had resolved, on starting that he would bring the Guru, dead or alive, to Delhi. He was Pir Budhu Shah's brother-in-law. Village Sidhaura where the widow of Pir Budhu Shah and sister of Said Khan lived with her children was situated on the way to Anandpur. While on the march, he stayed for a night at Sidhaura with his sister.

During their conversation at night, his sister advised him that it was not proper to attack holy men. They cannot be conquered. She said to him, "One should go to them to gain something and not to make them prisoners. The Guru's fight is against tyranny. He is not after any kingdom. I have sacrificed my two sons and husband for him. You are still unable to understand that the Guru is the knower of the minds."

Although his sister had advised and pleaded with him yet Said Khan did not stop. He attacked Anandpur in collaboration with the hill rajas. This was the fourth battle of Anandpur. When Said Khan saw Said Beg and Moman Khan fighting the royal army on the side of the Guru he thought, "If, as my sister said, the Guru can read one's mind, I shall be convinced only if he comes face to face with me." When Said Khan was thinking like this the Guru stood before him and said, "Said Khan, you have remembered me and so I have come before you. Be ready to strike as I give you the first chance to strike."

Seeing the Guru standing before him, Said Khan forgot to strike. The dreams of capturing the Guru alive or dead, which he had harboured at the time of marching from Delhi, were shattered. He placed his sword at the feet of the Guru and pleaded with him to be allowed to fight against the tyranny along with the army of the Singhs.

The Guru did not allow him to do this. Acting upon the teachings of the Guru, Said Khan gave up the command of the army and became a recluse. He spent the rest of his life in the service of humanity like a pious and God-fearing man.
यह पत्र वे अंदर वी समझ

हरदी भगवान्दे के मुक्तभाषा है। जब सों कहीं कहीं दिखत ही बाहु नी के भोग की अद्वितीयता उंड़े दुकान के बच बचकर दिखा पत्र वे अंदर वी समझ।

"बाहर की उठाव युक्त ऊपर बाहरी है कि दिखा बाहु है। संघर्ष में नहीं सिखा। दिखा उठाव ईश्वर की वियोग का निकाल। इनके बचकर दिखा बाहर निकाल।" राधाकृष्ण ने लिखा है।

अंदरवाले हें युक्त है। युक्त विभिन्न नववर्ष में बाहर नहीं अल्पसमय दबा बचकर बाहरी कैसी। दिखा है रखा दिखा है। दिखा बाहर बाहरी है। बाहर बाहरी है। निकाल है। दिखा बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है। बाहर बाहरी है।

"मैं नए नए दिखा उंड़े दिखा के बाहर नहीं सिखा। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है। दिखा है।
He Blesses the Humble

In 1701 AD the hill rajas attacked Anandpur taking petty landlords and the rich people with them. Their combined forces could not defeat the Singhs. The Singhs fought with skill from inside the fort. Not seeing victory in sight, the hill rajas besieged Anandpur and waited. The hill chiefs blocked the supplies of food to the city of Anandpur. Even after a siege of two months the Singhs did not surrender.

One day Raja Kesari Chand chalked a plan with the other rajas “Iron plates and shields were to be tied to the forehead of an elephant and it was to be intoxicated by feeding hemp and wine. The gate of Lohgarh fort was then be broken with his help. Attack was to be mounted on the fort after breaking down the gates. The Guru was to be captured alive, if possible.”

This scheme of Kesari Chand for breaking the gate was narrated to the Guru by an informer. The Guru said, “We too have an elephant in the fort, who can defeat Kesari Chand’s elephant.” Duni Chand was standing near the Guru at that time. He thought that the Guru’s reference to the elephant of the fort might be towards him. He got frightened of facing the elephant. He thought it better to jump the wall of the fort and flee at night. In the darkness of the night, he fell while crossing the wall and broke his leg. With great difficulty, he reached his home at Amritsar.

When people at home came to know that he had deserted the Guru, they stopped talking to him. Ashamed as he was, he did not venture out of his house. Devoid of the blessings of the Guru, Duni Chand died of snake bite inside his house. Afterwards, to wash out the blot of ignominy of their father, his two sons Bhai Anup Singh and Sarup Singh presented themselves before the Guru at Anandpur and started serving the Guru’s institution, after partaking Amrit (baptising).

When the elephant, intoxicated by the hill rajas, neared the fort gate, the Guru blessed Bhai Bachittar Singh son of Bhai Mani Singh Martyr. He was given the serpentine spear and sent to face the elephant. With the blessings of the Guru, he got the gate of the fortress opened and with great alacrity, making the horse stand on its hind legs, struck the serpentine spear on the forehead of the elephant. The spear, piercing the iron plates on the forehead of the elephant stuck inside. The intoxication of hemp and wine of the elephant disappeared. Writhing in pain, it turned and ran. The elephant began to trample the forces of the hill rajas. There was a panic in the forces of Raja Kesari Chand. The Singhs got their opportunity to come out and fight with the enemy. While fighting, Bhai Udhay Singh had a chance and with one clean stroke of his sword severed the head of Kesari Chand. He presented it to the Guru. With the failure of second scheme of the hill rajas and loss of Raja Kesari Chand, the morale of the hill rajas was razed to the ground and in this way the siege of Anandpur was broken.
He Blesses the Humble
गाथा हिंदीमा गाथा दे

1701 श्री: दिन धरती गरिन्मां द्वारा जङ्गल है तेचिन्ता ठुँढूँ हुँ रास्ते हे वे अहसास दिखाँ ठमास बीढार। ठुँढूँ कारक नात्स घरे जरे ठुँढूँ हुँ रास्ते हे वे ठूंढूँ अहसास है ठमास बीढार। ठुँढूँ कारक नात्स जङ्गल है तेचिन्ता ठुँढूँ हुँ रास्ते हे वे ठूंढूँ अहसास है ठमास बीढार।

हिन्दी श्री: वेदी शेमी शेन्द्रे द्वारा जङ्गल है तेचिन्ता ठुँढूँ हुँ रास्ते हे वे ठूंढूँ अहसास है ठमास बीढार। ठुँढूँ कारक नात्स जङ्गल है तेचिन्ता ठुँढूँ हुँ रास्ते हे वे ठूंढूँ अहसास है ठमास बीढार।
Tender Hearted Said Beg

Said Beg and Alif Khan were two generals in the army of Aurangzeb. They were going, with their armies, from Delhi to Lahore. Their informer came and told them, “Guru Gobind Singh is on his way from Kurukshetra to Anandpur. He has, with him, only a squad of hundred Singhs at this time. This is a good opportunity to capture him. We should take full advantage of this.”

The generals had five thousand men each. They also felt that the Guru could be captured alive. Without thinking and deliberating further, they began to pursue the Guru. They were confident that they had ten thousand fully trained soldiers. One hundred Singhs who had just taken up arms and started riding horses were no match for them.

Singhs at Anandpur came to know that an army of Aurangzeb was pursuing the Guru. They hurriedly managed a squad of further four hundred Singhs who joined the Guru on the way. The royal army attacked the Singhs near Chamkaur. The generals were wonder struck on seeing the valour and the method of warfare of the Singhs, who had repulsed their forces.

The generals had heard about the valour of the Singhs but that day they witnessed everything with their own eyes, how five hundred Singhs were holding an army of ten thousand at bay. Singhs were fighting with such skill and bravery that Said Beg could not stop himself from watching them. He forgot that he himself was in the battlefield to fight. His heart melted. He could not bear the cruelty being meted out to the Singhs. He entrusted the command of his army to Alif Khan and himself joined the Guru. Alif Khan was wounded while fighting. Without a commander, the soldiers thought it better to run and save their lives. The Singhs won the battle. Said Beg came to Anandpur and started living with the Guru.

At Anandpur the people were taught, “We are all children of the same Father who is the One Supreme Being.” The rich and the poor were treated with the same respect. No one thought of encroaching on other’s rights. Hindus and Muslims were treated alike and respectfully. It can be said that in those days Anandpur was a heaven on earth. By coming in the presence of Guru Gobind Singh even the hearts of stone become tender and pure in mind. Said Beg also started participating in battles against tyranny. He attained martyrdom while fighting against the royal army in the fourth battle of Anandpur.
Tender Hearted Said Beg

He long he tell
मेहरिल मैत्र घेना

मैत्र घेना आज़ मेहरिल ग्राम में तन्दौला निवासक भाग तथा हैं। मेहरिल रिंगी उसे तन्दौला फिरा जाती हैं। यहाँ सबसे बड़ा साधन है। तन्दौला निवासक भाग तथा हैं। यहाँ रेडियो आंदोलन एवं विशेष सेवाएं है। तन्दौला निवासक भाग तथा हैं।

तन्दौला निवासक भाग तथा हैं। यहाँ रेडियो आंदोलन एवं विशेष सेवाएं है। तन्दौला निवासक भाग तथा हैं। यहाँ रेडियो आंदोलन एवं विशेष सेवाएं है। तन्दौला निवासक भाग तथा हैं। यहाँ रेडियो आंदोलन एवं विशेष सेवाएं है।
The Real and the Fake

Guru Gobind Singh along with his Singhs went hunting daily in the evening. They hunted tigers and leopards. In this way the fallacy of the general public that hunting was only for kings to pass time was eroded. The hunting encouraged the Singhs to face the dangers. One day the Guru had a tiger skinned and brought the skin with him. The Guru ordered that this skin be put on a donkey. The Sikhs put the skin on a donkey who was grazing nearby.

The villagers saw the donkey in the early morning. They thought that a tiger was prowling near the village. They alerted the neighbours about the tiger by going from house to house. All the people of the village were terrified. No one dared to go towards the side the tiger was sighted. That donkey roamed around the village, grazing, for two or three days. Nobody noticed that it could not be a tiger as it ate grass. Seeing its skin from a distance they concluded that it was a tiger.

A potter was passing that way with his donkeys. His donkeys began to bray. The donkey with the tiger's skin also joined his brethren in the chorus. The potter went and removing the tiger's skin from the donkey, threw it away. He was very pleased to find his missing donkey. He drove it away along with other donkeys. By braying, the secret of the donkey was out.

When the people of the village came to know that the tiger skin had been put on the donkey by the Guru, they got together and went to the Guru. They requested him to enlighten them why he had harassed the villagers for three days? What was the secret behind it?

The Guru explained that this drama had been enacted to make Singhs understand. A Sikh does not become a Singh by adopting outer symbols. A Singh should have the spirit of Sikhism within him. By donning a tiger's skin a donkey could not become a tiger. The donkey could terrify the simple villagers only for three days. When it's secret was out, it became a donkey again.

In this way a Sikh does not become a Singh by keeping long hair and beard and a sword. Without good deeds he may come to be called an imposter. A Singh should have Sikhism within himself. In reality, a Sikh can be tested by his deeds. This kind of living can only be attained by following the teachings of the Guru.
The Real and the Fake
अमली दे तवली

मायाकल हेतु दे मात्र कितने हिरु दुष्क कीटक करती है यो हिराक कारार मिष्ट जनिमां भावविनो छाया जी चारण है, गतुव तीर्थिक कुंड उद देव जस की हूँ मिष्टा हूँ रहा है ये हिराक केसट चारने। हेतु मुख्य कुंडवाल दुष्क केसट यह दुष्क जनिमें देव देव देव। हेतु हेतु आज़ा को दुष्क मुख्य मिलाने विशिष्ट की भाववाले छिंद छिंद छिंद छिंद असारे छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिंद छिं�
sent a Singh before hand, who had been entrusted with the duty of guarding the abode of the prostitute. Joga Singh saw that a Singh was standing at the door. On seeing him he turned back, thinking that he would enter when the Singh had departed.

After some time when he returned he still saw the Singh standing at the door. Seeing him he turned away again. In this way Joga Singh continued to come again and again throughout the night but left every time on seeing the Singh standing there. He spent the whole night going to and fro.

At the break of the dawn, when Joga Singh came, the Singh said to him, “Joga Singh, now it is time to meditate. Go and sing His praises.” That brought Joga Singh to his senses. He began to repent upon the sin he had been harbouring in his mind throughout the night. The Guru himself came and saved him otherwise he would have committed such immoral deed. He began to feel ashamed of going to the Guru. With a broken heart he presented himself in the congregation at Anandpur.

After the end of the morning assembly, the Guru called Joga Singh. The Guru commended him for his sacrifice at Peshawar. Joga Singh expressing his gratitude for saving his honour during the night at Hoshiarpur, placed his head at the feet of the Guru and said, “Benefactor as you are, you forgive the mistakes of your devotees. Please forgive me.”

The Guru granted him forgiveness but the Sikhs have not forgotten that happening as they get guidance from it.
Once a large number of devotees came to Anandpur from Peshawar to have an audience with Guru Gobind Singh. A very handsome youth between thirteen and fourteen years was one of them. He ceremoniously bowed his head at the feet of the Guru just as his parents and other devotees had done. When he was paying his obeisance, the Guru asked him, "Child, what is your name?" The youth replied, "My true guide, my name is Joga." Joga in Punjabi means for someone.

The Guru again asked, "Bhai, who is that someone?" The boy was very clever. He replied promptly, "True lord, you are."

The Guru said, "From today you are for me and I am for you." On hearing this from the Guru, Joga obtained his parents consent to stay in the Guru's institution. Joga remained with the Guru while his parents and other devotees returned to Peshawar. From that day on, Joga devoted his body and soul in the service of Guru's institution. He was baptised and became Joga Singh from Joga.

His parents betrothed him to a very beautiful girl from a good family. Considering the suitable time for his marriage his parents fixed a date for the ceremony and came to Anandpur to take him with them. As told by his father, Joga Singh asked the Guru to allow him to go for his marriage ceremony. The Guru said, "Joga Singh, you can go with pleasure. There is only one condition that you should come back immediately upon my orders."

"Your command be true, it will be as your reverance wishes." Saying this Joga Singh touched Guru's feet and departed for Peshawar to get married.

On the fixed date after the conclusion of the early morning recitation of prayers, the Anand Karaj (marriage ceremony) of Joga Singh started. After the completion of the first two lawans (hymns from Granth Sahib) out of the four which have to be recited to complete the marriage ceremony, a Sikh handed over a letter from the Guru to Joga Singh. The letter stated, "Return to Anandpur immediately on reading this letter."

After going through the Guru's letter, Joga Singh left the marriage ceremony. The relatives pleaded with him to complete the marriage ceremony before proceeding to Anandpur. He paid no attention to their requests. He said to them, "My Guru has written to come leaving all the works so it is my duty to leave." He jumped upon his horse and proceeded towards Anandpur.

It was evening when Joga Singh reached Hoshiarpur. He deliberated with a thought that came into his mind, "Can there be a Sikh of the Guru who like me will obey the orders of the Guru, leaving even his marriage ceremony unfinished?" He became proud of himself. In the meantime he saw a prostitute, while passing through the bazar. Seeing the beautiful prostitute, his mind was set on spending the night with her.

The Guru who knew what was in the mind of his true devotees, had already
True Guide Frees from Bondage
अंगों पूरता दे दिव भी। घडी घडी ना रहे देखिए बिन मिल भूम देसदा से रचवाले चर्चों का विशेष ना देखकर भी गर्ड ना देख।

भूम ठहर दिखा दिखा दिखा देसदा से तवदसे देख आवहा उंही से तेवहा है बिन मिल अभे ही धरत है।

घडी घडी देख ना रहे देख ना रहे देख ना रहे। घडी घडी ना रहे देख ना रहे। घडी घडी ना रहे देख ना रहे।

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गाय नी हैं घडी ना रहे देख सुधा की सुधा अपने देख भाग जानी अपने। घडी घडी ना रहे देख ना रहे देख ना रहे।

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