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### Preface

When Babar was exhorted by Guru Nanak Dev to give up drinking, he promised to do so if he would be successful in the battle of Deccan. His victory deepened his faith in the Holy Guru whose blessings he then sought for the establishment on a firmer footing of the Mughal empire in India. In his infinite graciousness Guru Nanak Dev put in the hands of the founder of the Mughal dynasty seven pinches of dust symbolizing that Babar’s empire would last for seven generations. A Sikh who was watching this strange dispensation of beneficence reminded the Guru that the Mughals, despotic as they were, would cause havoc if they continued to rule the country for a long time. Guru Nanak Dev smilingly replied that if they did so, the Mughal Empire would be decimated in India by seven sacrifices corresponding to the gift of a seven-generation dynasty he had bestowed on the Mughal Emperor.

As ordained by the founder of the Sikh faith, the Fifth Master, Guru Arjan Dev, became the first martyr to shake the foundations of the mighty Mughal Empire. The six martyrs who followed him in the lineage of martyrdom were Guru Tegh Bahadur, (the Ninth Master), the four sons of Guru Gobind Singh (the Tenth Master), and his mother,
Mata Gujri. As the “Prince of martyrs” and “Prophet of Peace”, Guru Arjan Dev’s life was an inspired compact of sublime sacrifice and beatific bliss born out of his sweet submission to the Divine Will.

Guru Arjan Dev played a pivotal role in the development of the Sikh faith by giving a definite form to the exemplary work that his four predecessors had done. It is pertinent to observe that a new religion can be founded only when the following three things are established in the first place: granth (Scripture), tirath (place of pilgrimage or worship) and lipi (script). The Fifth Master’s contribution is thus incomparable in so far as he fulfilled for the Sikh faith two of these three imperatives: one, as the author-compiler of Guru Granth Sahib (The Sikh Bible) and two, as the architect-builder of the Golden Temple at Amritsar. In short, the Sikh faith acquired from Guru Arjan Dev the unique signs and symbols of distinct spiritual entity.

Born at Goindwal on April 15, 1563, Guru Arjan Dev was the youngest and noblest of the three sons of the Fourth Master, Guru Ram Das. Endowed with a deeply religious temperament and quintessential poetic afflatus, his life was distinguished by immeasurable compassion, humility and mercy. Giving the Sikh movement a definitive direction, a comprehensive perspective and a pragmatic programme, he made the new faith agree with the whole gamut of existence, thereby raising its magnificent edifice on values which would know no death or change. Guru Arjan Dev adorned the spiritual throne of Guru Nanak Dev from 1581 to 1606.

The compilation of the Adi Granth (the Primal Book) was Guru Arjan Dev’s epoch-making achievement. The writing of the sacred volume was completed sometime in 1604. Less than two years of the mortal life of the Guru remained at the time when he was to wear the crown of martyrdom at the hands of the bigoted Mughal Emperor, Jahangir. With a prophetic insight into what the future held in store for him, the Guru completed two grand projects with ceaseless labour to impart two distinctive features to the new faith: the holy Temple that must serve as the centre of its devotion, and the holy Scripture which must enshrine the timeless spirit of its teaching.

According to the extant recension of Guru Granth Sahib to which the Bani (literally, Word) of Guru Tegh Bahadur was added at Guru Gobind Singh’s command in 1705-06 at Damdama Sahib, there are 5751 shabads (verse units). Out of this total the largest number (2312 verse units) is the
magnificent contribution of Guru Arjan Dev. He incorporated in the Adi Granth composition of Muslim Sufis (mystics) like Sheikh Farid and Bhikhan, along with those of the Bhaktas (saints), the so-called shudras such as Kabir, the weaver; Ravidas, the cobbler; Sain, the barber; and Sadhna, the butcher. Altogether sixteen such Bhaktas and Sufis have been represented in the Holy Book.

Guru Arjan Dev arranged the selected composition in 30 different ragas (musical modes or patterns). A precise method was followed in the setting of the verse-units. First came shabads by the holy Guru in the order of their succession. Then came chhandas, vars, etc., by the Gurus. The compositions by the Guru in ragas were followed by those of the Bhaktas. Immense labour was expended on the preparation of the huge volume whose present-day standard version runs into 1430 pages. The first copy of the Adi Granth, which was transcribed by Bhai Gurdas under the supervision of Guru Arjan Dev, is preserved by the family of the descendants at Kartarpur.

The Holy Book was installed at Harmandir Sahib with appropriate ceremony. Sikhs came in large numbers to pay obeisance to the Adi Granth. Bhai Budha was appointed the first Granthi, (reader-custodian). Guru Arjan Dev enjoined on the Sikhs to revere the Holy Book as the embodiment of the teachings and spirit of the Gurus. The Adi Granth is to The Sikh faith as The Holy Bible is to Christianity and the Holy Koran to Islam. But followers of no world religion revere their Scripture with such undiminished intensity of love as the Sikhs do. This unique fact was highlighted with a memorable punch when one foreigner described the Golden Temple at Amritsar as “the costliest book cover in the world.”

According to Prof. Gurbachan Singh Talib, “Granth’, which is derived from a Sanskrit word, implies, like the ‘Koran’ and the ‘Bible’ a Book-the Book per excellence. Unlike some other scriptures, it is neither history nor mythology, nor a collection of incantations. Its contents are spiritual poetry, the vision of the cosmic order and exhortation to the higher life. In that respect it is a unique scripture among the source books of religion. It remains unique in consisting solely of the meditations of God-inspired men who have communicated the Divine Word in a spirit of deep humility and compassion for mankind.

The Golden Temple, or Sri Hari Mandir (or Harmandir) Sahib (the Lord God’s Temple) or Darbar Sahib (the Court of the Venerable Lord), is the
sacred shrine of the Sikhs. It is a paragon of religious architecture, symbolizing devotion, love, peace, and universal brotherhood. The holy Temple stands for all that is sublime and noble in the Indian religious tradition. The Golden Temple was built in 1604 A.D. It is an incomparable specimen of Sikh architecture which represents the best and the finest in the late 16th century and style of decorative building arts.

The idea of creating a place of pilgrimage was conceived by Guru Amar Das, the Third Master. This was to continue the practice of founding new centres for Sikh congregations—a tradition which had been established by his predecessors. The place was discovered by Guru Ram Das, the Fourth Master, during one of the itineraries undertaken by him in search of a suitable site for establishing a new Sikh centre. He found the present site in a jungle to the west of Sultanwind village on a piece of land lying bounded by the villages of Sultanwind, Tung, Gumtala and Gilwali. Existing on the site was a pond whose water had been known to have curative properties. Though its idea was mooted by Guru Amar Das, the execution of the project was left to Guru Ram Das. Arrangement of funds for the purpose and their control were entrusted to Baba Budha.

While the holy tank was under construction, Guru Arjan Dev thought of building a Sikh shrine in its midst, and conceived the architectural design of the holy Temple than was destined to become an all-time spiritual marvel in architecture. The object of Guru Arjan Dev in planning the structure of Sri Harmandir Sahib in the midst of the Amrit Sarowar (Pool of Nectar) was to combine human life’s spiritual and temporal aspects, thereby bringing about a new synthesis of the varied strands of Indian philosophic thought.

The construction of the holy shrine was carried out under the direct control and supervision of Guru Arjan Dev. He was assisted by Baba Budha, Bhai Gurdas and other prominent Sikhs available on the site.

The tank and the temple, when completed, presented a beautiful sight. It became a spot of unparalleled beauty, splendour and glory.

Guru Arjan Dev commemorated the achievement in the ecstasy of high poetic inspiration:

*I have seen all places; but there is none other like thee.*

*For thou were established by the Creator-Lord Himself who blest thee with Glory.*
Ramdaspur is thickly populated, unparalleled and supremely beauteous. He who takes a dip in the Tank of Ram Das, is cleansed of all his mortal sins.

Guru Arjan Dev undertook a tour of Punjab to preach the tenets and teachings of the Sikh faith. He rationalized the institution of masands who, as an efficient cadre of local leaders, kept the Guru’s growing following united. The Guru ordained that every Sikh should voluntarily donate for religious purposes a tithe, daswandh, or one tenth of his income raised by the sweat of his brow. These pious Sikhs looked after the congregations in far-flung parts of the country and collected offerings and donations thus made for the Guru’s treasury. The masands led the Sikhs to the Guru’s presence on special days such as Baisakhi and Diwali. Guru Arjan Dev persuaded Akbar to remit the land revenue for the year when Punjab was in the grip of drought and famine.

The essential message of Guru Arjan Dev’s Bani is meditation of Naam. The Guru has lucidly expatiated on the concept of Brahmgiani, or Naam-enlightened soul. According to him, such enlightenment or spirit stature can be attained only through meditation on the Lord God’s Name by the holy Guru’s grace. Guru Arjan Dev set a fine personal example by living up to his own lofty ideal of Brahmgiani. All his holy compositions are steeped in purifying humility moving compassion and palpable tenderness. He seeks God’s grace for the fulfillment of all kinds of human needs and obligations during work-a-day existence, including man’s metaphysical quest for Divine Communion.

Guru Arjan Dev’s Sukhmani is a masterpiece of sacred devotional verse. The sense of the title has a beautiful ambiguity which would yield both these meanings: Jewel of Bliss, and Joy of Heart. An extensive text sets forth in twenty four ashtapadis (8-stanza cantos) the fundamentals of Sikhs mysticism, philosophy, devotion, and exalted pragmatism. Using simple diction, Guru Arjan Dev has sought to make life’s spiritual rhythms part of the heart-throbs of a creedless humanity—universally from here to eternity. In stanza after stanza, Sukhmani enunciates those principles which were revealed to the holy Gurus in their deep meditation over long spells of inspired surrender of the “self” to the Primal Presence.

S.S Bhatti
Glory of Sikh
(The Tribune, April 22, 1990)
The Legacy of Guru Arjan Dev ji
Dr. Sangat Singh

The era of Guru Arjan Dev (September 1581-May 1606) was marked by a rare liveliness, vitality and high spirit in the realm of Sikhism. He was an exceptional by genius. He belonged to the new generation, born after the passing away of Guru Nanak. Sikhism during his period made rapid strides to come into notice as a powerful third force, independent of both Hinduism and Islam. Above all, he raised the level of Guru to that of sachcha padshah (true king) as against the worldly kings whose position was ephemeral.

The achievements of Guru Arjan are to be viewed in the context of the fierce resistance he met from within the family—his elder brother Prithi Chand who externalized the conflict and sought assistance of the hostile elements to contain the growing influence of Sikhism. But it had little impact, if at all, on Guru Arjan who remained calm and composed till the very last.

Guru Arjan tried to defuse the crisis en famille. He transferred all the property of his father to Prithi Chand who was not appeased. Prithi Chand at the moment was being instigated by high caste Hindus who already were on the lookout to contain the Sikh movement. Assisted by a wily Brahmin, Mahesh Das alias Birbal, one of the nine gems of Akbar’s Court, the detractors tried to fish in the troubled waters. At Birbal’s instance, the district revenue official, Sulhi Khan, too aligned himself with the detractors.

With the help of some misguided masands, Prithi Chand started preaching that he had been invested with the Guruship and not Arjan Dev. He was able to mislead some simple-minded Sikhs. The state of his meanness could be judged from the fact that he would collect their offerings and direct them to the langar of Guru Arjan to take their meals. That rather contributed to his undoing.

The efforts of Bhai Gurdas who, by now was back from Agra, to persuade Prithi Chand to adopt the path of sanity fell through. Bhai Gurdas in disgust gave him and his collaborators the plural epithet of mine, deceitful or highway robbers, which stuck to the clique. The leading Sikhs successfully combated misleading propaganda of Prithi Chand, who otherwise met series of setbacks.

Prithi Chand with the assistance of detractors prepared a Memorandum (mahjar) leveling charges against Guru Arjan and presented it to Emperor Akbar who treated it with the contempt it deserved. The wily Birbal was killed in 1586 when on a
campaign against Pathans in the Frontier. Sulhi Khan marshaled his resources to attack Guru Arjan but, on the way at Haher where he reverted to confer with Prithi Chand met unholy death when his horse along with him jumped into a brick oven.

Guru Arjan was least distracted by these goings on. Right from the beginning, he concentrated on the missionary tours and the construction work, which went hand in hand.

Ramdas Sarovar shortly afterwards renamed Amritsar, the pool of nectar, Santokhsar and Guru ke Mahal (Guru’s residence) all left midway by Guru Ram Das were completed around 1588. The foundation of Harimandir, now also known as Golden Temple, was laid on Maghi, Sunday December 28, 1588, the foundation stone being laid by the renowned Sufi Saint of Qadiry order, Mir Mohamed Khan, known as Hazrat Mian Mir of Lahore. Harimandir, unlike Hindu and Muslim places of worship, was built at a lower level than the surrounding area. It had doors on all the four sides, signifying both humanity and universalism and that it was open to people of all the denominations.

Side by side, during his extensive missionary tours of Majha and Doaba, Guru Arjan founded the towns of Sri Gobindpur on Beas. Tarn Taran, Kartarpur, apart from the city of Amritsar for which he invited people of all trades and professions. The religions centres established at these places became centres for consolidation of the Guru’s following. Tarn Taran had the privilege of having the biggest sarovar, tank, and emerged as the centre for cure of leprosy victims. The Lt. Governor of Jalandhar Doab, Syed Azim Khan, who became Guru Arjan’s disciple, played a leading role in establishment of Sikh centre at Kartarpur.

Guru Arjan also built a Baoli at Dabbi Bazar Lahore, (it was paid for by Wazir Khan, Governor of Lahore), a couple of wells at Tarn Taran, Ganges well at Kartarpur which had as pure water as that of Ganges, a huge well with six wheels at Chheharta near Amritsar and another well with three wheels at Amritsar. He also laid Guru ka Bagh apart from some other constructions like Ramsar at Amritsar. Guru Arjan’s missionary tours were a great success in attracting disciples, cutting across religious lines. These included hill Rajas of Kulu, Saket, Haripur and Chamba who visited him at various times. The Malwa was aptly covered by Masands.

The widespread building activity was indicative of sharp increase in the number of Sikhs, who according to Mohsin Fani of Dabistan-i-
Mazahib were found in all parts of Hindustan and beyond. It also invited a reorganization of Masand system to channelize the funds for construction work. With the consent of the Sikhs, daswand, i.e. one-tenth of their earnings was fixed. It was carried by Masands to the Guru on Baisakhi day. He also encouraged the Sikhs to enter into trade activity, especially those of Turki horses, and also probably himself entered that trade. It made the Sikhs to have trade encounters with tough Pathans of the Trans frontier region. Afghanistan and beyond. It enriched them and also the Guru’s treasury. Besides, the hazards of horse trading made them some of the finest horseman of Asia.

That was not an incidental development. His son Hargobind, born on 21 Asarh, June 18, 1590, as part of his education got through training in horse riding, swordsmanship and warfare at the hands of Baba Buddha. Guru Arjan could foresee the need for the new orientation in view of the persistent hostility of local muqaddams and faujdars on their own and at the instigation of Prithia and malignant upper caste Hindus. They were hand in glove with one another.

Guru Arjan’s perception of the times to come was notwithstanding Akbar’s high regards for him. According to the Court historian, Abul Fazal’s Akbar Namah, Guru Arjan accorded a profuse reception to Akbar on November 24, 1598, at Goindwal. Akbar was really impressed by Guru Arjan’s “bewitching and handsome appearance, sweet and melodious voice and fascinating and charming manners, his princely style of living, his warm reception and his singing of hymns” in praise of God. At Guru Arjan’s instance, Akbar issued orders to remit the revenue by one-sixth.

It may mentioned that Guru Arjan was a great lyricist. His hymns had a rare quality to touch the symphony of one’s heart.

He mostly composed short hymns in simple language of the people. These straightaway affected the emotions of the singer and the listener. His Sukhmani, psalm of peace, still remains a masterpiece to put at ease a disturbed mind and provide it instant solace. Guru Arjan’s bani, hymns, captivated the heart of the people and proved an effective instrument in spreading the Sikh panth.

By the time, Prithia’s attempt to compose his own hymns in the name of Guru Nanak posed a threat to corrupt the Sikh philosophy. The compilation of Guru Granth had already been on the agenda of the Sikh panth. Guru Nanak had passed on the collection of his hymns to Guru Angad who had them copied and
widely distributed. Guru Nanak had also collected Farid’s compositions. Guru Angad enlarged the collection by adding those of some more Bhaktas. Later, Guru Amar Das had collected the hymns of his predecessors and his own as also of a number of Bhaktas, into pothis, volumes.

Guru Arjan, shortly after Akbar’s visit, early in 1599, began the project of compilation of Adi Granth, Bhai Gurdas was appointed amanuenses. Guru Arjan took five-years to complete the project. Adi Granth was ready in 1604 when it was installed in the Harimandir with Baba Buddha as the first granthi. It was placed at a high pedestal while Guru Arjan himself sat at a lower level to emphasize that shabad, Word, is the Guru. It was embodiment of the Guru himself.

The compilation of Adi Granth was a major achievement of Guru Arjan.

Guru Arjan, like his predecessors, was a connoisseur in music and put it to good use in organizing the Adi Granth including the hymns of bards and Bhaktas in various ragas, musical meters. He also exercised great caution in selection of hymns of Bhaktas for inclusion. He rejected compositions like Pran Sangli obtained after considerable effort from Ceylon, being spurious.

His ideological parameters were clear.

The Adi Granth enunciated unadulterated monotheism and humanism. It reflected pan-Hindustani and beyond, matter of fact, existence of Sikhism.

The death of Emperor Akbar in October 1605 marked a sea change in the policy of his successor, Prince Salim alias Nuruddin Jahangir, who out of political necessity was forced to uphold Islamic Puritanism of Naqashbani revivalists led by Khwaja Mohammad Baqi-Billa (1564-1603) of Turan.

Shaikh Farid Bukhari, one of his followers had emerged as a strong force in Akbar’s Court by the end of the latter’s reign, while the spiritual mantle fell on Shaikh Ahmad Sirhindi also known as Mujadid Alif-i-Sani (1561-1624).

After Salim’s revolt and Akbar’s forgiving his errant son and proclaiming him heir-apparent, the leading nobles of Akbar’s Court were divided into two factions. One, favouring Akbar’s policy of Din-i-Illahi and Sulha-i-Kul (Peace for All), favoured liberal minded Prince Khusrau, Salim’s son, and held Salim unsuitable for kingship. The other, of Islamic fundamentalists, sick of Akbar policy of religious tolerance, aligned with Salim and extracted promises to reverse Akbar’s religious policy and further the
cause of Islam at the cost of the non-Muslims. They were to be humiliated and shown no quarters. Shaikh Ahmad Sirhindi’s letters, Maktubat-i-Emam-i-Rabani, fully reflect his philosophy of contempt for the non-Muslims.

In Punjab, the Hindu position was listless except that they would hobnob with the convenient officials against growing Sikh influence.

Guru Arjan’s high profile, active, missionary preaching’s, and pan-Hindustani aspirations rankled in the mind of Shaikh Ahmad Sirhindi who, in one of his letters, described Guru Arjan Dev as Chief of Infidels –Rais-i-ahl-i-Shirk-and a leader of the Kafirs-imam-i-kufr. Gokal Chand Narang describes Guru Arjan Dev as “the first great organizer of the Sikh nation.” In the words of Mohsin Fani, the Sikh had by now “become accustomed to a form of self-government within the Empire”.

Khusrau’s indiscreet revolt against his father on April 6, 1606 and his hurrying to the Punjab, on way to the North West Frontier, to gain adherents greatly helped to strengthen the position of Islamic revivalists. Khusrau was pursued by Shaikh Farid Bukhari who in turn was being followed by Jahangir. The persons who directly or indirectly helped Khusrau were immediately punished.

Khusrau crossed river Beas and was followed by Shaikh Farid Bukhari who inflicted on him a crushing defeat near Bhairowal Khusrau was captured on April 27, 1606, near Chenab and brought as prisoner to Lahore.

Jahangir crossed to Beas on April 26, and was encamped at Jhabal. Upto May 22, i.e. for 27 days, there was no mention at all of Khusrau’s calling on Guru Arjan much less the latter’s blessing him.

Around May 23, a report about Guru Arjan’s blessing Khusrau and affixing a saffron mark on his forehead poured into Jahangir’s ears. That made him to call for Guru Arjan into his presence.

That sets the stage for Jahangir’s entry in his memoirs, Tuzak-i-Jahangiri, which reads: “These lived at Goindwal on the bank of the river Biah (Beas) a Hindu named Arjan in the grab of a Pir and Shaikh, so much so that he had by his ways and means captivated the hearts of many simple-minded Hindus, nay, even of foolish and stupid Muslims and he had noised himself as a religious and worldly leader. They called him Guru, and from all directions, fools and fool worshippers were attracted towards him and expressed full faith in him. For three of four-generations they had kept this shop warm. For a long time the thought had been presenting itself to
me that either I should put an end to this false traffic or he should be brought into the fold of Islam.

“At last during the days when Khusrau passed along this road, this insignificant fellow made up his mind to see him and conveyed preconceived things to him and made on his forehead a fingermark in saffron which in Hindu terminology is called qashqa (teeka) and is considered propitious. When this came to the ears of our Majesty, and I fully knew his heresies, I ordered that he should be brought into my presence and, having handed over his houses, dwelling place, and children to Murtza Khan (Shaikh Farid Bukhari) and having confiscated his property. I ordered that he should be put to death with tortures.

The first part about popularity of Guru Arjan and his mission was correct. The second part about Guru Arjan’s blessing Khusrau was a pure concoction, probably the work of Shaikh Farid Bukhari who might have used Chandu as a tool. As Ganda Singh points out, “Never in the whole history of the Sikh Gurus, there has been any occasion for any Guru to anoint anyone, Sikh or non-Sikh, with a teeka. Even the succeeding Guru was never teeka’d by any Guru himself. The teeka of tilak ceremony of the succeeding Guru was always performed by a leading Sikh. In the case of Gurus Angad to Hargobind, the ceremony was performed by Bhai Buddha, a venerable old Sikh coming from the days of Guru Nanak. And the same practice was followed up to the time of Guru Gobind Singh, tenth and last Guru.

From the details in Tuzuk-i-Jahangiri, it is obvious that Jahangir was looking for an opportunity to fix Guru Arjan. He left the details of punishment to be worked out by Shaikh Farid Bukhari on whom he had conferred the high title of Martaza Khan—one who had gained the royal pleasure. Tuzuk does not mention of any fine being imposed on Guru Arjan, as has been mentioned by some contemporary sources like Dabisan-i-Mazhaib and Jesuits. That seems to be the result of a mix up.

Guru Arjan nominated Hargobind as his successor and left for Lahore. He was subjected to a number of tortures. The Sikh traditional accounts mention that Guru Arjan was made to sit on hot iron plate, hot sand was thrown over his body, and he was boiled in a cauldron. Dabistani-Mazhaib mentions of his being deprived of food and water and put into the hot blazing sand and stoned which caused blood to ooze out of his head. He was tortured for 3 to 5 days.

With wounds blistering on his body, on May
30, 1606, tied hand and feet, he was thrown into river Ravi wherein he disappeared. In the words of Bhai Gurdas, Guru Arjan though in great pain on the night of May 29-30 was fully composed, with hymns in praise of God on his lips.

Guru Arjan’s martyrdom, the first of its kind in the history of Hindustan, the sub-continent, caused great resentment and indignation among the general body of Hindus and Muslims, apart from the Sikhs. One tends to agree with Ganda Sinh that “much of the Chandu-story was given currency to in those very days to shift the responsibility of tortures inflicted on the Guru from the Mughal Officials to the Kafirs. Chandu was only a minor official at Lahore, and hostile to the Sikh Panth.

The non-implementation of Jahangir’s orders about taking over of Guru Arjan’s property and children remains inexplicable, notwithstanding Sikh tradition accounts about intervention of Mian Mir who at that stage had no influence either with the Emperor or Shaikh Farid Bukhari, the main actors in Guru Arjan’s martyrdom.

Guru Arjan Dev And The Guru Granth Sahib

Balbir Singh Bhasin

Guru Arjan Dev is the fifth in the line of Sikh masters, starting from Guru Nanak Dev. The construction of Harmandir Sahib at Amritsar, the compilation of the Adi Granth, the establishment and development of new township, the extension and consolidation of the Sikh faith and sacrifice of his own life for a righteous cause are some of his exemplary achievements.

The Golden Temple at Amritsar is an immortal tribute to his superb genius. The Guru Granth Sahib, which has been accorded the unique honour of ‘Guru’ in Sikh circles, was compiled and edited by Guru Arjan Dev and it continues to command the reverence of generations of countless disciples everywhere. The scripture is an invaluable treasure of Indian spirituality, culture, literature and language.

The company that Arjan Dev enjoyed from his early days consisted, apart from near relatives, Bhai Guru Das, a nephew of Guru Amar Das. His unique personality was the result of his own genius which evolved and flowered in the suitable atmosphere.
around him. And in-depth study of spiritual and philosophical literature gave a fillip to his scholarly attitude.

Guru Arjan not only undertook to study spirituality, but he also examined and evaluated the message of spirituality. He led his life in the tradition of Nanak Bani and supported it with the strength of his genius. Its most outstanding example is the compilation of the Adi Granth.

The establishment of townships, construction of the Harmandir, pools, baolies and wells—all these projects required a steady flow of money. In order to meet this requirement, another plan was mooted that proved highly successful. This was the custom of Daswandh—one-tenth contribution of one’s income to such endeavours. This custom served to organize and unite the Sikh people.

Jahangir, who ascended the Mughal throne during the lifetime of Guru Arjan, in this “Tuzaki-i-Jahangir”—in reference to the Goindval settlement of the Guru—makes a mention of the Guru in terms of “Pir” and “Sheikh” and presents him as leader of Hindus and Muslims. But Shaikh Ahmed Srihindi calls the Guru a qafir of Goindval and expresses happiness at his martyrdom.

On the other hand, people in close contact with the Guru and his followers have expressed their highest regard and respect for his genius and spirituality. Bhai Guru Das rates him as the “loftiest light” the true creator, the transcendent knower and a being beyond the reach of human intellect and language. Bhai Guru Das had watched Arjan Dev from close quarters, and he had assisted in the compilation of the Adi Granth. In Bhai Guru Das’s estimation, Guru Arjan was a great hero who did not fall short of Mahabharata’s Arjuna or Buddhist philosopher Nagarjuna in terms of spiritual heights.

In short, we can easily say that Guru Arjan Dev was not only the compiler and editor of the Adi Granth but an apostle. He promoted social equality, because he not only included the sayings and verses of the four Gurus and his own, but gave the same respect and regard to the Bani and verses of several other saints and sevaks. In his view, all men are equal because the spiritual jyoti (light) of Almighty God shines in every heart.

(The Tribune, 20 July 2017)
ROMANCE OF EARLY MORNING IN
Golden Temple, Amritsar

If one wants to see the romance of early rising, one would do well to visit Shri Darbar Sahib, Amritsar in the early hours of the morning when the devotees begin to pour in from 2:30 A.M. The whole atmosphere at that time is flooded with religious ecstasy. The singing of the holy hymns, the recitation of Gurbani and the very attitude of the devotees creates a celestial atmosphere and the reflection of the Golden Temple in the sacred tank gives one the impression that one is in heaven and not on the earth. After all what is heaven but a picture of the noblest thoughts and highest aspirations of the human breast, and the Guru has brought it down to this earth. During the early hours in Shri Darbar Sahib when every heart is free from worldly temptations, when evils are yet asleep and the wicked one is yet not awake, the lovers of God see Him face to face. Where there are pure hearts there is holy ground and the morning hours make it holier. According to Greeks the hero Mammon is the son of Aurora, the goddess of morning and the Sikhs too are the children of the holy morning. Thoreau found all the glory of Iliad and the Odyssey in the morning hours, and the Sikhs under the influence of early hours enacted these heroic exploits of Homer.

A Spiritual Symbiosis

The structure of Sukhmani follows a uniform pattern. Each ashtapadi (canto) opens with a sloka (couplet or quatrain) which enunciates the theme of the canto following. Each canto has eight (ashta) stanzas (padas) of 10 lines set in the chaupai chhanda, which was commonly employed in medieval Hindi-Punjabi religious and philosophical literature for the poetic delineation of profound themes. The language of Sukhmani is simple Braj Hindi which, in grammatical idiom, is close to Khari Boli, and Punjabi.

Sukhmani’s effect on the mind of the dying or the diseased or the grief-stricken has been observed to be miraculous. It is like an inspired lullaby sung unto universal faith to invoke the Primal Presence that the embodied “self” may transcend the trying travails and the gnawing conflicts of a life encaged in moral anxieties.

It is said that Guru Arjan Dev has used 24,000 letters in the composition of Sukhmani’s 24 slokas and 24 ashtapadis, this figure denoting the number of breaths a human being normally takes during the cycle of 24 hours. According to Baba Nand Singh of Nanaksar, a great devotee of Guru Nanak Dev,
Sukhmani Bani is a formidable force in itself and its intrinsic might a sure safeguard against the evils of Kalihuga (the Iron Age). His prescription is that Sukhmani should be recited mentally (not vocally) by keeping the tongue still to invoke the power which Guru Arjan Dev’s unique Bani possesses. He has further claimed that anyone who follows this prescription and recites each stanza in one breath shall have the breath become part of an eternal life. In short, there is so much in Sukhmani that a seeking devotee can discover for the spiritual emancipation of his mortal life.

Guru Arjan Dev’s spiritual revelations are as profound as they are diverse. In an onrush of significant spiritual poetry, he spontaneously unravels the great secrets of creation with a matching felicity of expression, refreshing metaphor and evocative imagery. Some of the most fascinating dimensions of his inspired outpourings are: psychology, philosophy, sociology, mysticism, science and cosmology. Here are a few specimens which should delight the readers. These have been culled from Sukhmani.

*Psychology*

\[\text{Jab dharai kouo bairi meetu} \]
\[\text{Tab lagu nehchalu nahi cheetu.}\]
*(So long as man is ensnared by enmity and friendship never can his mind find poise or solace)*

Psychology is the science of the mind (the psyche). The mind is a complex of hopes, memories and fears, which are all relationships of one kind or another. Love and hate are not abstract, but exist in relation to some object or person. The question is not, therefore, whether it is a good relationship or a bad one. The grim truth is that it binds. And it is precisely this human bondage which causes so much misery and suffering to the mortals. Nobody has poeticized this psychological truth better than Guru Arjan Dev.

*PHILOSOPHY*

\[\text{Sangi na chalasi terai dhana} \]
\[\text{Toon kya laptavaih moorakh mana.}\]
*(Worldly wealth shall not accompany thee on the journey beyond.)*

Why art thou so entranced by it, O my foolish self?)

Philosophy literally means love (phile) of wisdom (Sophia) Guru Arjan Dev has revealed so poetically the pain truth about the futility of man’s acquisitive instinct for material possessions!

*SOCIOLOGY*

\[\text{Beej mantra sarab ko gyanu} \]
\[\text{Chauh varna maih japai kouo Namu.}\]
*(Psychology is the science of the mind (the psyche). The mind is a complex of hopes, memories and fears, which are all relationships of one kind or another. Love and hate are not abstract, but exist in relation to some object or person. The question is not, therefore, whether it is a good relationship or a bad one. The grim truth is that it binds. And it is precisely this human bondage which causes so much misery and suffering to the mortals. Nobody has poeticized this psychological truth better than Guru Arjan Dev.)*
Guru Arjan Dev’s concept of social reality
is not one of erudite theorizing or idle speculation
about the elusive equality among people of different
endowments. It seeks to bring within the reach of
the common man the highest that the human mind
can conceive and the soul aspire to. It is the Lord
God’s Holy Name—the ultimate annuller of all social
discrimination.

**MYSTICISM**

_Jab akara iku kachchhu na dristeta_
_Paap pun tab kehte hota._
(When no form was visible, at that time who was
the author of evil or good?)

The 21st ashtapadi of Sukhmani presents the
most remarkable portrayal of what is essential beyond
the realm of the visible form: The Abstract principle
of Truth. Matchless is the imagination, incomparable
the insight, and beauteous the expression, which the
Holy Guru has displayed in the poetic delineation of
the why, what, where and how of God’s enchanting
creation. I first discovered the unique charm of this
ashtapadi when I was a school boy. Even after forty
years of familiarity with it, this canto has lost none
of its open freshness of a rose blossom, and the same
erie majesty of a star-spangled sky.

**SCIENCE**

_Kayi baar pasriyo passar_
_Sada sada ik Ekonkar._
(Many times has the universal expanse occurred yet
each time at the end (and before) abides the Sole
Supreme Being.

Astro-physicists and space-scientists are still
quarrelling about the origin of the universe and its
end in spite of the highly sophisticated instruments
which they have invented to decipher the mystery
of creation. According to some calculations, the
universe must have been created and destroyed
three or four times. Guru Arjan Dev’s emphasis on
“many times” gains a curious significance, more so
when one realizes that he used no instruments for his
a-scientific observations. The point to appreciate is
that an instrument, however ingenious an inventor it
may be, can never be greater than its inventor—the
human mind. The Holy Guru’s revelation also brings
into focus the common error which all scientists
unwittingly commit. They dissociate the “product”
from the “process” and the process” from the “first
cause” for the sake of the so-called objectivity of observation. But Guru Arjan Dev never loses sight of the Cause, of all causes, the Sole Supreme Being. And, unlike scientists, he views the universe as an act of instant creation—a spontaneous manifestation of the Unattributed Primal Man—and its dissolution as a similar Divine sport.

COSMOLOGY

Naam ke dharei saklei jant
Naam ke dharei khand brahmand.
(All beings are by the power of the Name sustained
By the Power of the Name are sustained continents
and universes)

Guru Arjan Dev has formulated an amazing concept of the cosmos. The word “Naam” here implies the Divine might which no scientific instrument can ever measure. A scientist’s view of the cosmos is limited by the instruments which he uses to observe and measure it. He can thus never transcend the infirmities of the “measurable” to contemplate the mighty power of the “immeasurable”. There can be no doubt about the power of the Word. Doubt, really creeps in when one fails to measure its power. But the fact remains that a whole era can be sustained by the power of a single word. The so-called modern age thrives on the power embodied in the word “democracy”. That such a power is irrepressible was recently demonstrated in Romania’s formidable uprising against the political strait: jacked of communism. Yet if someone wanted to measure that power, would it be possible? No. Not at all. Not because the instruments measure it have not yet been invented, but because such a power as the collective might of people bent on breaking the shackles of political expediency is, indeed, immeasurable. Considered in this light, Guru Arjan Dev’s cosmology should inspire the seeker to contemplate the essence beyond the object to savour the immeasurable might of the Sole Supreme Being whose Holy Name spells power and power alone: the sustainer of the skies, the continents and the universe.

Containing as it does the Bani of Sikh Gurus and of Hindu and Muslim saints, Granth Sahib is a unique Scripture among the religious books of mankind. It is secular in its spirit, cosmopolitan in its outlook and universal in its vision of an ideal world order.

THE PATH OF SALVATION

At once timeless and creedless, Gurbani addresses itself to the Family of Man as one
indivisible community privileged to strive for God-realization through the Guru’s grace. Its basic tenet is that human life is an endowment for man which he gets after a grueling cycle of eighty-four lakh births and re-births in the lower forms of living matter.

Guru Arjan Dev’s magnificent contribution lies in his matchless tolerance to incorporate in the Adi Granth the Bani even of the so-called low-caste saints like Kabir (a weaver), Ravidas (a cobbler), Sain (a barber), and Sadhna (a butcher). Thus, when one pays obeisance to the Holy Book, one also bows to the “lowliest” of God men in one’s quest for the exaltation of a Maya-marooned spirit. Oddly enough, this must have been the reason that Guru Granth Sahib became a puzzle to the people of sectarian views. Nobody had known a religious book of this kind before. Complaints were, therefore, made to the Mughal Emperor that the Book was derogatory to Islam and other orthodox religions. When he was travelling through Punjab, Akbar sent for Guru Arjan Dev. The Guru deputed Bhai Budha and Bhai Gurdas to see the Ruler with the Adi Granth. The book was opened at random, and read from a spot pointed out by Akbar. The shabad (hymn) was in praise of the Almighty Father. So were the others read out subsequently.

Someone invokes Rama, another Khuda,
One man worships Gosain, another Allah.
Some speak of the cause of causes, others of the Benevolent.
Some talk of the Extender of Mercy, others of the Merciful.
Some bathe at the Hindu sacred places, others visit Mecca.
Some perform the Hindu worship, others bow their heads in the Mohammedan fashion.
Some read the Vedas, others the Musalman books.
Some wear white, others blue.
Some call them elves Hindus, others Musalmans.
Some aspire to the heaven of the Hindus, others to the heaven of the Mohammedans.
But he who recognizes God’s Will, says Nanak knows the secret of the Lord God.

Extremely pleased with the spiritual contents of the Book, Akbar made an offering of fifty-one
gold mohars of the Adi Granth. He presented to Bhai Buddha and Bhai Gurdas robes of honour, and sent a third one through them for the Guru. Akbar visited Guru Arjan Dev at Goindwal on his way back to Delhi. He partook of food at the langar (community kitchen) and beseeched the Guru to give spiritual guidance. This was exactly what Babar did two generations earlier when he called on Guru Nanak Dev. Guru Arjan Dev recited to him the following shabad from the Adi Granth.

Akbar’s successor, Jahangir, who ascended the Mughal throne in 1605, was not so liberal as his father. He had not taken kindly to the Sikh faith and felt alarmed at its growing influence. In his Tuzuk (Memoirs), he wrote: “So many of the simple-minded Hindus, nay, many foolish Muslims, too, had been fascinated by the Guru’s ways and teachings. For many years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or that he be brought into the fold of Islam. 

Detractors of the new-fangled Sikh faith now had their long-awaited opportunity. Among them was a Hindu official of the Mughal viceroy of Lahore named Chandu Shah. A campaign of slander was started and the Emperor ordered the Guru to be arrested. To quote again from the Emperor’s Memoirs: “I fully knew his heresies, and I ordered that he should be brought into my presence, that his property be confiscated, and that he should be put to death with torture.”

For five days the Guru was subjected to extreme physical torment. He was seated on red-hot iron plates and burning sand was poured over him. He was dipped in boiling water. Mian Mir, the Guru’s Muslim friend, came to see him and offered to intercede on his behalf. But the Guru forbade him and enjoined him to find peace in God’s Will (bhana).

It may be recalled that Mian Mir had earlier been invited by Guru Arjan Dev to lay the foundationstone for the Golden Temple at Amritsar. The sight of the Guru in a hair-raising condition of barbaric torture was too much for the Muslim Sufi to bear. He is reported to have said that if he had the permission of the Holy Preceptor he would destroy the city of Lahore with his supernatural powers. At this curious lamentation of Mian Mir, as the legend has it, Guru Arjan Dev asked him to look at his index finger—which he had raised pointing heaven-wards while chanting.
Tera kiya meetha lagei  
Naam padarath Nanak mangei.  
(The Sweet Will be done, O Lord.  
Nanak entreats Thee for the gift of Thy Holy Name.)

And what he saw in a fitful flash of realization—the Mughal Empire was twirling to tumble down—doused the fire of revenge which has been burning in Mian Mir’s heart.

His tormentors escorted Guru Arjan Dev to the Ravi after they were satisfied that they had inflicted enough torture on the person of the Guru. According to one popular account, when it was decided to wrap and stitch his holy personage in a cow’s raw hide, Guru Arjan Dev himself asked to be taken to the river for a bath. At any rate, a dip in the river’s cold water was more than the blistered body could bear. In a state of deep Naam-entranced meditation, the Guru breathed his last peacefully—in a strange stillness of prayer to the Sole Supreme Being for having helped him fulfill his life’s holy mission. The end, which came on May 30, 1606, actually marked the beginning of a new era in the history of the world—an era of curious insights into dormant powers of the human spirit; an era of enlightened belief that the body perishes only in order to underscore the immortality of man’s soul; an era of realization that no price is too great for upholding one’s birthright to worship the Sole Supreme Being; an era of grim truth that eternal life is sustained only by the martyrdom of God intoxicated personages; above all, an era that shall know no end—from here to eternity, for it is steeped in the infinite Mercy of All Men’s Common Father: The Good Lord God.

When it is too hot in the year and the anguish of the soul appears as blisters on my mortal frame, something within impels me to remember what had happened to Guru Arjan Dev nearly four hundred years before. I suddenly acquiesce into a state of prayerfulness contemplating the eerie majesty of the Holy Guru’s sweet submission to the Divine Will (bhana). Nay, I am delivered into a rebornness of exalted humanity—the matchless grandeur of man’s undying spirit whose metaphysical quest is reunion with its Creator: The Sole Supreme being.

May the grace of Guru Arjan Dev, the Prince of Martyrs and the Prophet of Peace, make us strong in the Lord and help us seek and find the sweetness of each dispensation, of his sublime bhana despite our frailties that are countless.
The Concept of Spirituality in Sikhism

Madhavdas K.D.

The Transformation that Guru Nanak brought in the social and philosophical spheres of Indian philosophy, in particular, and the humanity in general, is—in itself—remarkable and beyond comparison. The philosophy of pro-active life, sharing and meditation that Guru emphasized through his unique life—of almost 70 years—is the negation of ‘exploitation’ in the garb of ascetism, superstition, rituals and religious fundamentalism. Guru Nanak created waves by condemning casteism, gender inequality and racism.

At the same time, in a subtle way, he encouraged meditation on the Name of God and to make people think inwards. The divine Name is immaculate, denoting the essence of Cosmos—the undefinable One that is beyond words—who demands—and rewards true devotion. Thus Guru Nanak brought unity in the concept of religion and piety in life. In Guru Nanak’s Vani, religion becomes emancipation. His vision is human equality, a denial of caste in different chains of exploitation. This is indeed the vision of boundless love and equality across the society.

The Sikh spirituality is something deeper and wider than anything before his advent. The monastic ‘running away’ from the suffering masses—to wilderness, in the name of Spirituality is unacceptable. Sikhism is a way of living: Meditation on God-through study of Sri Guru Granth Sahib, and living an inspired life form the ideals of Gurus. This is an experience in truthful living. This is neither withdrawal from the world nor the hysteric involvement in worldly business.

Unfortunately, now in the outer label of devotion, a lot of personality cults have cropped up. Organizations and fundamentalists are canvassing people to make money-using modern marketing techniques! Such obsession with business is against the teachings of Guru Nanak. Sikhism gives importance to learning, looking inwards, radiating Divine energy.

Many self-proclaimed teachers, saviours of humanity, and saints are merely propagating old superstitions under new titles. Sikhs should be more cautious against such superstitions marketed by New Age cults. The philosophy of Guru Nanak is an evergreen ‘pasture’ of spiritual and temporal aspects.
In this context, the nectar of Divinity. Sri Harmandir Sahib and Sri Akal Takht symbolize this synthesis. The followers of the Ten Gurus need not follow others. The everlasting Guru-Sri Guru Granth Sahib—is the perpetual source of spiritual progress. Neglecting this spiritual source would be dangerous. Discarding the original spiritual Sikh source, and accepting ‘pseudo-self-styled persons—as Gurus is like accepting duplicates. Duplicates can never be original.

The life and literature of Sikh Gurus are free from man-made dogmas. The Gurus do not discard cast out-those subscribing to different faiths, even non-believers, or enemies of religion.

To the noble Gurus, none is an outsider. Everything connected with life is relevant. *This university based on love, is the reason behind the evergreen relevance of Sikhism.*

No wonder, Arnold Toynbee remarked about SGGS: “*The Guru Granth is the Sikh’s perpetual Guru* (spiritual guide). In this coming religious debate the Sikh religion and it is scripture, Guru Granth will have something of special value to say to the rest of the world.”

From experience, Pearl S Buck remarked: “I have studied the scriptures of other great religions, *but I do not find elsewhere the same power of appeal to the heart and mind as find in Guru Granth.* It speaks to me of life and death; of time and eterning; of the temporal human body and it’s needs’ of the human soul and its longing to be fulfilled.”

The uniquely perennial message of Sikhism is that, behind the different manifestation there is one God. The source is the same. Guru Nanak teaches: the Division of mankind into castes is hollow, pride has no substance—the One Saviour protects all beings.”

This oneness and brotherhood addressed by Guru Gobind Singh—to the ‘Khalsa’—is the poetic expression of brotherhood: “*In each of you the whole Brotherhood shall be incarnated. Ye all are my sons, both in flesh and in spirit.*”

This sense of brotherhood is the essence of Sikh spirituality, and unity of human race as taught by Sri Guru Granth Sahib—that speaks to us all about the life’s purpose, across time, looking into infinity.”
Religions
Tested by their social fruitage

More and more the test of a which the modern world will regard as adequate is its applicable to the solution of the social problems of one’s country. Look frankly at your religion. See whether it is raising the level of your country. See whether it works, whether it produces the results you know should come. If a man yields absolutely to it alone to what social service or patriotism will be inspired? Young men in India are facing, as never before, the facts of their country. If they wish to test the truth of their religion by the laboratory method, let them see to what extent their religion empowers and inspires them to grapple with the hard problems of their country and solve them as they know they should be solved.

Published by G.A. Natesan & Co. Madras.

PINGALWARA DIARY
(UPTO NOVEMBER, 2017)

Services rendered by Pingalwara Institution for the service of the suffering humanity are:-

1. Homes for the Homeless

There are 1809 patients in different branches of Pingalwara now a days:—

(a) Head Office, Mata Mehtab Kaur Ward, Bhai Piara Singh Ward, 359 Patients
(b) Manawala Complex 876 Patients
(c) Pandori Warraich Branch, Amritsar 99 Patients
(d) Jalandhar Branch 39 Patients
(e) Sangrur Branch 228 Patients
(f) Chandigarh (Palsora ) Branch 115 Patients
(g) Goindwal Branch 93 Patients

Total 1809 Patients

2. Treatment facilities

(a) Dispensary & Laboratory:- Pingalwara has a dispensary and a laboratory for the treatment of patients. It has an annual expenditure of about Rs.1 crore 30 lakhs. Medicines are also distributed free of cost to the poor and needy people.

(b) Medical Care Staff:- Experienced medical staff like Nurses, Pharmacists and Laboratory
Technicians are available for the care of the Pingalwara residents.

(c) Blood-Donation Camps:- A Blood Donation Camp is organized on Bhagat Ji’s Death Anniversary every year. The blood is used for Pingalwara residents and road accident victims.

(d) Ambulances:- Ambulances with basic Medical aid are available for victims of road accidents on G.T. Road, round the clock and provide facilities for taking Pingalwara patients to the hospital.

(e) Artificial Limb Centre:- There is an Artificial Limb Centre at Manawala Complex, dedicated to the memory of Bhagat Ji which provides free of cost Artificial Limbs to Polio-effected and amputee cases. 8757 needy people have benefitted till November 2017.

(f) Physiotherapy Centre:- A Physiotherapy Centre equipped with State-of-to-art equipment is functioning in the Manawala Complex since June 2005. On an average 80 patients are treated everyday.

(g) Operation Theatres:- There is a well equipped Operation Theatre in Bhai Piara Singh Ward Amritsar for general surgery and A Micro Surgery Operation Theatre in Manawala Complex where Cochlear Implants and major operations are carried out.

(h) Dental, Eye, Ear & Ultrasound Centres:- These Centres have been set up to provide these services to Pingalwara residents, sewadars and their families.

3. Education

Pingalwara Society is running five Educational Institutions for the poor and needy children.

(a) Bhagat Puran Singh Adarsh School, Manawala Complex:- This school provides free education to 771 students from the poor and deprived sections of the society. They are provided with free books and uniforms. Children being brought up by Pingalwara Society are also studying in this school.

(b) Bhagat Puran Singh Adarsh School, Buttar Kalan (Qadian):- This school is dedicated to the sweet memory of Bhagatji. 461 students are getting free education under the able guidance of well qualified teachers. The school also provides financial help to students who have finished their school studies and are aspiring for higher studies.

(c) Bhagat Puran Singh School for Special Education, Manawala Complex:- This school is providing Special Education to 169 Special children.

(d) Bhagat Puran Singh School for the Deaf:- Bhagat Puran Singh School for Deaf Children is functional at the Manawala Complex since May 2005. The
school is equipped with state-of-the-art training aid and has 180 children on its rolls.

(e) **Bhagat Puran Singh School for Special Education, Chandigarh (Palsora):** This school caters to the needs of Special adults of the branch.

(f) **Vocational Centre:** This Centre is providing free training in embroidery, stitching, craft work, making washing powder, candle making and painting, etc. Young girls from the villages of surroundings areas are the main beneficiaries.

(g) **Computer Training:** Computers are available in all the schools for academic and vocational training.

(h) **Hostel facilities:** There are separate hostels for boys and girls in Manawala Complex. Many girls are pursuing higher studies in different colleges.

4. **Rehabilitation**

   **Marriages:** After being educated, boys and girls at Pingalwara are married to suitable partners. 40 girls and 4 boys have been married off till date.

5. **Environment Related Activities**

   (a) **Tree Plantation:** Bhagat Puran Singh Ji was deeply concerned about the degradation of the environment. A vigorous campaign of tree plantation is started every year on Bhagat Ji’s Death Anniversary. Each year trees are planted in various schools, colleges, hospitals, cremation grounds and other public places. These include Amaltas, Kachnar, Behra, Champa, Arjun, Sukhchain, Chandni, Zetropa and Kari-patta etc. These were distributed to different institutions.

   (b) **Nursery:** Pingalwara has its own Nursery where saplings of various plants and trees are prepared. Every year, the aim of nursery is to grow more than 54 different kinds of saplings.

6. **Social Improvement Related Activities**

   (a) **Awareness:** Pingalwara has played an important role in spreading awareness about the evils in the society. This has been done by printing literature on religious, social and environmental issues at the Puran Printing Press Amritsar and is being distributed free of cost. Annual expenditure of printing and publicity is about 1 crores 50 lakhs rupees.

   (b) **Puran Printing Press:** The Printing Press has been updated with an Offset Press.

   (c) **Museum and Documentaries:** A Museum, and a number of documentaries have been prepared on Pingalwara activities as well as on zero budget natural farming. The C.D.s are freely available from Pingalwara.
A feature film produced by Pingalwara Society, Amritsar on 30 January 2015, EH JANAM TUMHARE LEKHE (Punjabi) on Rev. Bhagat Puran Singh Ji, founder Pingalwara and his struggle not only for selfless services of wounded humanity but for Environment Crisis also, will prove a beacon for the generations yet to come after us.

7. **Help to the victims of Natural Calamities:** Pingalwara makes an effort to provide succour to the victims of natural calamities like floods, earthquakes and famines. Aid was sent for the earth-quake victims in Iran, Tsunami disaster victims, Leh landslide and flood affected areas.

8. **Cremation of unclaimed dead-bodies:** Pingalwara cremates unclaimed dead bodies with full honour.

9. **Dairy Farm**
   
   180 cows and buffalos at Manawala Complex provide fresh milk to the Pingalwara residents.

10. **Old Age Homes**
    
    Old age homes at Sangrur and Manawala Complex of Pingalwara caters to the needs of elderly people.

11. **Expenditure:** The daily expenditure of Pingalwara is more than 6.5 Lakh.

**Other Details:**


b) All donations to Pingalwara are exempted under Section 80G of Income Tax-II Amritsar letter No. CIT-II/ASR/ITO (Tech.) 2011-12/4730 dated 11/12January, 2012.

c) PAN Number of the All India Pingalwara Charitable Society is AAATA 2237R

d) FCRA (Foreign Contribution Regulation Act) 1976 Registration No. of Pingalwara is 115210002

Wahe Guru Ji Ka Khalsa
Wahe Guru Ji Ki Fateh

**Dr. Inderjit Kaur,**
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