A Spiritual Way of Life

Bibi Dr. Inderjit Kaur

Publisher:
Dr. Inderjit Kaur, President
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Preface

When a selfless person like Dr. Inderjeet Kaur puts down her thoughts on significant humanitarian topics, one sits up to take notice. Having worked with leprosy patients for 30 years only with Gurbani Guidance and God's grace, I can easily feel how as a successor of Bhagat Puran Singh, she feels the interminable wish to remain engrossed in the service of the down-trodden. Also her Gurbani-oriented exposition on death is heartening.

Let me first dilate on the capacity of a selfless worker in terms of the message of Guru Granth Sahib. The worker is not, in my view, only a social worker but is a servant of Guru Nanak having no hiatus between what he says and what he does. Then, as I said in a London magazine some years ago, a Sikh is an Ambassador of love to humanity. Add to this the insatiable hunger for self-annihilation. Entrenched in the service and rememberance of the Lord and His creation, he always symbolizes the qualities of the Lord himself. My impression is that Dr. Inderjeet Kaur has beautifully encompassed the attributes of a selfless Servant of Humanity in her life and thoughts imbibed from the work and teachings of 'Bhagat Puran Singh'.

The writings of Dr. Inderjeet Kaur have very impressive quotes from Gurbani and I do not wish to believe that my sayings are directly influenced by Guru's word. Bhagat Puran Singh, whom I had the pleasure of meeting a few times, personalized the qualities of a Sikh. And I believe he really conversed with God, as Gurbani says:

_______________________ (3) ___________________
Bhagat Sang Prabh Gosht Karat
Teh Harakh Na Sog Na Janam Na Marat
(God holds conversations with His devotees-Bhagats-who are absolutely free from joys and sorrows. Indeed they are also free from the cycle of birth and death.)

-Page No. 894 (SGGS)

Whether you look at his pictures in the museum or his words in the literature he freely distributed, you will find exactly the qualities enshrined in the above Gurbani quote.

It is rare that God bestows on human-beings the qualities of sharing the pain of less privileged people on earth. Such people from their early life receive and accept the training from their parents, or other mentors for humanitarian work. Bhagat Puran Singh was fortunate in receiving such guidance from his mother and Dr. Inderjeet Kaur from her father, who was instrumental in bringing her in close touch with Bhagat Puran Singh, who found in her a worthy successor.

The article on death needs my close attention. I have been saying for years that death should have no fear for a Sikh because he is born in sacrifices and martyrdoms. In fact I am happy to note the absolute failure of death to kill our forefathers, Guru Arjan, Guru Tegh Bahadur or the Sons of Guru Gobind Singh, Bhai Mati Das, Bhai Sati Das, Bhai Dayala, Bhai Taru Singh, Bhai Mani Singh and many others. They are loudly alive in our hearts.

I hope readers will benefit from the thoughts of Dr. Inderjeet Kaur as I have benefited.

Bhagwant Singh Dalawari
Tapovan, Amravati
Camp : New Delhi

_________________________ (4) ____________________
Without good fortune, the 'Sat Sangat' is not found; Without this Sangat, people are stained with filth and pollution.

Humanity is love, care and devotion for all creatures irrespective of caste, creed, colour, religion and nationality. The person who abides by human ethics is a true human being, otherwise if a person is anatomically human, but does not follow human ethics, he is a barbarian.

When a certain stage of intelligence and sociability is reached in the course of evolution humanity appears on the scene.
Guru Nanak expressed in his Bani that for millions and millions of years there was no creation.

For endless eons, there was only utter darkness. There was no earth or sky; there was only the infinite Command of His Hukam. There was no day and night, no moon or sun;

God sat in primal, profound Samaadhi.

Then God created this universe and gave the man free will and He laid down all the rules and regulations and He Himself was manifested in this creation.

Following are the ethics which human being are expected to follow:

a) Love for all
b) Honesty
c) Religion
d) Tolerance
e) Law & Justice
f) Control on five evils: sexual pleasure, anger, greed, attachment and ego
g) Love for nature
h) Integration
i) Truthfulness
j) Right use of Technology
k) Spirituality
l) Compassion
m) Bread by Labour
n) Sharing your power, prosperity and wisdom with others
o) Repaying your social obligation

Out of these I will now discuss few relevant points.

Love for all:-

All the religions have come from the same Divine force. Of course there was varying degree of purity in the process of transmissions and also depending on the capacity of those through whom they came, yet God, the Ultimate Reality, was the same. He did not limit Himself to any one form of the religion and gave messages to the world from time to time. As Guru Gobind Singh Ji has expressed in Akal Ustat.

Akwil a siq q pw Sih 10

The Temple and mosque are one. The Hindu worship...
Pooja) and Muslim Nimaz are one. All men are the same though through different influences they appear differently.

Again more emphasis is given on the same thought by Guru Gobind Singh Ji.

“Some have their heads shaved, some call themselves holy monks, some set themselves as yogis or other kinds of Ascetics, some are Hindus and other are Muslims among whom are further divisions into Shias and Sunis. Yet never forget that all human beings belong to one God. Whether one calls Him (God) the Creator or the Beneficent Lord or sustainer or the Merciful Lord. He is the same God. Do not have any illusion that there can be any other as everyone ultimately serve Him who is Divine Teacher of all. Know that His light prevails everywhere and therefore all are His manifestations.”

As an air pilot rises above the ground and looks down at the whole landscape below at a glance similarly one should raise his spirit above the barriers of race, colour, language, religion and nationality and embrace all men, women and children in one’s love. Let no one be forbidden from loving one’s heart.

Love and compassion for all, give birth to many other moral values. I am of the opinion that difficulties do not drive
a man to the course of immorality. He chooses the path of immorality only when the stream of love and compassion that flows through his heart dries up.

Love and Respect of Nature and its Gifts:-

Guru Nanak loved Nature and expressed his views as follows:

Air is the Guru, Water is the father, and Earth is the Great Mother of all.

Day and night are two nurses, in whose lap all the world is at play.

Similarly other religions also have respect for nature, Hindus worship the Sun, the Ganges, Mother Earth and the trees specially Peepal tree and Tulsi Plants.

In our culture we use all these Natural gifts with certain limitations, taking care of purity of air, water and earth.
Bread by Labour:-

Udyuginam, Purshusinghamuparti, Laxmi. Laxmi the goddess of wealth favours only that Lion among men who is given to perseverance. Bhagat Puran Singh Ji used to say that only that money should one possess, earning for which one has to put so much hard labour as to bring tears in one’s eyes.

Share your power, prosperity and wisdom with others:-

We should share our hard earned money with others who are in its dire need. In every religion portion of the earning is kept separate for the social needs.
(Fulfillment of poor man’s need is GOD’s donation Box.)

Zakat among Muslims.

(Donation for Social and Religious purposes)

So one should share one’s power, prosperity and wisdom with others. Here I want to relate a very interesting story.

Once a king was to select his successor among four princes. He thought out a plan. He called the officer-in-charge of the Royal kitchen and told him that all the princes would dine together along with the courtiers that day. He was ordered to make necessary arrangements. His Majesty also summoned chief officer of cattle care and whispered a few words into his ears. It was the lunch time. Having been free from the official work all of them went to the dining Hall along with the princes.

King feigned illness and slipped away to balcony from where he could watch all the movements in the Dining Hall. The princes sat on their seats. The servants came and served food to them. Having done their work they also went back to the kitchen and doors were closed for a moment. The princes had hardly begun to eat when all of a sudden the doors reopened and hungry hounds came running and pounced on them. The princes got panicky and ran helter & skelter to save their lives. Only one Prince was left in the Dining Hall. The King was watching everything from his balcony. The prince who remained unruffled at the invasion of dogs, collected some of the dishes in no time and put them around
him. As soon as the hounds finished food from other dishes and rushed towards him, he threw the food he had collected, at them. Then he himself continued to eat and succeeded in keeping the dogs at a distance with his clever trick. Thus he ate to his heart’s content and later presented himself to the King.

The king asked the other Princes, "Why did you all run away without eating your meals?"

The Princes replied, "Your majesty if we had not run, the hounds would have torn us to pieces." Now King turned to the youngest prince and asked, "Why did you not run away, were you not afraid of being torn apart by hounds"? To this the youngest Prince Replied, "Your Majesty Dogs don’t bite those who share food with others," the King immediately put the crown on his head. This is beautiful example of sharing food.

Bhagat Puran Singh was a voracious reader. He used to be the biggest purchaser of books in world book-fairs. As far as I know he read the books of many philosophers like:

Albert Schweitzer.
Plato
Quintion
Lala Hardyal
Emerson
John Ruskin

He did not keep this knowledge with him. He used to write important articles, get them printed in thousands and distributed these leaflets free of cost at doorsteps of Darbar Sahib Amritsar.
Repaying your social obligation:-

One should remain grateful to the society, which has given so much to everyone in the form of social security, emotional security, love, care, education, medical care etc. Here I want to quote Dr. Albert Schweitzer.

"Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as being a matter of course. You must pay a price for them. You must show more than average devotion of life to life."

Integration:-

Unity of mankind is known as integration or Uniformity and uniformity is Unity+Variety. Unity among people belonging to different areas, different religion, different languages and different cultures. Humanity is one and indivisible.

Right use of Technology:-

All Inventions of science should be used only for the betterment of mankind, like invention of certain medicines, surgical and diagnostic equipment etc.

What is need of thinking about humanity and service of mankind?
It is because so much dehumanization has taken place in this world that this planet, the beautiful creation of God, may become inhabitable and there may be collapse of civilization. Most of the nations are talking about peace but they do not follow basic human ethics and are working on totally contrary paths. I will just present a chart which will make this point very clear.

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**Familyism:**

The family is the smallest sphere of activity in the service of humanity. But too much attachment with the family is a great hindrance in the service of humanity. Excessive attachment to the family breeds selfishness, avarice, meanness...
and un-charitableness. Over ambitious industrialists amass millions by ruthless exploitation of labour-class to whom they refuse a minimum living wage while their own family members squander the ill-gotten money. Bureaucrats and Politicians often try to benefit their family at the expenses of the State.

Avarice is to be shunned and condemned as it undermines fundamental virtues. It destroys simplicity and seriousness of the character as the money hunter always leads to plots and plans for increasing his hoard. Normally, no honest man can ever become rich. Excessive wealth has always its origin in exploitation and oppression of the working people by armed scoundrels.

Guru Nanak expressed his views in Aasa Rag

For the sake of this wealth, so many were ruined;
because of this wealth so many have been disgraced.
It is not gathered without sin, and it does not go along with the dead.

Exploitation of Nature:-

Materialism has led to the exploitation of nature and its gifts. Nature’s gifts like Air, Water and Mother-earth are no more respected by us, like
Air - Guru
Water - Father
Mother - Earth

These things now a days have become commodities. The man today exploits these natural gifts ruthlessly and indiscriminately wants to exhort money out of these and thus polluting them. Man today has forgotten that he cannot survive without pure natural gifts.

Here I want to Quote:

“Man has lost its capacity to foresee and forestall, he ends by destroying the earth and with it of course himself. Pollute and perish

— Albert Schweitzer.

Warning by Bhagat Puran Singh

Oh Men! By polluting air, water and earth your are putting signatures on your own death warrants.

— Bhagat Puran Singh

Wrong use of Technology:-

In 18th century, wars were fought with limited means, and equally limited objectives. Though Wars brought suffering and deaths yet both the means and ends of fighting were under human control. Military power though used for irrational political purposes, was still subject to moral control. Inventions
of submarine, missiles, nuclear bombs and other military weapons hence been made for the destruction of mankind.

About one year back I attended a seminar in Guru Nanak Dev University Amritsar. Mr. Bhagwat Ex.Chief of the Navy disclosed that in the War of Iraq, Water Supply and Sewerage System were disrupted for the mass destruction of the local population. My heart just sank.

Ultrasound Machine was invented for diagnostic purposes but it is being used for Sex determination Tests.

Injustice:-

These days, even the legal System can be delayed or derailed by the high and mighty. Man has become so much hostile that teachers do injustice in the classrooms. Children of the bureaucrats and politician are treated in different way. What to talk of high officials.

Materialism:

There is large scale commercialization of Education and Medical Profession. Our work, relationship, thinking and planning is solely for one purpose i.e. to collect money.
Love and Affection:-

Relations are not normal and natural, love, is not for affection, care responsibility and sacrifice but for convenience and self interest.

True Religion has been replaced by fundamentalism.

In this age there is wide spread dehumanization and moral degradation where the future of mankind is in great danger. We need a counterforce. A force that can rise above all distractions and show us the correct Path.

We need mobilization of all the creative forces of humanity and its best minds, purest hearts and highest consciences for building a noble order in this Universe. This kind of men and women are only those who can imbibe true philosophy written in religious books and in the books written by other philosophers. If one’s Religion actually enters one’s soul, it must express itself in humanism. The person who remains in constant presence of God, knows, His God resides in every human being rather in every creature. For him God’s worship and God’ Service is Mankind’s worship and Mankind’s service.

In the last century, I have seen Bhagat Puran Singh who really lived and practiced the philosophy of our Sikh Gurus and that philosophy is of selfless service which is done out of the love of mankind and love of God. When the love of God and Love of Mankind transcends all boundaries the interests of a man acquire the power of renunciation. It is restless force
which works on a mind into which it has entered that the individual absorbs himself in to seva i.e. self abnegation as Bhai Gurdas has expressed as follows:

"One cannot become a true disciple by mere talk, one must first become a martyr i.e. one must first die to the self. This martyr possesses contentment faith and forsakes all doubt and fear. He is bought slave in the service of His master and mind it, Service of human being is the service of the Master. Hunger and sleep would not deter him in discharge of his duty. In all humility he engages in lowly acts of service like grinding corn, fetching water, waving the fan and washing others’ feet. He is an earnest servant and minds not pleasure or pain. He is Faquir at the Lord’s Gate, soaked in His Love. Like the Id-moon, he becomes the Idol of the people. He has won the battle.

According to the philosophy of seva as described above, all true human beings must devote part of their time and energy to the service of mankind. This is a debt that each one of us owes to those unfortunate sisters and brothers who have been deprived by the Nature and by the Society of the advantages and privileges that we enjoy. Wherever you live, you will find these pitiable creatures within easy reach of you. They are to be found everywhere, all over the world. No one can have
excuses for shirking personal service. Such service is twice blessed, it blesses those who give and also those that receive it. It does not wait for laws, organizations, institutions and constitutions.

To whatsoever profession one belongs one must do personal service. Good profession does not exempt oneself from this duty as Keats has taught us that moral progress depends upon deep felt sympathy and love.

“This one can usurp this height.......
But those whom the miseries of the world are misery, and will not let them rest.”

Bhagat Puran Singh took the miseries of the world as misery, so he could not take rest. Aversion, humiliation and worst difficulties could not stop him from rendering service to the homeless destitute, sick, handicapped, mentally ill, infirm and old people. He had all the qualities of a true servant i.e. humility, contentment and control on the five evils. He was the epitome of self denial, self sacrifice and self-abnegation. For him the service of mankind was a spontaneous flow of spirituality i.e. Love of God. Following verses from Guru Granth Sahib explains the qualities of a true servant.


One who is influenced by praise and blame is not God’s servant.

One who sees the essence of reality with impartial vision,
O Saints, is very rare.

Egotism is opposed to the Name of the Lord; the two do not dwell in the same place. In egotism, Selfless service cannot be performed, and so the mind goes unfilled.

"Carry water for the Lord's slave, wave the fan over him, and grind his corn; then, you shall be happy."

Burn in the fire your power, property and authority.

Pride, emotional attachment, greed and corruption are gone; I have not placed anything else, other than the Lord, within my consciousness. I have purchased the jewel of the Naam and the Glorious Praises of the Lord; loading this merchandise, I have set out on my journey. The love which the Lord's servant feels for the Lord lasts forever. In my life, I served my Lord and Master, and as I depart, I keep Him enshrined in my consciousness.

Those who serve are content. They meditate on the Truest of the True. They do not place their feet in sin, but do good

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deeds and live righteously in Dharma. They burn away the bonds of the world, and eat a simple diet of grain and water. You are the Great For devour; You give continually, more and more each day. By His greatness, the Great Lord is obtained.

Awp gvwie syw kryqwik Cupweymwu

But if he eliminates his self-conceit and then performs service, he shall be honored.

Bhagat Puran Singh found a crippled child (suffering from Cerebral palsy) abandoned at the footsteps of Gurdwara Dera Sahib, Lahore. He named him Piara Singh. Bhagat Puran Singh showered his love and affection on Piara Singh. He used to say, “When Piara Singh was very young and he cried; Mother in me awoke to realize his pain and needs”. In Gurdwara no room was allotted to him. He used to sleep under the Tin-shed at the cycle stand.

After partition, the urge of seva was the same, he had no money. For every act of seva he used to beg money, food and clothing. While he himself dressed like a beggar as he had no money for himself. While begging he suffered great humiliation.

Venue of his seva was foot-path in front of Amritsar railway sta-
tion. Till about 10-12 patients he had no helper/sewadar. He used to clean soiled clothes of the patients himself.

During this period he found a crippled child at platform of Amritsar Railway Station. He was dark coloured, spastic and was about 10-12 yrs old. In the winter, Bhagat Ji carried him to the covered entrance of Company Bagh, Amritsar. As Bhagat Ji had no charpoys, so patients were put on the floor. The spastic child Kalu became ill and died, “Bhagat Puran Singh cried and standing towards his feet he uttered a heart rendering prayer, “O Kalu, My Son! You were not adopted as a son by the people of this world because of your deformed body but you bestowed upon me the privilege of being your father and you gave me chance to serve you. By serving you, the purpose of human life was fulfilled and I was being honoured by the people. I could not provide you good bedding, because it was not within my reach. Because of that, you faced untimely death and thus shortening my area of service. Forgive me for that. After reaching the Lap of God, You shower blessing upon me so that I should not deter from the service of mankind in-spite of all these hardships.”

We, who are blessed with normal organs and limbs cannot imagine what a drab life, the defectives are condemned to live. Blind cannot see the faces of the loved ones. They cannot enjoy the beauty of Nature, the splendor of painting, sculpture and architecture. Now we, who have the eyes and humanity in us,
owe the duty to the blind. We must read for them or take them out for a walk. I remember one incidence of my institution. A blind lady Kamla came to Pingalwara institution with three children, she told that she was in search of her husband who was also blind. He had been teaching in some institution for the blind. He fell ill, so he left her in her parental home with three children. After that he did not turn up and her parents were unable to support her and their children. Rather she was asked to leave her parental home. She could not find her husband. Now she is in Pingalwara with her three children who are normal and studying in the Pingalwara School. A music teacher has been appointed for her and another blind resident of Pingalwara.

Similarly, deaf children and ladies are very unfortunate. They are cut off from conversation and social life and are often shut up in the prisons of their own mind. They are even shunned by others as it is troublesome to enter into communication with them. Sometimes some people do marry them, but after sometime they are left on the road side as destitutes. There are number of deaf ladies in our institution.
as they cannot tell the address of their homes, we tried to find out about their relatives through newspaper and T.V but did not succeed. In Pingalwara we have a number of Deaf children. Seeing the plight of the deaf, Pingalwara has started the school for the Deaf. Pingalwara institution has installed BERA Machine also for testing hearing capacity of small children.

In India, now we have nuclear families. Because of socio-economic reasons the number of psychiatric patients is increasing. It is difficult for the nuclear families to look after them as three to four persons are needed for the care of one patient. Moreover due to superstitions, proper medical treatment is not provided to them. Due to lack of care and facilities such patients run out of the homes, and at times board some train or bus and reach distant places. Ladies being sexually abused contract many diseases or they become pregnant and reach our institution in very bad condition. Men get injured, fractured or suffer from other diseases due to lack of shelter, food and clothing.

Same is the plight of mentally retarded children. They are thrown around the religious and public places and ultimately reach Pingalwara. We have school for special children. With the help of physiotherapy treatment and attending sensory room the condition of such children has improved. They are now
actively participating in Special Olympics.

   Humanity and the service of mankind are based on the same human ethics or human values which have been described in detail.

   In the end we can say “Humanity is the service of mankind and service of mankind is humanity.” These are interlinked and cannot be separated. Though I have described the service and ailing human beings yet service of mankind has a bigger field.

   Struggle against the oppression
   Struggle against the Corruption
   Struggle for justice
   Struggle for the freedom
   Struggle against exploitation and violence
   Struggle against social evils
   Struggle against adulteration etc. etc. etc.

   Humanity demands from every true human being to be aware of these problems and put his best for the betterment of the world like Thoro who was once in Jail fighting against taxes imposed by the Government. His friend came to see him in jail and asked, “How is it that you are in Jail”? Thoro replied, “How is it that you are outside the Jail?”

   For Divine Bliss, one must do service of mankind as Emerson has rightly said, “The deepest need of our souls to feel ourselves the benefactors of mankind”.

   Nanak says the name of The God keeps one in high spirits and obeying His will one wishes the welfare of all.
Women of India
Problems–Rights and Duties

Planet Earth is a wonderful creation of the God. It is the habitat of so many creatures. According to our religious scriptures it is the home of 84 lacs species. Survival of fittest is the law of nature wherein physically strong creatures try to devour the weaker or at least they want to enslave the weak. Still all types of creatures do co-exist on this beautiful planet. Human beings are blessed with a highly developed brain and with their wisdom they can put the mighty animals into captivity.

Woman is His most amazing creation. She is blessed with motherhood, love, and compassion. She is the embodiment of sacrifice. Women’s contribution in Nation-building exceeds that of man. An International Labour organization study shows that while women represent 50% of the world adult population and a third of official Labour force, they perform nearly two thirds of all working hours, receive 1/10th of the world income and own less than 1% of the world property. As she is physically less stronger than a man so the man tries to dominate the woman in every field and is an egoistic. In this world, it is a common practice that anyone who possesses more power is proud of that and prays to God for still more power. Every woman is proud of her brother, her strong husband and she prays to God for only a son. This is
where the problem of gender starts. A female child is made to feel that she is inferior to her brother. This is very evident when entire family members mourn at the birth of a female child in the family and celebrate the birth of a male child. Such attitude of the elders leaves an indelible mark on the mind of the female child. This inferiority complex is deeply engrained in the minds of the women.

Secondly, in olden society, in most of the states the property was inherited by men only, barring few states where property is inherited by women. In such states and society where property is inherited by woman the family members rejoice at the birth of a female child, but it is very rare.

Thirdly, in the sexual exploitations cases the women become pregnant and they bear the brunt of this stigma while males always escape unscathed.

During the war in any country, it is the women who are the most sufferers. They are sexually exploited by the army men as it happened in Bangladesh, Vietnam, Iraq and Afghanistan.

**Negative Role of Media:-**

Fashion parades, glamour and advertisement of costly things lure many women. They want to acquire all those things and for that some even go to the extent of indulging in immoral activities.

These are some of basic causes of the problems of the women. Now let us discuss the main problems, which women are facing in this country.

Though there is a law against child marriage since 1926 yet this practice is going on. I want to site two examples.
One girl about 11yrs old came to me in Pingalwara and she told me that she wanted to stay in Pingalwara as she is being tortured by her in-laws. I was wonder struck at her statement. In the meantime she took out a plastic bag containing marriage bangles (¥PCj) and placed it on the table in front of me and said “Send it back to my in-laws, I do not want to go to their place.” I was really stunned. After talking to her affectionately, I enquired about her parents. She told me that her mother had died and father was an alcoholic, Other family members had married her to someone who was mentally retarded and much older than her. In addition to her husband there were two other male members in the house. I contacted SSP Amritsar and met him in his house along with the girl child, asking him to properly investigate the case and punish the culprits. Nothing happened, she remained in Pingalwara for about 7 yrs and then she was remarried, entirely due to the efforts of Pingalwara.

Another case is from Rajasthan. Bhambri Devi, member of Sakhi Group an NGO informed the police about the child marriage of a girl. Girl belonged to higher caste. For just informing the police, she was gangraped by high caste people.

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and suffered indignities and other atrocities inflicted by those people. She even went to the court but could not get justice.

**Child Prostitution:**

A study by “Centre of Concern for child Labour” has revealed that 30% of the women in prostitution are girl children. There is demand for pre-puberty girls in Mumbai, Calcutta, Hyderabad, Bangalore, Delhi and Chennai. The situation is very acute in pink triangle Delhi-Jaipur-Agra. Due to the poverty and illiteracy the practice is family-centered with women members adopting prostitution as a profession and male members (father and brothers) acting as pimps. When the girl child is pushed into prostitution for the first time, it is ceremonised and this ceremony is known as ‘Deflowering’ or ‘Nathni Utarna’. Parents receive about Rs. 20000 to 25000 and their daily earning is Rs. 200 to 300 says the study. It is really bad and a slur on our society and country.

A famous poet HERALD BAGBIE has rightly said in his poem:

> How look a nation’s wealth?
> While any languish?
> How fly proud banners over,
> the homeless head?
> One man’s profitable anguish,
> One girl’s soul lost for bread,
> The child’s unheeded cry from want & woe
> Do mock the trumpets when they blow.
> And make the righteous dread.

These children have lost their childhood. According to
Mathew Campbell, in western countries also there is no such thing as ‘pre-adolescence.’ ‘Henry Trevor’ a Headmaster in USA said, “Kids are teenagers at ten.” Now at the age of ten they no more play with dolls and toys, they are most visible in the world of Fashion, Shopping & Cosmetics, Mini skirts and Platform shoes.

Dowry:

In olden days the dowry system started as there was no rule of inheritance of parental property by the women. So the society made a plan to give girls a few gifts to run the couple’s new home happily. The greedy people misused the virtue of the dowry and made illegitimate demands from the parents of the girls in the garb of dowry. The family members of bride-grooms started forcing the parents of the bride to give costly gifts in dowry and thus pushing them under debts and making the life of the woman miserable to the extent that many women committed suicides.

Music Groups:

Girls in music groups are ultimately pushed into flesh trade, as is evident from the newspaper report of 13th March, 2009. Same is the case with most of beauty/massage parlours.

Illiteracy Among Women:

In most of the families, parents do not allow their daughters to go to schools and colleges. Moreover, poor people can not afford to send their daughters to public schools and the plight of Govt. Schools is really miserable. Here I want to quote an example. One girl child about 10 yrs old came to my hospital for treatment. I simply enquired in which class was she
studying? She told me that she used to go to school but then her uncle did not allow her to continue the studies. I asked her to bring her uncle next time with her. But her uncle was very much standing outside. She brought her uncle inside. I asked him the reason of her dropping out from the school. He told me that she has been studying in a school for four years, but does not know anything, I was astonished to find that she could not read even a single word.

**NRI’s Abandoning Wives:**

People have so much craze to go abroad to foreign countries that they marry off their daughters to NRI’s without even confirming about their background and age. Some of them who are reasonably well off call their wives but other girls are abandoned by their husbands and left in the lurch. Such wives remain in India and even if they go with them, they are maltreated and treated just as servants. About 35000 such women are left behind in India after marriage. This was revealed in one of the Article in a leading newspaper. Many of such girls have one or two children also. Balwant Singh Ramoowalia is doing good work for such ladies.

**Female Foeticide:**

This is a very common practice in India. All of us are fully aware of this problem in depth. Our education is defective. It makes us selfish and greedy. Here I want to share my experience. Once I was in Chandigarh sitting among the educated women. We started discussing female foeticide. I was shocked to know their mindset about the girls. They took the children as commodity and not the human beings and a great gift of God. One of them said, “When it is possible to have
the child (through sex determination) of our own choice, then why not to have it?"

Costly Living Of Costly Marriages:
Our children must be taught to live simply. Parents as well as teachers do not imbibe good moral values to their children. They do not teach them to live a contented life. These children specially belonging to rich families spend lavishly. It is a matter of great astonishment that rich people want their children to go to school by A.C. buses and their class-rooms also should be Air-conditioned. They simply forget that there is a very close bond between rich and poor as it was at the time of Krishan & Sudama. Life style of the rich people creates problems for the poor. Rich people spend lavishly on marriages. They spend luxuriously on costumes like Royal Families and the poor try to imitate then and thus suffer greatly even to the extent of taking loans and selling their land/houses.

Women And Health:
90% of the women are anemic. The ladies belonging to poor strata are malnourished. They give birth to abnormal children who are suffering from various congenital disorders.

Maternal Mortality Rate:
This is directly proportionate to the education. Maternal Mortality rate is less in Kerala and Andhra Pardesh, but more in Rajasthan, M.P, U.P, and Chhattisgarh. In India average MMR is 540 per 1,00,000 births. In states like Bihar, Assam and Rajasthan MMR is very high.
Plight of Psychiatric & Mentally retarded Women:

Condition of the psychiatric women is disgusting. For the population of One Hundred and Twenty Crore, there are only 32 Mental Hospitals in India with the capacity of about 15000 as Indoor patients where as number of psychiatric patients is in lacs. There are very strict rules for admission in mental hospitals and is out of reach even for the middle class families. In nuclear families it is very difficult to look after such patients. Moreover, most of the population believes in superstitions and are financially weak. Psychiatric women roam on the streets unattended and suffer from sexual exploitation. No hospital admits them. Some of them reach Pingalwara suffering from VD, HIV or are pregnant. We have got 408 such psychiatric women in Pingalwara. After regular treatment large number of them are cured and are re-united with their families. Some families do not accept them. Such patients remain with us forever. Pingalwara endeavors to rehabilitate them by providing training in stitching and embroidery etc.

Factors that affect Women Indirectly:
a) Plight of the women whose husbands are psychiatric and drug addict
On 19th March, 2010, a lady from Patiala reached Amritsar with her husband who was a psychiatric patient. She wanted to get him admitted in Pingalwara. Firstly, I refused because Pingalwara does not admit the patients who have some relatives to look after them. Later on, while listening to her background I admitted him in Pingalwara temporarily for treatment. The lady was poor but was very sincere and faithful to her husband. She had left her children with some of her relative as her husband used to beat them and there was no source of income to
bring them up. She was working as a maid servant in somebody’s house. Her employer refused to keep her husband in the house as his behaviour was abnormal and violent. She was bare foot, I gave her new pair of chappals to wear. When new set of chappels was given to her, she offered this to her husband. In the meanwhile this person went to toilet without informing her. When she did not find him around, she became very much worried and restive about his safety. This only reflected how good few ladies are.

b) Intoxicant:
Many men get intoxicated and are becoming drug addicts, they do not earn anything for their wives or for their children. Many women come for employment in Pingalwara because, they have to bring up their children. Comparatively, they are sincere towards their work, but, Pingalwara can not help all of them. Mothers of psychiatric men also want to stay in Pingalwara.

c) Religion:
Under the garb of religion and religious activities, some unscrupulous people establish Deras and in the garbs of religion they indulge in nefarious activities like flesh trade.

d) Religion Fanaticism:
Women in Afghanistan suffered enormous atrocities at the hands of Taliban.

Solution of the Women–Problem:
It is the duty of the highly intellectual compassionated and enlightened men and women to come forward to solve these problems. Govt. has promulgated few good Laws from time to time to prevent these crimes. Few of them are:
2. Cruelly to bride from in Laws - Section 498-A of IPC.
3. Un-natural deaths due to cruelty of in Law within seven years of marriage IPC 304-B.
4. Prevention of Immoral Traffic
5. Sati Act.
8. Hindu Law of Inheritance. These Laws if properly implemented can lessen the problems to some extent but cannot prevent them.

Role of NGO’s:
   Few of the NGO’s who are working in this field are:-
   a) Pingalwara
   b) Banyan Group in Chennai
   c) Women self Help Groups
   d) Women Forum
   e) Sakhi Group in Rajasthan.
   Many more NGO Groups are working in this direction.

Role of Media:
   Newspapers, Magazines and TV channels can play a very effective role and some are really doing very good work TV Channels like ‘COLOR’ is one example who is projecting the atrocities against women in very effective way.

Social Service and Moral Education:
   The needs of the society are not limited to skills and even intellectual knowledge. The basic need is to impart true art of social living of a higher quality and tone, and this is possible only if the women are good citizens.
For that, motive force is needed and that motive force is generated only by emotions and emotions are brought into play only by contact with life. For this reason only, my father told me about Bhagat Puran Singh’s social work. When I came to see Bhagat Ji in Pingalwara, he took me around in a ward and asked me to recite Sukhmani Sahib there. Sukhmani in Guru Granth Sahib teaches us.

\[
\begin{align*}
&\text{bRhm igAwnI praupkwr a mwh w} \\
&\text{bRhm igAwnI AnwQ kw nwQ} \\
&\text{bRhm igAwnI kw sB aUpir hwQ} \\
&\text{auDwyjo A Mrir nwm o} \\
&\text{srb mmp[XYBg vwm]}
\end{align*}
\]

Spiritual education was being practiced in wards and these were real agents for converting my heart to righteousness. So a little contact with a fellow human being and a little service rendered to him in his or her hour of need and suffering, a helping hand given to a sick person, a little advice and direction given to one in darkness, a sympathetic touch and a little kindly feeling of affection towards those we come across, go a long way and leave the everlasting imprint on the minds of girls.

The habit of serving others must be cultivated from early childhood. In olden days in India, when households were big and works of all kind were done at home and girls had nothing else to do except to help in the house. They got used to service from their very infancy. It became a habit with them which persisted throughout life. In present times, conditions of home life are rapidly changing and, great deal of the house work is done by experts and servants. Girls do not have the same avenues for service in their homes. Besides, there is a general tendency in modern mothers to burden their school and college going girls with household work, fearing that it might affect
their education. Thus, under the modern system, if social service is not rendered by girls then there is every fear of the girls becoming narrowly self-centered. Indeed, in certain parts of India the fear has already manifested, and the greatest criticism leveled against the modern system of education is that it results in making girls selfish and incapable of rendering unselfish services. This is a very dangerous trend.

**Role Models:**

India expects her daughters to do their duty. Indian women have always been known for their loyalty and devotion to their duties. We have so many examples as follows:

- **R Bebey Nanki** – The 1st lady to recognize Guru Nanak and helping him spreading the message of Love and peace in the world.


- **R Mata Kheewi** – Wife of Guru Angad Dev Ji, the founder of Common Kitchen the embodiment of contentment.

- **R Sada Kaur** – Mother in Law of Maharaja Ranjit Singh the Backbone of Khalsa Raj

- **R Florence Nightingale** – The Lady with Lamp, Beacon of Nursing Profession wanted to get away from all painted and powdered artificiality. She wanted to come to grip
with life, to know real people in their real moments of suffering. In 1980 she (Florence Nightingale) wrote in her diary, "I am thirty now, the age at which Christ began His mission .... .... No more childish things, no more vain things, no more love, no more marriage."

R Bhamati: It was due to the sacrifice of Bhamati that fountain of wisdom in Vedas, was provided to the world.

R Mata Mehtab Kaur:- M other of Bhagat Puran Singh

R Vimla Bahuguna:- Established Silyara Asharam for the education of the poor student in hill region.

R Vimla Daug:- Worked for the oppressed women.

The Contribution of these Ladies is enormous in building up of our Nation, because they imbibed Indian Culture According to Swami Vivekanand, The West says, “Do ! show your power by doing”. India says, “Show your power by suffering.”

The west has solved the problems of how much a man can have. India has solved the problem of how little a man can have.

In spite of Hindu Law of inheritance, even now most of the women do not claim their right in paternal property and leave it for their brothers. Even in some cases, if they claim their right they are not considered as sisters but as enemies. If a man has only daughters and no male child, then other relatives want to grab that property.

**Duties of Women:**

- Bringing up children and imbibing in them the moral values like truthfulness, compassion altruism through religious scriptures.
- To keep the family united.
- To be aware of the national problem like, corruption,
poverty, illiteracy, drug addiction, female foeticide and to participate in different revolutionary movements.

To be model professionals.

Women should be aware of depletion of natural resources and how to save them.

Women should have the knowledge of traditional nutritious food and simple and contented life.

Women should evaluate good food customs and revive them. To co-operate men in their good work and seek their co-operation while performing their own duties.

**Empowerment :-**

They should be morally and spiritually so strong that power should run after them. As Guru Gobind Singh has rightly said:

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koi iksh kor v nwdh
jol yyijn bl syl yh
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Motherly Affection

Just recollecting mother’s affection, one goes into sense of ecstasy and heavenly bliss, and one feels loving hands of mother around itself. Mother’s lap gives you the taste of the heavens and you feel as if God has given you all the virtues of the world. For the continuance of this world, God kept Mother’s affections as the most important ingredient. Motherly Affection is found not only in human beings but also in birds and animals. Before giving birth, a bird makes her own nest by carefully selecting twigs and twines to make a master piece which human beings can’t make. The animals also find a safe place; the dogs would dig up a place or find a cool place in summer. Motherly love & affection fills humans, birds and animals with great energy. Feeble and delicate mothers under extreme hardship would collect food for their children. Small animals would bravely face bigger predators at great risk to their own lives to save their offsprings.

Motherly love has two different faces. In one it disgraces itself when she steals the right of someone else just to promote her own child. At times to beget her own child she leaves aside all ethics and moral values and does not hesitate to sacrifice someone else’s child.
The love of Maya is enticing; without teeth, it has eaten up the world.

Same motherly affection when used for His creation becomes God’s attribute. It can be showered on the whole mankind and can help poor, destitute and helpless people. Bhagat Puran Singh Ji’s most compassionate and generous heart was filled with this motherly affection to the brim.

When Bhagatji was serving at Gurdwara Dehra Sahib in Lahore, few people brought a crippled boy to the Gurdwara. They explained that the mother of the child was dead and the father who was working for them has left his house and has disappeared. Their women folk had looked after the child for about a month and a half and thereafter had refused to look after him. Even the orphanage had refused to look after him. They had brought the child to the Gurdwara considering it a holy place where anyone could seek shelter.

The Manager of the Gurdwara replied that they had no arrangement to keep a crippled child in the Gurdwara. The people who had brought the child were at their tether’s end, so they left the child on the stairs of the Gurdwara and disappeared. Perhaps they thought that they had left the child in God’s home and if none in Gurudwara attended to him, the management of the Gurudwara only would be answerable to God.

The child was removed from the stairs and put outside on the pebbles. Seeing this, many people started feeding him resulting in his getting loose motions. As normally is the case, in helping destitute, the people give them a lot of eatables, but at times fail to provide them the basic facilities which they actually need. This child being a cripple could
not clean himself and was uncomfortable on the hard pebbles. He tried to move and in the bargain, got himself smeared badly. Seeing all this Bhagatji’s heart went out to him. He lifted the child, cleaned him and took him to the manager of the Gurdwara asking him as to what to do with the child. He was told to look after the child as he had picked him up. A prayer was also made to grant Bhagatji, the love and strength to look after the crippled child.

God had blessed Bhagatji with plenty of love, affection, and compassion not only for Piara but also for the whole mankind. He became a unique personality with unlimited faith in God and in his own mission. God is there to bless us all but only a few reach out to him.

The cripple was named Piara as Bhagatji had started adoring the child. This four years old mentally challenged and crippled child required love and care, as generally is the need of an infant like him. Bhagatji was able to provide all the love and care as he had inherited this in abundance from his mother. He writes “What made Piara happy was playing with sand and letting it slip through his hands. Seeing his happiness my heart was also satiated.”

Piara’s lower limbs were very weak especially his feet, so for passing motion he had to sit for a long time and sometimes he had to be given enema. In winter, there was always the fear of catching cold. Bhagatji used to keep his bed warm and then put Piara in the warm bed. He used to lie by his side to keep him warm as Piara’s own body could not produce the required warmth. I don’t think that even a real mother could have provided so much of love and affection to the crippled child.

Bhagatji said that on one occasion they had very little
to eat and in desperation, he told Piara that he was going to commit suicide by jumping into a well. Piara immediately gestured that he should be thrown into the well first. Remembering this Bhagatji used to go into ecstasy, fold his hands and say “Piara is my God, he has saved me from going astray.” Then he used to address me and say “I think of Piara as god for another reason, whenever I look at his crippled body and especially his wrist, I remember God and thank him for giving me an able body.”

There are few other incidents which I would like to share with the readers. Bhagatji used to study a lot and always had seven-eight books, magazines and news papers lying around him. While reading whatever appealed to his mind he would note down and put it in his pocket. Piara used to be sitting by his side in a chair while Bhagatji would be working sitting on the floor. At times, Bhagatji used to forget that he had put the notes in his pocket and would start searching elsewhere. Piara would be watching and would promptly tell Bhagatji to look in his pocket. Bhagatji loved him for these gestures.

Piara used to accompany Bhagatji, wherever he went. Once he came to me in Sangrur. He was to be operated upon for Hernia and did not bring Piara along with him. Surgery and recovery took quite a few days. When we reached Amritsar I started talking to the Sevadars and Bhagatji went straight to his beloved companion. Piara was obviously very angry because of Bhagatji’s long absence and refused to talk to him. Bhagatji sat down next to Piara, got hold of his feet and repeatedly asked for forgiveness. Piara would listen to no reason whatsoever. Seeing no end to the tussel, a Sevadar came to me for help. I explained
to Piara that Bhagatji was sick and could not come earlier. I also told him that in future Bhagatji would take him along wherever he was to go. Only then Piara was pacified.

Is there anyone in this world who would shower so much of love and affection on a destitute crippled person. Even when Piara was more than 50 years old he still used to sit in Bhagat ji’s lap. Bhagatji used to say “When Piara is sitting in my lap, I feel I am sitting in my mother’s lap.” Bhagatji looked after Piara for 58 long years. A child abandoned in the name of God brought Bhagatji so much closer to God.

How fruitful is the birth of Lord’s humble servant; who has proved to be His worthy son.

In another incident Bhagatji came across a destitute woman named Aasha Devi. She was very sick, On examination she was found to be suffering from T.B. At that time Pingalwara was located outside the Amritsar Railway station, near the Tonga Stand. He brought Aasha Devi and her 4 years old son to Pingalwara. Bhagatji’s motherly affection made him repeatedly cover Aasha Devi’s phlegm (spit) with mud. He would collect food from houses and keep the best for Aasha Devi. Sometimes he used to bring grapes for her. During this time he became very attached to Aasha Devi’s son, Jeeta. Aasha Devi survived only for about 15 days and entrusted Bhagatji with the custody of Jeeta before dying. Bhagatji had great hopes for Jeeta but to no avail. Jeeta was also found to be suffering from T.B and he also died in Bhagatji’s lap. After Jeeta died, Bhagatji thought that if he was to contract T.B from Jeeta and die
then his mother’s soul would ask “Why did you sacrifice your life for an unknown child? Why did you let him sleep with you?” He himself thought about the answer and counfer questioned his mother “If I was to contract T.B. when I was 4 years old, would you have refused to let me sleep by your side? I am sure you would have kept me by your side. I could not have given love to Jeeta if you had not given me so much of love. I had to pass on the legacy of love to him and I did that with great sense of satisfaction. So my dear mother you should be happy that I had followed your teachings.” Jeeta’s disease had no parallel in front of my feelings of love for him. You only are the creator of these thoughts of mine. I am sure you feel proud of me.”

In our organisation there is a person named Sarwan Singh. When he came to Pingalwara he was just 4 years old. He told us that he was very unhappy in his family and one day boarded a train and landed up in Amritsar. He worked for a few days at a wayside food stall. Someone told the food stall owner that he could not keep the child with him and the Police must be informed about the child. When Police was informed they left the child in Pingalwara. Bhagatji put him in a school near Pingalwara. One day for some reason Sarwan was beaten up by the teacher; Sarwan ran away from the school and boarded another train and reached Delhi. He was again picked up by the police while roaming about on the platform. When they asked him about his whereabouts he did not tell them about his stay in Pingalwara, fearing that he will have to go to school and face the teacher again. He was sent to a Juvenile Home where the treatment meted out to him was much worse.
After a few days he realized that Pingalwara was definitely a better place and told them the address. Bhagatji on receiving the letter from Sarwan immediately set out for Delhi. Officials of the Juvenile Home refused to let Sarwan go with Bhagatji. Nothing could stop Bhagatji’s concern for Sarwan and he lay down in front of the vehicle of the official and refused to budge till the time Sarwan was handed over to him. Very soon Sarwan was again back in Pingalwara.

Bhagatji’s affections were equal for all the inmates of Pingalwara. There were many children like Sarwan and when any one of them started crying for any reason, he would take out his steel bangle and rhythmically sound his begging bowl (Batta) to quieten the child. When Bhagatji started spending most of his time in Darbar Sahib, the children would await his arrival and rush to him for the sweets he usually brought for them every day. Having distributed the refreshments Bhagat ji always felt happy and satiated.

Bhagatji always prayed that God should give him enough strength to continue his work for the suffering humanity even if he was to spend his entire life on the roadside. On the contrary I also heard another prayer in a big gathering in Patiala, where prayer was made for all the worldly things including a bungalow and sending his son abroad. What a contrast? A person devoted entirely to alleviating the sufferings of the mankind asking for “let me stay on the roadside but keep me in the service of the downtrodden.”

The Faqirs who are embodiments of self sacrifice and self denial are few and far between;

hMt nIvnl v nhl gxy PV PkV us Mw u j12]
(pMw 1411, sl k wr gs y v Dlk, mÜ 1)

The Faqirs who are embodiments of self sacrifice and self denial are few and far between;
Bhagatji considered the Pingalwara workers as part of his family and looked after them like a doting father. On one occasion, he deputed one sevadar to go to another town for some work. It was thick of winter and the Sevadar immediately started for his journey. Suddenly Bhagatji remembered that the sevadar had no warm clothes with him, so he ran and caught the sevadar near the Bhandari Bridge in Amritsar, and handed over a shawl to him.

I would like to share another incident that was brought to my notice. Once Bhagatji went to attend a conference in another town. Bhagatji liked to travel by passenger train and also kept a sevadar with him who could do the reading and writing work. On this occasion he had two Sevadars with him. He gave a lot of writing work to the Sevadars and went away for the conference. It was summer time and Bhagatji was continuously giving more and more work. This continued for three to four days. The sevadar was now running temperature but he did no stop writing. When Bhagatji returned from the conference he was told about the feverish Sevadar. Bhagatji rushed to his side and kissed his hand and remarked “God has given you such a beautiful handwriting.”

I received affection in abundance from Bhagatji which he expressed with torrent of tears. Once he was not well and spent a few days with me in Sangrur. On recovery he started planning to come back to Amritsar. I got busy in the hospital. After sometime I received a phone call from home that Bhagatji was not speaking anything but was crying continuously. I picked up my cycle and quickly reached home. Bhagatji was still crying and was so overcome with emotions that he was unable to say anything. In the mean time my
other brothers and sisters had also come. We gave some juice to Bhagatji and slowly calmed him down. I asked Bhagatji as to what had happened and why was he crying. He replied “Now I have two Piaras. When I am at Sangrur the Piara at Amritsar is away from me and if I am at Amritsar the Piara at Sangrur is away from me.”

So much of love and affection can only be showered by blessed souls of the God. Such affection gives one an unlimited moral strength to tread the difficult path of Seva.

It is very difficult to serve the True Guru; it is possible only if done with complete dedication, by shedding the ego.

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He alone is called a warrior, who is attached to the Lord’s Love in this age. Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control.

Sing the Praises of the Lord and Master, with the love of your soul.

Those who seek His Sanctuary servant abide in my heart; with them, my body is made pure.

O treasure of mercy, please bless Nanak with the dust of the feet of your humble servants; this alone brings peace.

In this world who so ever gets engrossed in His name, is a real valiant person. He conquers his own mind and with that the whole world. Guru Nanak in Japji Sahib dictates that By controlling your mind you can control the whole world. In Sri Guru Granth Sahib Guru Ji explains:

Who has seized and conquered the five powerful fighters?
Is there anyone strong enough?

Lust, wrath, greed, attachment and pride are very strong adversaries. One who overcomes these foes is a true warrior but this is possible only by one who is blessed by Him. Bhagat Puran Singh Ji writes "While serving at Gurdwara Dera Sahib for 24 years I learned so much that I thank Him with every berath of mine everyday.

At Gurdwara Dera Sahib, Bhagat Puran Singh served as a humble devotee. His routine included cleaning the utensils, sweeping the floors, providing help in cooking the food, arranging beddings for the devotees for the night, looking after the poor and destitute sick people, taking them to the hospitals, arranging for tuition fees for the poor students collecting money to pay for the railway fare for the poor people. He would sit besides an open, manhole so that no one falls in it and arrange for getting it covered. Whatever time was available he would spend it in the library in an attempt to find solutions to the common social problems.

He had no room to stay for the night therefore, summer nights were spent under the tin roof of the cycle stand and during the winter time he along with Piara would spend the night in a small room near the tomb of Maharaja Ranjit Singh. This room was also used by many travelers. Bhagat Ji had to sleep near the door because Piara Singh wanted to pass the urine during the night and Bhagat Ji had to carry him outside. Travelers also kept coming in or going out throughout the night and they would step over Piara and Bhagat Ji disturbing them in their sleep. In spite of all these difficulties Bhagat Ji never asked for a room for himself and it never occured to the Gurdwara authorities to offer him one. He spent 24 long years in this state. A normal person would have lost heart and left
the place after criticizing the Gurdwara administration but Bhagat Ji never even thought about physical comfort or material gains.

Gurbani infuses in you a divine energy that uplifts you spiritually. Spiritual power gives birth to compassion and the person starts seeing God in all the human beings, animals and the environment. Guru Arjan explains in Sukhmani Sahib:

One who enshrines the Maan within the heart, who sees the Lord God in all.

I have totally forgotten my jealousy of others, since I found the Saadh Sangat, the Company of the Holy. No one is my enemy, and no one is a stranger. I get along with everyone. Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy.

The Dear Lord abides in each and every heart; the
Saints proclaim this as true. Says Nanak, meditate and vibrate upon Him, and you shall cross over the terrifying world-ocean.

He preaches that the One Lord is within all beings. As he sees the One Lord, he knows the one Lord.

The whole world is contained in the One Lord. How rare are those who understand the One Lord. One who dies in the Shabad comes to know everything; night and day, he realizes the One Lord. A spiritual person works for Him by working for his creation day and night. This is explained in Gauri Sukhmani by Guru Arjan Dev Ji

The God-Conscious being delights in doing good to others. The God-Conscious being is the helper of the helpless. The God-conscious being extends his hand to all.

Guru Nanak called himself to be a slave bought by Him. A slave has no Independent thinking; he does what the master tells him. Guru Nanak explains this in Rag Maru:
I am your slave, your bonded servant, and so I am called fortunate. I sold myself at your store in exchange for the Guru’s word; whatever your link me to, to that I am linked. What cleverness can your servant try with you? O my Lord and Master, I cannot carry out the Hukum of your Command. Guru Arjan also similarly explains in Maru Rag:

I have not turned my face away from my Lord and Master’s command. He fills my household with celestial peace and bliss; if He asks me to leave, I leave at once. When I am under the Lord’s Command, I find even hunger palatable; I know no difference between sorrow and joy.

After listening, thinking and living Gurbani for 24 years, slowly a path opended before Bhagat Puran Singh. The way was further demarcated by the 4 year old spastic child abandoned in front of Gurdwara Dera Sahib. The child was incapable of looking after himself and Bhagat Puran Singh ji became his mother for the next 58 years. He often used to tell me that Piara was his God and on looking at Piara he always
remembered God. "Whem I look at his body, I always thank God for giving me an able body. If Piara had not come into my life I would not have been able to serve humanity to this extent and perhaps Pingalwara also could not have come into existence."

Spirituality made Bhagat Ji a Godly person. Guru Teg Bahadur enlightens us:

One who is not touched by pleasure or pain, greed, emotional attachment and egotistical pride, says Nanak, listen, o mind: he is the very image of God. The same thought has been further clarified by Guru Randas ji.

The Lord's Saint is the embodiment of the Lord; within his heart is the Name of the Lord.

The Godly person is always soft spoken, benevolent, compassionate, without ego and rises above considerations of caste creed, color or gender. He is always thankful to God. I saw Bhagat Puran Ji always in a state of equipoise. As per dictates of Gurbani:

"By remembering Him your vision is broadened" Bhagat Ji had acquired remarkable foresight and vision. He could feel the difficulties of the women from Himachal Pradesh while sitting in Amritsar. He would pick up small pieces of wood from the roadside and explain to me that women in Himachal have to walk miles together to gather wood for cooking their food. In fact Bhagat Ji was always thinking about the problems facing women in Himachal Pradesh...
the mankind. From 1927 onward he started paying special attention towards the environmental issues. He collected writings of scholars and experts on the subject and distributed countless copies in the vicinity of Sri Darbar Sahib. He would do this at all times of the day and continued this mission about the coming generation and said "We would be foolish if we pollute the water, air and our earth to an extent that the coming generation would not be able to live a healthy life. We should ensure that nature flourishes and remains a source of happiness and health."

After the partition of the country when Bhagatji came to Amritsar he had with him Piara and one rupee and five annas only. In the camp there was no one to look after the sick and dying people and there were already 24,000 refugees. Bhagatji considered the responsibility of looking after the sick and dying people to be his. Some of the sick persons could not even get up. Bhagat Ji would clean their dirty clothes with his own hands.

He used to tell me "Shambu Nath's factory was close to the camp and had a big pump from which water gushed out with great force. This helped me in cleaning the clothes. I don't know what would I have done without this pump." The refugee camp was closed after a few months but the refugees kept coming. Bhagat Ji had no money, shelter or any other help. Piara required continuous attention but still Bhagat Ji was constantly engaged in looking after the needs of the sick and destitute people. It was a miraculous effort.

Bhagat Ji established a home for these unfortunate people near the tonga stand in front of the railway station. He would collect food and clothes from various houses but had the minimum of clothes on his own body. He did not look for help
till the number of patients was about 10 and would clean them, give them a bath, arrange for the medicines and when the rains came take them to the Railway platform or a bathroom for protection. For the next 8 years he was so engrossed in his holy mission that he had no time to comb his own hair: so they got matted.

He looked like a beggar and had to face insults and rude remarks whenever he went to collect food from the localities, hardly anyone recognized this great man of God. Guru Nanak explain thus in Vaar Aasaa:

\[ \text{du V G p b d i W j h d i e g C p a l F v j l l j d i n m} \]
\[ \text{da V G j p v e j i W l q s j V G g j d i n m} \]

\[ \text{iI}\text{Ni}\text{E}\text{g} b j j j q ' E \]

Those who have silk on the inside and rags on the outside, are the good ones in this world. They embrace love for the Lord, and contemplate beholding Him.

We, the worldly persons cannot tolerate even the smallest of the insults. So much of tolerance was made possible only by the spiritual power Bhagatji had acquired. Guru Teg Bahadur makes it amply clear:

\[ \text{u V i p s q (s p p V h q j V n m)} \]
\[ \text{l p l V G p b i p F j u w (v w q V q b g q j V n m)} \]
\[ \text{V h d V d b j V h R p a d a u j w (v F q g h p b d q j V j n m)} \]
\[ \text{h i t l e a l h d V b j R p V j d h q j V b f q j V j n n E m} \]
\[ \text{b j j q V l j l e v d a b j e (u e a l h d V i l j j n m)} \]
\[ \text{w j q p w p d a h f i l (V j h d V d a h z d B W q d V r j l j n m)} \]
\[ \text{e p d w i f j d u h V i w p w g V q d a h d i h u p e a f A j V g n m} \]
\[ \text{V j V w v g V f h Y e B W d l R p d u R p f j V g l d e f j V g m n E E n n E n E n l d e q ' N} \]

That man, who in the midst of pain, does not feel pain,
who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust; who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honor and dishonor; who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger- within his heart, God dwells. That man, blessed by Guru’s Grace, understands this way. O Nanak, he merges with the Lord of the Universe, like water with water.

Teachings of his mother, Bani of Sri Guru Granth Sahib and study of the Sikh history made his faith in the Almighty unshakeable. With this faith he was able to lay the foundation of Pingalwara: a fountain of compassion, love and sacrifice wherein everyone as per his or her own understanding can draw any amount of blessings. There are some who are unaware of this great treasure and there are others who can't even count their blessings. Some of them come in the fore-front while there are many who while being blessed prefer not to be seen.

Gurbani explains about spiritual people like Bhagat Puran Singh as follows:

In so many ways, attachment to Maya leads to ruin. Among millions, it is very rare to find a selfless servant who remains a perfect devotee for very long.
And all the sacred shrines of pilgrimage established by the Gods, long for the dust of the feet of the Holy. Meeting with the Lord's Saint, the Holy Guru, I apply the dust of His feet to my face. And all the creatures of your Universe, O my Lord and Master, long for the dust of the feet of the Holy. O Nanak, One who has such destiny inscribed on his forehead, is blessed with the dust of the feet Holy: the Lord carries him across.
What Inspired Bhagat Puran Singh Ji

The Almighty has created this world in a most enchanting way. This creation has been described in Japuji Sahib as follows:

In this world there are countless meditations, countless lovers. Countless worship services, countless austere disciplines.

In our society there are countless fools, blinded by ignorance, countless thieves and embezzlers.

When we minutely scrutinize the Universe and contemplate upon it, we are wonderstruck with His creation. He has created both the demons and the angels. "You only created Durga to destroy the demons." Similarly he has created beautiful people or handicapped and mentally challenged also. He has entrusted everyone with different duties, each in his own field. While carrying out these duties some of them reach the highest positions and being in His favour enjoy all His blessings and are contented. Saints and holy men receive His favour naturally but others have to find their way to Him through good company which may be available only to a few of the fortunate people. Good company guides you to the right path and purifies your thoughts. All the great persons had their
mentors who put them on the right path.

Farid's mother used to feed him with jaggery, dates of sweets everyday and with that she made him aware about the presence of God. Abraham Lincoln, who became the President of America was born in a poor family. He wrote that whatever he had achieved in his life was because of his mother. A n Army General who had won many battles was interviewed on the television. He attributed his success to the lessons taught by his mother to overcome fear. He said that one day he went to the market where he was chased by a stray dog. Out of fear he started running towards his home chased by the dog. When he reached home his mother saw what was happening and shouted at him to stop running and face the dog squarely. He did the same and the dog stopped in his tracks and after a few moments of the confrontation the dog turned his tail and ran away. From that very day it became clear to him that a weakling would be intimidated by everyone but if you were fearless everyone will be careful of you. This was the secret of his success.

Bhagat Puran Singh ji is a shining example for the world to emulate. He has started a unique movement by serving the destitute and needy persons in a novel way. For this stupendous achievement, austerity, renunciation and struggle became a part of his life. From where did he receive the inspiration, courage, determination, faith and perseverance to carry out his mission? He has discussed this in many of his writings. His mother, who had unfailing faith in the omnipresence of the Almighty was his first mentor. She herself was forsaken and humiliated but her faith never wavered. It was her repeated teachings that inscribed in Bhagatji's mind that everything on this earth was His creation and this was the essence of all the religions. In addition she inspired Bhagatji
to work with his own hands. The work included:
- Drawing water from the village well for the animals.
- To remove the stones and pebbles from the roads and paths. She explained that the bullocks would have to exert more to pull over the stones.
- Feeding the birds.
- When the Plague broke out in the village, going to the houses of the sick persons without fear of getting infected.

In addition she would relate the stories of Dhru Bhagat, Raja Bharthari, Hamuman Jati Sati and Bhagat Perhlaad. She also made him visit many religious places.

After appearing in the Matriculation examination from Government High School Khanna, Bhagatji came to Lahore for staying with his mother. On being advised by S. Harnam Singh, in whose house Mata Mehab Kaur was working, Bhagatji started going to Gurudwara Dehra Sahib. After having spent a night in Gurdwara Reru Sahib, he was well aware of the holy atmosphere of a Gurdwara and very soon Gurdwara Dehra Sahib became his home. His own home in Rajewal lay in ruins and he considered his stay in Gurdwara Dehra Sahib as a miracle. He describes it thus:

After reaching Khanna I had to start looking for a place to stay. My home in Rajewal lay in ruins. At that time God told me "You need not despair. Although your home in Rajewal does not exist for you; it is a blessing in disguise. With the traits instilled in you by your mother you are not destined to live in a small house. You need a big house with a spiritual and religious environment, where all the financial and material means are available for your mental growth. By staying in such an institute you would become a part of that institution and
receive all the facilities for growth of your mind, body and heart."

Bhagatji's mother had told him many a times that God was present in all the creatures on the earth. This belief was further strengthened by his listening to Gurbani in the Gurdwara every day. Some of these Shabads were:

R gi Z j { u ' b a di  V j q pmn l i W q { f g { F e r j V pmn
\ b e \ E \ h \ E e R g l p q V g q " f "

One who enshrines the Naam within the heart, sees the lord God in all.

u ' b a di l W jh d i s t h p b r i p V s B j w H g s g k pmn
e ' q p t H j r d s + d B w dh s f h p z d B z d B u R a l q H g u g l pmn
\ b e \ N E l \ l d n q " E

He is within you-see Him outside as well; there is no one, other than Him. As a Gurmukh, look upon all with the same eye of equality, as in each and every heart, the Divine Light is contained.

u h u h f } R p a h h u B i s B i w a h p V u j H g m n
i d r i h b j l i W a + q { q V l s j d b j H g m É m
\ b e \ N E z V j l i g q " f "

Wherever I look, there I see Him present; He is far away. He is all-pervading, everywhere; O my mind, meditate on Him forever.

l F i l j N gr j v l s j d h d w a R d n l q V d s l d h M j h i j u g k pm É m
\ b e \ N D q l B q " E

All share in Your Grace; none are beyond You.

Gurbani, Inspiration for selfless Service

Bhagatji served the suffering humanity throughout his life. Some of the Shabads that guided him in his selfless service are:

__________________________________________ (63) _________________________
Without selfless service, these hands and feet are of no use and all your deeds are useless.

Serve Him in many different ways; Dedicate your soul, your breath of life and your wealth to Him.

Those devotees are pleasing to the Lord, who as Gurmukh, walk in harmony with the Way of the Lord's Will. Subduing their selfishness and conceit, and performing selfless service, they remain dead while yet alive.

Practice truth, contentment and kindness; this is the ideal way of life.

The God-conscious being is the helper of the helpless. The God-conscious being extends his hand to all.

Bhagatji's Photographs in Pongalwara museum show him as a true fakir, least bothered about his clothes or appearance; engrossed in his mission day and night. These photographs also explain the extent of self denial he practised throughout his life.
In the formative stages, Pingalwara took shape in the form of thatched huts reminding one of the following lines from Sri Guru Granth Sahib:

Wl a j a B g \( \frac{1}{2} \) C g y gi l df dA Vj nn
u jda V f da V b js i R ps b jV F dq Vj nn
dq a + V dA n Z V i P h gS dw A pl jw p V dl Vj nn
i ju j l e v g dl b b w j h di V j dq q V p df Vj nn

He dwells in a broken-down Shack, in tattered clothes, with no social status, no honour and no respect; he wanders in the wilderness, with no friend or love, without wealth, beauty, relatives or relations. Even so, he is the king of the whole world, if his mind is imbued with the Lord's Name.

V g y j b e di V g y u jda V g y g b b da V g y pm
V jV w da V w { l de l do r dc b j dl R p dw b j i gl nn
du o { V g y l q j v g b jV de o { V s di a g lt l gl m mEm

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great? In that place where the lowly are cared for, there, the Blessings of Your Glance of Grace rain down.

Bhagatji had heard many a times about the chaste and virtuous Hanuman from his mother and this has influenced him greatly. But the real meaning of chastity and virtue he learned from Sri Guru Granth Sahib only:

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(65)
He alone is a householder, who restrains his passions and begs for meditation, austerity and self discipline. He gives donations to charity by working with his own two hands; such a householder is as pure as the water of the Ganges. Says Eeshar, the Lord is the embodiment of Truth. The supreme essence of reality has no shape or form.

This means that a householder can also make his life as that of an ascetic by contemplating on His name. While dwelling on His name no evil thoughts can enter your mind. A peon (evil thoughts) can never think of asking a King (God) to leave his throne. This has been explained by Guru Gobind Singh ji as:

O, my mind, practice renunciation in this way: consider the whole house as the forest and be thou an anchoret at heart. Make continence thy matted hair, union with the Supreme thy ablutions and a disciplined life the growing of thy nails. Let Divine Knowledge be thy Guru to enlighten thy soul and let God's name be the ashes applied to the body. Eat and sleep moderately and cherish love, compassion and forgiveness in thy life. Ever retain cool temperament and patience, then thou shall rise above the three qualities. Let not wrath, covetousness, obstinacy and attachment enter thy
heart. Thou shalt then behold the Supreme Essence of the world and meet the Lord.

— Guru Gobind Singh in Shabad Hazare

Bhagatji lived the life of an ascetic while carrying out selfless service in the Gurdwaras and later in Pingalwara. His mainstay was always the Naam. This way of life was the result of a promise he had given to his dying mother to ensure that she would pass away peacefully. He was always guided by the following lines from Sri Guru Granth Sahib:

Those who serve are content. They meditate on the Truest of the True. They do not place their feet in sin, but do good deeds and live righteously in Dharma. They are not unduly influenced by the ways of the world and eat a simple diet of grain and water. You are the Great Forgiver and you give continually, more and more each day. By concentrating on his Naam, the Great Lord is obtained.

Pingalwara could only be founded and further developed because of Bhagatji's complete faith in Sri Guru Granth Sahib. The following lines became his constant guide and source of strength:
He Himself looks after His servants; He causes them to remember Him always. Whatever the business and affairs of His servants are, there the Lord hurries to be. The Lord appears near at hand to His servant. Whatever the servant asks of his Lord and Master, immediately comes to pass...

Selfless Service

It is a said that Hazrat Mohammad was always busy in serving the poor, needy and sick persons while staying in a thatched hut. For many years his wife never found the time to cook for him and he subsisted on raw fruits and vegetables. Two or three leprosy patients were always sitting in front of his. Life story of Hazrat Mohammad inspired Bhagatji for selfless service.

Jesus Christ advised the world in the following words: "Trust me, when you do good to any lowly person, you have done that good to me." This also became a constant reminder for Bhagatji.

Mahatma Buddha's saying "Anyone who wants to serve me should serve a sick person." was written on each of the hand pulled cart that used to take the patients to the hospitals, Bhagatji wanted to convey this message to the whole world.
Some Great Thoughts

Bhagatji was a great scholar. Although he could not clear his Matriculation examination, he had an insatiable appetite for learning. He spent 24 years in selfless service at Gurdwara Dehra Sahib and at the same time spending all the time he could muster; studying in the Libraries of Lahore. "Aasa Di War" in the morning hours, Shabad Kirtan, "Sodar Rehras" in the evenings, stories of the Great men of all times, during night, go to the libraries ans study works of eminent scholars and philosophers, note down all the good thoughts, read them repeatedly till they became a part of his thoughts and action, was his daily routine. Some of the thoughts of these scholars and philosophers affected him deeply and he often quoted them during his lectures, talks and writings. I feel great pleasure in sharing with you all a few of his favourite quotes.

From exertion comes wisdom and purity; from sloth ignorance and sensuality. In the student, sensuality is a sluggish habit of the mind. An unclean person is universally a slothful one, he reposes without being fatigued. If you would avoid uncleanness and all the sins, work earnestly, though it be as cleaning a stable. We are conscious of an animal in us which awakens in proportion as our higher nature slumbers. -Thoreau

There is not a moment without duty. —Cicero

Every hour comes with some little fagot of God's will fastened upon its back.—Faber

Above lines gave Bhagatji directions to work day and night in all sorts of weather.

"Dirt is a treasure at the wrong place".

Bhagatji followed this throughout his life and kept picking
up cow dung from the roads and putting it in the fields.

It is difficult to explain the extent of Bhagatji's knowledge in one article. I have been able to share with you all but only a few aspects of Bhagatji's personality. He lived on what he gathered from the great personalities of the world and has left behind a treasure of great thoughts and deeds. He has shown us a way to work for the good of the humanity; contribute positively in the formation of a peaceful and prosperous society and receive His favours.

- 0 -
The Concept of Death and Dying In Sikhism

Whenever I think or talk about death a face immediately flows before my eyes. A gentle loving face, a Gursikh who spent his entire life as per His directions. He was suffering from cancer and knew he would meet his creator. This is what he wrote a few hours before his death.

- Donate eyes
- Creamate quickly
- No gathering
- Bhoq Gumal Bawa
- No leader
- No sharanjli
- No photo
- No yadgar
- Thank to God
- Thank to every one will intes
- Bapna ro bapna to krodh
- Aja bapna ro bapna to krodh
- Bapna ro bapna to krodh
Donate Eyes
Cremate quickly
No gathering
Bhog Gurmat Bhavan
No leader
No Shardhanjali
No Photo
No Yadgar
Thanks God
Thanking every well wisher

The last few lines when translated would read

O Lord, forgive your slave now in this life, so that he does not have to return to this tormented world.

Waheguru Ji ka Khalsa,
Waheguru Ji ki Fateh

Before explaining how this Gursikh was able to face death so bravely. Here I want to explain Sikhism and Naam (recitation of holy word) according to my little wisdom which has been bestowed by God.

Sri Guru Nanak explains that:

The Master is Great, high is His Abode (our senses cannot reach Him), and Higher still is His Name. Only he who riseth to that height, knoweth the Exalted one.

So I can commit mistakes while explaining the Naam and readers will excuse me for that.

Sikhism believes in Universality of God, Brotherhood & Love among all human beings irrespective of caste, creed and

_________________________________________ (72) __________________________________
colour. Guru Nanak who was in unison with the Supreme being- expressed in His first Preamble (Vani) which we call 'MOOL MANTRA': - the definition of God

< :- The Absolute cum Sargun being
siq nwm:- His name is Sat means Eternal Reality.
krqw puk :- He is Creator being Personified.
in B auir Y :- He is above fear and above enemity.
A kw mbiq :- He is image of Undying.
Aj lh sB M- He is unborn & self existent Lord.
gnpBw :- He is realisable through Guru’s grace.

Shaloka with which the JAP begins, describes God as the only Abiding Reality, the One that is same, age after age and even before ages began or after these are dissolved in eternity.

He is Creator, Sustainer and Destructor. Actually He is Himself present in whole Universe, as Guru Arjan Dev ji has expressed in His verse:

“pBunjYhir dUn jw huekuisBt sbwel ]
ejkMw Avrnuhl dJwnmk ekusmel ]

“The Lord is not away, quite near, the one is in whole creation. Remember, Nanak, it is One Ekamkar and no second that permeates all.”

Naam:

Naam is uttering of the Name lovingly, remembering Him with faith and devotion, dwelling on Him through the Guru’s word, concentrating on His divine attributes and surrendering to Him in His love.

Simran means ‘remembrance’ and the word Name means the One to whom the Name belong to i.e. God, it may be Ram,
Allah, Waheguru, Beethal etc.

Whatever the Name, it is extended as an aid to work up and activate the mind for contact with higher regions, where the soul and the universal soul has to meet: The Name is clothed with attributes that God possesses. The mind is to be touched, made tender and purified through love and thus, awakened to the Realms unknown.

One in whose heart the love of Absolute (Naam) dwellth, greed, attachment, lust, wrath and pride, lose their hold over man. Truth, Love and Goodness flow spontaneously and in a natural manner, because these are two ingredients of the soul. It is a natural state, in which awareness of doing anything good is absent and so actions cause no strain or fatigue. To Love and to Serve becomes as natural as to eat and drink. Infinite Power, born of inner strength, flows out of it, and the soul rises above the so called Pain or Pleasure. As Guru Nanak says:

"duK suK qy gur Sbd Aq|qw"]"

"Attuned to the Guru’s word one remains above the pain or pleasure"

I will elaborate this state of mind ‘Sehaj’ later on.

"a iz DwYj o A [mir nwmu] srb mYp|YBgvwmO"

"Attuned to Absolute, or in whose heart resideth the Lord Name, He finds presence of Lord in every creature."

"When a man is able to utter the Name of God with his heart and without the use of tongue, then he knoweth what (power of the) Name is."

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(74)
“Those who meditate on Him, engage themselves in the service of others.”

**Guru Nanak in Dhanasari:**

"vKr nwm djsx ko Bj wie, nwkoc wYnwkoKwie \\
lh pqix Ynwpiq hbe, qwpiq rhYrvYj wse "

“If one goeth to see only the commodity of the Name but neither tasteth it, nor practiseth it, then One pleaseth the crowd only, and it is not honoured in God’s court. One attainth to true glory only if the Lord blesseth (and, mind you, He blesseth only, if one deserveth it).”

It should be remembered, once for all, that the Name concept was never conceived as a mere physical or even on the intellectual plane. These regions are the reservoirs of energy, unequalled by any that has ever known. The Saint Kabir has also stated similarly in His Shaloka:

“kbIr rwm khn mih By hYqw mih ek ibcwru \\
sel rmwusBykhysel kaq k hwr ”

“All utter the same Name of Rama, it is only in some people that this Name produces a revolution.”

**Physical Death**

According to the medical profession Death means cessation of working of vital organs in the body such as Heart and Lungs and ultimately all the cells of body. All types of mental processes cease to function.

According to Sikhism all the five elements integrate along with the soul to form the body. All the five elements disintegrate at the time death and the soul finds next embodiment. Life is very transient it is like the residence of bird on tree. We come in this world and die according to the Divine ordinance as
described in Sri Guru Granth Sahib:

"Birth and Death by Divine Ordinance occur, under Divine will beings come and go."

"j Mx mrx w hkm muh Y Bw Y Aw Y j wie ]"

According to Sikhism, only the physical body perishes, the soul is immortal.

To fully grasp the concept of death in Sikhism, one must first understand the true nature of man and the purpose of birth and death in this world.

Sri Guru Arjan Dev ji says that the aim of human life on this earth is:

"O Human man! Thou art blessed with human birth, it is an opportunity given to Thee to meet Thy Lord, through thy Karmas. This is your chance to meet the Lord of the Universe. Other efforts are worse to you. Joining the Sadh Sangat, the company of the Holy, Vibrate and Meditate on the Naam, the Name of the Lord. Make the efforts and cross over the terrifying world ocean. This Human life is passing away in Vain, in the love of Maya."

"Bel prwpq mmK dqnIA w gbd mlx kl ie qy brIA w j Avr kv j qyYkq Ynv kw ml sD sMq Bjuky l nmu ]"

According to the vision of Guru Sahib when a man is born and grows up, he is grappled by Maya. He gathers money and is busy in materialistic development; he is deviated from the path of meeting the Lord. Sikh teachings explains the man that the existence of human being, rather His whole creation is transient.

Here are some quotes of Gurus and (Bhagats) Devotees:

"g bel A wie Aw g bel l ik A w iq suf Mups w ]

(76)
The Herdsman comes to pasture Land. Of what good are his ostentations being displayed over here? When your allotted time is up you must go, take care of your heart & home, O mind, sing the Glorious Praise of the Lord, and serve the true Guru with love. Why do you take pride in trivial matters?

The Ninth Nanak, Sri Guru Teg Bahadur Sahib awakens human beings from slumber in His Shalokas: “Almost everybody learns about inevitability of death but nobody knows about its time of arrival. It is important secret. In the love of Maya one forgets it:

“In auspanwar pknwAyxj g kaujwn } 
en mykcusw nhI nmkn ibn Bgvmn }”

You must know that this world is like a dream & show, none of this is true, O Nanak without God.

The Sikh religion believes in the eternity and continuity of life and regards death as a transition from one state of existence to another. Death is really a change of state. One span of life ends, to give place to another. As one life is not enough to achieve perfection, it is God’s great mercy that opportunities, not availed of in one life, are renewed, in other lives, till the soul finds its fulfilment. The process, by which
the purity comes, is the inward spiritual development. A high
degree of purity within oneself, becomes a power and when
acquired one merges in all powerful.

Spiritual Death (Death Of Spirit)

When we are lured by the five enemies of spiritually i.e.
lust /anger/ greed/ attachment and pride and act under their
influence then we are spiritually dead. This is because we are
ignorant about the Divine centre within us. The pity is that
we’ve made our orbit having a centre outside it. This is an
illusion for which we get engaged in Maya and do actions
accordingly and these actions are the reason for moral and
spiritual death within the individual. Guru Nanak has rightly
said in the following quote about true living:

so_j liv Aw iwj s umin_v is A ws be ] n w n k A vr un j lv Yk be ]
y j lv Y pi q _Q! j we ] s Bu h rm u j g w ik Cu K we ]
“Nanak in whose heart the love of Lord dwellth, liveth
truly others do not live. If they live at all, it is dishonoured
existence and all that they enjoy in life is impure.”

Life After Death

When man takes refuge in Him, he frees his soul from the
desires, which have created a body for him. When desires are
killed, the soul has no need for the body and then the cycle
of transmigration ends and the soul is happy and free from
bondages.

Guru Nanak in Aasa explains:

pl v hu A ip a u pr m s K up we l A Y in j G r v w h e l j IE ]
j nm mr n B v BM n g w l A Y p u rip j nm n h e l j la u]
“Drink thou the lords nectar to gather the supreme bliss,
then thou abidest with in thyself sing thou him, who destroyeth
the fear of the world, and the gale of birth and death in this way”

Bhagat Kabir explains the healthy life after death in the following verse.

“kbIr ijs mnrYqyjg frYmpty mn  AwnM
 mrynhy lqypveIA Ypyn pr mwmM’”

“O’ Kabir death which the whole world is afraid of so much hath a joy for me. It is by dying (death to the self) springs life of Perfect bliss.

Thus out of the certain death (death to the self) springs life and out of this life may spring the holy urge to suffer and even die for truth and righteousness. In any case, one must know the art of true living which is no more than dying to the self. Before one is able to suffer truly or even die truly i.e. cheerfully for God’s causes then one is a living martyr, even if the world does not actually kill him. Here I want to give example of Bhagat Puran Singh who founded Pingalwara, (the house of infirm, destitute and cripples physically mentally), in Amritsar. From museum in Pingalwara depicting his life one can easily know about the living martyr. This is the spirit and energy with which Guru Nanak faced untruth so bravely anywhere in the world. The same spirit descended in Guru Gobind Singh and His Sikhs which made them fearless, they felt that they are fortunate for they are dying for God’s cause and live eternally. This path is full of difficulties and this is the path that leads to deathlessness and a state of permanent bliss.

Guru Nanak in Sri Ragas says:

“sbid mrysmir rhYiPr mryndjlvw”

One who by means of the Guru’s word dies to the self becomes deathless.

“jlv MAw mir mw n pCqveIA Y”
Those who live, dead to the self have no regrets of life.

“A wp pCwx Yhir iml YbhW n mrnw hae ]”

One who recognizes oneself, meets the Lord and becomes immortal.

To The Dying:

When the patient is suffering from terminal illness like Cancer, Aids and other diseases etc. he needs;

- Palliative Care and treatment.
- Emotional & Spiritual support for the upliftment of the soul. So the person who is in the care of such patients, he himself must be spiritually high and must have the knowledge of nursing care.

Emotional, Spiritual and Physical state of each patient would be different. Only the patient would know what is the best for him, therefore the care-givers have to listen to him and offer him the best possible help.

As for my experience of dealing with such patients, I feel the following ideas haunt the patients:

a. Worsening symptoms and pain.
b. Losing control over bodily functions and thus become dependent on others.

- Separating from loved ones and friends.
- Becoming a burden to the family members.
- Being unable to complete life tasks or responsibilities.
- Fear of Karma.
- Fear of Death.

I will deal with above problems of the patients one by one.

First two a & b problems need physical care and treatment;
1) Painkillers with the advice of the doctors.
2) Care of the wound if any.
3) Hygienic care of the patient like giving him bath, sponging, oral care.
4) Feeding of the patient
5) If the patient has lost control over body movements then helping the patients in performing various movements, we can use the devices also.

All these functions of serving the patients must be performed cheerfully so that patient does not feel any obligation. The Sikh tradition advises the individual to face such situation of inevitable suffering and to accept it with a sense of resignation to the Divine Will. The only alternate is to engage oneself in prayer for alleviation of suffering not only from his own life that from the life of humanity at large or one should pray to God to bestow power to tolerate it.

According to Guru Nanak in Japji Sahib:

“K ji A w d M B s d m w, e y B l d w q q y l d w q w r I ”

“Many people ever suffer from pain and hunger. Yet, O Benefactor this also is Thy grace.”

But how it is His grace? Because it is from suffering that Love, Courage, Patience and Sympathy are called forth in men. Thus it is the God, who knows what is the best is for men in a particular context.

Separating From Loved Ones:

One must realize that the separation is of physical body. We people meet in this world because of our Karmas in previous births and until we merge in Him after purification of...
soul will be meeting physically again in our next birth.

It is difficult to tolerate the pangs of separation of the loved ones because of attachment and possessiveness with the body and we do not believe that the soul is immortal. According to Sikhism one does not know the right way of life so one suffers. As Guru Amardas ji explains:

\[
\text{iehu jgqu mmqw muAw jIvx kI ibiD nwh ]}
\]
\[
g o k Y B w X j o c l Y q W j l v x p d v l p w h ]
\]

“This world is perishing in attachment and possessiveness; no one knows the way of life. One who walks in harmony with the Guru’s Will, obtains the supreme status of life.”

Become A Burden To A Family:

The person who had been active throughout his life and has to lie down on the bed without earning, feels disturbed emotionally. One must relax and accept the ordinance of the Divine Will. We should thank God because He has given us the family and friends to look after us in disease and distress.

As Guru Arjan Dev ji expressed in Sukhmani Sahib:

\[
\text{ibriD BieAw apir sW sW ] mK AipA wubY kaudV ]}
\]

As you grow old, family and friends are there to feed you as you rest.

Being Unable to Complete Life Tasks or Responsibilities:

Parents are worried about their children specially the mothers. But one must have full faith in God that He is creator and sustainers also.

__________________________ (82) ___________________
As Guru Arjan Dev ji has expressed in Raaga Gujri:

Why, O mind, do you contrive your schemes, when the Dear Lord Himself provides for your care? From rocks and stones, He created the living beings, and He places before them their sustenance.

Fear of Karma:

When the person feels that the death is approaching fast, the fear of one's Karmas is on him. It is true that 'As you sow so shall you reap'. The law cannot stop operating at any time, not even after death, for the death causes only the body to break up, the soul being indestructible. The congenital qualities, with which man starts his next life journey, become the determining factor for what he will do then?

Guru Nanak puts it thus:

"I Kun w in t e 1 h y s k l j o i l i KA w k r q wr]"

O dear friend, the record of your deeds cannot be affaced, remember these deeds are recorded by the Lord i.e. by His will or by the law of the Lord.

But the law of karma does not deny human freedom entirely. There is another part which is under one's control if only one exercises it. It is one's moral value or one's moral sense, which requires moral effort to assert itself. Prayer, sincere repentance, constant association of goodmen and above all the love of Name are the efforts that can purify the soul, invite His grace and divert the life's course entirely. God is not to be
thought as law only but also love.

Saint Sadna has rightly said:

"qv g w k h w j g q g w j a u k r m n n w Y
is t s r i n k q j w e A Y j o j M w u g M Y"

"O Lord Guru of the world, what merit be Thy greatness, if my Karmas are not destroyed. What good is seeking shelter of the lion, if still the Jackals devour."

Guru Nanak expresses the blessings of the Lord in nullifying the Karmas as:

"j Y w b l j Y s o l w Y j o K t Y s o K w e 
A w Y p G n h u e l j y s x i n s w Y j w e 
"Whatever one sows, that one reaps whatever one earns, that one eats. Yet no accounts are asked for if one goes there with the passport of the Name."

So, one should engage oneself in Simran so that one can get the passport.

**Fear of Death:**

"h u m l s y a B j i h h u m l k w k m w h 
h u m l k w Y v i s h Y h u m l s w c s m w h 
N w k j o i q s u B w Y s o Q I A Y i e n w j M w v i s i k C u n w h 
"All beings by Divine Ordinance are created, And by the Ordinance in action engage. Some by the Ordinance to death submit; Some by the Ordinance in truth are absorbed. Saint Nanak; this happens as the Lord wills; Nothing in the hands of human being lies.

We must accept His Divine Will cheerfully because life and death is not in our hands. Death is the door way to meet the Supreme Bliss where there is ever joy, So Death is not
dreadful. To meet the Supreme Bliss we’re to engage ourselves in Simran (meditating on Naam).

How to Attain Naam?

“gux kih guxI smwvixAw]”
“By praising His virtues one gets merged in the Virtuous”

“sic hoyqw sic phlAY]”
“The true Lord can be realised through the purity of one’s soul.”

“Listening to Gurbani Kirtan will enable the patient to rise above the physical environment and get closer to Naam.

As Simran elevates the fear of death.

Simran ultimately leads to wonderful state of mind that is known as Sehaj:

“Simran of the Lord makes one rest in sehaj.”

What is Sehaj? It is the state of mind where there is no more lust, no more lure, no more pain, no more pleasure, no more fear, no more attachment, no more greed and pride, and one is ever happy and joyous.

Guru Teg Bahadur, the ninth Nanak described in His Vani:

“One whom pain is unable to cause trouble who is unaffected by pleasure, attachment or fear, for whom Gold is as much worth as dust, who is swayed neither by praise nor dispraise, nor by greed, attachment and pride, nor by honour or
dishonour, who remains above joys and sorrows, who
forsakeseth and remains detached from the world and whom
lust and wrath do not influence, such a one enshrineneth God in
his heart. The man to whom is merciful knows this way; Nanak
such a one merges in God as water merges in water.”

Conclusion:
1. Life is transient, understand it and hence not to get
attached to the worldly things.
2. Have faith in God. He is like a mother, As a mother
punishes her child to make him/her a better person and
when she slaps the child, the child cries and wails but he
still clings to her. Similarly, when in pain, cry by all means
but cling to Him by Simran or Meditate on Him.
4. Company of the sacred people.
Our Visitors

I am simply moved. The dedicated and exemplary spirit seen here to do the work is simply unparallel and extraordinary. It inspires one to re-dedicate himself to such selfless service to the human existence. Let the effort continue and motivate all.

Dr. Vinod Prakash Gupta
IAS, Principal Secy. State Human Rights Commission
H.P. Govt.

Today I visited this sacred institution in connection with a blood donation camp in the memory of Bhagat Puran Singh ji. This institution under the able leadership of Dr. Inderjit Kaur is doing selfless service for the humanity in true sense. Every human being should visit this place to see and take part in the service in one way or the other. I wish Dr. Inderjit Kaur all success in running institution.

Kunwar Vijay Partap Singh
SSP, Amritsar.

I had a wish for a long time to visit Pingalwara and see its activities and work done by Rev. Bhagat Puran Singh ji and the present head of the institution. Today I have been able to full fill this wish. It has an ennobling influence on me. May this institution spread its area of work and be a source of solace to the society.

Sunil Chopra
Chief Commissioner of Income Tax,
Amritsar.
The institution of Pingalwara Amritsar is a perfect example of how society should look after its members who are physically, mentally and financially unequal. A society is judged on the parameters of how it takes care of its disadvantaged members. Pingalwara Amritsar is doing a yeoman’s service and is a light house for others. who are doing simple efforts else where in the state, country and the globe. I wish all the best to Dr. Inderjit Kaur and her team.

K.S. Pannu IAS
Deputy Commissioner, Amritsar.

I visited this temple of service and was happy to note that great service is being rendered to the ailing persons. It is the foremost institution which is looking after the ailing and needy people. I congratulate Dr. Inderjit Kaur who is doing yeoman’s service to humanity, working according to the wishes of great saint Puran Singh ji. I wish this institutions a great success.

Raghunandan Lal Bhatia
Governor of Kerala

Pingalwara Charitable Society has been doing wonderful service to the poor and needy which has to be appreciated. Let God give Dr. Inderjit Kaur and her colleagues strength to continue the good work in the years to come.

With Best Wishes.
M.D. Mallya
Executive Director OBC Bank
New Delhi

This institution is doing such excellent service to mankind in such a beautiful way that one cannot imagine in his dream. I wish them all success.

S.S. Dhaliwal PCS
Civil Judge (Sr. Div.)
Sangrur