

A full-page background image of a majestic, snow-dusted mountain range under a soft, golden sunset sky. A lone figure in a red jacket stands atop the highest, most prominent peak, silhouetted against the bright light. The foreground shows steep, rocky slopes with patches of snow and ice. The overall mood is one of solitude and achievement.

ਸਿਖਰ Sikhar

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Preface

The purpose of this book is to inspire every reader to reflect on what it truly means to strive for Sikhar in Sikhi. Sikhar, the highest point or pinnacle, is not a title to be claimed, but a lifelong journey of growing closer to Waheguru through Naam, Seva, humility, and living according to the Guru's teachings.

The inspiration for this book comes from the life of Bhai Manjh Ji, whose unwavering faith and devotion to Guru Arjan Dev Ji continue to inspire Sikhs today. Although he lost his wealth, status, and comfort, he remained steadfast in his love for the Guru. His life reminds us that true spiritual growth comes through trusting the Guru, accepting Hukam, and remaining firm through every challenge.

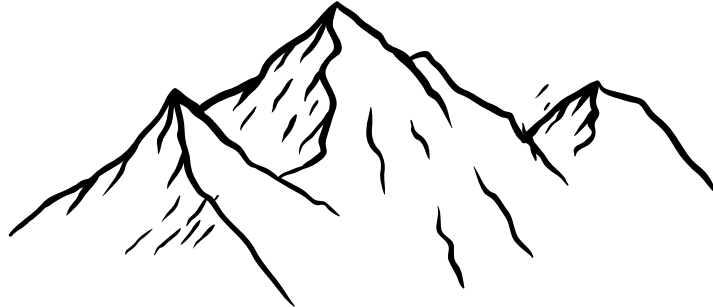
This book is a humble offering by the youth of Camp Jeevan, who have come together with the hope of inspiring the next generation to walk the path of Sikhar. As learners ourselves, we pray that these reflections encourage others to strengthen their connection with Guru Sahib and strive to become true Gursikhs.

We also offer our heartfelt appreciation to the dedicated Sevadaars of Camp Jeevan. Your selfless seva, guidance, and commitment to nurturing the next generation have been a source of inspiration for us all. Thank you for investing your time, love, and efforts to help us grow in Gurmat and encouraging us to become better Sikhs each day.

May Guru Sahib bless us all with the wisdom, humility, and determination to continue walking this path and striving towards the true Sikhar of Sikhi.

What is Sikhar?

Sikhar means the highest point or peak, like the summit of a mountain. In Sikhi, it represents the highest stage of spiritual growth—a state where a person conquers the mind and becomes One with Waheguru.



Reaching Sikhar is one of life's greatest challenges because the mind is constantly influenced by haumai (ego), desire, anger, greed, attachment, and pride. Guru Sahib teaches that this journey is only possible through Waheguru's kirpa (grace) and by walking the Guru's path through Naam Simran, Gurbani, Saadh Sangat, and Seva. As these become part of daily life, the mind is purified, ego weakens, and virtues such as humility, compassion, and love naturally develop.

Sikhar is not a physical destination but a lifelong transformation of the mind and heart. With faith, discipline, and Guru Sahib's grace, every Sikh can continue progressing toward living in harmony with Waheguru.

Throughout Sikh history, many Gurmukhs have demonstrated what it means to reach this spiritual peak. In more recent times, Gursikhs such as Baba Thakur Singh Ji and Bhai Jeevan Singh Ji have inspired countless people through lives centred on Naam, Bani, Seva, and Saadh Sangat. Their humility, discipline, and devotion continue to inspire Sikhs today.

The path to Sikhar is not reserved for a select few. It is the destination toward which every Sikh should strive. Although the climb is difficult, with sincere effort and Guru Sahib's kirpa, we can all continue ascending toward the true Sikhar of Sikhi.

How to Achieve Sikhar?

Reaching Sikhar is like climbing a mountain. It requires preparation, perseverance, and a clear destination. The journey happens through consistent effort guided by Guru Sahib's teachings. Four essential steps lead us toward Sikhar.

1. Build Your Foundation with Bibek

Every climb begins with a strong foundation. Bibek means developing spiritual discipline and making choices that bring us closer to Waheguru. Keeping Rehat, strengthening Naam Simran, doing Seva and Sangat, and learning Brahm Vidya, Raag Vidya, and Shastar Vidya prepare us for the journey. From the beginning, we must also set our goal—to attain Sikhar—so we remain focused.

2. Develop Worldly Detachment

Detachment does not mean abandoning our responsibilities. It means freeing ourselves from ego, worldly desires, and temporary pleasures that pull us away from Waheguru. By living in the world without becoming attached to it, we continue climbing toward Sikhar.

3. Practice Self-Control

We must guard our eyes, ears, speech, and mind. What we repeatedly see, hear, and say shapes our thoughts and character. When guided by Gurbani, Naam, and self-control, the mind is cleansed, and the heart is purified, just as a broom removes dirt from a wall.

4. Longing to Become One with Waheguru

The final step is cultivating a deep longing to become one with Waheguru. This longing gives purpose to our Simran, Seva, and prayers, and gives us the strength to keep climbing despite life's challenges.

Every Sikh shares the same purpose—to learn, grow, and draw closer to Waheguru. By building a strong foundation, living with detachment, practising self-control, and nurturing a sincere longing for Waheguru, we continue to climb toward the highest spiritual state—the true Sikhar.

Bibi Roop Kaur Ji

Sikhar of Humility and Devotion



Bibi Roop Kaur Ji is remembered as the first Sikh woman historian. As the daughter of Guru Har Rai Sahib Ji, she devoted her life to preserving the Guru's teachings and Sikh history. Through her writings, she recorded important events and conversations

Born on 8 April 1649 in Kiratpur Sahib, Bibi Roop Kaur Ji was educated from the age of three in Gurmukhi and Gurbani. She also learned sewing and other practical skills while growing up in the Guru's household.

Her close association with Guru Har Rai Sahib Ji greatly influenced her spiritual and intellectual development. Bibi Roop Kaur Ji married Khem Karan in 1662 and later had a son, Amar Singh, who received Amrit during the creation of the Khalsa in 1699. At her marriage, she was entrusted with several priceless relics of the Guru family, including Guru Nanak Dev Ji's Seli and Topi, Guru Hargobind Sahib Ji's Katar, and Guru Har Rai Sahib Ji's Pothi.

Throughout her life, she had the blessing of meeting Guru Har Rai Sahib Ji, Guru Har Krishan Sahib Ji, Guru Tegh Bahadur Sahib Ji, and Guru Gobind Singh Ji, remaining closely connected with the Guru family and the Sikh Panth.

Bibi Roop Kaur Ji's greatest contribution was compiling "Sri Satguru Je Muhen Dian Sakhian," a collection of 33 sakhis that preserved the teachings and memories of Guru Har Rai Sahib Ji. Her careful documentation has become an invaluable historical source, earning her recognition as the first Sikh woman historian and one of the earliest female scholars in Sikh history.

Bibi Roop Kaur Ji showed that preserving the Guru's words is a form of seva. Through her dedication to recording Sikh history and safeguarding the Guru family's heritage, she ensured that future generations could continue learning from the lives and teachings of the Sikh Gurus. Her life remains an inspiring example of scholarship, humility, and devotion.

Bibi Rajni Ji

Sikhar of Unwavering Faith

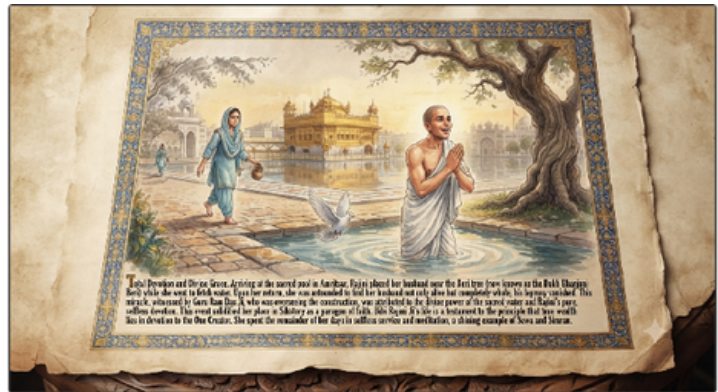


Bibi Rajni Ji was the youngest daughter of Rai Duni Chand, a wealthy revenue collector of Patti. Her father proudly claimed that his wealth provided everything for his family.

However, Rajni Ji firmly believed that Waheguru alone is the ultimate provider of all living beings.

Angered by her unwavering devotion, her father married her to a young man afflicted with leprosy to test her faith. Accepting this as divine order, she lovingly cared for her husband, carrying him in a basket on a pilgrimage to Amritsar.

Upon reaching Amritsar, Rajni Ji placed her husband near a pool under a Beri tree while she went to fetch food. While waiting, her husband witnessed a miraculous sight: a black crow dipped into the water and emerged as a pure white dove.



Inspired, he immersed himself in the sacred water. Instantly, his leprosy vanished, and he was completely restored to health. Guru Ram Das Ji recognised this sacred spot as Dukh Bhanjani Beri, honouring Rajni Ji's selfless devotion and eternal faith in Waheguru.

Bibi Harsharan Kaur Ji

Sikhar of Sacrifice

In December 1704, after the evacuation of Anandpur Sahib and the battle at Sirsa, Guru Gobind Singh Ji reached Chamkaur Sahib with forty Sikhs. In a stand unparalleled in history, they fought against a massive imperial army. Among the fallen were the Guru's eldest sons, Baba Ajit Singh Ji and Baba Jujhar Singh Ji. Following the Guru's departure, the Mughal command issued a tyrannical edict: the bodies of the fallen "rebel" Sikhs were to be left on the field to rot, serving as a warning to anyone defying the Emperor. To perform final rites was a capital offence. Bibi Harsharan Kaur, a resident of Raipur, could not bear this desecration. She decided to defy the Empire. Navigating the dark battlefield, Bibi Harsharan Kaur identified the Khalsa warriors by their Five K's (Kakkars). Among the martyrs, she found the Sahibzadas.



With extraordinary strength, she spent hours gathering dry wood and debris from around the fortress to construct a massive pyre. She carefully laid out the martyrs and ignited the fire, fulfilling the sacred duty of Antim Sanskar. As she began reciting Sohila Sahib, the roaring flames alerted the Mughal guards.

When the soldiers rushed forward in shock, demanding she extinguish the fire, she stood unyielding. Fearlessly, she declared herself the daughter of Guru Gobind Singh Ji and refused to abandon the Guru's beloved Sikhs. Enraged by her defiance, the Mughal soldiers attacked her. Rather than fleeing, she remained beside the burning pyre, continuing her seva until she was thrown in the same pyre and was martyred. Her fearless devotion, selfless seva, and willingness to give her own life for the Guru's Khalsa stand as one of the highest examples of spiritual courage in Sikh history.

Bhai Alam Singh Nachna

Sikhar of Service and Resilience



Bhai Alam Singh Ji Nachna was a devoted Sikh, distinguished warrior, and accomplished poet who served Guru Gobind Singh Ji Maharaj. Born into a Rajput family in Sialkot (present-day Pakistan), he was raised with the values of courage, discipline, and honor, qualities that later made him one of the Guru's most respected Sikhs.

Alongside his military skill, Bhai Alam Singh Ji was an excellent poet. Guru Gobind Singh Ji selected him as one of the Bavan Kavi (52 Poets) in the Guru's court at Anandpur Sahib, where he contributed to the rich literary and spiritual atmosphere of the Darbar.

Bhai Sahib was especially renowned for his extraordinary speed and agility. Sikh tradition records that he could run alongside Guru Gobind Singh Ji's horse even when it was galloping at full speed. Deeply impressed by his graceful movements and martial ability, Guru Sahib affectionately gave him the title "Nachna" ("the Dancer"), a name by which he is remembered in Sikh history.

The exact date of Bhai Alam Singh Ji's birth is unknown. He was born as Alam Chand into a Rajput family. His father, Bhai Durgu, belonged to a community famous for its martial traditions and unwavering sense of honor. Growing up in this environment, Bhai Sahib developed courage, discipline, and a strong warrior spirit from an early age.

Inspired by Guru Gobind Singh Ji's message of equality, justice, and devotion to Vaheguru, Alam Chand embraced Sikhi and dedicated his life to the Guru and the Khalsa Panth. He trained himself as both a disciplined warrior and a humble Sikh, quickly earning the respect of those around him through his bravery, humility, and unwavering faith.

Service to Guru Gobind Singh Ji

After joining Guru Gobind Singh Ji's service, Bhai Alam Singh Ji became one of the Guru's trusted companions. He served with complete dedication both in the Guru's court and on the battlefield during a time when the Sikhs were defending righteousness and religious freedom.

As one of the 52 Poets, he helped strengthen the literary culture of Anandpur Sahib, where poetry inspired devotion, courage, and moral values.

Bhai Sahib was equally celebrated as a fearless warrior. His unmatched speed and agility became legendary, and Guru Gobind Singh Ji honored him with the title "Nachna" because of the grace and precision with which he moved in battle.

Beyond his abilities as a poet and soldier, Bhai Alam Singh Ji was known for his cheerful nature and sense of humor. Sikh tradition remembers him as someone who often brought joy to the Guru's court, reflecting the close bond of love, trust, and respect that he shared with Guru Gobind Singh Ji.



Bhai Ratan Singh Bhangu

Sikhar of Truth



In the history of the Khalsa Panth, many Singhs offered their lives on the battlefield, while others performed the equally precious seva of preserving the Panth's history for future generations. Among these great servants of the Guru was Bhai Ratan Singh Bhangu (1785–1846).

Bhai Ratan Singh Bhangu was the grandson of Sardar Mehtab Singh, one of the brave Singhs remembered for slaying Massa Ranghar. Growing up in such a household, he inherited a deep love for the Guru, the Khalsa, and the glorious history of the Panth.

As the years passed, Bhai Sahib realized that many of the great events of Sikh history had been witnessed by Singhs who were growing old. If their memories were not preserved, future generations would lose the priceless stories of the Guru's Panth. With this noble thought, he travelled from place to place, meeting respected Sikhs who had personally witnessed these events. Rather than relying on imagination, he carefully listened to their accounts and faithfully recorded them.

Through this dedicated seva, Bhai Ratan Singh Bhangu composed the great historical work *Panth Parkash*, written between 1809 and 1841. In this work, he recorded the history of the Ten Gurus, the life of Banda Singh Bahadur, the Chhota Ghallughara, the Vadda Ghallughara, the rise of the Sikh Misl, and the struggles of the Khalsa Panth leading to Sikh rule in Punjab, before the arrival of the French and later the British, as described in the source presentation.

Bhai Sahib's seva was not merely that of a writer. He became a guardian of the Panth's memory. He preserved the history of the Khalsa Raj, collected eyewitness accounts, safeguarded the legacy of the Sikh Shaheeds, defended the identity of the Khalsa, and inspired future historians to continue preserving Sikh history.

Even today, whenever Sikhs remember the sacrifices of the Shaheeds and the glorious journey of the Khalsa Panth, the seva of Bhai Ratan Singh Bhangu is remembered with gratitude. Because he faithfully preserved the voices of those who witnessed these events, generations after him have been able to learn about the courage, faith, and sacrifices of the Guru's beloved Khalsa.

May we also learn from Bhai Ratan Singh Bhangu's example that serving the Panth is not only through the sword, but also through preserving the truth, protecting our history, and ensuring that the legacy of the Guru's Khalsa is never forgotten.

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Baba Gurbaksh Singh Ji

Sikhar of Fearlessness

Following the shaheedi of Baba Deep Singh Ji in 1757 while defending Sri Harmandir Sahib, Baba Gurbaksh Singh Ji became one of the respected leaders among the Shaheed Singhs. Like the great Gursikhs before him, he combined spiritual discipline with fearless service to the Panth.

In 1764, Ahmad Shah Abdali invaded Punjab once again with a large army. His previous invasions had caused great destruction, including the damage of Sri Harmandir Sahib. As his forces advanced toward Amritsar, Baba Gurbaksh Singh Ji was present at the sacred shrine.

Knowing the danger approaching, the Sikhs ensured that women, children, and the elderly were taken to safety. After this was done, Baba Gurbaksh Singh Ji remained behind with approximately thirty Singhs to protect the Guru's house.

Before them stood a vast army. Behind them stood Sri Harmandir Sahib.

For these Singhs, the question was not whether they could survive. The question was whether they would remain faithful to the Guru.

The account preserved by Bhai Ratan Singh Bhangu in *Prachin Panth Prakash* describes one of the most powerful moments in Sikh history. Bhangu records that Baba Gurbaksh Singh Ji and his companions prepared themselves like bridegrooms, wearing garlands and readying themselves for their final battle. Their wedding was not a worldly one- it was their union with shaheedi in the service of the Guru.



Their bravery was also recorded by Qazi Nur Muhammad, who accompanied Abdali's army and witnessed these events. In his Jangnama, he wrote that these Sikhs were only thirty in number, yet they had no fear of death and sacrificed themselves for their Guru.

One by one, the Singhs attained martyrdom. At the forefront stood Baba Gurbaksh Singh Ji.

Defending the honour of the Guru's house, he too gave his life in service of the Panth. Some Sikh traditions say that Baba Gurbaksh Singh Ji continued fighting even after losing his head in battle, showing the unmatched courage and spirit of the Khalsa. Although this detail comes from later tradition, all accounts remember Baba Ji as a fearless Singh who gave his life protecting the Guru's house.

After the battle, Baba Gurbaksh Singh Ji was cremated behind Sri Akal Takht Sahib, and the site was later commemorated as Gurdwara Shaheed Ganj, which continues to honour his sacrifice.

Baba Gurbaksh Singh Ji's life teaches the Khalsa that true greatness is not measured by worldly victory, power, or numbers. It is measured by faithfulness to the Guru's path. He spent his life learning, serving, and preparing himself for the moment when the Guru would call upon him. The thirty Singhs who stood with him became immortal not because they defeated a greater army, but because they refused to abandon their duty.

May we learn from Baba Gurbaksh Singh Ji Shaheed that a Sikh's greatest strength comes from Gurbani, seva, and unwavering faith in the Guru. May we always remember the courage of those who protected the Guru's house and preserved the honour of the Khalsa Panth.

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Discussion Questions

1. Bibi Roop Kaur Ji never fought on a battlefield, yet she is remembered as someone who served the Panth. What does her life teach us about the different ways we can do seva today?
2. If Bibi Roop Kaur Ji had not preserved the Guru's teachings and history, how might the Sikh Panth be different today? What responsibilities do we have to preserve Sikhi for future generations?
3. Bibi Rajni Ji accepted difficult circumstances without losing faith in Waheguru. How can we keep our faith strong when life doesn't go the way we planned?
4. What does Bibi Rajni Ji's story teach us about trusting Hukam instead of relying on wealth, comfort, or our own plans?
5. Why do you think Bibi Harsharan Kaur Ji was willing to risk—and ultimately give—her life to perform the Antim Sanskar of the Shaheeds?
6. Most of us may never face such extreme circumstances. What does sacrifice for the Guru look like in our everyday lives?
7. Bhai Alam Singh Ji was both a poet and a warrior. Why is it important for a Sikh to develop both spiritual knowledge and practical skills?
8. Guru Gobind Singh Ji gave him the title "Nachna" because of his excellence. What talents has Waheguru given you, and how could you use them in the Guru's service?
9. Bhai Ratan Singh Bhangu chose to preserve Sikh history instead of letting it be forgotten. Why is protecting the truth just as important as fighting battles?
10. How can young Sikhs today preserve the Panth's history and values in the digital age?
11. Baba Gurbaksh Singh Ji knew he was greatly outnumbered, yet he stayed to defend Sri Harmandir Sahib. What gives someone the courage to stand firm when the odds are against them?
12. The book says true greatness is measured by faithfulness to the Guru, not worldly success. How does this challenge the way society defines success today?



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